

福漁東海

香港漁業故事
The Diary of Hong Kong Fishermen



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Preface



序一

PREFACE 1

漁農自然護理署

本港的漁業由捕撈漁業和水產養殖業組成，為本地消費者提供穩定的新鮮優質魚類產品，對香港作出了重要的貢獻。為促進本港漁業的可持續發展，由政府成立的漁業可持續發展委員會（委員會）於二零一零年提出多項建議，包括建議政府提供技術及財政援助，以協助漁業界發展或轉型至現代化和可持續的作業模式。過去數年，政府已落實委員會的多項建議。

二零一四年，政府設立漁業持續發展基金，協助漁民採用可持續而高增值的運作模式，並資助相關的計劃及研究，以提高整個行業的競爭力。在基金的資助下，環保協進會有限公司（環保協進會）舉辦了「漁民文化及生態導賞員訓練計劃（新界東北水域）」，協助50位漁民掌握營運生態導賞團所需的知識和技巧，並取得實踐經驗，以助他們發展或轉型至與新界東北水域漁業有關的生態旅遊業務。

除舉辦漁民培訓及生態導賞團外，環保協進會也編撰了本書，進一步敘述香港漁業歷史、各漁民族群的文化習俗，以至新界東北水域的獨有文化、漁民投身漁民文化及生態導賞員的感想和展望。期望讀者能夠藉本書更加了解香港的漁業發展及文化，並支持本地漁業持續發展。

二零一八年一月

Agriculture, Fisheries and Conservation Department

The fisheries industry in Hong Kong comprises capture fisheries and aquaculture fisheries. The industry makes an important contribution to Hong Kong by maintaining a steady supply of fresh and quality fish products to local consumers. To promote the sustainable development of the local fisheries industry, the Committee on Sustainable Fisheries (the Committee) established by the Government recommended in 2010, among others, that the Government should assist the fisheries industry in developing or switching to modernised and sustainable modes of operation through the provision of technical and financial support. The Government has taken on board the recommendations of the Committee over the past few years.

In 2014, the Government set up the Sustainable Fisheries Development Fund to help fishermen adopt a sustainable and high value-added operation mode, and provide financial support to programmes and research so as to enhance the overall competitiveness of the industry. With the funding support to the project “Fisheries-related Ecotour Guide Training Programme for Fishermen (Northeastern Waters)”, the Environmental Association Ltd. (the Environmental Association) has assisted 50 fishermen in developing or switching to fisheries-related eco-tourism business by equipping them with the necessary knowledge and skills as well as practical experience of operating eco-tours in the northeast waters of the New Territories.

In addition to organising training and fisheries-related eco-tours for fishermen, the Environmental Association has also compiled this book, providing the detailed history of the Hong Kong fisheries, the cultural practices of various fishermen communities, the unique fisheries culture in the northeastern New Territories, as well as the thoughts and aspirations of the fishermen who have joined the fisheries-related eco-tourism. We hope readers can have a better understanding of the fisheries development and fishermen's culture in Hong Kong through this book and support the sustainable development of the local fisheries industry.

January 2018

序二

PREFACE 2

劉智鵬教授

嶺南大學香港與華南歷史研究部主任

香港三面環海，市民日日食有魚，對漁民並不陌生，但實際上又說不上熟悉！漁民四海為家，隨波逐流，通常以個體戶形式作業維持生計，生老病死和傳宗接代都不離大海。自古以來，漁民與陸上住民走上並行但不同的文明歷程，互不相交。

中國在進入現代文明之前，漁民社會地位之低令人難以置信。漁民沒有鄉籍，無法享受陸地住民同鄉互助的情誼，因而難以據地長居久安。更難堪的是，漁民曾經長時期被陸地住民貶斥為賤民，甚至不許上岸！用今天的語言來形容歷史上的漁民，他們是社會最低端的人口。

漁民被歷史遺棄，根本的原因是無論個人或族群，從來不立文字；因此書寫漁民歷史是一項難度極高的工作！香港漁民的歷史究竟可以上溯到甚麼年代，至今無法確定。官方說的「香港是一個小漁村」，在相當程度上反映歷史事實；漁民從來沒有離開過歷史，他們和香港其他的住民一起從遙遠的過去走到今天；他們是我們的一份子。

本書是漁民文化及生態導賞員訓練計劃(新界東北水域)的實質成果之一。三位熱心的作者既書寫漁民的歷史，也改寫漁民的歷史；為香港東海的漁民留下了傳世的海上足印！

Professor Lau Chi Pang

Co-ordinator, Hong Kong and South China Historical Research Programme

It is no surprise that Hong Kong people loves to have fish everyday, especially when the territory is surrounded by the sea on three sides with abundant natural sea resources. However, if we ask an ordinary person walking on the street, I believe they won't be too fully informed on our fishermen and the fishing industry. For many generations, fishermen have always treated the sea as their home- they are born on a vessel, live, marry, have kids, and die at sea. They have distinguished themselves from those living on land in their relationships, customs, traditions and ways of life.

Before the era modernisation, fishermen's ranking in the social hierarchy has always been surprisingly low. They did not have- what we may call today- residency or citizenship, and certainly did not have a permanent relationship with those living on land. As a result, the social condition had made fishermen much harder move their livelihoods onto land, and often persecuted and disrespected by those already living on land.

Consequently, the historical records on fishermen and their cultures had always been neglected due to the unfavorable relationship they had with their neighbours on land, and makes me as an historian incredibly hard to investigate in the early activity of fishermen in Hong Kong. "Hong Kong began as a small fishing village" is something many people will hear from officials and it certainly rings true. Just like those living on land- fishermen has been living in Hong Kong for many years and walked the long journey to build Hong Kong from a small fishing village to a metropolis they are part of the identity of who we are.

This book shows the succeed of the Fisheries-related Ecotour Guide Training Programme for Fishermen(Northeastern Waters). The three authors has enthusiastically and comprehensively written down a brief historical record on our fishermen. I value their effort and this *Diary of Hong Kong Fishermen* has undoubtedly recorded the many oceanic footprints for all us to cherish and learn!

序三

PREFACE 3

邱榮光博士太平紳士
環保協進會義務總監

漁樵耕讀

金庸筆下的「漁樵耕讀」活用了中國人民生活中最基本的四個元素，成為小說中的四個武林高手。

我的出身也體驗到，在香港發展的時代巨輪中，這四個角色的急速演替。我的父親以捕魚，和一種「拑」帶子的技術，靠海吃海；母親上山斬柴，下田耕種，靠山吃山；養活一家人。對於大海的豐富供應，土地的大方給予，都一直懷著感恩的心。

倚偎著大自然生活的人們，滋養出獨特的文化和生活模式、衣帽裝扮、謀生工具、節氣慶典、婚姻嫁娶、禮數傳統。這些文化精彩細膩，但是，也正在淡化、消失中。這本書就是要把那應該予以尊重的文化和生活細節，記錄下來。

相信你會喜歡這本書，從其中窺探城市中看不到、感受不了的生活趣味，更反思人類和大自然的親密互動關係，該如何尊重和諧共處，順自然而行，生生不息。

Dr. Yau Wing Kwong, J.P

Chief Executive Officer, Environmental Association Limited

Chinese author Louis Cha Leung-yung, also known as Jinyong, is a famous novelist that based his 4 characters on 4 principle necessities that the Chinese people values: fishing, lumbering, farming, academia.

Having grown up in Hong Kong in the 60s and 70s, I have witnessed the city's remarkable social and economic transformation, and saw many people adapting to the rapidly changing environment.

My father's first job was a fisherman, harvesting scallops by using a special clapping technique and relying the seas for his livelihood. My mother was a farmer, growing crops. Their hard work and endurance sustained the entire family, enabled my 6 brothers and sisters to grow up and study for a better future. We have always appreciated what the natural environment has given us. Not only has it provided a stable livelihood for my family, but it also shaped the culture, history and traditions of the Chinese people. As we embark in the contemporary era, many of our cultures and traditions are gradually fading away, obscured by the bustling metropolis and the tide of mass consumerism.

I hope you will enjoy reading this book. It records different stories of the past and experiences you will be able to experience or discover in the cities. It reflects on our relationships with the natural order of the world and how intricately linked we are as humans with the environment. I hope- through this book- can foster a spirit of mutual respect, so that our next generations can enjoy what we have.

序四

PREFACE 4

通識漁業 道賞為先



黃容根, S.B.S., 太平紳士

新界漁民聯誼會理事長

Wong Yun Kan, S.B.S., J.P

Director General, New Territories Fishermen Fraternity Association Limited



序五

PREFACE 5

鍾灶樹先生

「漁民文化及生態導賞員訓練計劃(新界東北水域)」項目主任(漁民聯絡)

自小便身為漁民的我，大海就是我的家，見證着香港漁業的發展及改變，香港曾經是個繁榮的漁港，當中蘊含很多值得保留的漁民文化，希望透過這本書，將我們漁民的文化及智慧呈現給大眾和學生，讓他們了解更多我們漁民以往的生活，知道更多香港的歷史，為香港的漁業文化盡一點綿力。

年少時的我於沙頭角海一帶捕魚，對新界東北的海域有着深厚的感情，我推介這本書給大家，當中介紹了一些新界東北的生態，讓大家了解更多香港珍貴的生態及環境資源。

Mr. Chung Ju She

Project Officer, Fisheries-related Ecotour Guide Training Programme
for Fishermen (Northeastern Waters)

As a proud Hong Konger with a fishermen family background, the sea that I once had sailed will always be my home. Having witnessed the golden age of Hong Kong fishing industry and the rapid changes for the past few decades, I am excited for this book to be able to educate our next generation on fishermen's deep culture, history and customs.

When I was a teenager fishing at Sha Tau Kok area, I became attached and cherished the seas surrounding the northeast of Hong Kong. I highly recommend this book and hope readers value the metropolis' beautiful natural resources.

「漁民文化及生態導賞員訓練計劃 (新界東北水域)」簡介

Introduction of the Fisheries-related Ecotour Guide
Training Programme for Fishermen
(Northeastern Waters)



項目簡介

INTRODUCTION OF PROJECT

香港捕魚業近年面對不少挑戰，為協助本地漁業社羣，漁農自然護理署於2014年成立漁業持續發展基金為有意轉型的漁民提供支援。有見及此，環保協進會於2015年成功申請基金，舉辦為期兩年的「漁民文化及生態導賞員訓練計劃(新界東北水域)」，協助新界東北水域中有有意轉型的漁民，發展休閒漁業及培訓他們成為漁民導賞員，將漁業文化推廣及承傳，是次參與計劃漁民數目達51人。

本計劃的導賞路線設於吐露港一帶，除了由當區漁民講解漁民文化及導賞活動外，同時介紹了新界東北的生態環境和紅樹林對本港漁業發展的重要性。

本書將介紹本港鮮為人知的漁民文化和漁業歷史，並分享本計劃參與漁民的感想及點滴，及本港珍貴的漁業智慧。



The fishery industry has faced many challenges in recent years. In response, the Agriculture, Fisheries, and Conservation Department (AFCD) set up the Sustainable Fisheries Development Fund in 2014, aiming to assist the industry and the fishermen.

In 2015, the Environmental Association applied and subsequently awarded funding to set up a 2 year Fisheries-related Ecotour Guide Training Programme for Fishermen (Northeastern Waters). The programme offers to train fishermen to become tour guides, allowing them to educate the general public on the skills and cultural background of fishing. For now, 51 fishermen have already been trained by the programme and a book highlighting their fascinating stories and experience has been published.

Fisheries-related Ecotour Guide Training Programme for Fishermen (Northeastern Waters) is operated at Tolo Harbour. The tour informs our audience on fishermen industry, history and culture, and the importance of mangroves to the fisheries industry development as a whole.

In this book, readers will learn about the culture and history of Hong Kong fishermen and the fisheries industry, as well as personal accounts of members from the Fishermen and Training Programme.

項目籌備與運作

PREPARATION AND OPERATION OF PROJECT

「漁民文化及生態導賞員訓練計劃(新界東北水域)」主要目標為協助漁民轉型，透過一系列培訓，提供生態知識及帶團技巧予受訓漁民，過程中不但讓漁民帶領導賞團，也學習籌備、行政、報名、聯絡等工作，以累積經驗自行策劃導賞團。

本會為受訓漁民提供生態知識的講座，說話及溝通技巧工作坊，以及由專業生態導賞員分享帶團技巧。而執行活動時，負責聯絡工作的漁民會安排其他受訓漁民的工作崗位及進行聯絡工作，漁民互相分工合作。

組織導賞團需要明確定立出導賞團的主題及對象。路線的設定需要富有地區特色，善用沿途的環境資源進行講解，帶出希望宣揚的訊息，同時亦需聘用適當的導賞及工作人員。以本計劃為例，導賞團主題為介紹香港漁業文化及發展，同時帶出東北水域生態資源的保育及可持續發展的訊息。因此邀請到對新界東北水域熟悉的漁民，講解有關漁業及捕魚的部分，又聘用了專業的生態導賞員講解生態知識，以及善用漁民的網絡與魚排合作。而導賞團的路線圍繞新界東北水域特色，介紹吐露港一帶的環境及附近紅樹林與漁業的關係。由於對象以公眾人士，中學生及大專生為主，路線的設立亦不會過長及艱辛，同時導賞內容宜多元化及互動，增加趣味。

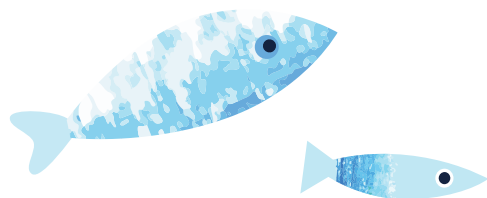
The main aim for this programme is to assist many retired or current fishermen to change their career and embark on a different journey. With a series of training schemes, our organisation trains our fishermen a variety of necessary skills, including knowledge of NE natural resources, ecology, presentation and tour-guiding skills. Moreover, other administrative work such as preparation, communication, marketing and evaluation work are also learnt, allowing fishermen to gain experience and understanding on how a tour is organised.

We have designed a programme that provides a series of lectures and seminars to comprehensively train fishermen as tour guides. Speakers are themselves experienced and professional tour guides. As they graduate from the training programme, fishermen will group and work together and form teams on their own, constantly reviewing and renewing their work.

Teams of tour guides must clearly identify their target participants and organise a structured programme. The route of the tour must contain local features and allow us to express the conservation message through the journey. For this particular programme, our tour guides inform our participants on the development and status of Hong Kong's fishing industry and culture, as well as educating them on our abundant natural resources in the northeast waters of the city.

當導賞團已準備就緒，便要考慮宣傳方法，例如設立網頁、向學校及慈善機構發送電郵及傳真，使對象能得悉導賞團並可參與活動。導賞團宜制定圖文並茂的講稿及流程供漁民導賞員參考，完成導賞團後向參加者派發問卷，可收集參加者的意見，適時檢討，有助改善導賞內容。

要導賞團有妥善運作，亦要制訂惡劣天氣及安全指引和安排相關保險事宜，保障參加者及工作人員，導賞員需照顧參加者的安全，留意參加者是否適合進行戶外活動，同時要與參加團體的負責人緊密溝通，確保過程順利。編制緊急應變措施亦有助導賞團順利進行，如船隻遇上意外停駛時，導賞員該如何安撫參加者，及採取緊急應變措施。



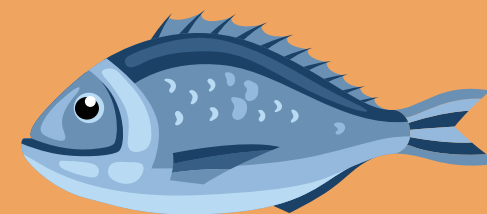
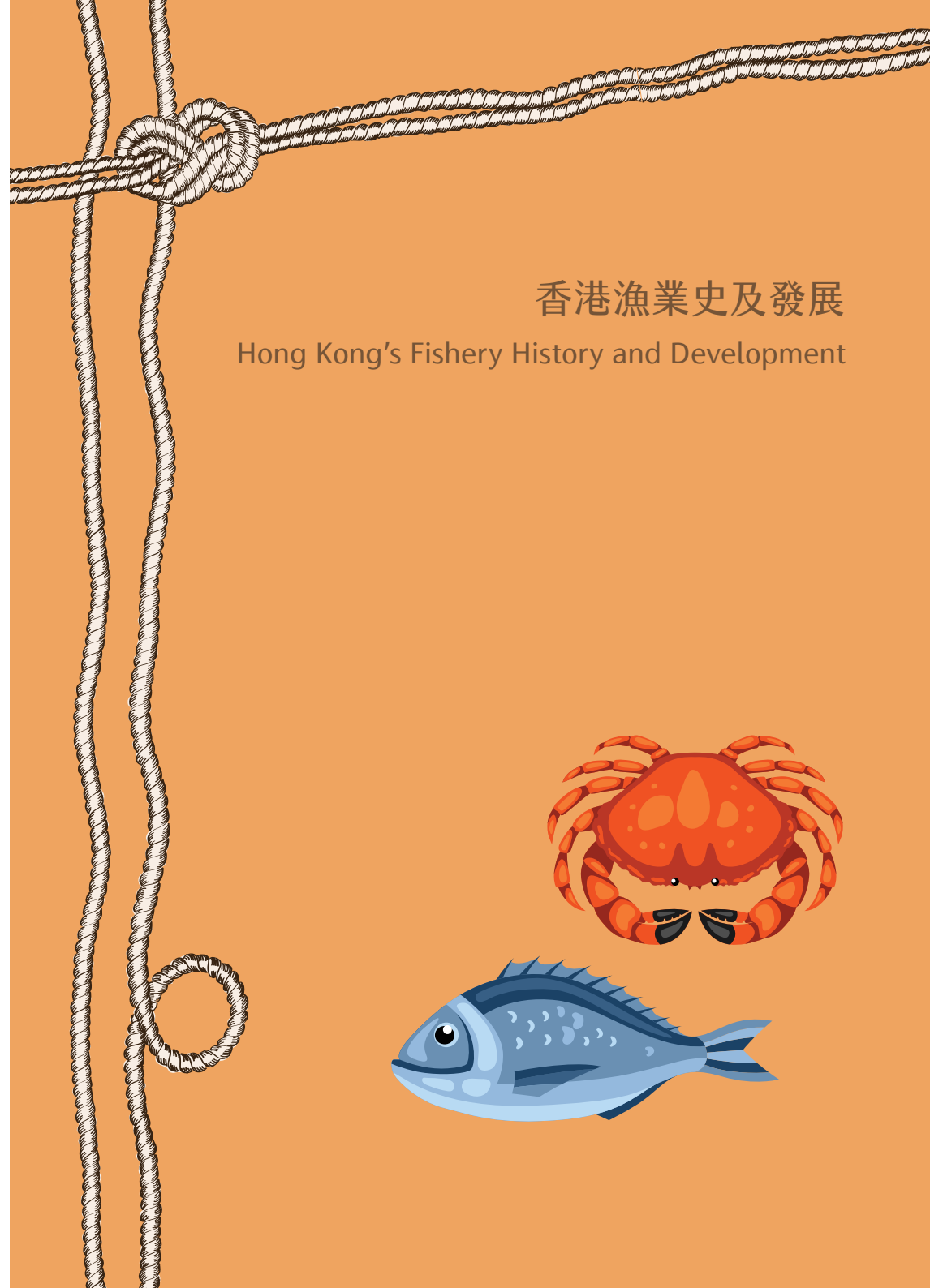
We also want to bring out the message on resources preservation, conservation and sustainability to our participants, educate them to protect our environment for our next generation. Our organisation have trained and deployed trained tour guides in the north east waters of Hong Kong. Tour guides will work with local fishermen, inform our participants on ecology of the areas around Tolo Harbour and mangroves, and the relationship with the fishing industry. We invite the members of the public, secondary school students, tertiary and university students to join the tours. The route is not considered challenging and we believe our participants will find our programme interesting, fun and eye-opening.

We promote the tours to school or charity through website, email or fax. Script with photos or pictures can be drafted for the guides. Collect questionnaires from the participants after the tour can help to improve and review the tour.

In the interest of our tour guides, participants and employees, this organisation has set out guidelines and organised appropriate insurance policy in the event of adverse weather conditions and other health and safety concerns. Plans for emergency response facilitates an effective tour, such as what tour guides can do if the tour is affected by any technical problems.

香港漁業史及發展

Hong Kong's Fishery History and Development



香港漁業史及發展

HONG KONG'S FISHERY HISTORY AND DEVELOPMENT

香港的捕魚文化能追溯至遠古時期，史籍已記載蜑家(音:佃)漁民在本港水域作業[1]，但當時漁民的分佈較為分散，加上漁民以家庭作業的方式進行捕魚，因此記載香港早期的漁業記錄也較零碎，或以廣東沿岸整體作記錄漁業之發展，而具有系統的香港漁業史記錄則在明末開始。

在明末時期，由於當時中國東南沿海水域「倭寇」為患，明朝皇帝為了保護國家，實行「閉關自守」政策，加強海上邊界的管理，減少發展對外的海上活動，此政策嚴重影響當時沿海一帶的捕魚業及造船業。到了清初時期，清朝為了斷絕向鄭成功的明鄭皇朝輸送補給，因此實施了「遷界令」，將福建及廣東沿海居民內遷三十至五十公里，又將沿海的大型船隻銷毀，嚴重影響當時漁民的生計及整個漁業發展，逼使他們進行內陸的淡水養殖事業。「遷界令」的出現影響了當時的漁業發展，直至8年的「遷界令」過後，香港的漁業又重新變得蓬勃。

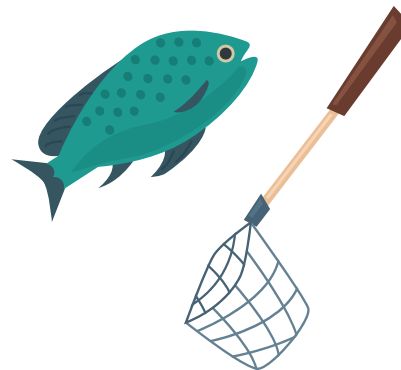
除了「遷界令」外，清代官方刊物《新安縣志》，亦有記載香港海域的海產品種及出現

Fishing in Hong Kong waters had been going on for many years. Historical records show that Tanka people had already settled in the region and became active fishermen [1]. However, only sporadic information were recorded over the years, studies and research on Hong Kong's fishing industry were not properly made until the end of Ming Dynasty (1390-1644).

Towards the end of the Ming Dynasty, China was suffering from piracy coming from modern day Taiwan and Japan. The Courts had then decided to restrict and reduce economic activity from the nation's coastline and began proper management on its coastal areas. As a result, this had massively hampered the shipbuilding and fishing industries [1]. This was further exasperated by the Great Clearance Order at the beginning of the Qing Dynasty (1644-1912), forcing the population living within 30 to 50 km from the sea in Guangdong and Fujian Provinces to evacuated into the mainland. This was to stop the piracy and skirmishes which were launched by the former Ming

漁業活動更被詳細記錄下來，例如《香港殖民地展拓界址報告書》中，便有提及香港的捕魚業，並指出當時沿海一帶主要利用罾棚技術捕魚，其後將漁獲加工製成鹹魚再推出市場，報告書也描述了當時養蠔、燒灰及採珠等行業[1]。

就學者對二十世紀的香港水上人口研究所得，在1911年至1938年間，本港約有六萬至七萬名水上人口。到了1938至1941年期間因日本侵華，導致廣東一帶漁民逃難到香港，使當時水上人口急增至十五餘萬。後期香港日佔時期，漁民大多因戰亂或逃難，令當時水上人口跌至約兩萬人。直至1945年光復後，漁民開始回流香港，水上人口日漸增長，高峰時達至八萬人。但到了1964年後，漁民的數字開始持續下滑，跌至2009年的一萬人[1]。背後原因在於漁業技術的改良，漁民改用機動漁船取代人力，加上本港正值轉型至工業化，年輕一代都從事工廠製造業。到了九十年代，本港漁業步入夕陽行業，年輕一代大多都不考慮加入需求大量體力的漁業，令本港漁業缺乏新血，整個行業出現老化。



loyalists based in Taiwan. Most of the fishermen had then decided to build freshwater fish farms. The Great Clearance Order was then suspended after 8 years, and the fishing industry recovered soon after that.

Officials during the Qing Dynasty conducted a chorography and recorded the fishermen activities in modern day Hong Kong and Shenzhen areas. After Britain established a colony in Hong Kong, British officials had also conducted a Survey, detailing the harvesting, processing and production of seafood, as well as various fishing techniques, methods to harvest oysters and their pearls [1].

Academics have suggested that the population of Shui Sheung Yan (those who build their livelihood in the sea) numbered around 60,000 to 70,000 in 1938. After the invasion by Japanese forces into China during WWII, many fishermen had migrated to Hong Kong, pushing that number to 150 thousand. During the invasion and subsequent occupation by Japanese forces, that number had then plummeted to 20,000. After WWII, the population recovered steadily, peaking at 80 thousand in 1964 [1]. As Hong Kong developed and industrialised, many fishermen had decided to migrate to urban areas in search of better livelihood. Moreover, modern vessels have better equipment to sail and harvest sea products, therefore the whole industry no longer required a high number of labourers, therefore deterring the next generation from joining the cohort. In 2009, census shows only 10 thousand people can still be categorised as fishermen in Hong Kong.



年份 Year	水上人口數字 (人) Population of Shui Sheung Yan (in People)	水上人口轉變成因 Causes of fluctuation in numbers
1911-1938	60,000-70,000	水上人口穩定及持續，以捕魚維生。 Population remained stable, mainly relied on the fishery industry.
1938-1941	150,000	因日本侵華，廣東一帶漁民逃難到香港，令本港水上人口急增。 Japanese Invasion, forced large numbers of fishermen in Guangdong region to migrate to Hong Kong waters.
1941-1945	20,000	香港日佔時期，漁民因戰亂或逃難，水上人口急劇減少。 Occupation by Japanese invaders caused significant loss of lives and further migrations.
1950-1964	80,000	香港光復後，漁業發展逐漸回復，是香港漁業最輝煌時期。 End of occupation and WWII, the fishery industry began its recovery and reached the golden age.
2009	10,000	1964年後，由於漁業技術改良，加上漁民後代轉行發展其他工業，水上人口開始持續下滑。 After 1964, due to the improvement of technology, the fishery industry no longer required a large body of able men. Therefore, many fishermen decided to choose a different career paths, which lead to the population of Shui Sheung Yan to decline.

資料來源：《十九及二十世紀的香港漁農業：傳承與轉變》(上冊漁業)

香港政府於2012年12月31日實施禁止在港水域拖網捕魚後，本港進行捕撈之漁船大部份為較小型的舢舨。部分漁民考慮轉型，例如開拓深海漁業，發展可持續的水產養殖業及開辦休閒漁業等。

漁業持續發展基金亦有致力推動本港的休閒漁業，支持較創新的生態導賞團，當中增添漁民文化環節，協助漁民轉型成為漁民導賞員，向大眾展示香港重要的漁業文化及紀錄當中珍貴的文化資源。

Since 31 December 2012, the Hong Kong Government has prohibited trawling activities in Hong Kong waters, fishing vessels operating in Hong Kong are either small boats or sampans. Some of them considered switching to other industries such as deep sea fishing, developing sustainable fish farming and recreational fisheries.

The Sustainable Fisheries Development Fund set up by the government to help the fishery industry and fishermen. The Fund has also provided resources for NGOs to organise conservation tours, educate the public on the history and culture of fishermen. Many fishermen have become certified conservation tour guides, preserving their cultures and customs of the fishery sector and its people by informing the public with its fascinating stories and cultural relics.

香港四大捕魚族群

FOUR MAJOR FISHERMAN GROUPS IN HONG KONG

香港的漁業由「蜑家」、「鶴佬」、「客家」、「沿海的本地」四大族群構成，而香港漁業文化亦建基於這四大族群的生活文化之上。上述族群源自不同祖籍與地區，塑造出的文化背景各異，建立出具族群特色的作業方式及生活習慣。

「鶴佬」和「蜑家」是本港較大的漁民族群，他們以船為家，分佈在各大海灣與內河河道。他們一生於海河中飄泊，即使是「生老病死、嫁娶產子」此等人生大事，均於船上進行，因此他們被稱為「水上人」。雖然水上人於海上生活，但不時亦會與陸上人有互動，陸上一些廟宇亦不時找到於漁民有關的記載，例如在吉澳天后宮內的《奉兩廣總督閣部堂大人批行給示勒石永遠遵照額例碑》，便記載了當年吉澳漁民租地一事。

至於「客家」及「本地」除了務農和經商外，沿岸鄉村民會依山吃山，靠水吃水，水陸兩棲，於海上捕撈和筍帶子，於陸上種田和果樹。他們大多會於岸上建屋，到附近海岸捕魚作業，相對於「鶴佬」和「蜑家」有著截然不同的生活方式及作業方法。

There are 4 major fisherman groups in Hong Kong: Hakka, Tanka, Hoklo, and locals who lives near the sea(Cantonese Han). Although historically they have dominated the fisheries industry of Hong Kong and its surrounding area, they do not share a common ancestry therefore their customs, clothing and culture significantly differs from one and other.

Hoklo and Tanka people are major fisherman groups in Hong Kong. Historically, they spent their whole life in their sea vessels. They were born, live, work, marry, and die on their vessels, making them a unique societal group in society. In Chinese, we call them “Sui Sheng Yan”. Although “Sui Sheung Yan” live on the waters, they sometimes had interactions with people who lived on land. Some incidences were recorded in historical texts - as a group of “Sui Sheng Yan” decided to rent a place at Kat O island during the Qing Dynasty (1644-1911).

However, when one compares Hakka and local population with the Tanka and Hoklo people, their ways of life go beyond living and working on their vessels. Most Hakka and local people are more established on land. They built houses and cultivated lands, and only use their boats to fish or hunt along the shores for additional food.

《奉禁加租碑》的小故事

AN ORDER PLAQUE OF RENT RULING



吉澳天后宮內有一塊《奉兩廣總督閣部堂大人批行給示勒石永遠遵照額例碑》，記載了當年吉澳漁民在陸上發生的事件。故事發生於嘉慶七年(1802年)，當時吉澳漁民曾其捷向陸上地主楊廷相租地建屋，一向相安無事。惟楊廷相死後，其兒子將土地轉售予另一地主張騰南，張騰南除收取曾其捷地租外，還收取額外費用。曾其捷於是向府衙告狀，其後府衙判決張騰南須按當年曾其捷與楊廷相的協定收取租金，不得額外增加金額。並且定立一塊石刻，放於吉澳當眼位置，以示警剔 [2]。由於此石碑記載禁加租事宜，因此石碑又被稱為《奉禁加租碑》。

A fisherman rented a piece of land and built a house on it. The land was then sold to a new owner, who demanded extra rent. The case was then brought before a judge and it was ruled that the rent must stay the same. The authority decided to create a commemorative plaque on the island in order to warn landlords not to mistreat their tenants [2].

吉澳天后宮外的「奉禁加租碑」
The order plaque outside the Tin Hau Temple at Kat O

蜑家人

Tanka People



大埔三門仔新村
Sam Mun Tsai New Village, Tai Po

蜑家的文化背景

TANKA CULTURAL BACKGROUND

根據記載，蜑家人的祖先從北部而來，南下進入嶺南地區，及後於廣東海域定居或作業[3]。「蜑」與古字「𩺰」字相通，而「𩺰」一字早於唐朝唐高祖武德四年（621年）所編寫的《隋書》中已有記載，泛指南方夷族的水上人與陸民，與南方中原人士經過長時間相處後，「蜑」字逐漸演化成形容嶺南的水上人。現今「蜑家」一詞已成為單個漁民族群的稱呼，坊間亦稱「蜑」為「蛋」或「𩺰」。另外，蜑家人以漁艇為家，因此又被稱為「艇家人」。

蜑家人於香港的捕魚歷史源遠流長，早於五代十國時已有記載他們於香港水域作業。蜑家人佔香港漁民族群比例最高，他們遍佈各個海灣，尤其集中於香港仔、筲箕灣、塔門、大澳、青山灣、大埔、西貢及后海灣一帶[4]。雖然白天各個艇戶獨立作業，但晚上又會把漁船碇泊成群 [3]，閒話家常，交換漁獲與市場近況。除了捕魚作業外，蜑家人亦於吐露港一帶「養珍珠」，以及在后海灣一帶養殖生蠔，養蠔的蜑家人被稱為「蠔蛋」。

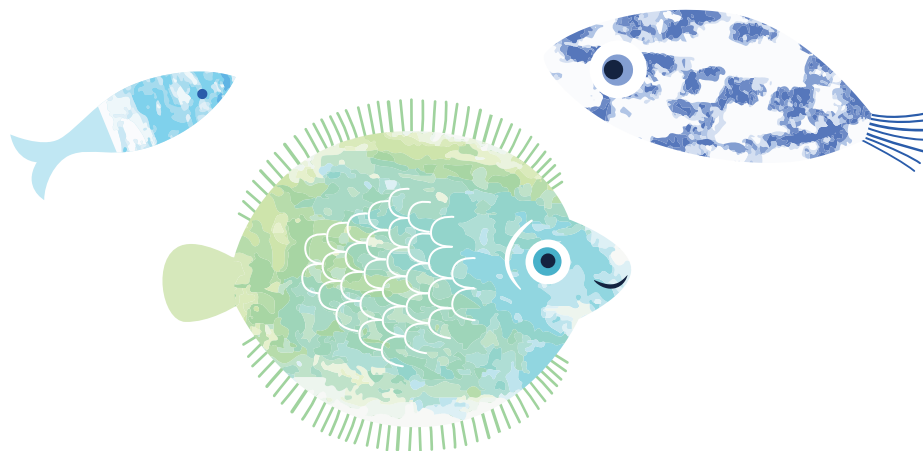
The Tanka people had migrated from the northern part of China to Lingnan to rivers and coastal areas. Their ethnic background was recorded in the Tang Dynasty in the book of named "*Sui Shu*". Although they did form part of the ethnically Han people from the Central Plain of China, they mingled cordially over the course of history and the Tanka people became a major fisherman group in Southern China. The word Tanka is now used to describe a single fisherman community, and variation of their pronunciations and writing characters have been identified by historians.

Tanka was well-established in Hong Kong 1,000 years ago with historical record support from Five Dynasties and Ten Kingdoms [1]. They were once said to had dominated the fishing sector in historical times, populating many islands, bays and coastal areas especially in Aberdeen, Shau Kei Wan, Tap Mun, Tai O, Castle Peak Bay, Tai Po, Sai Kung and Deep Bay [4]. They had usually fished independently in daytime and anchor their vessels together sharing the commercial fish market with one another at night. Tanka people had also developed pearl farming and oyster farming industry in Tolo Harbour and Deep Bay respectively.

以往的蜑家人不容許登岸建居，亦因缺乏戶籍不能接受教育及參與科舉，而且語言上的差異，令他們受到陸上居民排擠[1]。當年雍正皇帝亦有察覺此現象，故此於雍正七年（1729年）頒布《恩恤廣東蛋戶》之陸居令，准許廣東蜑民登岸建居，享有戶籍[1]，更警示陸居人士不得欺凌驅逐，更希望蜑民開墾種植，以達至一視同仁意念。雖然此令的出發點是打破陸上人與水上人之間的隔閡，但陸居令頒布後，入籍廣東地區者數目未如理想，直至近代因社會產業的轉型才得到改善。

Tanka people were unable to be educated or take imperial exams, and often found themselves treated unfairly by the people and authorities alike because of their dialect and traditions [1].

The Courts and other authorities had also taken notice of this and decided to act upon it. During the 7th year reign of the Emperor Yongzheng (1723-1735), he issued an edict to allow Tanka people to migrate from their vessels onto land, provided them permits to live and farm as well as prohibiting discrimination and bullying by the local residence. The order was intended to accommodate the Tanka people as well as preserving societal harmony between groups in China.



採珠 PEARL HUNTING

自唐代開始，蜑家人已在吐露港一帶進行採珠的行業[1]，因此古時吐露港有「媚珠池」的美譽。珍珠其實是雙貝類動物自身保護機制產生出來的產物。當沙粒或異物入侵雙貝類動物體腔時，為免外來物磨損身體組織，體內一個名為外套腔的器官會分泌出珍珠質包裹著異物，形成珍珠的初形。經過時間累積，珍珠質層愈厚，形成的珍珠便愈大顆。

在古時中國，珍珠是珍貴的產物，歷代多個皇帝都曾派員到民間搜羅珍珠，因此採珠業一度成為非常盛行的行業。從前的採珠員二人一組，其中一位潛入海中尋找珠蚌，另一位則拉著連繫著組員的繩子於船上待命。潛水者腰間盤繞著石頭，有助潛到較水深的地方，而口鼻則被一條連接水面的管子覆蓋著，以幫助呼吸。當潛水者拉動繩子，組員便會把他拉回水面。由此可見，古時的採珠員因缺乏現代潛水相關的器材、技術與知識，往往冒著遇溺、減壓症或被海洋生物所傷的風險下工作[5]。



During the Tang Dynasty, Tanka people had collected pearls from Tolo Harbour [1].

Pearls are formed inside the shell of certain bivalves as a defense mechanism against irritants such as parasites or sand particles inside the shell. The bivalves secrete a layer of nacre (mother-of-pearl) by organ mantle to seal off the irritation. As the nacre layer becomes thickened in a period of time the pearl forms.

In ancient China, pearl hunting was once a prevailing industry because many emperors were devotees of pearls. According to records, divers were organised in twos, one in the water and the other on a boat supervising and assisting. The diver might bound themselves with rocks so they can collect pearl in deeper seas, and their mouth and nose were covered by a pipe-like object to help them breath. Once the diver had done its work, he or she would then pull the rope to signal the helper to get the diver out of the water. As a result of such primitive diving arrangements, equipment and communication method, many harvesters died because of lack of air, decompression sickness and injuries [5].

文獻《天工開物》亦有記載蜑民從事採珠業而葬身大海一事。採珠業危險且擾民，終於元朝皇帝下詔罷採，行業亦日漸息微。

Such harsh pearl farming environment had deeply impacted the local population in coastal areas, especially on the Tanka people. Because of that, the official pearl hunting was suspended during the Yuan Dynasty.



養蠔

OYSTER FARMING

由於香港西部連接珠江河口，鹹淡水交匯處營養豐富，有利作為蠔（牡蠣）¹之糧食的浮游生物大量繁衍，因此非常適合蠔的生長。我們稱呼養蠔的淺海灘為「蠔田」，養蠔戶會聘請蠔家人或與他們分租養蠔，而從事養蠔工作的蠔家人則稱為「蠔蛋」。

以往蠔蛋用火清理從海灘收集的石頭或瓦片，然後待潮退時放在泥灘上，希望提供乾淨的石表供蠔的幼體依附。約半年後，工人會將石頭移至較深水處，讓幼蠔在更穩定的環境成長，因為猛烈陽光和鹽度太低會導致發育不良，甚至死亡。養蠔的養殖期長達六至七年，收成後部份可作生蠔食用、其餘會被曬乾、加工製成蠔豉或蠔油 [1]。



¹ 香港巨牡蠣 (*Crassostrea hongkongensis*) 是養蠔戶一般養殖的品種，此品種於香港水域已有數百年養殖歷史，體長可達20厘米。不過受近年珠江一帶水質污染影響，蠔的生長及質素日益下降。

The west of Hong Kong is located near to the Pearl River delta. The nutrient-rich estuary environment favors plankton to flourish which provides enormous food source for oysters¹. Before, Tanka people had either owned or worked on oyster farms.

Tanka people used to collect rocks or tiles from shore and sterilise them with fire, then placed them onto the surface of mudflat during low tide allowing oyster's larvae to attach later on. Oysters grow better in a stable environment, so the workers moved the rocks and tiles into deeper water as strong sunlight and low salinity could cause under grown or even death to oysters. Cultivated oysters take 6 to 7 years to mature. They will be eaten raw or manufactured into other products such as dry oyster or oyster source after harvest [1].

¹ Hong Kong Cultured Oyster, *Crassostrea hongkongensis*, is a common aquaculture. This species has been cultivated in Hong Kong for a long time. It can reach 20 cm long. However, its growth and quality were affected by the water pollution from Pearl River.

蠔家的衣著

TANKA'S TRADITIONAL DRESS

大部份漁民家景不太富裕，衣著與材質都是以樸實為主。蠔家漁民一般穿著以深色麻布或土布縫製的衣服，赤腳於船上工作。男性漁民穿對襟長袖上衣與「牛頭褲²」；而女性漁民則穿著鈕扣在側的大襟長袖衣服，她們很少使用頭飾，但在冬天時會包上一條黑色頭巾。蠔家人最大特色的衣著是其帽子，他們的帽子由竹織成，頂部呈圓拱形，帽的兩側連接繩索，並繫於下齶，以固定帽子以免吹走。而帽的邊緣向下曲，有助抵擋刺眼的陽光。



² 「牛頭褲」就是一種半長半短的褲子，穿時要將左右褲頭摺疊捲好，再用褲帶綁好。

Due to Tanka's economic circumstances, they were less wealthy than locals living on land. Most Tanka's fishermen wear simple dark cotton or linen long sleeve clothes with knot buttons down the front for man and side in woman, Tanka's traditional trousers² and no shoes are worn while on board. Compared with people in previous eras, Tanka women were not keen with jewellery on their head, and only wear a black headscarf during winter season. One notable piece of clothing that distinguished them was the bamboo hat, big and round with small band keeping it in place. The edge of the hat is also curved, protecting the eyes from sunlight.

² Tanka's traditional trousers is a high waist pair of trousers, Tanka people first put it on before rolling up the top fabric in order to secure it around the waist. Rolling up the trousers will make the trousers leg shorter, and a strap is added to properly secure for easier movement.

蜆家的漁船

TANKA TRADITIONAL VESSELS



罟仔艇 Gu Zai Teng

蜆家人的漁船稱為「罟(音:姑)仔艇」,罟解作魚網,因此罟仔艇是指利用魚網作業的船。罟仔艇船頭較尖,船身寬闊,邊緣較高,尾部翹起[1]。罟仔艇的大小是按其從事的作業方式而異:體型較小的漁船設備相對簡單,依靠漁民在船後方利用「搖櫓³」推進及控制方向,停泊時使用一支竹竿插入海床,因此只適合近岸或內港海灣作業,例如:刺網、手釣、「照魚」;較大型的罟仔艇通常安裝了舵及風帆協助航行,並以錨固定船隻。由於大型罟仔艇容量較高,可以存放更多漁具及糧食,讓漁民駛往較深水域作業進行拖網捕撈。

³「櫓」是由兩根呈柱狀的木條接駁而成,其中一根末端扁平,有助撥水。櫓會被固定在船的尾部,以鐵圈作支點,操作時有別於槳,只在水中攪動,不離開水面[1]。

Tanka traditional vessels are also known as Purse-seiner boats or *Ku Tsai Teng* in Cantonese. *Ku* can be defined as a purse-seine, hence the vessel is named after its hunting tool. Traditionally, the vessels had a pointed bow for speed, a wide body for comfort, a relatively tall hull and the concave stern [1]. The size of vessels depend highly on the fishing methods the Tanka applied. The smaller ones, usually carry out gill netting, hand lining and 'fish-lighting', had simple designs and Tanka used an oar³ (*lou* in

³The oar (*lou* in Chinese) is made from wooden planks, with the end slightly flatter which helps the propulsion. They are normally attached at the back of the vessel, with metal rings to tightly secured them; they generate momentum under the surface of the water, which is different from a paddle.

Chinese) moving over the stern to drive and control the direction. In order to stop the small vessels in motion, Tanka thrust a long bamboo rod into seabed which limited them to fish around coastal areas. The bigger vessels had large sails and anchors to secure the ship. They were capable of manoeuvring in rougher seas and carry much heavier and larger loads, designed well for storage and longer journey.

搖櫓 Oar Moving



蜑家的居所

TANKA'S LIVING QUARTERS

以往的蜑家人居住於艇上，四海為家，隨魚群走向而漂流。他們間中會將船艇停泊於一些細小的海灣，進行曬網及修補漁船。殘舊的船艇則被推上沙灘作臨時居所，這些船艇被稱為「住家艇」，當沙灘聚集愈來愈多的住家艇，變逐漸成為一個小漁村。

蜑家人在水上生活的情况，直至清朝雍正七年頒布的《恩恤廣東蛋戶》陸居令後才有所改善。蜑家人所興建的房屋獨特，他們會選址近岸地區，並以木柱作支撐立於海灘，架起住處，避免受海水淹浸，其後以木板圍封及屋頂鋪上葵葉。小艇則停泊於房屋下方，利用屋旁的梯子便可登船。這種房屋昔日被稱為「水上干欄」，大澳的「棚屋」正是「水上干欄」的例子 [1]。

Tanka people used to live on their vessels for their entire lives, but they do disembark to repair their boats and nets at sheltered bays. Moreover, Tanka people had also anchored old vessels on higher shores as temporary houses. Sometimes, if a large number of them gather onto one beach, it forms a fisherman community. The situation changed during the reign of Qing Emperor Yongzheng (1723-1735), an order was issued permitting Tanka people to move their livelihood on land. Many of the Tanka people had designed unique houses and piers for easier access to their boats. They first introduced large wooden columns to build their houses above high water mark around the coast areas, then laid floorboards and covered the ceiling with dried fan-palm leaves. Small fishing boats were tied to columns under the houses and could be accessed via stairs. Stilt houses at Tai O in Lantau Island are notable examples [1].

大澳的「水上干欄」。Stilt house at Tai O.

漁民的信仰風俗

FISHERMEN'S RELIGION

漁民出海不時遇上驚濤駭浪和漁獲不穩的情況，一般漁民信奉多位海神，如天后、北帝、洪聖爺、大王爺及觀音等，祈求諸神能保佑他們出海時風調雨順、網網千斤及平安歸來 [1]。除了信奉各方海神外，他們對於象徵不利船隻或作業的動作及物件都有所忌諱，恐怕違反禁忌便會遇上不幸。例如水上人視船頭為整艘船最神聖的地方，忌諱女性跨過船頭而褻瀆神明 [1]，招致不幸，因此盡量安排女性從船兩側登船；部份水上人享用魚類時不會翻轉魚身，因會聯想到翻船 [1]；而漁船所用的物品亦要講求意頭，例如漁民的船隻不會以桑木來建造，因「桑」跟「喪」同音，有不吉利的意思。不過，現在的一輩很多都捨棄這些禁忌了。

除了上述提及過的宗教外，本港有不少漁民信奉基督教及天主教。由於以往漁民數目眾多，不少教會組織專門到沿海的漁村傳福音，教會察覺到漁民之需要後，除了向他們派發日用品外，還幫忙漁民興建房屋，更為漁民子弟提供教育的機會，令不少漁民認識到基督教及天主教。一些漁村更設有教堂讓漁民進行禮拜，如三門仔和鴨洲；而西貢鹽田梓村，更建有百多年歷史的天主教堂。

Fishermen follow many traditional Chinese beliefs, such as Tin Hau, Pak Tai, Hung Sing, Tai Wong Yeh and Kwun Yum. They believe these deities will bring them safety and good fortunes at seas [1]. There are other customs too. They regard the bow of the vessel as sacred, females would not embark or disembark the vessels from the front, so they use the side to embark instead [1]. In addition, they avoid 'turning over' fish while one side has been eaten, which symbolises the ship keeling over in tragedy [1]. Moreover, Tanka fishermen had also avoided the use of Morus wood as their building material for their vessels, as the Cantonese pronunciation of Morus wood have a similar sound as the word for funeral or death. Their belief it might omit bad omen. However, these traditions had been abandoned by recent generations.

Aside from traditional Chinese folk religions, many fishermen also believed in Christianity. Many missionaries had organised trips around the coast spreading their gospels, providing them with necessities and helping them to build houses. Some religious groups had also built churches and schools to educate the young. One of the notable examples is the century-old Catholic church located at Yim Tin Tsai, Sai Kung, and those in Sam Mun Tsai and Ap Chau.

蜑家的信仰風俗

TANKA FOLK RELIGION

蜑家人以信奉天后、北帝、洪聖爺及觀音為主以祈求他們海上平安。他們拜天后、北帝及洪聖爺以祈求海上平安，而拜觀音一般都是問卜占掛 [4]。

天后

中國人拜天后的歷史悠久，許多蜑民均信奉她，因為他們相信天后有風調雨順的能力，所以一般會在近岸集資興建天后廟，同時庇佑他們生活平安及漁獲豐收。香港遍佈大小各異的天后廟，廟宇之間各具特色，滲透著當地族群的獨特歷史與文化背景。現時拜天后不僅是漁民的祭祀活動，而且也是陸居人們的習俗。

Tin Hau, Pak Tai, Hung Shing and Kwun Yum are the major deities in Tanka people as the guardians to sailor. The first three deities are the traditional deities for sailors and Tanka people pray to Kwun Yum seeking for directions [4].

Empress Tin Hau

Tin Hau is revered by many Tanka people as they believe she will bring safety in sailing and receive good fortunes when one is out at sea. Normally the Tin Hau Temples in Hong Kong are located in coastal areas. The uniqueness of each Tin Hau Temple shows the history and culture of local community. Nowadays, people who worship Tin Hau come from all sorts of background.



塔門天后古廟 Tin Hau Temple at Tap Mun



鴨脷洲洪聖古廟 Hung Shing Temple at Ap Lei Chau

洪聖爺

除了拜天后外，蜑民亦會供奉洪聖爺。洪聖爺原為唐代一位名叫洪熙的官員，他在位時積極推廣天文地理知識予漁民，令他們航海時安全往返。洪熙過世後，漁民為紀念其所施的德政，興建洪聖廟供奉他，視他為漁民的守護神，同時表達對科學家的一份尊敬。

基督教

經過蜑家漁村，便會發現很多家庭門楣上畫有十字圖案，意味着他們是「信友」家庭。例如大埔三門仔新村，於六十年代已有基督教傳教士到村傳教，救濟協助漁民。而現時「大埔地質教育中心」便是「基督教福音廣播團基培堂」設立幼稚園及舉行聚會的地方 [12]。

Hung Shing

Hung Shing was a Tang Dynasty official and he established an observatory to observe meteorological changes and provided geological and astronomical information to help fishermen navigate during his time. His work had earned much respect amongst fisherman and they in turn built temples to worship him.

Christianity

Some may find the lintels of the houses in the fishing village have a cross painted on it, this is an act for the owner to display their Christian faith to visitors. During the 1960s, Christian missionaries came to Tai Po Sam Mun Tsai Village to help the fishermen and provided various consumer goods and humanitarian services. The present site of Tai Po Geoheritage Centre is the former kindergarten and Christian assembly place of the 'Hong Kong Christian Evangelistic Preaching Band Kei Pui Church' [12].

蜆家的信仰風俗

TANKA FOLK RELIGION

天主教

在早期的香港，天主教會在偏遠的地方開辦學校，傳教士會兼任教師，邀請漁民子弟上學，傳遞不同的知識。最初，因為漁民婦女要負起日常家庭的工作，所以有較多漁民男子讀書。在四十至六十年代，因香港經濟未達繁榮，加上漁民本身流動性高，藉着教會的幫助，很多漁民會移居外國生活。要把福音傳到漁民群眾，除了用廣東話外，傳教士更會學習漁民語言方便溝通。現時我們可以在不同的漁村找到教會的足跡，分別在港島南區、大埔、西貢鹽田梓及大澳等。

過新年

蜆家人雖然生活於海上，但他們的節慶風俗跟岸上居民相近。蜆家人非常重視農曆新年，農曆新年期間他們都不會出海捕魚，不論身處何地，均返回原居地與親友團聚[3]。另外，他們會在神聖的船頭插上風車，象徵新一年好運到來，並會以紅紙寫上「船頭興旺」吉祥字句[3]。

喪葬

在古時，年老或生病的蜆民大多於艇上離世，其後，親人會以草蓆將其遺體包裹及用繩索綁好，會在附近的陸地，覓地安葬，並會請道士進行誦經等儀式。完成儀式後，家人會將甲板清洗乾淨[3]。

Catholicism

During the early development of Hong Kong, many Catholic Missionaries established schools and churches in rural areas of the city. They worked as caretakers of churches, and provided education for boys. Earlier times, girls had to take up the manual work and weren't offered the same opportunities as boys. From the mid 1940s to 1960s, many fishermen had decided to migrate to foreign countries and start a new life due to the opportunities abroad. The Catholic Church played a key role in helping those who wished to migrate to western nations. To integrate with the fishermen's community, missionaries had to learn their language in order to ease communication. Today, we can still find many old Catholic churches dotted around the countryside and fishing villages, notable examples include the ones at Hong Kong Island South, Tai Po, Sai Kung Yim Tin Tsai and Tai O.

Chinese New Year

Although Tanka people live away in the sea, they base their traditions from their neighbours on land. Just like the locals, Chinese New Year is very important to them. They normally celebrate this festive period by returning to ancestral place with their family [3], placing small fancy Chinese windmills at the sacred bow and putting up red lucky banners on walls to welcome good fortune [3].

Funeral Customs

When a member of the Tanka family passes away, their relatives usually wrap the body with dry grass mat and then tie it with ropes. They then find a burial site on land, and asked a Taoist monk to conduct a ceremony. Tanka people cleans the deck of their vessels to "wash" the bad omens away afterward [3].

蜆家 冷知識

INTERESTING
FACTS OF TANKA

蜆家人捕撈過後，會將漁獲售予陸地居民。除了進行交易外，以往部份蜆家人會把漁獲煮成粥，並在停泊於在岸邊的漁艇上售賣，而這種粥便是現今我們常吃的「艇仔粥」了[3]。



Tanka catches and sells their fish to locals living on land as their primary income source. Some of them process their products, as well as docking and opening small restaurants on their vessels, making the famous "Sampan or Boat Congee" for the locals [3].

「蜆家」地

TANKA'S PLACE

香港的地名與街名都富有特色，有些地名或許已令人了解到其歷史背景。香港有一個以蜆家命名的地方，名為蜆家灣。這個灣位於西貢北部，顧名思義從前的蜆家人聚居此地，於附近一帶海域捕魚。現時的蜆家灣村已人去樓空，只餘下一所由香港信義會營辦的戒毒中心。

Most of Hong Kong's roads and streets are named after relevant local traditions. In the north Sai Kung, there is Tanka Bay (Tan Ka Wan) in which the Tanka people had gathered and used to live there. They caught fish in nearby waters. The Tan Ka Wan Village is now abandoned, and the only building left is operated by The Evangelical Lutheran Church of Hong Kong as a drug rehabilitation centre.

蜑家的方言
COLLOQUIAL WORDS OF TANKA

由於水上人與岸上人生活分隔，因此水上人建立起自己獨有的語言，在發音與意思上與岸上人所使用的粵語有所出入。蜑家人所說的是「蜑家話」，又被稱為水上話，是一種粵語方言。相比其他漁民所使用的方言，「蜑家話」是最接近廣州話的一種。

In regards to dialects and languages, Shui Sheung Yan has slightly different pronunciations from their neighbors living on land. Although they can trace their origin from Cantonese, Tanka's language is slightly different but bare much resemblance to Cantonese than any other Shui Sheung Yans' dialects.

發音 Pronunciation	意譯 Definition	發音 Pronunciation	意譯 Definition
康港 hong1 gong2	香港 Hong Kong	埋頭 maai4 tau4	泊岸 Docking
𦏧椅 taai1 ji2	釣魚 Fishing	拋錨 paau1 naau4	放錨 Anchoring
受桑 sau6 song1	受傷 Injured	落大戲 lok6 daai6 hei1	下大雨 Heavy rain
嘈水 cou4 sei2	游水 Swimming	水乾 sei2 gon1	潮退 Low tide
大叻 daai6 lik1	大海域 Open sea	水滿 sei2 mun5	潮漲 High tide

發音可參考香港語言學學會粵語拼音方案
Pronunciation refers to The Linguistic Society of Hong Kong Cantonese Romanisation Scheme

鶴佬人
Hoklo People



鶴佬的文化背景

HOKLO CULTURAL BACKGROUND

鶴佬的祖先源自於中原黃河、洛水（河洛）流域一帶，古時因戰亂而遷移至福建、海豐及陸豐一帶定居 [1]，因此鶴佬又被稱為「福佬」及「海陸豐人」。他們在福建定居後與原居民逐漸融合，其後沿海南下至廣東沿岸一帶生活 [1]。在香港，鶴佬主要活躍及分佈於東部水域，例如吐露港及沙頭角海，有一小撮散居於長洲、西貢及坪洲 [4]。鶴佬的人口遠較蜑家人少，根據當年政府於1961年的人口統計所得，蜑家人與鶴佬的比例約十比一 [1]。雖然鶴佬與蜑家兩個群落部分重疊，人口比例上亦有所差距，但兩者之間並沒有衝突，他們甚至會交換魚群動向與漁獲價格等情報。雙方若發現其他漁民需要協助時，都會不分彼此，互相解困。不過，說到婚姻大事時，兩者即彼此分明，互不通婚。

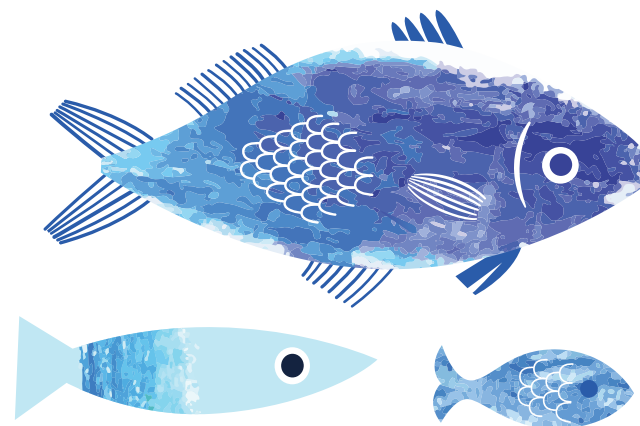
鶴佬於香港的歷史可追溯至宋朝，考古學家於九龍灣沿岸發現一些宋朝瓷器與銅錢，估計當時已有鶴佬駕駛大型船隻或商船進出港口，進行貿易 [4]。長洲的天后廟內也有記載鶴佬漁民，於明、清時期在當地生活。

鶴佬的祖先在黃河從事航運工作，因此早已掌握成熟的造船技術，故有能力建造出大型且堅固的漁船。對比蜑家人的罟仔艇，鶴佬的漁船佔有相當的優勢，例如大型漁船有利遠洋作業、前往深水區捕撈海洋資源和承載更多漁獲。除了捕魚外，部份鶴佬繼續擅長的航運工作，活躍於珠江三角洲一帶，於區內進行海上貿易，並以香港作為轉運地區。有些鶴佬則加入曬鹽及燒灰的行業。

Hoklos' ancestry can be traced back to ancient China in the Central Plain and Yellow River region. As Dynasties rise and fall, they had caused many groups of people to migrate southward. Most of the Hoklos had migrated to Fujian and Hoifung, then Guangdong regions, and lived with the local population [1]. In Hong Kong, most of the Hoklo population centres around north and northeast waters, including Tolo Harbour and Sha Tau Kok. According to the census conducted in 1961, there were a few Hoklo communities distributed in Sai Kung, Cheung Chau and Ping Chau [4]. Hoklo's population was considered smaller and the 1961 statistics indicates that they numbered around one tenth of Tanka's [1]. The relationship between the two populations was always cordial and friendly. They had exchanged information on the fisheries industries and offered assistance whenever help was needed. However, when it comes to marriage, they tended not to intermarry.

Hoklo's history in Hong Kong can be traced back to the Sung Dynasty. Archaeologists found minted porcelains and coins from the Sung Dynasty in Kowloon Bay Area and offered a glimpse of the trades with large Hoklo vessels entering and leaving Victoria Harbour [4]. In addition, Cheung Chau Tin Hau Temple has also recorded the local activities of Hoklo in Ming and Qing Dynasty.

Historical records show that Hoklo already had advanced ship building techniques derived from Central Plain and Yellow River. In comparison with the smaller Tanka's, Hoklo's vessels can fish in distant waters and carry heavier loads, making them more profitable than their counterpart. Moreover, their large vessels were also used for long distance shipping, using Hong Kong as a transit point and delivered goods across coastal areas of Pearl River Delta. In addition, some of the Hoklo had even joined the salt industry and lime production.



曬鹽

SALT INDUSTRY

鹽業曾是香港其中一個盛行的行業，由於本港海水含鹽量高達34‰(‰指千份之)，比中國東海及黃海的含鹽量(30至32‰) 為高，適合曬出更多的鹽粒 [1]。鹽不但因調味而享有「百味之首」的美譽外，在古時還是重要的食物加工與防腐的材料。漁民會將未能賣出或食用的漁獲，以鹽醃製並曬乾成為鹹魚蝦醬，避免造成浪費，以便日後售賣或作食物儲備。

香港的鹽業發達，漢代時期已於屯門灣、九龍灣沿海至沙頭角一帶設有鹽田。根據1899年《英國殖民地部年報314號—1899年的香港》記載，當時鹽的年產量達4,466噸，供本地人食用或醃製漁獲。另一份官方報告⁴則列出當年本地四個重點鹽產地，分別為大澳、青山新墟、大埔船灣及沙頭角[1]。而香港亦有一些地方以鹽田命名，例如西貢鹽田梓及大埔鹽田仔，從其名稱則可估計這些地區與產鹽有關。

部份漁民除了捕魚外，還會從事曬鹽工作。曬鹽的方法很簡單：首先將海水引入不同高度的鹽田，透過太陽熱力蒸發水分，鹽田內的海水逐漸變得濃縮並且結成鹽晶。由於鹽田高低水平不一，多餘的水份會逐級流走，形成各池的濃度差異。高濃度的鹽液會被注入結晶池，最後結成鹽晶便可收集。

⁴ G.N. Orme: Report on the New Territories (1899 – 1912)

Hong Kong once had a thriving salt industry due to its surround waters. The salinity in the sea is slightly higher than East China Sea, allowing the salt production from seawater much more efficient [1]. The ancient times saw salt as an important ingredient, not only for cooking but for food preservation. Fishermen will process their surplus sea products by using salt to either marinate or preserve the fish, and produce other products into salted fish and shrimps paste, minimising the waste of food and production cost. These products can either be sold to customers or stored for future consumption.

Hong Kong salt industry had its golden age during the Han Dynasty, areas in Tun Mun Bay, Kowloon Bay and Sha Tau Kok had evidence of once thriving salt farms. According to the *Colonial Report (Annual No. 314- HK Report for 1899)*, the production of salt had reached 4,466 tonnes, mainly for the consumption by the local population and industries. *The Report of the New Territories 1899-1912* by G. N. Orme states that there were four major salt producing sites: Tai O, Castle Peak area, Tai Po Plover Clove (Shun Wan) and Sha Tau Kok [1]. Moreover, several regions were also named after its salt industry, including Tai Po's and Sai Kung's Yim Tin Tsai (Yim Tin means salt farm in Cantonese).

Part of the fishermen even joined the salt industry in the past. They directed sea water into a staggered pond system with different levels and left it for the exposure of sunlight. While the sunlight evaporates the water increasing the salt content, the process is enhanced by gravity which pulls the concentrated saltwater into lower level ponds for further concentration crystallisation.

西貢鹽田梓曬鹽舊址。Salt industry found in Yim Tin Tsai, Sai Kung.



曬鹹魚 Salted fish production

燒灰

LIME PRODUCTION

「燒灰」是指生產石灰，屬於香港其中一個曾經繁盛的行業。這個行業可謂與漁民息息相關，因為石灰的用途非常廣泛，除了可作建築材料和肥料外，它還是修補船隻的物料。製作石灰的原材料以貝殼或珊瑚骨骼為主，兩者皆由碳酸鈣組成。工人先將原材料放進石灰窯內加熱至一千一百度左右，使碳酸鈣產生化學反應，冷卻後便形成石灰(氧化鈣)。

從前的漁民除了收集堆積在海岸的貝類及珊瑚碎片生產石灰外，部分漁民還會利用一對竹製大鉗收集海床的石珊瑚，作為燒灰的原材料。可是，珊瑚群落是許多海洋生物重要的棲息場所與繁殖地，若珊瑚受到破壞，對海洋生態影響深遠。此外，珊瑚的生長速度十分緩慢，一旦遭受破壞，需要一段長時間來復原。

不過現在珊瑚正面對全球暖化、水質污染和城市發展和水質污染等威脅，問題比過度開採的影響更為嚴重。

Lime production was once a thriving industry in old Hong Kong and it has a wide application not only in construction and agriculture, but also in ship maintenance. Lime can be produced using calcium carbonate materials such as seashells and corals fragments, and heat it in a lime kiln up to 1,100°C to trigger chemical reaction. The workers then cool down the hot material to form lime (calcium oxide).

Besides collecting seashells and coral fragments from the beach to produce lime, some fishermen said they had collected coral directly from underwater using coarse bamboo-made clips. However, this practice had caused significant damage to the ocean environment, as corals contribute significantly to the marine ecosystem, and they take many years to recover.

Corals are now facing global warming, pollution and urbanization that threatens their survival.

「燒灰」遺址

東涌小炮台附近有一個唐代灰窯的遺址，顯示出香港灰窯業擁有悠久的歷史。此灰窯原址位於赤蠟角虎地灣，後來因興建赤蠟角機場而將灰窯遷移到東涌小炮台旁，作為展示及保留。

而西貢的海下灣亦有一個灰窯遺址，當地共有四個石灰窯，當中有兩個保存得較為完整。該區石灰工業興於1800至1939年，西貢各村均依靠此灰窯出產石灰 [6]。石灰窯遺址反映出海下灣一帶擁有豐富的珊瑚群落及海洋資源，以往支撐了蓬勃的石灰工業。



Historic Local Lime Production

There is a lime kiln near Tung Chung Battery, Lantau Island, which was built a thousand years ago during Tang Dynasty. Originally, the lime kiln was at Chek Lap Kok, but it was translocated to present site for preservation due to development of Hong Kong International Airport.

Hoi Ha Wan at Sai Kung was once an important lime production site. There are four lime kilns within the area and two of them are well preserved. The factory successfully operated between 1800 and 1939, villages in Sai Kung produced limes by using these lime kilns, reflecting the rich coral community at Sai Kung coastal areas [6].

西貢海下灣灰窯遺址 Lime kiln in Hoi Ha Wan, Sai Kung

鶴佬的漁船

HOKLO TRADITIONAL VESSELS

鶴佬漁船外觀有別於蜑家漁船，鶴佬漁船的船頭較平，船身較窄及邊緣較低。小型的鶴佬漁船靠木槳來推進，槳是一枝較短，尾部扁平的木條，使用時與櫓不同，因為木槳會在水面及水中交互進出；而大型的鶴佬漁船則豎立帆，透過風力來推進 [1]。

鶴佬會在船頭兩側繪畫出一雙大眼睛，因此他們的漁船又被稱為「大眼雞」。這雙眼睛並非裝飾，對鶴佬而言別具意義，因為他們相信它是神聖而且能保護漁船 [1]。根據清代文獻《廣東新語》記載，漁船如上畫大眼睛，可讓海鯨（露背鯨）誤以為是同類，而不敢接近或吞噬。若漁民家中有喪事時，這雙神聖的眼睛會以布遮蓋，不讓眼睛沾污。

「大眼雞」亦有分為兩種，一種稱為烏艚，而另一種稱為白艚。烏艚船身髹上黑色油漆，有一雙白色眼睛，主要是用來運送食鹽；白艚的船身髹上白色油漆，雙眼黑色，主要是用作捕魚及運載貨物 [1]。

The shape of Hoklo's fishing vessels look different from Tanka's as their vessels have a flatten bow, slender body and relatively low hull. Smaller Hoklo vessels are driven by short, flatten-end wood paddles. Unlike the sculls, paddles will leave water surface when rowing. For the larger fishing vessels of Hoklo, they harness the power of the wind in order to propel the ships [1].



The ships of the Hoklo people can be distinguished by its decoration of the vessels' hull. They are usually drawn with two large eyes on the front as they believe the spiritual eyes will provide them with safe passage in the sea [1]. In addition, surviving text *Guangdong San Jyu* from the Qing Dynasty also records that the drawn eyes will deter whales from treating the vessel as a threat. If someone pass away on the vessel, Hoklos will cover the drawn eyes with a piece of cloth, stopping them from 'contaminated by bad spirits'.

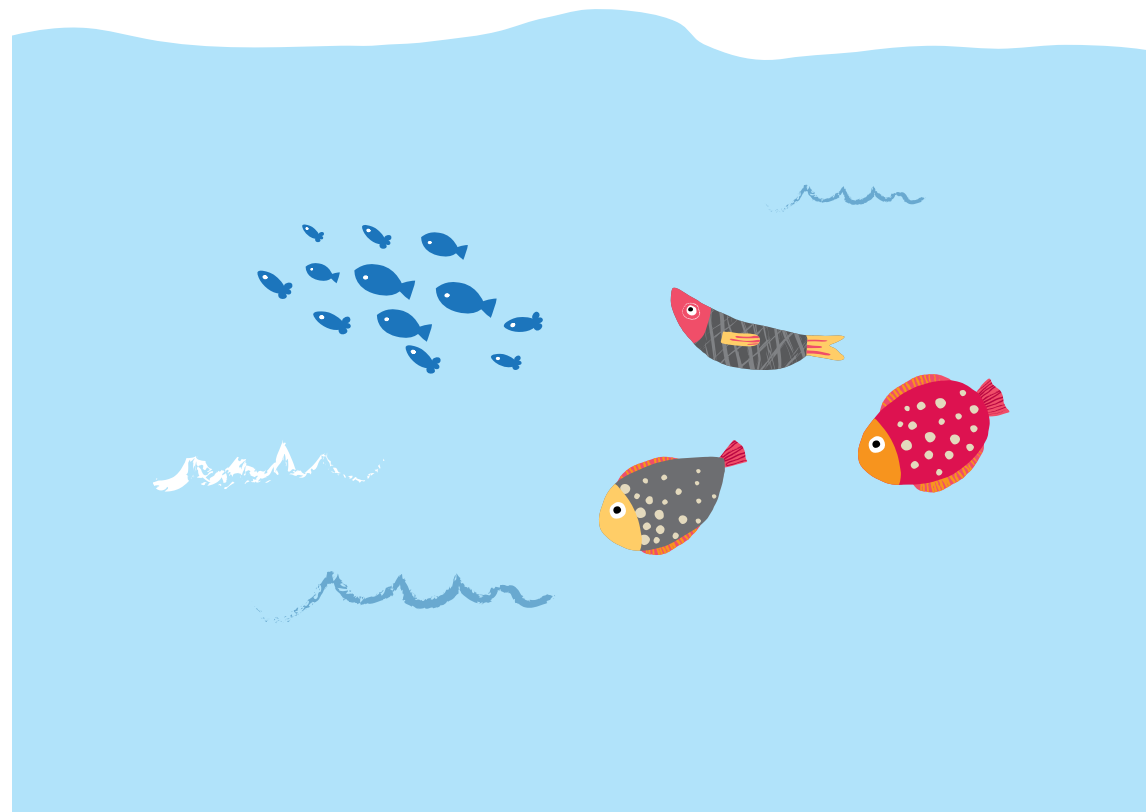
If a Hoklo vessel is in black with a pair of white eyes means that they are transporting salt. A vessel in white with a pair of black eyes, those Hoklos usually carry fishery and shipping goods [1].

鶴佬的居所

HOKLO'S LIVING QUARTERS

鶴佬以往進行航海或捕魚事業，常常被陸上居民誤以為是蜑家人，故此限制了他們只能居於船上及沿海。但當鶴佬的經濟能力逐漸增強後，他們漸漸遷移到陸上定居。鶴佬與蜑家人的房屋種類不同，蜑家人建居於海灘上，而鶴佬則建居於岸邊的高地上，利用木板或磚瓦搭建房屋 [1]。有些家庭會在門前掛上一塊「岸居」的木匾，以表示他們是已上岸定居的水上人 [1]。

Hoklo and Tanka people are often confused by the locals living on land, and they bare similarities in their professions and living environment. However, as Hoklo's livelihood had improved, they stopped living in their vessels and moved onto land. Unlike Tanka people who may had chosen to live near the shore, Hoklo built their houses on higher ground, and use wooden floors and ceramic tiles for building their houses [1]. Some Hoklo households may had put plaques on their front door, indicated that they have already settled on land [1].



鶴佬的衣著

HOKLO TRADITIONAL DRESS

鶴佬穿著的衣著與蜑家人原則上類近，服飾都以實用為主。不過相比起蜑家人，鶴佬的衣著較接近陸上居民。男性漁民身穿圓領對襟大衣，衣袖長而窄，顏色較蜑家服飾鮮艷[1]。女性漁民則穿鈕扣在側並鑲有闊邊的大襟長袖衣服，而且她們很重視髮簪，於節慶時亦會戴上特色的帽子[1]。

工作時，鶴佬也會戴上竹帽，抵擋猛烈的陽光與風雨。不過，鶴佬人的竹帽呈錐狀，底部較蜑家的寬闊，外緣並沒有向下彎曲。



In comparison with Tanka's, Hoklo's clothing style were closer to people living on land. Men wore clothes with round collars and tighter long sleeves. In comparison to Tanka's, Hoklo's clothing tends to use more colourful fabrics [1]. Hoklo's women also put great emphasis on their hairpins and wear special hats on festive periods [1]. Hoklo also wears bamboo hat while working to stop bright sunlight and heavy rain. Their hats are wider at base which look like a cone but does not form a curve on the edge.

鶴佬的信仰風俗

HOKLO TRADITIONAL BELIEFS

鶴佬除了信奉天后、北帝、洪聖爺、觀音外，還會祭祀大王爺及齊天大聖。他們拜天后、北帝及洪聖爺，以祈求海上平安；而拜觀音、大王爺及齊天大聖一般是問卜占掛[4]。拜齊天大聖及大王爺是鶴佬獨有的信仰風俗，此兩個神明均為一些象徵英雄及具有有特殊能力之士，祈求神明幫助他們解決問題。

齊天大聖

拜齊天大聖可算是一個頗具特色的信仰風俗，鶴佬相信「扶乩（音：姬）」，意思是讓神明作出指引，為一種占卜的方法。齊天大聖廟就是作「扶乩」的場地，並於農曆初一和十五期間為信眾出乩[4]。每年農曆八月十六日是齊天大聖誕，信眾為了酬謝神恩，都會在廟內演戲，善信可以排隊領取乩童走過的火炭，作鎮宅之用途[4]。

Hoklo people believe in a variety of deities and character from classic novel within the Chinese culture, including Tin Hau, Pak Tai, Hung Shing, Monkey God (Monkey King from *Journey to the West*), Kwun Yum and Tai Wong Yeh. Tin Hau, Pak Tai and Hung Shing are traditional deities for sailors. Whereas Kwun Yum, Tai Wong Yeh and Monkey God are deities for good fortunes in general [4]. In particular, worshipping Monkey God and Tai Wong Yeh are unique to Hoklo's culture, possessing spiritual powers such as heroism and wisdom, hoping to help Hoklo to solve problems.

Monkey King

The Monkey King is a special deity for Hoklos. Hoklo seeks for his direction in the temple via a special divination method called *fu gei* in Chinese. Usually the divination is carried from 1st to 15th of every Chinese New Year. Also in lunar calendar 16th August, believers celebrate the Monkey King's birthday by offering praise and perform Chinese opera to him.



香港仔大聖廟 Temple of Monkey King in Aberdeen



Tai Wong Yeh Festival

Tai Wong Yeh is an important figure in Hoklo's culture, as they believe his deified position gives him power to control the weather. Tai Wong Yeh is actually a collective name of three mountain gods in Guangdong [4]. Hoklo combines the birthday of three goddesses and celebrate annually on the 8th of May on the lunar calendar.

Villagers from Yuen Chau Tsai Village will gather and celebrate at Tai Wong Yeh Temple at Yuen Chau Tsai. A series of rituals carries out for two days before the celebration with the aim to greet and ask Tai Wong Yeh to proceed to the theatre's altar to enjoy Chinese opera and other performances. The whole celebration will last for ten days and 'Fa Pau handover' must be one of the highlights. Followers believe the hallow will bring them luck and fortunes for the coming year [8]. There are several grades of 'Fa Pau', the higher, the luckier. The Fa Pau communities and organizations from last year will return their 'Fa Pau' with lion or dragon dance to the altar for redistribution. The 'Fa Pau' will be given to the next year's celebration preparatory committees by drawing on a date on the 13th of May in lunar calendar. Tai Wong Yeh celebration is a fascinating and exciting spectacle for Hoklos and locals alike coming from abroad.

大王爺誕

鶴佬信奉大王爺，相傳大王爺是漁民守護神，具有控制天氣的能力。大王爺實為三名位於廣東的山神的合稱，因此又名「三山國王」[4]。鶴佬將三名山神的誕辰結合，定農曆五月初八為大王爺誕，並會在此段時間舉行大型慶祝活動。

大埔元洲仔的鄉民每年於元洲仔大王爺廟，舉行大型的大王爺誕慶祝活動。在大王爺誕兩天前，他們會到大王爺廟請神，供善信祈福，然後一連十日會於戲棚上演神功戲，以取悅大王爺。此外，大王爺誕重點項目就是交換花炮，屆時各花炮會會舞獅或金龍將花炮送回神棚，農曆五月十三日便以抽籤形式將花炮分配予各花炮會，寓意好運 [4]。現在大王爺誕漸漸成了鶴佬人聚首一堂的活動了。

鶴佬的婚嫁習俗 HOKLO WEDDING CUSTOMS

嫁娶乃人生大事，鶴佬人也非常重視。與廣府人相近，鶴佬人除了會進行三書六禮婚嫁儀式外，亦愛講究派頭，展示金器和大排筵席。根據《海豐縣志》對海豐人傳統婚俗習俗的描述，他們講求嫁者要有的首飾，作為炫耀⁵。而遷移到香港的海豐後人，他們仍保留着這婚嫁風氣 [4]。

此外，以往居住在船上的鶴佬人，男家的女性親戚會撐船到女家迎接新娘。可是，現時大部份鶴佬人已遷往陸地生活，因此他們將這個傳統改良成舞蹈，稱為「陸上行舟」或「龍舟舞」。男家的女性親戚會排成兩列扮演龍舟，各人手持色彩繽紛的木槳，配合鑼鼓聲與歌曲，跳著像划船動作整齊的舞步，歡天喜地「划」到女家迎接新娘 [4]。



Marriage is an important rite of passage in any culture around the world. Hoklo's wedding customs are no different from their neighbours on land. Gold jewellery, wedding parties and large banquets are notable examples of a Hoklo wedding. According to the description of wedding customs in *Hoifung Xian Zhi*, brides from Hoifung families would like to display gold jewellery and their descendants, Hoklo, have also kept this tradition after moving to Hong Kong [4].

In the old days, the groom's female relatives would canoe to the bride's vessel, symbolising the bride moving to the men's family and bringing the groom's wife to his home. However, as most Hoklos have moved their homes onto land, the custom has changed into a dance routine. They name this dance 'dragon boat dance'. The female relatives of the groom will form 2 lines by lining up in pairs in order to form the shape of a dragon boat, each equip themselves with a beautifully decorated paddle. The dance are modified from the rowing. As they dance towards the bride's house, they are followed by a group of musicians using percussion and brass instruments, creating a synchronise performance [4].

⁵ 《海豐縣志》中提及：「其欲嫁者，尤繁首飾。富者三二百兩，多盛漆盒炫耀路人。中者，亦六斤五斤，以為臉面。」

鶴佬婚嫁時的讌客場面非常隆重，他們會邀請眾多親朋戚友，到賀的船隻會並泊一起，形成一個相連的特大船艙。宴會會以流水式進行，由其中幾艘漁船負責煮食。由於親朋好友眾多且散落在不同海灣，因此婚宴可長達多天，盡顯氣派。更有漁民補充，由於舊時缺乏照明，婚宴不會於晚上舉行，一般在中午至黃昏舉行。

2010年，大埔地質教育中心安排漁民與義工們，於香港尖沙咀新春花車巡遊中穿上鶴佬服飾，表演龍舟舞，是當時的一大特色，把漁民文化推廣到市民及遊客，甚為耳目一新。

Due to the poor transportation in the past and many guests coming from all over Hong Kong, Hoklo's wedding parties can last for several days. The guests had usually anchored and tightened their vessels up parallelly forming a long 'ballroom'. Some of the vessels would be used as kitchens. The banquet is then served separately when guests arrive. In addition, wedding parties had always happened during the day time.

In 2010, Tai Po Geoheritage centre, local fishermen and volunteers took part at The International Chinese New Year Night Parade at downtown Tsim Sha Tsui. They put on traditional Hoklo dresses and performed the dragon boat dance. This is a remarkable sight for many locals and foreigners as the performance shows a very different side of Hong Kong.



鶴佬為何被稱為鶴佬？鶴佬這個稱呼的由來有兩個說法。

第一個由來是因為他們來自「河洛⁶」，「河洛人」的稱呼漸漸就被說為「鶴佬人」了。除了被稱為「鶴佬」，方間亦有「學佬」的寫法，其實都是泛指這一群源自中原的漁民。

第二個由來是由於他們以閩南話為方言，閩南方言中的「福」字與「鶴」字同音，因此他們便有「鶴佬」和「福佬」的稱呼了。

Why Hoklos are called Hoklos? There are two stories behind the name of Hoklo. First, fishermen originally came from an area called He-luo⁶ of ancient China and the name then transformed to Hoklo after many years. Second, it is related to their language. Hoklo's ancestors fled from violence and moved to today Fujian Province from Central Plain. They lived with the local population and took Minnan Proper (or Hokkien) as their new mother tongue. Some of them introduced themselves as fuk lo (people from Fujian) to others, but the pronunciations of fuk and hok are the same in Minnan Proper.

⁶ 「河洛」是河南與洛陽的合稱，即中原的意思。

⁶ He-luo refers to Henan and Luoyang which indicates the area of Central Plain.

「鶴佬」地
HOKLO'S PLACES

未知讀者們平日逛街時，有沒有留意香港的街名呢？原來在香港我們能找到與鶴佬有關的地名，例如在九龍城的福佬村道，此地原是鶴佬的聚居地。雖然昔日的福佬村已經消失，而此街道亦已不只有鶴佬人聚居，但是街名仍然保留着香港昔日作為漁村的特色。除了福佬村道，位於長洲的學佬巷，同樣反映出昔日的長洲是部份鶴佬的聚居地。

Ancient relics from the Hoklo people still exist today in various forms - Fuk Lo Tsun Road in Kowloon City was actually a Hoklo settlement. Other place such as Hok Loo Lane on Cheung Chau Island used to be a small Hoklo village, bearing history in its name.



鶴佬的方言
COLLOQUIAL WORDS OF HOKLO

鶴佬漁民所說的方言稱為「鶴佬話」屬閩南語，於海豐縣通行，由於本港鶴佬漁民之祖先源於海陸豐，因此他們一直使用相關方言。這種方言與廣東話發音不類近，一般陸上人或年輕的漁民後代也未必懂得。

Minnan Proper (Hokkien) is the first language of Hoklo which speak most commonly in Hoifung (Shanwei) and Fujian Province. The difference between in tone is rather significant between Minnan Proper and Cantonese. Unfortunately, the language is less popular among the younger generations of Hoklos.

發音 Pronunciation	意譯 Definition	發音 Pronunciation	意譯 Definition
diu3 fu3	釣魚 Fishing	jun1	船 Vessel
maai6 bei3 tau1	泊岸 Docking	pau1 ding3	放錨 Anchoring
lok6 hou3	下雨 Raining	me4 tau1	碼頭 Pier
zek3 bun6	吃飯 Eating	bi3 hong2 dang1	避風塘 Typhoon shelter
lok6 maan5	落網 Drop the net	paak1 hong2	颱風 Typhoon

發音可參考香港語言學學會粵語拼音方案
Pronunciation refers to The Linguistic Society of Hong Kong Cantonese Romanisation

蜆家及鶴佬於60年代於本港水域分佈圖

DISTRIBUTION MAP OF TANKA AND HOKLO IN HONG KONG IN 1960s

● 鶴佬 Hoklo

● 蜆家 Tanka

● 兩類漁民數目相近
Similar numbers of Hoklo and Tanka



1. 大澳 Tai O

2. 東涌 Tung Chung

3. 屯門 Tuen Mun

4. 流浮山 Lau Fau Shan

5. 青山 Castle Park

6. 梅窩 Mui Wo

7. 大欖涌 Tai Lam Chung

8. 長洲 Cheung Chau

9. 坪洲 Ping Chau

10. 青龍頭 Tsing Lung Tau

11. 深井 Sham Tseng

12. 青衣島 Tsing Yi

13. 南丫島 Lamma Island

14. 香港仔 Aberdeen

15. 元洲仔 Yuen Chau Tsai

16. 深水灣 Deep Water Bay

17. 九龍灣 Kowloon Bay

18. 沙田 Sha Tin

19. 赤柱 Stanley

20. 沙頭角 Sha Tau Kok

21. 坑口 Hang Hau

22. 西貢 Sai Kung

23. 布袋澳 Po Toi O

24. 塔門 Tap Mun

25. 高流灣 Ko Lau Wan

本地及客家人

Local and Hakka People



本地人及客家人的文化背景

CULTURE OF LOCAL CANTONESE AND HAKKA PEOPLE

本地人與客家人皆為陸居人士，世代以農耕為生。本地人是香港最早期遷入的定居者，他們通常居住於天然資源較豐富的土地。客家人一般指清朝展界及復界後的客籍移民 [4]，他們一般聚居在相對較偏遠貧瘠的地方。另外，客家人亦將其原居地獨特文化風俗引入香港，與本地人形成鮮明的對比。

The Local and Hakka people based their livelihood on land and farming as their primary profession. The local population had settled first in Hong Kong, possessing fertile flood plains and lands. On the other hand, Hakkas had only settled after The Great Clearance imperial edict, inhabiting in less fertile lands [4]. Interestingly, the migration of the Hakka people had brought traditional culture with them from their ancestral lands, therefore their traditions and customs are unique from other groups in Hong Kong.

荔枝莊廢棄農地。Lai Chi Chong had farmland in the past.



本地及客家人居住的村落稱為「圍村」，他們群落眾多，廣泛分佈香港各地，而現存的圍村多數集中於新界，「本地圍」的例子有元朗吉慶圍；「客家圍」如西貢鹽田梓村及新界東北荔枝窩村 [4]。

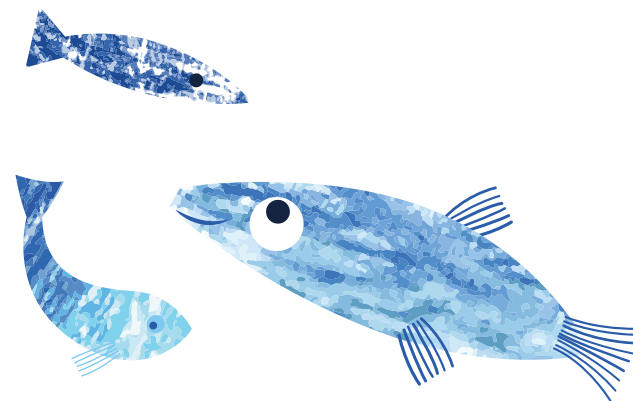
本地人與客家人相對於水上人，掌握較多的社會及經濟地位，而漁民會稱呼他們為「街上人」。因為他們擁有較豐富天然資源的土地，善於靈活運用土地生產經濟產物，而且較漁民容易接受到教育。

捕魚不是漁民的專利，許多臨海的本地及客家群落都是水陸兩棲的，他們作業的方式包括：摸蜆、挖蠔、刺網及釣釣等。客家人還有一些較特別的作業方式，例如「箱帶子」和「罾棚」。此外，部份客家人亦於近岸地區設立「燐船」廠，租借地方予漁民進行船隻保養工作。

Most of the Locals and Hakkas had dwelled in walled-villages, and some continued to do so in the New Territories. Notables local Cantonese walled-village includes Kat Hing Wai near Yuen Long; and Hakka walled-villages include Lai Chi Wo in the northeast of Hong Kong, Yim Tin Tsai near Sai Kung [4].

To contrast with the Tanka and Hoklo populations, local Cantonese and Hakka people were ranked higher up in the social hierarchy due to their domination on natural resources. The former calls the latter "the street-dwelling people". Not only did Locals and Hakkas were better off economically, they had more opportunity to be educated.

Fishery industry in the old days were not solely dominated by Tankas and Hoklos, Locals and Hakkas had also taken the advantage of coastal areas to expand their livelihood beyond farming. Their work had included scallop clamping, oyster harvesting, gill netting and fishing. Some Hakkas had also rented places to other fishermen for boat repairment along the shores.



燴船

TAAM SHUEN

以往的漁船均以木製造，船殼長期浸泡於水中容易被貝類、藤壺及藻類等生物附生，增加水阻，有礙船速。因此有人會在岸邊開設燴船廠，租借地方予漁民定期保養船殼 [7]。漁民把船駛到岸邊，然後在潮漲時利用木架把船隻固定，潮水退去後用剗將附生物移除。由於潮退時間短暫，加上希望盡快完成保養工作，繼續出海捕魚，所以漁民會以禾稻草束成的火把熏燒船殼，把附生物微燒成灰好讓容易清除，同時加快弄乾船殼方便修補，這個工序稱為「燴船」。由於燴船導致禾稻草需求增加，吸引客家人賣草予進行燴船人士，繼而衍生出割草的專業戶。

到了近代，漁船已轉用玻璃纖維或金屬建造，並髹上混有防止生物依附的化合物油漆⁷，同時可利用高壓水槍清理附生物，船殼變得較易打理，燴船這個行業已日漸息微。

In the old times, wooden vessels were used by fishermen groups in Hong Kong. Although the ship is strong and stable, it is susceptible to fouling organisms (such as seashells, barnacles and algae) attaching below the waterline of the ship's hull, causing erosion and reducing speed in travels. Before, Hakka people had built many small dockyards and rented out to fishermen for repair and maintenance work [7]. Fishermen had usually docked their ships during high tide and anchored securely to the wooden boards. Once the tide ebbs, the lower part of the ship would be exposed and cleaning operations could begin. Due to the short period of low tide, they had to burn dried straw to heat the hull in order to make fouling easier to be removed and make vessels' surface dry for maintenance. This method is called *taam shuen* (smoking ship's hull) in Chinese, and Hakka people had for a brief period of time, turned the straw reaping and ship repairing business into a profitable commercial activity before industrialisation.

As society modernises, ships are now made from fiberglass and metal, coated over with anti-fouling paint⁷. Also, fishermen apply high pressure water jet to remove the fouling which caused many of these small dockyards to close down.

⁷ 防止生物依附的化合物油漆一般混有三丁基錫(TBT)，這種化合物被廣泛應用，塗於船殼減少生物附生。但當船隻行駛時，油漆會逐漸剝落，並嚴重毒害海洋生物。因此三丁基錫 已於2008年9月17日起，根據《國際控制船舶有害防污底系統公約》被國際禁用。

TBT chemical was painted on the parts of the boat that is exposed to the sea in order to prevent barnacles growing on it. However, the wear and tear causes the chemical to be released into the ocean, causing significant harm to marine lives. From September 2008, the agreement: *International Convention on the Control of Harmful Anti-Fouling Systems on Ships* has prohibited such chemical to be used across the world.



燴船 Taam Shuen

筴帶子

SEASHELLS CATCHING

客家人稱「筴帶子」為「筴螺」，即採集海床上的貝類。漁民利用數根長竹枝接駁成一對長夾，長夾可以靈活開合，而夾端連接抓筴，用以筴出海底的帶子，這個工具則稱為「筴螺竹」或「筴帶子竹」[7]。

筴帶子時，漁民利用一個稱為「鏡盆」的透明底木桶，查看海底的目標生物。其後，把工具伸進海裡，依靠抓筴與物件摩擦時產生的「手感」，判斷採集之物是石塊還是帶子。當筴觸碰到帶子時會產生「咯咯」聲，便可筴出帶子。被筴出的帶子會被放入注滿海水的船倉養活，其後賣到市場去。

隨着捕魚技術的發展日新月異，「筴帶子」這種可算是非物質文化的工藝，亦逐漸失傳。

Hakka people were also good at catching seashells. Fishermen had used a pair of long bamboo sticks like a food tong but with metal claws at one end to collect fan shells from seabed [7].

They use a tool called 'mirror bucket', which is a wooden bucket with a transparent bottom. Fishermen were lowered the mirror bucket into the water and look at the seabed easily without the visual interruption from the water surface, such as reflection of sunlight and waves. By feeling the vibration through the bamboo stick created from collision between metal claws and objects, an experienced fisherman could tell whether it is a rock or a shell.

With the increased use of modern technology, the use of long bamboo sticks and a mirror bucket to collect seashells is gradually fading away as many will most likely to read about this method rather than witnessing it in action.



筴帶子 Seashells Catching

本地及客家人的居所

RESIDENCES OF LOCAL AND HAKKA PEOPLE

本地及客家人除了建造獨立房子外，還會建立「圍村」。圍村即建於圍牆內的村莊，作用是抵禦盜賊和海盜的侵擾及保護村民的生命財產。「本地圍」一般由獨立的高牆保護屋群；而「客家圍」的圍牆則與村內部份橫屋的牆壁融合。某些圍村村民更會在牆圍內開闢魚塘，自給自足。在風水林建村及開闢魚塘，也是可持續發展及環保的例子。

Aside from building their own houses and living space, many houses had grouped together and formed a walled-village with the aim of protecting villagers' lives and properties from bandits and pirates. 'Local's walled village' fences the entire compound with a separate wall, while some of the houses formed part of the actual wall in 'Hakka's walled village'. Many villagers even built fishponds within the walled village. For them to build their village and practice subsistence fishing pond near a Fung Shui Woodland is a good example of a sustainable and environmentally friendly lifestyle.

荔枝窩「客家圍」Lai Chi Wo Hakka's walled village



本地人及客家人的衣着

LOCALS AND HAKKAS TRADITIONAL DRESS

本地人

本地人一般穿上大襟有領外衣與鬆身長褲。男士亦會穿中山裝。相比起水上人，本地人會穿著布鞋，方便在陸上行走。

客家人

客家人的傳統服飾以方便農務為主，衣物深色，袖長闊身，腳納草鞋，繫上圍裙，並於前臂穿上竹製手袖。最能突顯客家人的服裝應該是涼帽，它由竹蔑編織而成，中央鏤空，外緣具垂下的帽簾，阻擋陽光、雨水及沙塵。

Local people

The locals usually wore traditional Chinese collar garment and loose pants. After the end of the Qing Dynasty, Zhongshan suit was introduced after the founding of the Republic of China. Locals also wore fabric shoes, easier for them to travel on land.

Hakka people

Clothing for Hakka people are designed primarily for their profession as farmers. They wore loose long-sleeve fabric in darkened colours, with apron and sleeves made from bamboo. They also used dried grass to weave shoes. Their signature bamboo hats are flat, hollow in centre and laced with black fabric blocking sunlight. The design also prevents rain and dust from entering the hat.



本地人
Local People

客家人
Hakka People

本地人及客家人的信仰風俗

TRADITIONAL BELIEFS OF LOCALS AND HAKKAS

陸上人受其歷史背景、自然環境及生活習慣影響，產生許多信仰風俗，例如信奉龍母、伯公和崇拜圖騰等 [4]。不過，隨著時代變遷，陸上人與水上人的生活逐漸拉近，雙方文化互相影響，結果變成有共同祭祀對象，天后、觀音及關帝便是其中一些例子。

Due to their long history, natural environment and daily practices, Locals and Hakkas have unique customs. They worship Lung Mo (Mother Dragon), Pak Kung (the God of Land) and other local deities [4]. As time passes, cultures of Locals, Hakka and fishermen lived together, thus their religions and folklores were often mingled and shared.

本地的信仰風俗

TRADITIONAL BELIEFS OF LOCALS

古石刻圖騰

本地漁民的信仰結合了先民土著文化及漢族文化，他們最原始的信仰文化，可追溯到對圖騰之崇拜。這些刻有圖騰的岩石多數位於海濱，因此推斷古人崇拜圖騰之目的與海上工作有關，並相信石刻具有鎮壓海怪之效 [4]。本港有一些地方，例如大嶼山的石壁，蒲台島及長洲尚可找到古石刻。

Totems

In ancient times, the Local under the influence of their own traditional cultures and the Han Dynasty they had believed in a variety of deities. We found historical relics including Totems, and believed that they were used by fishermen of the past. According to studies, ancient fishermen had believed that these Totems can stop mythical sea creatures from attacking them [4]. Researchers have found these Totems at Shek Pik at Lantau Island, Po Toi Islands and Cheung Chau.



長洲古石刻 Rock Carvings on Cheung Chau

龍母

漁民信奉龍母是一名海神，能保佑漁民水路平安。相傳祂是古百越族西江流域某支系的首領，由於龍母出現的年代屬於母系社會，相傳因收養了五龍子而得名，人們對龍母作出拜祭，並有信眾會將自己的子女過繼予龍母，祈求平安 [4]。這種信仰亦反映出古人對龍的尊敬。

Lung Mo

Lung Mo, the Mother Dragon, is a god of sea. Fishermen always ask for her blessing in the sea. According to ancient tales, the goddess was originally a leader of a tribe from Xijiang River region (Guangdong) and had become a role model in a matrilineal society. The belief in Lung Mo also shows that people in the past paid respect to the dragon.

土瓜灣龍母廟 Lung Mo Temple at To Kwa Wan



客家人的信仰風俗

TRADITIONAL BELIEFS OF HAKKAS

伯公

伯公又稱為「土地公」，是很多家庭都會供奉的神靈，希望祂能保家宅平安。一般的村落會將伯公投射到大石或樹木等自然景物上，並設置在村口位置，既有保護村民與農作物的用意，亦能作為劃分村界的地標 [4]。



三門仔新村伯公 Pak Kung, Sam Mun Tsai New Village.

譚公

譚公，名德（1368 - 1381年），生於元朝。相傳譚公十二歲得道成仙，能夠預測天氣、呼風喚雨及治病救人 [4]，因此不少客家漁民對譚公格外推崇，並相信譚公可以保佑他們海上平安。香港設有多座譚公廟，當中最古老的筲箕灣譚公廟，已被古物古蹟辦事處評為香港一級歷史建築。每年農曆四月初八的譚公誕，場面盛大，屆時會上演神功戲，舞龍醒獅及飄色巡遊。

Pak Kung

Pak Kung is another type of folklore worship that involves the deity of the land, also known as Tudigong (Tudi refers to land and gong is a courtesy title for an elderly man). The worshipers believe that the spirits of Pai Kung are bound to natural objects, such as large rocks and trees, they pray for safety and good fortunes for their family. Pak Kung are always located at the entrance of village which symbolising protection to villagers and properties [4].

Tam Kung

Tam Kung (1368-1381) was born during the Yuan Dynasty, believed to have deified when he was only twelve years old. He was able to predict and control weather and heal the sick, making him a popular deity to worship amongst the Hakka's fisherman communities [4]. Hong Kong has several Tam Kung Temples, of which the one at Shau Kei Wan is the oldest in Hong Kong and listed as Grade 1 historic building by Antiquities and Monuments Office, protected under the law. Every year, the eighth day of April on the Chinese Lunar Calendar is the birthday of Tam Kung. Huge celebration is conducted including Chinese opera, dragon dance and Piu Sik (Floating Colours) parade.



東平洲譚公廟 Tam Kung Temple on Tung Ping Chau

香港海洋概況

The Marine of Hong Kong



香港海洋概況

THE MARINE OF HONG KONG

香港地處北回歸線以南，屬亞熱帶地區，同時處於大型陸地與海洋的交界，氣候溫和，只有濕季與旱季之分。至於香港的海洋環境，三面環海，東南兩方朝向南中國海，西面則是珠江河口。香港的地理位置與氣候，加上位於全球其中一個海洋生物多樣性熱點，吸引了眾多海洋生物棲身。根據香港大學2016年於學術期刊《生物多樣性及保育》中發表的文章，香港海域共錄得5,943種海洋生物，佔全中國二萬多種海洋生物的百分之二十六。

香港海域擁有豐富的海洋生物，主要源自兩大原因：東西洋環境各異與旱濕季洋流變更。珠江把源源不絕的淡水注入南中國海，同時供應大量營養與沉積物，所以香港西部水域屬於河口環境。充沛的營養與沉積物配合後海灣袋狀的地形，形成一片寬闊的泥灘，加上這帶鹽度較低，造就了全港面積最廣的紅樹林在此立足，而複雜的紅樹林環境為幼魚及其他海洋生物提供了棲地。相反，香港東部水域不受大型河流影響，屬於海洋環境，許多地區的海床都能找到珊瑚群落。



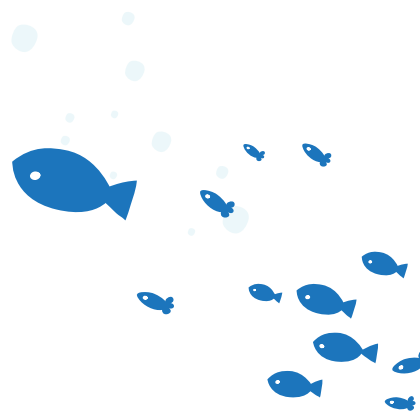
Hong Kong is situated south of the Tropic of Cancer, located in a subtropical region. The city is on the edge of a massive continent with seasonal climate. For the marine environment, Hong Kong is surrounded by water on three sides, facing the South China Sea to the east and south, and the delta of the Pearl River to the west. According to marine scientists, Hong Kong is located within a marine biodiversity hotspot. The published report *Biodiversity and Conservation Report* by the University of Hong Kong in 2016 also states that the city has recorded 5,943 marine species, totalling 26% of China's marine lives just in this small city alone.

There are many factors contributing to Hong Kong's rich marine biodiversity. One of the major reason is because of the contrast between marine environment in the east and west. The salinity of the western coastline of the city is lower, as the Pearl River flow in enormous amount of freshwater, nutrients and sediments to the South China Sea. The estuary is critical to the largest mangrove strand in Deep Bay as sedimentation creates a vast mudflat in sheltered bays and lowers regional salinity for mangrove to flourish. Complex environment in mangrove provides vital nesting and feeding habitats for many aquatic lives. On the other hand, the eastern side of Hong Kong is not affected by major rivers, therefore the marine environment belongs to a typical oceanic type. Coral grows in small communities and distributes widely in such environment.

此外，香港的濕季由海南洋流主導，此洋流源自南中國海，它將溫暖而鹽度甚高的海水，從西南至東北流入本港水域，居住在南中國海的熱帶物種亦隨洋流而來。至於香港旱季時，源自中國東北面中國沿岸流，與由呂宋海峽流入的黑潮支流，共同取代海南洋流。中國沿岸流寒冷且鹽度低，將溫帶的海洋生物帶入香港；與此同時，溫暖且鹽度高的黑潮支流湧向香港，令本港旱季時海水溫度不致太冷，讓本地海洋生物能持續生長。

香港豐盛的海洋資源，除了有賴珠江與季節性洋流外，曲折多彎的海岸線也是重要因素之一。本港海岸線的長度接近1,200公里，當中包含眾多海岸生境，例如岩岸、礫石灘、沙灘、泥灘、紅樹林、海草床與鹹淡水沼澤等，為各式各樣的海洋生物提供居所。

雖然香港海洋物種富裕，但早期的過度捕撈，已令海洋生態系統變得脆弱，加上急速的城市發展、間斷的填海工程及無盡的海洋污染，加劇海洋承受的壓力，部份物種甚至面臨絕種威脅。故此，我們必須加強海洋保育的意識，維持海洋的生態平衡。



The other core element enriching Hong Kong marine biodiversity is the seasonal ocean currents. During wet season, the Hainan Current (South China Sea Current) in South China Sea flows from southwest to northeast direction to Hong Kong, bringing in warm and higher level of saline water. Moreover, the current also brings in many tropical marine lives, adding colours to the city's marine ecosystem. During the dry season, Chinese coastal water from the Yellow Sea and a branch of the Kuroshio Current via Luzon Strait meets together in the South China Sea, replacing the Hainan Current. Temperate aquatic creatures live by following the cool, and lower level of salinity seawater current located to the south of Hong Kong; while the warm, high salinity Kuroshio Current maintains the local water temperature, providing the right environment for marine lives to flourish.

In addition, an uneven coastline in Hong Kong with a distance of 1,200km also creates a diverse coastal habitat. Different types of natural habitats such as rocky shore, boulder shore, sand beach, mudflat, mangrove forest, seagrass bed, salt marsh are able to provide the right environmental conditions for a large and diversified number of marine lives.

Even though our city is blessed with an abundant natural marine resources, human activities have caused significant damages to our seas and overfishing in earlier times have already disrupted the marine ecosystem. Rapid industrialisation, continuous land reclamation and endless water pollution have negatively affected the health of our seas. Some aquatic species have already faced extinction. To reflect, we need to strive for a balance between development and conservation, strengthening our effort to protect our oceans through the means of education and public policy.

香港新界東北水域概況

MARINE STATUS IN THE NORTHEAST OF HONG KONG

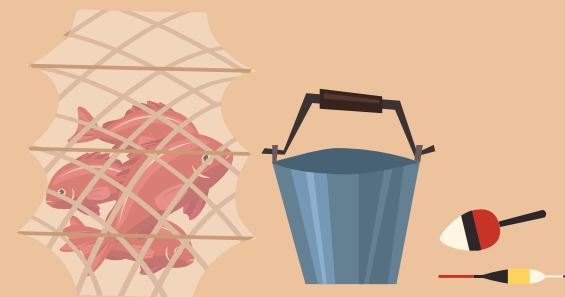
香港新界東北水域面積很大，包括東北至西南走向的赤門海峽與吐露港、西貢半島北岸的海下灣與大灘海。這些水域既受陸地環抱，又有群山作天氣屏障，強風難在灣內翻浪，形成平靜且清澈的海灣。以上的條件對珊瑚相當有利，孕育出繁盛的珊瑚群落，吸引許多海洋生物到來棲身及繁殖，同時為當區的漁業打下基礎。

The waters in the northeast of Hong Kong spans across a large area, including Tolo Harbour, Tolo Channel, Hoi Ha Wan and Tai Tan Sea. The northeast water is locked by rugged landscape, as a result the blustery weather is unable to unleash its full force on Hong Kong's natural barrier. The calm environment favors coral communities to establish and flourish. A healthy and flourishing coral community can offer food and shelter for many marine lives, and consequently benefiting the fishing industry as a whole.

船灣海 Plover Cove



捕魚作業方式 Fishing Techniques



海洋之廣及深，孕育着林林總總的海洋生物，而每一種海洋生物的習性各異。假如漁民依賴單一的捕魚方法，根本不足夠支撐生活。因此漁民從父母承繼祖先累積下來的技術、經驗與智慧，因應季節、天氣與水域等環境因素，再自行判斷出每種漁獲的最佳捕撈時機。以下將會介紹數種香港漁民常用的作業方式。當中大致可分為以魚網、釣鉤或魚籠作為捕撈工具的方式。

The vast ocean contains an unbelievable amount of aquatic lives, and we as human beings have only explored a fraction of the seas. In fact, fishing techniques have been established for many years, and aside from minor improvements, the different types of fishing method have not changed significantly since ancient times. Different methods used by Hong Kong fishermen are listed below.

釣鉤作業

釣鉤作業就是於魚絲末端繫上魚鉤與誘餌，或使用假餌，吸引目標上釣。

手釣

手釣一般於岸邊或小型漁船上進行，漁民通常以手拿魚絲，直接感應漁獲是否上釣。這種作業方式所需工具簡單，但每次漁獲不穩定，一般是家庭式經營。



延繩釣

「延繩釣」又名「排釣」，多數在近岸或凹凸不平的海床進行，這種作業方式是利用一條長的繩作為主軸，主軸伸延出多條繫著魚鉤及魚餌的魚絲，吸引魚兒，每個魚鉤相隔的距離均等，每次作業可放多達數百至千個魚鉤 [1]。

延繩釣一般由三名漁民進行，其中一名駕駛漁船向前行走，另外兩名於船尾工作，一位負責將魚餌掛上魚鉤，另一位需趕快將掛有魚餌的魚鉤放進海裡，整個過程需要兩者互相配合，否則魚絲會纏在一起或未能及時掛上魚餌便放進大海。

Fishing

Fishing is the most original fishing method use hook or sometimes with lures, attracting fish to bite .

Handline Fishing

Handline fishing usually fish along coast or on small boats with threads only. The required-gear is simple. However, the amount of fish caught each time varies greatly, and most fishermen will take it as a small family business.

Longlining

The fishermen use a long rope, attached with up to hundreds to thousands hooks and lures to attract the fish. This method is normally used in coastal and areas with an uneven seabed.

Typically, fishermen position themselves strategically on the boat, with one controlling the vessel, two at the back putting on the hooks and lures, and releasing the rope onto water. The fishermen using this method must work together otherwise the rope will get tangled up or released with no lures.

漁民表示平常我們到街市購買的魚，魚的口部有機會仍掛着魚鉤，很多人誤以為這是漁民在死魚口中掛上魚鉤偽裝「釣口魚」的手法，但其實一般是利用了延繩釣的方式。

When we shop at the wet market, some fishes are displayed with the hooks in their mouths. Shoppers think that fishermen deliberately insert the hook in order to pretend that the fish were captured via handline fishing. But in actual fact, most fish you see with a hook in their mouth at the market were captured using the longlining method.



浸籠作業

浸籠是一種常用的捕魚方式。以往漁民以竹篾編織成籠子⁸，但現在已經改為較耐用的鐵線製作。漁民會將魚餌放置在浸籠入口位置吸引魚兒，其入口逐漸收窄成錐型，令進入的魚類不能從入口逃出，有入無出。浸籠不僅能捕捉魚類，還可以捕捉蝦蟹等海產。漁民一般會將多個籠子串連起來，再放入海中，每次放置的數量可高達二三百個，當籠子擺放了一段時間後，漁民便可收起浸籠，打開籠子後方的小活門就可以倒出漁獲。

Cages and Traps

Fish cage is another common method capturing marine lives. Bamboo was the raw material of fish cage⁸ in the past, but now is replaced by more durable metal wire. Baits are placed behind a cone-shape entrance to attract fish, shrimps and crabs, but the design makes prey hardly escape. Fishermen use long ropes to group several cages together and they prepare 200 to 300 cages normally each time. After submerging cages for a certain period, fishermen collect the cages and pour out the catch from the door at the back.

⁸籠子製作部分可參考102頁的文化留影。
To make the cage, you may refer to page 102.



刺網作業

刺網作業的使用範圍甚廣，皆適用於近岸及離岸水域。刺網這種作可細分為「定置網」與「流刺網」兩種方式操作[1]，「定置網」是在水中設置一張延綿不斷的固定漁網，透過控制魚網上緣的浮泡及網底鉛粒的數量，令其垂直浮於海面或沉在海床，形成一道隱形的牆，魚群如未察覺魚網便會撞上，鰓部或魚鰭會被魚絲纏繞，使魚無法逃脫。

進行刺網作業時，漁民以一特製的木水樁垂直敲打水面，驅趕魚群，使牠們自投羅網，漁民亦會敲打船身或打鼓，藉以發出聲響驚嚇魚群，增加捕魚的功効，這作業方式稱為「敲網」。此外，亦可把刺網設置在海裡一段時間，不採取驚嚇魚群工作，任由魚群撞上漁網，稱為「浸網」。

「定置網」設置刺網時可成一直線或圓圈狀。成圓圈狀的定置網有包圍魚群的成效。

「流刺網」是把刺網縛在漁船船尾外，與漁船一併隨水漂流，一般目標魚是中面層的魚類品種。

刺網作業講求的經驗和技巧十分高，漁民需憑累積經驗，對應魚類品種及其習性設置魚網的位置、水中懸浮的深度與控制網孔大小。



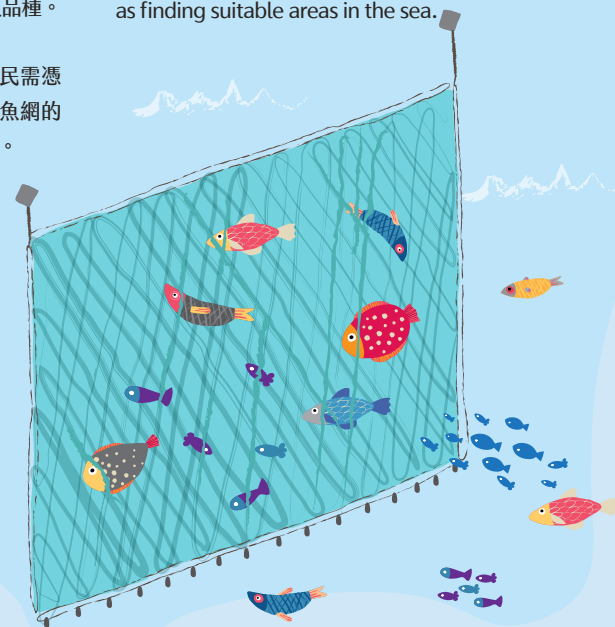
打水樁 Scare fishes by knocking water surface

Drift Netting or Gill-netting

Drift netting or gill-netting is another fishing method suitable for both coastal and deep water area. There are two ways to utilise this method, either in fixed or in purse seining style [1]. For the first method, fishermen set up a straight and lengthy drift net vertically in the sea by attaching buoys and weights along the top and bottom of the net respectively. The net looks like an invisible wall to the fish. As the net is really hard for the fish to see, they will inevitably crash into the net and get their gills or fins stuck onto it. The latter way is to surround a shoal with a net [1].

Fishermen usually create loud noise by knocking the surface of the water with a wooden plunger-shaped tool vertically and drumming the hull with a stick, this scares the fish as they hit the net accidentally.

To master this method, fishermen take years of practice and experience. Fishermen need to practice the techniques of such method, as well as finding suitable areas in the sea.



罾棚作業

「罾」（音：櫛）解作魚網，是設置於岸邊的定置捕魚設施，為客家人常用的捕魚方式之一 [7]。罾棚捕魚的魚網結構呈方形，由四枝木柱支撐，連接着中央一個可升降的魚網，木柱由兩條繩索連接著岸上一木或竹搭建供漁民工作與休息的小棚屋，其高度只足夠漁民在內爬行或坐臥。魚網的升降依靠轉動棚外的木絞控制，漁民先放鬆繩索，將罾網放進海床。為了吸引魚群游至罾棚，漁民會因應水流方向，在罾網前方設置一系列杉樹，化作緩衝區，抵擋急流，使附近魚群停留棲身 [7]。經過一段時間後，漁民攪動機關，收緊繩索，便可升起魚網捕撈魚群，然後將漁船駛至罾網下方，解開繩結收集漁獲。有些漁民則將罾棚結合照魚方式一同作業，於晚間設置大光燈照射罾網頂部吸引魚群，並且定時起網取魚。

本港現時已較難見得到罾棚，而這種傳統技藝亦接近失傳。



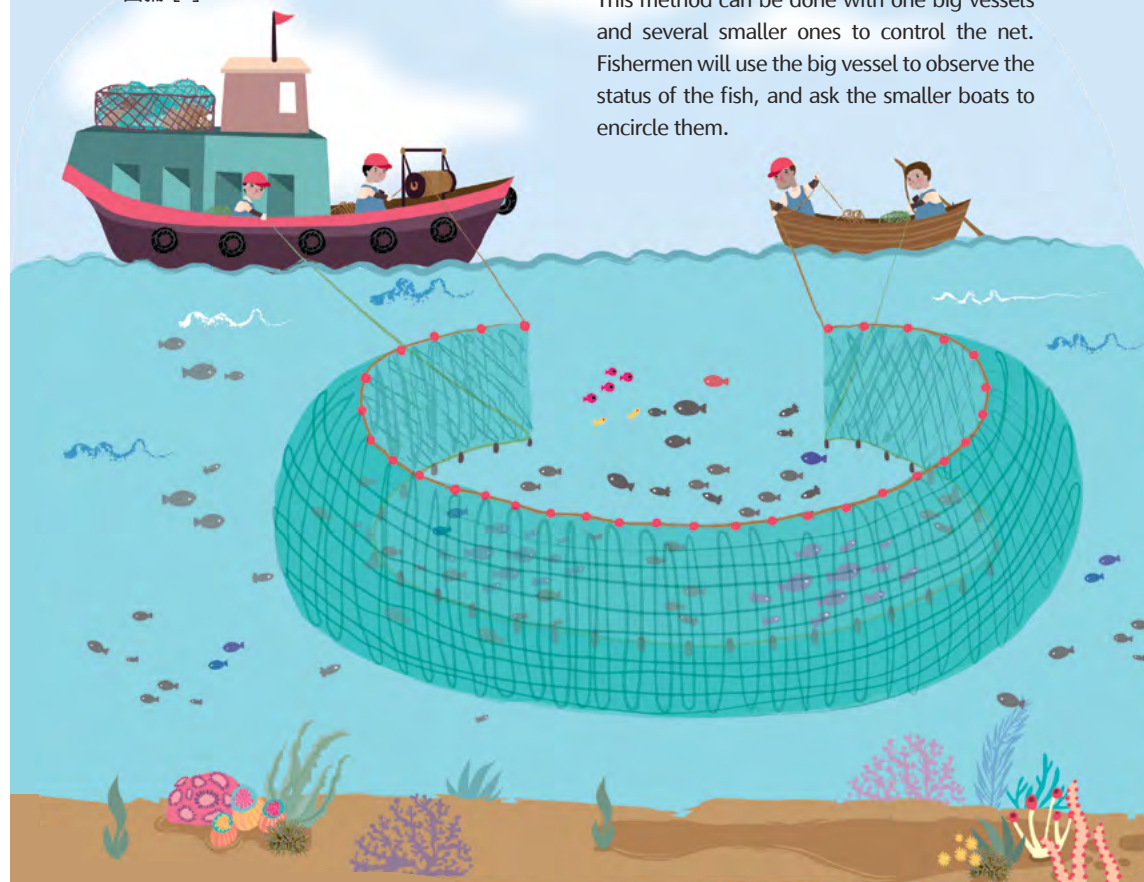
Tsang Fishing Net

The word *Tsang* means fish net in Chinese and it is normally used in coastal and shallow waters. This method is popular amongst the Hakka fishermen [7]. The *Tsang Pang* is basically a house-like structure built several metres above the surface of the water. There are 4 wooden poles and the net is attached to it and can be moved up and down with a pulley. The pulley is placed inside the small house, which can only cater for one or two fishermen sitting down [7]. To attract groups of fish, fishermen will plant some short trees to halt the current and as a result, gather the fish into one spot [7]. As the net is lowered, the fish will gather on top of the net and the pulley is used to lift the net and the fish together. Fishermen will then get a boat and collect the load. Some fishermen may use a light to attract fish at night.

This fishing method is no longer used in Hong Kong and fades into history.

圍網作業

「圍網」一般在近岸海域進行，蜆家漁民稱這種捕魚方法為「索罟」，鶴佬漁民則為「圍罟」 [1]，而雙方統稱這種作業方式的漁船為「罟仔」。圍網作業所使用的長形魚網，上緣繫有浮泡，下緣穿有鉛塊和銅圈，令魚網得以垂直於水裡。另外，漁民因應洄游的水深與大小品種，使用不同高度和網眼尺寸的漁網，以捕捉分佈於不同深度的魚類。漁民首先圍起魚群，然後拉緊魚網下緣的繩索，收攏網底，令整個魚網形成一個大網袋，將魚群一網打盡。圍網作業平常由一艘罟仔及數隻舢舨負責工作，漁民會在大型漁船上偵查魚群位置，當發現目標魚群後，便會指示兩艘分別拉着魚網兩端的小艇作出圍捕，有些漁民更會派出額外的小艇進行觀察或協助圍捕 [1]。



Purse Seining

Purse seining is called *Sok Ku* by Tankas and *Wei Ku* by Hoklos. Both groups of people call the vessels carrying out this method as *ku tsai* [1]. This method is used in coastal and shallow areas of the sea. The fishing net which is called seine is attached to floating devices on the top, and small amount of lead and copper wire is secured at the bottom of the seine, allowing it to straighten up in the sea. Fishermen will adjust the depth and size of the seine in order to capture different types of fish swimming at different depths in the sea. The fishermen encircling a school of fish by the seine, after that they narrow the bottom of seine and turning it into a 'bag' so fishermen can drag the load out of the sea [1].

This method can be done with one big vessels and several smaller ones to control the net. Fishermen will use the big vessel to observe the status of the fish, and ask the smaller boats to encircle them.



照魚

「照魚」是一種利用魚群追光特性來進行圍捕的作業方式，「照魚」是蜑家漁民的叫法，而鶴佬漁民則稱為「照燈」。照魚的運作與圍網相近，不過必須於晚上進行 [8]。作業時由一艘俗稱母船的「罟仔」及其拖行的一隻舢舨進行，每艘母船均放置多盞大光燈。漁民把母船駛到目標海域後，會燃點大光燈約一小時，吸引魚群游近漁船。其後漁民提著火水燈，登上舢舨，離開母船一段距離。漁民逐漸熄滅母船的大光燈，魚群被舢舨的燈光吸引而聚在舢舨周圍，這程序稱為「揸火」，母漁船便繞舢舨航行，並同時投放漁網包圍魚群。完成包圍後，漁民然後牽動漁網下緣的繩索合攏漁網底部，網住魚群。照魚的收獲受季節影響，一般在夏天進行。

Glare Fishing

Chiu Yu (*chiu* means to illuminate and *yu* refers to fish) is a method similar to purse seining but using light to attract phototaxis marine life during night time [9]. Hoklo also apply this method and they call it *chiu dang* (*dang* means lamp). For this method, large fishing vessels, equipped with large floodlights and a sampan⁹, usually pair up and sail to a fishing ground. Spotlights are switched on for about one hour attracting fish to the vessels. Later on, fishermen get on the sampans circling the shoal using a purse-seine and pull the fish out of water. This fishing technique is often used during the summer.

⁹ a small boat with flat bottom and used along the coasts of China and Southeast Asia according to Oxford Dictionary

拖網作業

拖網作業一般由較大型漁船於離岸水域進行，由單艘或兩艘漁船拖行一個或以上的網袋行駛，主要捕撈海洋中層及底層的海產 [1]。

拖網作業可令漁民一次捕獲大量海產，獲取較大利潤，卻摧毀整個區域的海洋生態系統。有些漁民亦會使用另一種破壞性捕魚方法 - 魚炮¹⁰，來捕撈海產。拖網作業的魚網通常貼近海床拖行，將沿途的海洋生物一網打盡。這種方式不但對海床造成永久破壞，使依賴珊瑚礁、海草床與海綿群落等棲地的生物失去居所及繁殖地，而且拖網作業容易誤捕大量非市場目標的海洋生物，甚至瀕危物種。被誤捕的海洋生物，大多已經受傷、掙扎導致奄奄一息或死去，即使投回大海亦不能存活。

大家或會好奇拖網作業已使用多時，為何近代才嚴重破壞海洋生態呢？原因有以下數項：一) 昔日拖網漁船由風帆推動，動力有限，機動性低，拖拉力度弱；二) 現今的漁船配備專業儀器，可以準確地偵測魚群動向，相比下以往的漁民是根據累積的經驗與觀察，判斷放網的時機，因此現代漁業更易將魚群一網打盡；三) 從前的魚網以麻質等天然物料長時間編織而成，為免對珍貴的魚網造成損耗，降低往後生產力，因此漁民會積極避開珊瑚與礁石；四) 拖網捕撈後，沉重的漁獲與水分飽滿的魚網一併以人力拉起，而且木製漁船體積相對細，限制了每次可捕的漁獲數量；最後，以往人口比今天少，對海鮮的需求相對低。

Trawling

Trawling is a common fishing method conducted by single or paired large fishing vessels (draggers) towing one or above nets in open seas with the aim to capture marine lives from medium to deeper depth of water [1].

The method can sweep up a large amount of seafood, making it incredibly lucrative. However, trawling also causes significant damage to the marine ecosystem. Some fishermen also use another destructive fishing method - blast or dynamite fishing¹⁰ to catch fishes. Trawl drags across seafloor and destroys everything in its path like coral reefs, seagrass beds and sponge communities. Also the unselective trawling captures undesirable by-catch including endangered species. Most of the by-catch is thrown overboard as they are hurt, dying or dead.

One may ask, why does trawling only causing damage now in the modern era, despite having been used in the past. There are a number of factors to consider. Firstly, fishing vessels in the past were powered by wind which limited their manoeuvrability and dragging force. Secondly, the efficiency of modern vessels has improved significantly by equipping advance technology such as sonar system to detect fish groups and and able to drop their nets precisely. In contrast, fishermen from old days used their experience to navigate the seas before dropping nets to target specific groups of fish, and their chances of success were much lower.

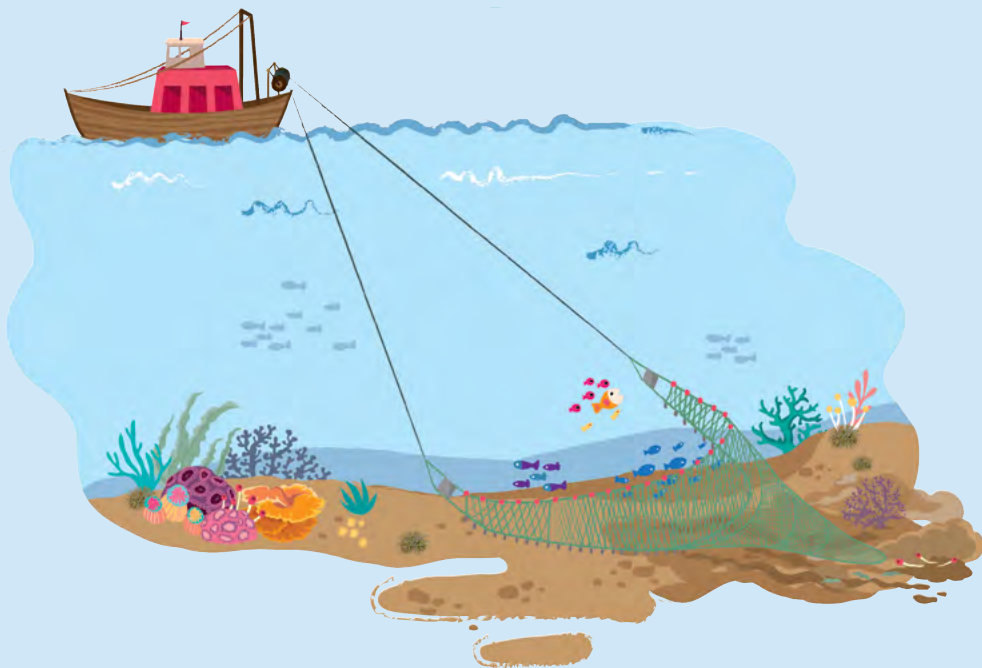
¹⁰ 魚炮是早期以炸藥將魚炸暈或炸死的一種危險捕魚方法，不但令不少漁民被炸傷，同時也傷害珊瑚和環境。已列入非法行為。Blast or dynamite fishing is a practice of using explosives to stun or kill schools of fish for easy collection. The explosives were primitive and not easily controlled, and as a result, had caused accidents involving ghastly injuries. The frequent use of explosives also caused damage to the corals and environment. This method is no longer a legal practice in Hong Kong, and has been abandoned for several decades now.

有見及此，香港政府已於2012年12月31日起，全面禁止於香港水域內進行拖網捕魚活動，以保護珍貴的海洋資源和生態環境，使遭受損害的海床及海洋資源得以盡快復原。

Thirdly, in the old days, fishing nets were made from strengthened linen and other natural materials which took months to produce. Therefore they used their nets carefully by avoiding contact with hard corals and rocks on the seabed. Furthermore, fishermen in the old days had to use their raw strength to drag the wet nets from the sea which have in turn restricted the amount of marine lives they have captured. Even if they were able to drag the loaded net out, the wooden vessels would have been overloaded. Lastly, population rises in recent decades and the demand of seafood increases has consequently led to overfishing.

In view of the above, the government has implemented a ban on trawling activities in Hong Kong waters on 31 December 2012 with the aim to protecting the precious marine resources and ecosystem, so that the damaged seabed and depleted marine resources can rehabilitate as soon as possible.

單拖 Stern Trawling



單拖作業是指一艘漁船拖着一個大魚網進行捕魚。大魚網呈袋形，網口寬闊，末端狹窄，網口兩端繫在兩條拖纜，經過船艙兩舷金屬架上的滑輪，纏繞在絞纜機上，捕魚時向前拖行，把漁獲收入網中。單拖漁網在水中拖行時依賴兩側俗稱「龜板」的「撐水板」橫向張開網口，而網口的上緣與下緣分別繫有浮泡和鉛沉子，這兩種配件亦具有打開網口的功能。整個魚網的網孔¹¹也有變化，網孔的直徑從網口至末端逐步收窄，先讓幼魚及雜物從網口溜走，目標漁獲則留在網內 [1]。最後，魚網末端有一個開口，這個開口會以「網尾結」¹² 綁緊，只要輕鬆一拉便可倒出漁獲。

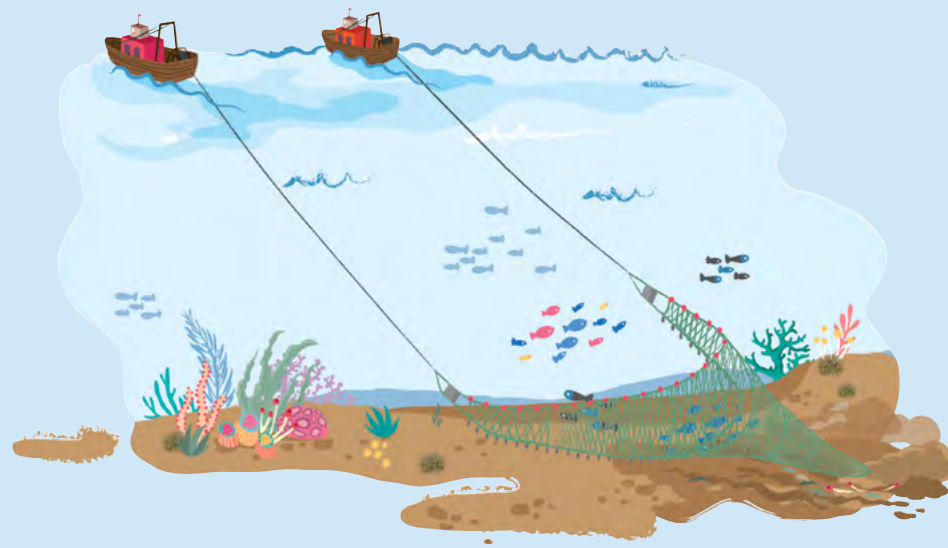
雙拖

雙拖作業的運作與單拖相近，不過由兩艘漁船並排而行，各拖著魚網的一端進行作業 [1]。其好處是拖行力較單拖強，可使用的魚網規模更大，增加捕撈的漁獲，但缺點就是令成本倍增。

Stern trawling only requires a single vessel to conduct trawling activities in the sea. The net is shaped like a funnel, with a wide opening and a narrow cod-end, attached to a pair of metal arms at the back of vessel. Trawl doors (or otter boards) at two sides of the net help to spread the net horizontally. Also floats and weights are added along the headline and footrope of net respectively in order to keep the net open. The mesh size of the net reduces from mouth to cod-end which allows juvenile fish and rubbish to escape but force the targeted fish to stay [1]. Once the fishermen collected their load, they just simply untie the knot¹² at the cod-end to release the fish.

Pair Trawling

Pair trawling is the use of two vessels traveling side-by-side with a net in between [1]. The advantage of using this method is allowing fishermen to capture more fish with a bigger net. However, the cost is much higher compared with stern trawling.



¹¹ 水上人稱網孔為「網眼」。

¹² 網尾結的結法可參考104頁。
To tie the knot, please refer to page 104.

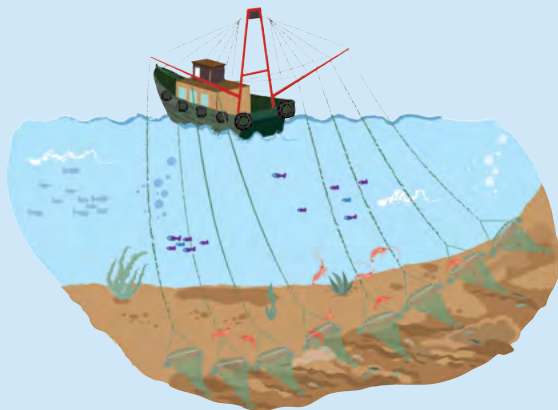
蝦拖

蝦拖作業又稱為「橫杆拖」，水上人稱拖蝦用漁網為「蝦罟」，在淺海捕魚使用的蝦罟稱為「掘地罟」。蝦拖船兩邊各伸出一根橫杆稱為「蝦拈」（又稱「桁架」），每根桁架各拖着13至18張蝦網，每個蝦網的設計與單拖網大同小異，只是每個網袋口兩端均繫在一支俗稱「蝦罟撐」（又稱「桁杆」）的金屬棒上，功能與「撈水板」相同 [1]。

進行蝦拖作業時，漁民先將漁船兩側的桁架伸開，然後裝上蝦網。安裝蝦網時亦有特別技巧，必須於左右兩根桁架上輪流裝設數量相近的蝦網，以免偏重其中一方使漁船傾側。雖然蝦拖的名稱會令人聯想到捕撈蝦類，但它亦可捕撈到其他海產，例如撻沙、瀨尿蝦或貝類等在海床棲身的生物 [1]。

摻罟

摻（音：譚）罟作業又稱為「單船表層有翼單囊桁杆拖網」，作業方式跟蝦類近，同樣兩舷各伸出一根木桁架。其特色為伸出的桁杆是人形，可把漁網網口橫向和垂直張開。兩舷桁架上各繫有一漁網，作業時把桁架連漁網垂入海裡。與其他拖網作業不同，摻罟的網囊不會貼近海牀，主要以捕撈表及中層魚類為目標。



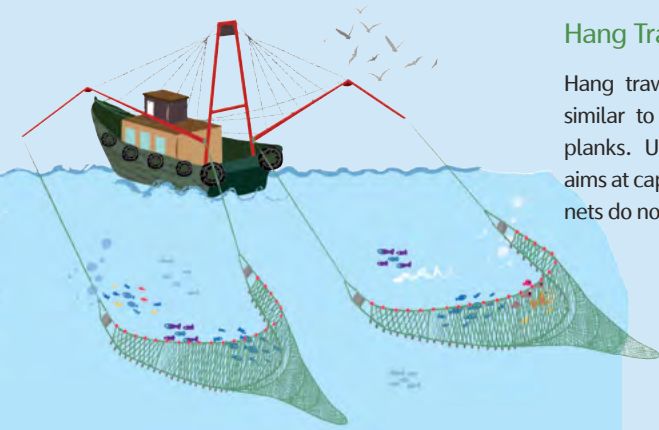
Shrimp Trawling

Shrimp trawler is modified from a stern trawler with an outrigger (*hang gaa* in Chinese, meaning truss) on each side of boat towing 13 to 18 beam trawls. There is a Chinese term to describe this method which is called *waang gon* to, (or *gwat dei gu* to describe Shrimp trawler uses in shallow water), which means to trawl with horizontal arms. The structure of beam trawl is similar to bottom trawl net but this has a metal rod (*ha gu caang* in Chinese) in the opening to keep the net open [1].

To use this method of fishing, fishermen first extend the outriggers and attach similar numbers of beam trawls on the outriggers rotationally to prevent imbalance of vessel. Some may think that shrimp trawlers only catch shrimps from the sea, but other benthic marine lives such as flatfish, mantis shrimp and seashell are also fishermen's target [1].

Hang Trawling

Hang trawling, or pelagic beam trawling, is similar to shrimp trawling with two wooden planks. Unlike other trawlings, this method aims at capturing midwater marine lives so their nets do not drag the seabed.



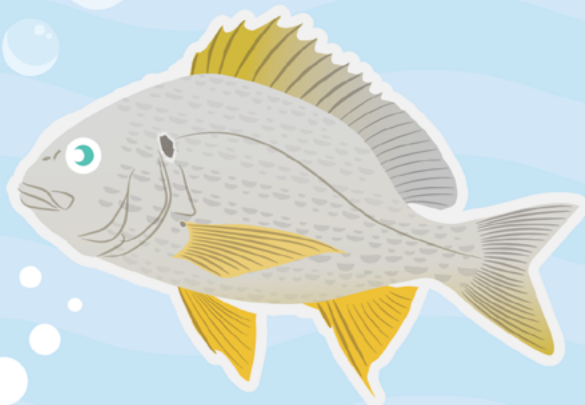
香港常見海產

Common Seafood in Hong Kong



黃鰭棘鯛 (俗名:黃腳鰺)

黃鰭棘鯛屬中體型魚類，體長可達50厘米，其身體呈銀灰色，側線起點及胸鰭腋下各有一黑色斑點，由於其腹鰭、臀鰭及尾鰭下均呈黃色，因此有「黃腳鰺」之稱號[9]。黃腳鰺於幼齡時均為雄性，直到3-4齡時會變為雌雄同體，當牠到達4齡時，卵巢退化之個體會成為雄性，精巢退化之個體會成為雌性。黃腳鰺是常見之漁獲，不過因過度捕撈，牠們的體型有小型化的趨勢[9]。



Acanthopagrus latus

Yellowfin seabream

Yellowfin seabream is a medium size fish and can reach up to 50 cm long in size. They have silver grey colour body, and a black spot on the front area of their pectoral fins. The name Yellowfin seabream comes from the yellow colour on their lower part of their body. All juveniles are male and will turn to hermaphrodite before they mature, some fish may change its sex depending which genital degenerates. Yellowfin seabream is a popular fish, but due to the overfishing, their body size has become smaller.



Cephalopholis boenak

Chocolate hind

Chocolate hind is a small fish, this species can reach up to 30cm long in size. It has a brownish colour with 7-8 dusky vertical bands over its body, and a black spot near its gill cover. They usually distribute in coral and reef rock areas. This species is the smallest grouper as it gets mature in earlier age which makes it to be a common species among Hong Kong water as other groupers are caught before mature. [9].

橫紋九刺鮨 (俗名:烏絲斑)

烏絲斑屬於小型魚類，體長可達30厘米，烏絲斑整條呈深褐色，身上有7至8條深色橫紋，而鰓蓋邊有一黑色斑點，牠們一般分佈於珊瑚區或礁岩區。烏絲斑是香港最小型的斑類，由於其他較大型的斑類成長需時，牠們往往未成熟時已被捕撈，因此數量日漸下降，而成熟期較短的烏絲斑便成為了香港水域較常見的斑類了[9]。



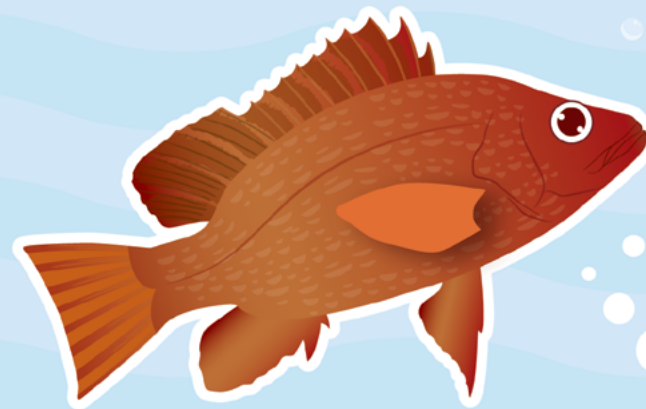
Cynoglossus abbreviatus

短吻三線舌鰨 (俗名:撻沙)

短吻三線舌鰨整個身軀扁平及呈長舌型，身體為褐紅色，其背鰭、臀鰭及胸鰭相連。牠的雙眼均位於身體左側，而其口亦位於身體側面，而口角則不會超越下眼後緣。由於牠們主要棲身海床，因此被稱為「撻沙」，有俯伏在沙面的意思。撻沙主要進食底棲的無脊椎動物維生。

Three-lined tongue sole

Three-lined tongue sole has a brownish red flat and tongue like body, its dorsal, anal and pectoral fins are linked together. Its eyes inclined to the left, and the mouth is located near to the tip of snout rather than to branchial opening. It inhabits in muddy and sandy bottom and feeds mainly on benthic invertebrates.



Lutjanus argentimaculatus

Mangrove snapper

Mangrove Snapper is a popular fish for consumption in Hong Kong, it can reach up to 150 cm long in size, with a brownish green or red body. Juvenile has blue-greenish body with 8 vertical lines; the lines will fade out and its body turn red as they grow[9].

Mangrove snapper is a reef type fish, making rocky and coral areas their home. However, the younger ones tend to live in mangrove, intertidal zone and estuary. It is important to protect our corals and mangroves in for Mangrove Snapper to flourish.

紅友

紅友是香港常見的食用魚，體長可達150厘米，整條呈褐綠色或全紅色。年幼的個體呈藍綠色，具有8條淺色橫紋，橫紋會隨着牠日漸成熟而逐漸減退，而其身體會漸漸變紅[9]。紅友是珊瑚魚，主要棲身於珊瑚區及礁岩區。而其幼魚主要棲身於紅樹林，潮間帶或河口一帶。因此保育香港的珊瑚與紅樹林，對紅友的繁殖是十分重要。

*Lutjanus russellii*

Russell's snapper

Russell's Snapper has a yellowish silvery sheen, a black spot is located near the caudal peduncle, its size can reach up to 50 cm long. The juvenile has 4 black stripes, then fade out when it matures, only with the black spot left as its mark[9]. We can normally find adults living in an area of 20m below the surface, but their juveniles are in mangrove. It is a great example showing mangrove is an important nursing site to fish.

勒氏笛鯛 (俗名:火點)

火點身體呈銀白並帶黃，體背近尾部有一個明顯的大黑點，其體長可達50厘米。年幼的火點身上具有4條黑色縱帶，但當牠日漸成熟，縱帶會變淺成為黃色，最後消失，只剩下大黑點作為其標記[9]。火點一般在水深超過20米的外礁出沒，而火點的幼體則棲身於紅樹林，可見紅樹林對於幼魚的培育擔當一個非常重要的角色。

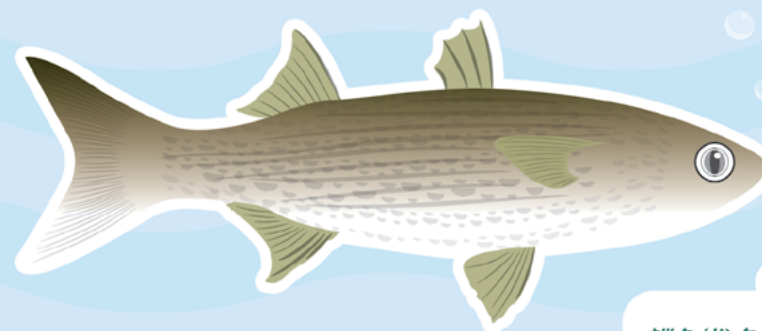
華貴櫛孔扇貝 (俗名:扇貝)

華貴櫛孔扇貝屬於雙殼類軟體動物，一般棲身於沙質海床底，是香港常見扇貝之一。扇貝是貝類中唯一懂得遷徙的物種，牠們透過吸入海水，並快速合上雙殼，產生水流推進身體。扇貝殼口具有多個感光細胞，就好像眼睛般觀察四周環境，以便逃離危險。

*Mimachlamys crassicostata*

Noble scallop

Noble scallop belongs to bivalve, mollusk and is commonly found in areas with sandy seabed. It is the only shell can migrate by drawing and forcing water out of body to create water jet. There are many light sensitive cells along the scallop's opening, like an eye helping the animal to detect the environment and escape from danger.

*Mugil cephalus*

Grey mullet

Grey mullet has a grey dorsal, silvery body and white ventral. Its head is wide and flat, and it can reach to a size of up to 120 cm long. This species is relatively common in markets and they are also suitable for freshwater aquaculture[9]. Grey mullet can adapt to a wide range of temperature (from 8°C to 24°C), and juvenile tends to live in estuaries and mangroves.

鰻魚 (俗名:烏頭)

烏頭體背呈灰綠色，體側銀色，腹部白色，其頭部寬而扁平，其體長可達120厘米。烏頭屬本港常見的食用魚類，除了生活於海洋，還可作淡水養殖。烏頭於溫差較大的水域（由攝氏8至24度水溫）均可生長，屬廣溫性魚類 [9]。烏頭幼魚亦喜歡在河口及紅樹林一帶生活。

翡翠貽貝 (俗名:青口)

青口為雙殼類動物，其殼呈長卵形，並有綠褐色的殼皮及鮮綠色的周緣，尤如孔雀羽毛的顏色，故此有「孔雀蛤」的稱號。青口殼長可達13厘米，而其體內會分泌出足絲將自身固着於礁岩的表面。青口屬於濾食性海洋生物，牠們會過濾海水以攝取當中的微生物作為營養，在過濾的同時有助潔淨海水，因此青口對控制海洋的微生物擔當着重要的角色。

*Perna viridis*

Asian Green mussels

Asian Green mussels is a bivalve with bluish-green elongate ovate, its shell can reach up to 13 cm and it secretes byssal threads to attach on reef rock surface. Asian Green mussel is a filter feeder and feeds on plankton which plays a major role to maintain the balance of microscopic sea creatures and quality of seawater.

遠海梭子蟹 (俗名:花蟹)

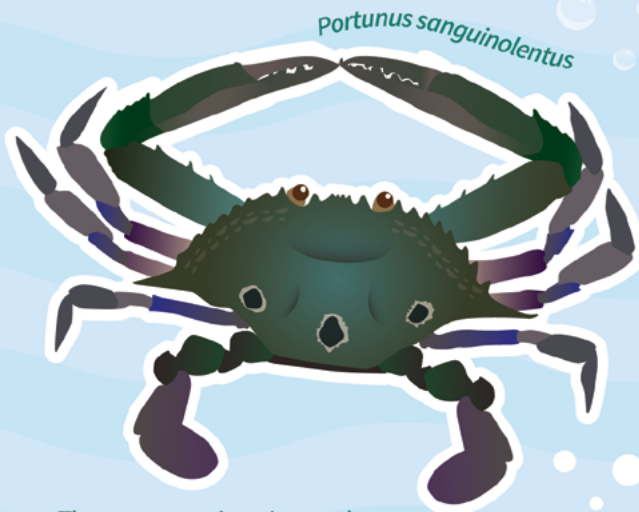
遠海梭子蟹的身體呈暗綠色並具有白色花紋，因此又被稱為「花蟹」，體長可達18厘米。花蟹的雄性及雌性外表差異頗大，雄性的白色花紋較明顯且遍佈全身，此外，雄性的螯足及步足均呈鮮豔的紫藍色；而雌性花蟹的白色花紋較淺，而且只集中於足部，其螯足及步足前端則呈紫紅色 [10]。花蟹棲身於砂泥質海底或礁岩環境。



portunus pelagicus

Blue crab

Blue Crab has a dull green body colour with white pattern, sometimes we call blue crab as flower crab, its body can reach to a size of 18 cm long. There are big differences between male and female, male has clearer white pattern covering whole body and with purplish limbs. On the other hand, female's white pattern is paler and their limbs are in purplish red [10].



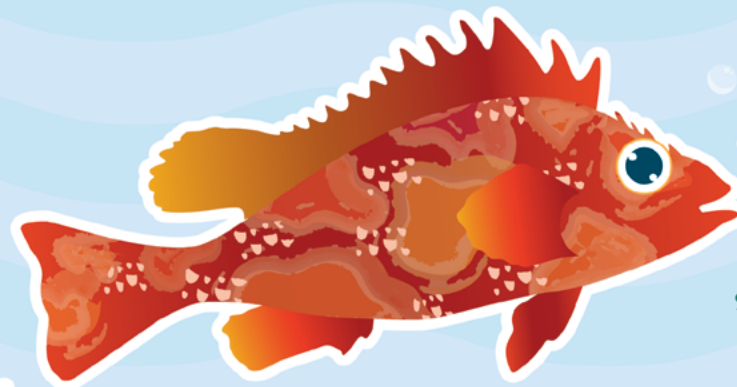
portunus sanguinolentus

紅星梭子蟹 (俗名:三點蟹)

紅星梭子蟹身體呈褐綠色，最明顯之特徵為其頭胸甲上具有3個白邊紅色斑點，故此又被稱為「三點蟹」。三點蟹體長可達15厘米，是梭子蟹科身形較小的品種，雖然其身形較小但生性兇猛，擁有強而有力的螯足，以捕捉海洋底層的動物或浮游生物 [10]。三點蟹棲身於砂質或沙泥質海底。

Three-spot swimming crab

Three-spot swimming crab has a brownish green body, there are 3 markable white edged red spots on its carapace and that is why they are called Three-spot swimming crab. They can reach to a size of up to 15 cm, and its size is relatively small in the family of Portunidae. Although they are tiny, they have a pair of strong cheliped catching benthic animals and plankton [10]. Three-spot swimming crab can be found on sandy seabeds.



Sebastiscus marmoratus

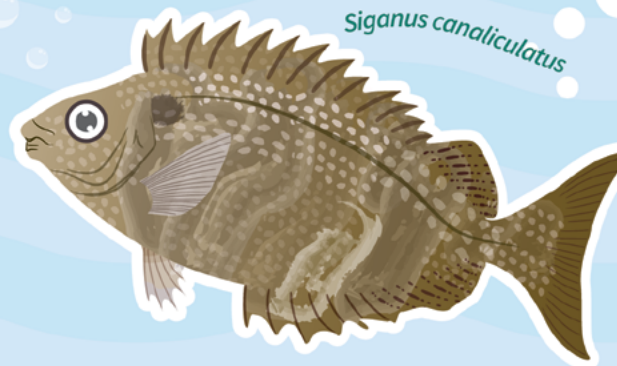
石狗公

石狗公的體色會隨著不同環境而轉變，在淺水時呈褐色，深水時呈紅色，而在光線不足的環境下會轉變為礁岩般的暗黑色。身上佈滿斑紋，而背鰭基部具有5個白斑，體長可達30厘米。石狗公的鰭棘基部具有毒腺，被刺中會有麻痺感覺 [9]。

石狗公對海洋環境的適應力強，於受污染的海域亦可找到牠們的蹤影。

Rockfish

The colour of Rockfish can switch as the environment changes, it turns brown in shallow waters, red in deeper places, and blackish when there is insufficient light. There are 5 white spots on the base of the dorsal fin, and they can reach to a size of up to 30 cm in length. Spiny of Rockfish have toxic glands, which paralyze muscle when being stung [9]. Rockfish is highly adaptive to marine environment, they can even be found in polluted area.



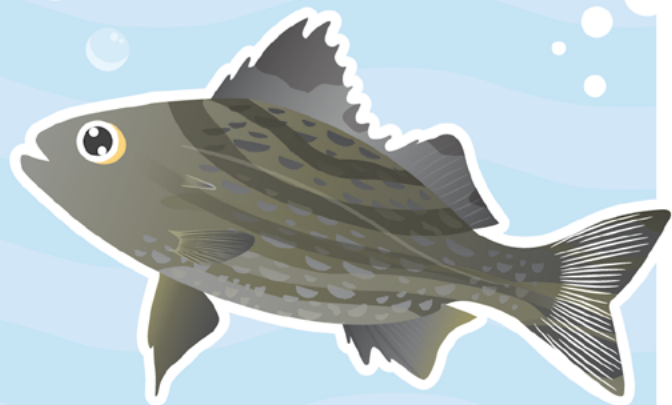
Siganus canaliculatus

長鰭藍子魚 (俗名:泥鯚)

長鰭藍子魚是本港較常見的品種。其體背灰色，腹為銀色，身體佈滿黃白色及黑色斑點，體長可達29厘米。其背鰭鰭棘凹凸分明，而且帶有毒性，一旦被刺中會感到劇痛，因此食用時需小心去除鰭棘，以免引致食物中毒。泥鯚生長迅速，生長約15個月便進入繁殖期，而且生命力頑強，可於受污染之海域生長 [9]。

White-spotted spinefoot

White-spotted spinefoot is common in Hong Kong, it has a grey dorsal and silver ventral, there are yellowish white and black spots on its body. The fish can also reach to a size of up to 29 cm long. It has poisonous spikes and can be very painful if stung. We should remove all the spiny carefully before consumption. White-spotted spinefoot grows quickly and only takes 15 months to mature. This species can be also found in polluted areas [9].

Terapon jarbua**花身鰱 (俗名:釘公)**

釘公屬於中小型魚類，體長最高可達36厘米，背部呈灰銀色，腹部白色。其體側具有3條黑色縱帶，3條黑色縱帶有助保護釘公，由於此魚經常於淺灘或水面活動，黑色縱帶從水面向下看便好像水的波紋般，讓其捕獵者不易察覺蹤跡 [9]。

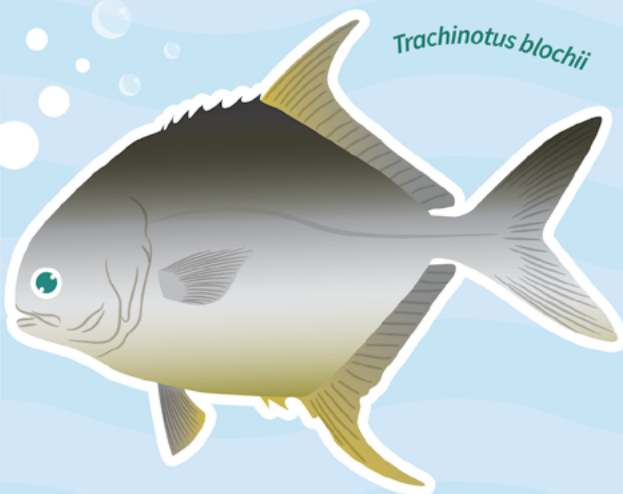
釘公日間時活躍於水面，而入夜後會貼近砂面而睡。比較有趣的是，所有釘公出生時均為雌性，於長大後才有部份個體轉變成雄性。

Crescent grunter

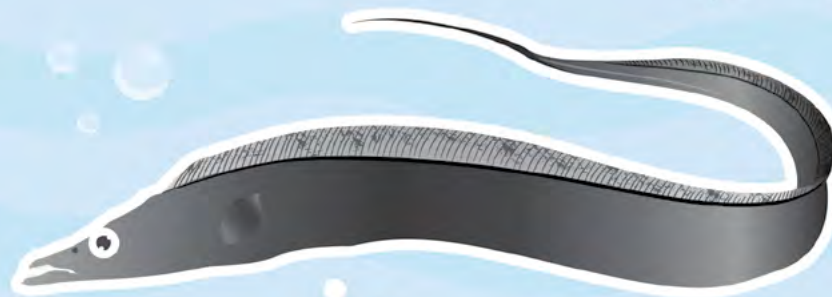
Crescent grunter is a small to medium size fish, it can reach to a size of 36 cm long. It has a silvery dorsal and white ventral, there are 3 black bands on its body and they help the animal to merge with environment in shallow water or surface [9]. It swims close to surface during day and takes rest on sandy seabed at night. All juveniles are female and some switch their gender when growth.

獅鼻鰾鰭 (俗名:黃鰾鰭)

黃鰾鰭身體高且扁，其頭部輪廓圓滑，背鰭及臀鰭呈鐮刀形，身體為銀色，魚鰭帶黃色，其體長可達110厘米 [11]。平常游水的速度緩慢，但當受到威脅或追捕獵物時，則可快速活動。黃鰾鰭的幼魚棲身於沿岸河口，而成魚則棲身於礁岩區。

*Trachinotus blochii***Snubnose pompano**

Snubnose pompano has a high and flat body with a round forehead. Both dorsal and anal fins are in sickle shape. The body silvery and fins yellowish. It can grow up to 110cm long. [11]. They usually swim slowly but fast when threatened. Juvenile lives near estuary and adult tends to live in reef rock area.

Trichiurus lepturus**牙帶**

牙帶體長且側扁，向尾部逐漸變得尖細，顏色呈銀白色。背鰭長，缺腹鰭及尾鰭，而臀鰭則退化。體長可達234厘米。牙帶是中國最重要食用海魚之一。

Hairtail

Hairtail has a flat, elongated, silvery white body with a sharp posterior end. Dorsal fin long; pelvic and caudal fins absence; anal fin reduced. Maximum body length 234cm. It is one the popular fishes in China for consumption.

新界東北水域春夏季魚類分佈圖

FISH DISTRIBUTION IN THE NORTHEAST WATERS OF NEW TERRITORIES – SPRING AND SUMMER



- | | |
|--|--|
|  黃花 Large yellow croaker
<i>Larimichthys crocea</i> |  坑鯰 Striped eel catfish
<i>Plotosus lineatus</i> |
|  黑沙鱸 Black sea bream
<i>Acanthopagrus schlegelii</i> |  青基 Herring scad
<i>Alepes vari</i> |
|  鬚赤蝦 Whiskered velvet shrimp
<i>Metapenaeopsis barbata</i> |  紅衫魚 Golden threadfin bream
<i>Nemipterus virgatus</i> |
|  牙帶 Hairtail
<i>Trichiurus lepturus</i> |  善泳蟳 Stone crab
<i>Cancer natator</i> |
|  石狗公 Rockfish
<i>Sebastes marmoratus</i> |  墨魚 Cuttlefish
<i>Sepiella pharaonis</i> |

新界東北水域秋冬季魚類分佈圖

FISH DISTRIBUTION IN THE NORTHEAST WATERS OF NEW TERRITORIES – AUTUMN AND WINTER

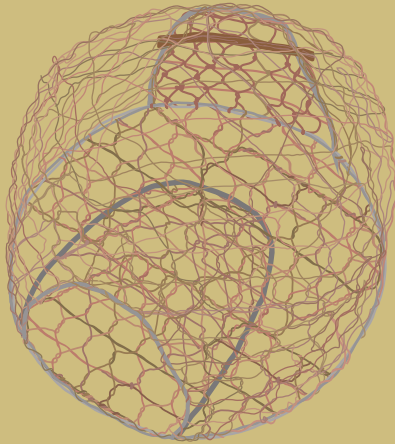


- | | |
|---|--|
|  黃花 Large yellow croaker
<i>Larimichthys crocea</i> |  沙鱸 Red pargo
<i>Pagrus major</i> |
|  黑沙鱸 Black sea bream
<i>Acanthopagrus schlegelii</i> |  烏頭 Grey mullet
<i>Mugil cephalus</i> |
|  馬友 Fourfinger threadfin
<i>Eleutheronema tetradactylum</i> |  大青鱗 Indo-Pacific tarpon
<i>Megalops cyprinoides</i> |
|  黃鰻鯪 Snubnose pompano
<i>Trachinotus blochii</i> |  油力 Ponyfish
<i>Leiognathus spp.</i> |
|  白鰻 Surf bream
<i>Acanthopagrus australis</i> | |



文化留影

Fishermen's Footprints



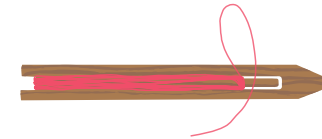
漁民文化是一種經驗累積和世代傳承的智慧。漁民子弟跟隨父母捕魚，學習當中的技巧及手法，經由後輩加以改良，一代一代流傳下去。可是，隨著本港水上人口減少，一些傳統手藝可能將會失傳，本書希望透過此章，將一些傳統的漁民手藝及智慧，以圖像方式呈現於讀者的眼前。

Fishermen's customs and traditions have a long lineage of history. They are accumulated through generations of experiencing, learning and improving. As the population of Hong Kong fishermen decreases gradually, those customs and traditions may be lost. With the help of illustrations, this book hopes to record and pass down part of the Hong Kong's fishermen traditions and customs.

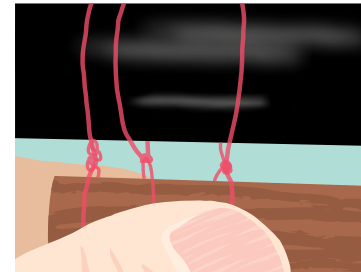
魚網製作(尺網) NETTING



1. 鐵棒 metal rod
2. 補網針 shuttle
3. 網目尺 mesh stick
4. 魚絲 thread

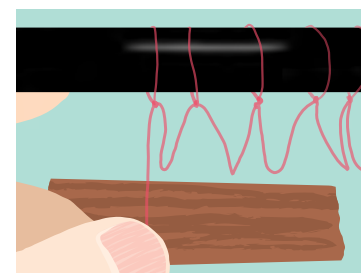


1. 先將魚線纏於補網針上。
Place the nylon thread onto the shuttle.



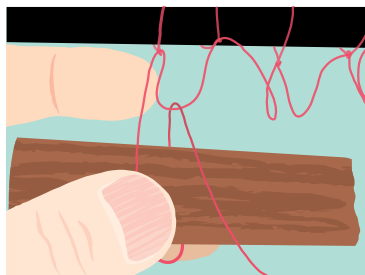
2. 將魚線圍繞鐵棒一圈，並打結固定（圖中最左的一個結）。其後將網目尺置於鐵棒下，魚線由左至右編織第一排網孔，魚線先從網目尺前方，繞至鐵棒後方，打上一個活結，再由穿出網目尺前方，重複動作至所需長度。

Then wrap the thread around the metal rod once and loop on the foundation (left). Place the mesh stick below the metal rod, make the working string over the front of the mesh stick, then forming a loop and make the shuttle out of the front of mesh stick. Then repeat this procedure so you get a set of continuous line.

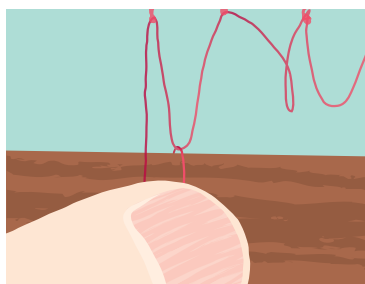


3. 將鐵棒反轉，使魚網由左至右編製。僅記，每編織新一行都必須將鐵棒反轉，使魚網由左至右編製。

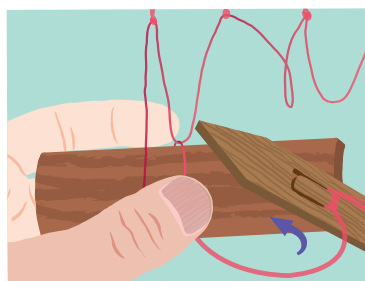
To knit the second roll, turn the metal rod over so the working string is to your left. Remember, Always turn metal rod over before starting a new row so the working string is to your left.



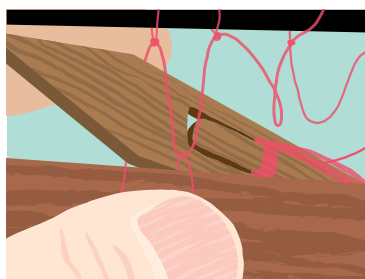
4. 將網目尺置於第一排網的下方，補網針繞過網目尺，並穿入上方網孔。
Then lace a mesh stick under the metal rod, with thread wrapped around it.



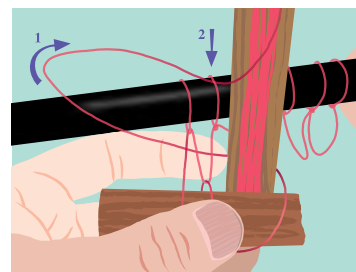
5. 拉緊魚線，並用手指固定。
Strengthen the knot and secure it with your finger.



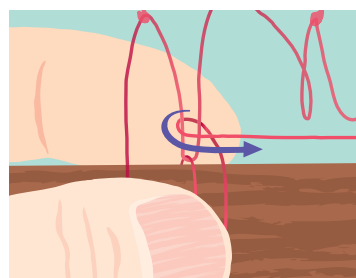
6. 補網針繞過網目尺。
Hold the thread and then by-pass the mesh stick.



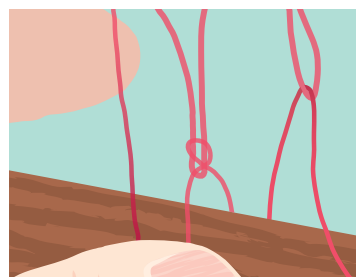
7. 將補網針於後方穿出網目尺左上方的網孔。
Use the shuttle and thread it through the hole on the left of mesh stick.



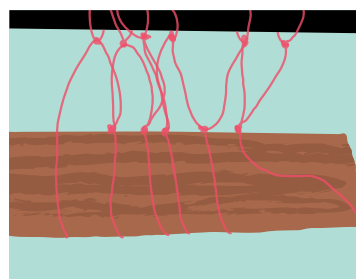
8. 補網針依照圖中穿回右面的網孔。
After this, hold the thread and place it through the right hole.



9. 拉緊補網針及魚線。
Strengthen the knot and secure it.



10. 形成圖中的結，結成一個網孔。
Tie the knot as the picture shows.



11. 重覆步驟3-10，繼續編織魚網。
Repeat steps 3-10.

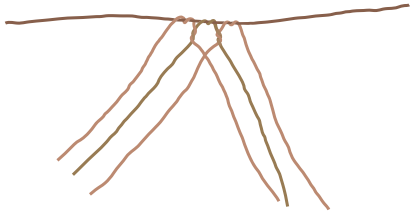
*網孔大小取決於網目尺的闊度

The size of mesh on fish net depends on the width of mesh stick

浸籠製作

THE MAKING POTS AND TRAPS

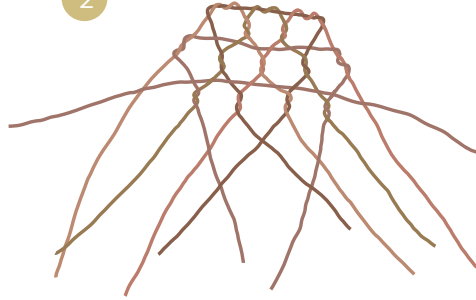
1



先以一條鐵線作主軸，然後再繞上其餘鐵線。

Take a metal wire as a core, then wrap other wires on it.

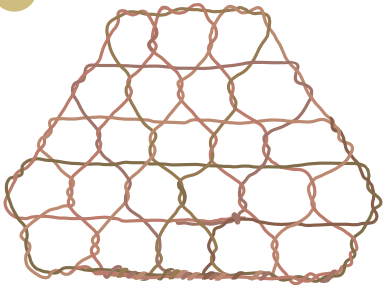
2



在已編織的加入鐵線下方加入另一根鐵線橫枝。

Then add another metal wire below the core parallelly.

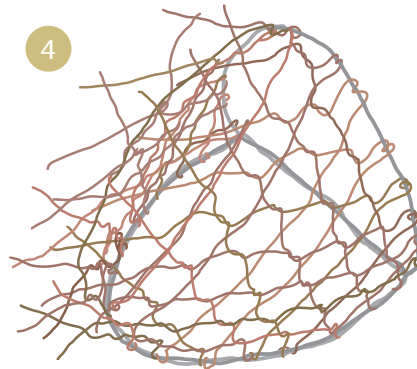
3



重複步驟1及2，編織出籠子不同的配件(圖中為浸籠的小活門)。

Repeat steps 1 and 2 to knit different components (eg. The opening in the diagram) of fish cage.

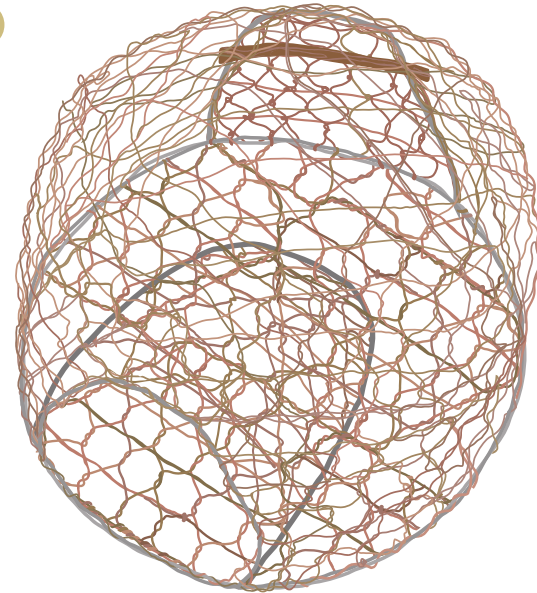
4



重複步驟1及2，編織出浸籠的入口，此入口讓魚能入不能出，被困於浸籠內。

Repeat steps 1 and 2 to knit the door. The door is shape with a wide opening but gradually narrows into the trap, making it hard for fish to escape from the inside.

5



編織出浸籠的外殼，並將不同的配件組裝在一起。完成。

Follow the diagram to 'knit' the metal wires together to form the frame of the trap. Finished.

網尾結

WHIPPING TECHNIQUE

網尾結看似是一個普通繩結，但當中蘊含着漁民的智慧，漁民捕撈後，網尾結必須能迅速地解開，以將漁獲卸於船艙，否則上層沉重的漁獲便會把下層的魚壓壞，影響售價；同時網尾結必須能承受數百斤漁獲的重量，避免在捕撈途中鬆脫，因此要打出一個具備上述條件的繩結，其實是需要漁民不斷的嘗試及改良方能成功。

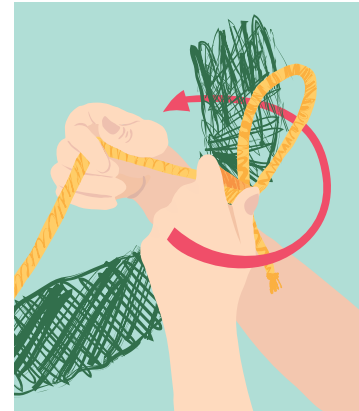


- 1 先用手捉緊網尾。
Grab hold of the cod end.



- 2 預留一段短繩子作繩尾，以手指固定繩子重疊的位置。
Make a loop at the end of the rope then place it onto the net as shown on the diagram. Place one looped end on the cod end and hold.

When the net is retrieved from sea after trawling, the knot at the cod end can be released as quickly as possible, to store the catch in fish hold and prevent crush from heavy upper fish catch. Also the knot is able to take enormous pressure keeping the fish catch in the net during operation. Fishermen at last used their collective wisdom, applying whipping technique to solve the sail problems through countless experiments and improvements.



- 3 將長繩的一端往網尾後方纏繞8至10圈。
Then use the long side of the rope and to wrap the opening of the net around 8 to 10 times. Wrap the loop with the loose end 8 to 10 times.

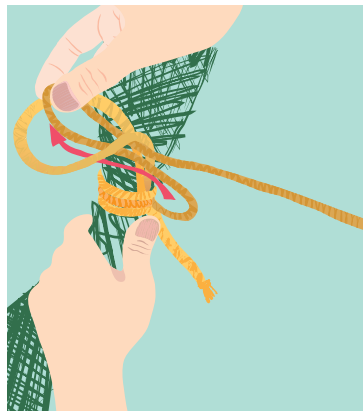


- 4 纏繞數圈後，用手拉着長繩的繩尾。
Then secure the rope by pulling it so it is tightly secured around the opening of the net.



- 5 長繩的繩尾先繞半圈。
Make another loop with the loose end.

- 6 將長的繩尾穿入圈內。
Put the loop you have just made inside the original loop you made in step 2. Put the second loop inside the first loop.



- 7 拉緊短的繩尾。
Pull the tighten end downward to secure second loop.



- 8 完成。
Finished.



「漁民文化及生態導賞員訓練計劃(新界東北水域)」點滴

FISHERIES-RELATED ECOTOUR GUIDE TRAINING PROGRAMME FOR FISHERMEN
(NORTHERN WATERS) HIGHLIGHTS



漁民導賞員作自我介紹 Fisherman tour guide is doing an introduction



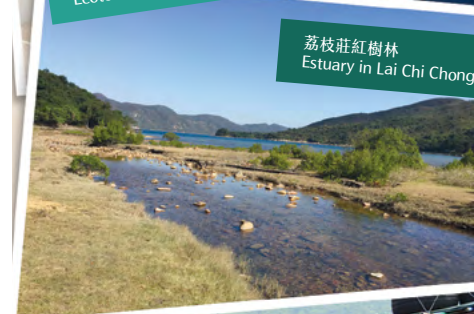
船長先生 Captain



生態導賞員正在講解東北生態
Ecotour guide is introducing the ecology of Northeastern NT



了解汀角一帶生態
Ecotour guiding in Ting Kok area



荔枝莊紅樹林
Estuary in Lai Chi Chong



向參加者講解紅樹林生態
Introduce mangrove ecology to participants



到魚排參觀
Visit the mariculture raft



魚排主人正介紹魚排養殖
The host is introducing cultural fishing

學生在觀賞海膽
Enjoy watching a sea urchin

漁民導賞員介紹捕魚方法
Fisherman tour guide is introducing some fishing methods

捕魚示範
Fishing demonstration

魚排主人
Host of the mariculture raft

漁民導賞員介紹魚類
Fisherman tour guide is introducing some fishes

了解漁民生活用品
Introduce fishermen's daily products

介紹魚具
Introduce fishing tools

刺網示範
Drift netting demonstration

漁民正解開漁獲
Fishermen is taking out the fishes

學生在學習打網尾結
Student is learning the whipping method

漁民導賞員講解網尾結
Fisherman tour guide is teaching the whipping technique

打水樁 Scare fishes by knocking water surface

浸籠示範
Cages trapping demonstration

學生在觀賞漁獲
Enjoy watching the catches

訪問受訓漁民導賞員

INTERVIEWS WITH CERTIFIED FISHERMEN GUIDES

採訪者 Interviewer: Jade (J)

受訪者 Interviewee: 鍾灶樹 Mr. Chung Ju She (C)



- J 你是哪一種水上人?
- Where are you from?

C 我是鶴佬，以往在沙頭角一帶作業，那裡大多的漁民都是鶴佬。

I am from a Hoklo background and live in Sha Tau Kok area. Most fishermen there belong to the Hoklo family.

- J 你以往從事哪一種捕魚作業?
- What do you specialises in the fishing industry?

C 從前我作蝦拖為主，間中會作刺網、排釣和吓門鱸，一般因應季節而轉換作業。

I used to trawl prawns in the old days, sometimes carried out gill netting, longlining and catching pike eels depending on seasons.

- J 可以分享一下漁民的生活嗎?
- Can you share what it is like to work as a fisherman?

C 以往我們居住在漁船上，有時候白天出海，到晚上便返回碼頭停泊，到需要補給食物或日用品時，便會泊岸到陸上。像我這個年紀的漁民，也有機會到漁民子弟學校接受教育，但一般讀書的時間不長。

My family used to live on vessels, and we went out in the sea during the day and returned to port at night. We usually anchor the vessels to visit market purchasing necessities and other food. Most of the fishermen of my generation received basic education, but didn't spend much time in schools.

- J 為什麼你會參與漁民導賞員的工作?
- What prompted you to enter this fishermen tour guide training scheme?

C 這可算是一個機遇，我已經退休了，平常又有參與一些漁民組織的活動，認為這個項目可以有助宣傳漁民文化，讓大眾有更多的了解，也可作一種興趣。

I have always taken part in social gatherings organised by various fishermen communities. When I first heard about this programme, I was excited to join because I can now educate our next generation and talk about my stories living and working at seas. I have always taken part in various fishermen communities' gatherings after retirement. It is a chance to promote fishermen culture and share my stories working in seas to our next generation. And it becomes my new hobby.

- J 你喜歡做漁民導賞員嗎?
- Do you enjoy being a fisherman tour guide?

C 我非常喜歡做漁民導賞員，希望導賞團的數目可以增加，讓我們有更多發揮。

I enjoy it immensely. I hope there are more opportunities to give fishermen taking part in this programme. More fishermen will take part in this programme and encourage the whole team to do better by bringing our cultures to light.

- J 你認為轉型成為漁民導賞員是否漁民可參考的新方向?
- Is it fair to say that this new fishermen tour guide programme is an opportunity for other fishermen to consider changing their career?

C 那需要視乎參加人數而定，如果要轉型成為全職漁民導賞員，需要有更多大眾參與，如果導賞團的數目不足，便較難轉型成為漁民導賞員。

I hope so, but it all depends on whether there is a demand from the public. If the public enjoys what we do, then this will certainly attract more fishermen to consider a different career path and become fisherman tour guides.

採訪者 Interviewer: Jade (J)

受訪者 Interviewee: 李志華 Mr. Li Chi Wah (L)



- 你喜歡做漁民嗎？為什麼？
- Do you enjoy being a fisherman? And why?

喜歡，因為做漁民十分自由，可能我不喜歡束縛，做漁民可以自己控制時間。

Yes, I do. Being fisherman means you can be your own boss! I have absolute control over my work schedule! I do.

- 可否分享一下捕魚的趣事？
- Can you share with us with any interesting fishing stories?

可以，例如捕魚時會有意外收穫，可能因天氣或水流改變影響，遇見有很多魚浮於水面，收穫豐富，有多達數百斤漁獲。我曾經亦在塔門附近捕獲數百斤牙帶魚，十分高興。

Yes sure. Sometimes I am able to catch large number of fish on a random day. I just assume there is a change of weather or current that drove large groups of fish onto the surface. I once caught over several hundred catty of Hairtail fish near Grass Island, I was ecstatic!

- 漁民有什麼特別的文化習俗？
- What type of special traditions or customs do fishermen have?

漁民都有不同的信仰，例如會拜天后、觀音及洪聖爺等，每當這些誕辰時，漁民都不會出海捕魚。我們亦很重視新年，新年時會貼上寫有特別字句的揮春，外面是不能買到的，例如「魚蝦大汛」、「網網千斤」、「水陸平安」、「順風得利」等。

Fishermen believe in a variety of religions, including Tin Hau, Kwun Yum, and Hung Sing Yeh. Most fishermen tend to stay and celebrate these deities on their birthdays. Fishermen also take Chinese New Year very seriously, and they often put up fai chun which can't be bought from shops. The messages on fishermen's fai chun are also unique as they are related to the fishing industry.

- 轉型成為漁民導賞員遇到什麼挑戰？
- What are the challenges you encountered when you first joined the fisherman tour guide programme?

可能年長一輩學術水平不高，有時候較難用文字表達意思。加上漁民文化是經驗的累積，有些概念難以令參加者理解。

Perhaps older generation finds it hard presenting ideas because of their education level. Also fishermen culture may be difficult to participants to understand as fishermen learnt them from years of experience and practice.

- 你喜歡做漁民導賞員嗎？
- Do you enjoy working as a fisherman tour guide?

我非常喜歡做漁民導賞員，因為我認為香港漁業開始息微，以往30至40年代漁船遍佈整個港口，而漁民對香港貢獻很大，因此希望將漁民文化推廣給公眾認識。

I definitely enjoy being a tour guide. I still remember the golden age of the fishing industry during the 1930s and 40s. Fishing industry has contributed significantly to Hong Kong, and I hope to educate the general public about our fascinating work.

- 你會繼續擔任漁民導賞員嗎？
- Will you continue working as a fisherman tour guide?

如果將來有此類導賞活動，我非常樂意擔任導賞員！因為我衷心希望可以跟大眾分享漁民文化。

If the opportunity remains in the future, absolutely! I hope to continue my work as fisherman tour guide sharing our culture with general public.

採訪者 Interviewer: Jade (J)

受訪者 Interviewee: 蔡錦成 Mr. Choi Kam Shing (C)



- 你以往從事哪一種捕魚作業?
- What type of work did you do as a fisherman?

我以往在沙頭角一帶進行蝦艇作業(蝦拖)。

I was at Sha Tau Kok and specialise in shrimp trawling.

- 你覺得做漁民辛苦嗎?
- Was it hard working as a fisherman?

視乎年齡吧，以往年青時認為做漁民很好玩的，但長大後認為做漁民亦有很多考慮因素。

It is quite enjoyable working as a fisherman when you first started as a young man, but gets harder as you grow older as there are many factors to think about.

- 何時開始沒有再做漁民了?
- When did you stop your work as a fisherman?

都沒有做漁民20年了，因為以往弟妹們都要讀書，如果在漁船上生活便不太方便，因此我們都放棄做漁民。

I stopped over 20 years ago. It was rather difficult to work on the vessel, especially my younger brother and sister were studying at the time. All of us in the family had changed careers.

- 為什麼轉型做漁民導賞員?
- Why would you want to become a fisherman tour guide?

我擔任漁民導賞員的願望就是希望大眾知道香港從前是一個漁港，我認為香港漁業步向湮沒，希望漁民文化可以讓學生及年青一輩知道。

I hope to inform the public that Hong Kong used to be a hub for the fishing industry. I want to educate the next generation of our work and culture.

- 可否分享一下擔任漁民導賞員的點滴?
- What it is like to work as a fisherman tour guide?

現今的學生可能較少接觸漁業，他們參與時亦很踴躍發問，對漁民生活及文化感到興趣，令我滿有成功感的。

Being a fisherman tour guide is very satisfying. Students nowadays rarely come into contact with the fishing industry, therefore they find it very interesting to learn about fishermen's lives and cultures.

- 你會繼續擔任漁民導賞員嗎?
- Will you consider staying as a fisherman tour guide?

漁民導賞員適合像我這種將近退休或已退休的漁民做，如果全職擔任的話，收入未必太穩定，可能比較適合兼職擔任。同時亦要視乎將來自己的體力能否應付導賞的工作。

Fishermen who have retired or approaching retirement age is best suited for this job. However, a full time commitment may not be practical as the income is not stable, perhaps working on a part-time basis is better.

香港東北生態概況

Ecology of the Northeast of Hong Kong



新界東北地區擁有豐富及高生態價值的生境，例如風水林、濕地與紅樹林等生境。配合地理的優勢，西面有八仙嶺作為一道天然屏障，創造了新界東北一帶的微氣候，同時山脈有利輸送水資源，豐富了動植物的種類；東面一帶延綿的海岸線，塑造出岩岸、沙灘等生境，為海邊的生物提供了棲身之所，吸引物種到來繁衍；海灣之中還有數個小島，吸引候鳥到來繁殖。新界東北水域孕育眾多海洋生物外，還為本港漁業供應豐碩的漁業資源。

The northeast is rich in biodiversity, most notable ones include mangroves and Fung Shui Woodlands. The Pak Sin Leng acts as a natural barrier and regulates the climate in the nearby area. Pak Sin Leng also transports huge volume of rainwater to the surrounding area, bringing important nutrients to the natural habitat in the area. As a result, visitors can find a variety of sea creatures in the entire coastal areas such as Lung Mei Beach at Tai Mei Tuk, as well as popular nesting islands for seasonal birds. This healthy coastline also benefits the fishing industry in the long term.

紅樹林獨特的生境

MANGROVES AND THEIR UNIQUE POSITION IN ECOLOGY

紅樹林出現於熱帶及亞熱帶地區中，位處潮水與河口的交匯處。這種生境受環境影響，變得複雜多變，因此有特別結構的紅樹林植物能抵禦潮汐所帶來的影響而生長茂盛。紅樹植物分為真紅樹及類紅樹，真紅樹可於潮間帶生長，其特殊結構使它們能夠適應極端的環境，例如從缺氧的泥土中長出外露的出水通氣根以助呼吸；也有發展出排鹽機制，有助抵抗高鹽份的海水。而類紅樹則於後灘生長，不被潮水淹浸。

紅樹林是個重要的生態系統，其落葉為海洋生物供應食物，更為許多動物提供居所及繁殖地，根部亦有助鞏固泥沙，令海水更清澈。

Mangroves are unique only to tropical and subtropical regions and usually grow in estuaries. This habitat is affected by many physical factors. Mangrove with special features are able to adapt such variable coastal environment. There are two types of mangrove: true mangroves and associate mangroves. True mangroves have developed specialized physiological or morphological adaptations in order to survive in stressful intertidal area. For example, erecting aerial roots from anoxic soil to facilitate gaseous exchange; they also have developed salt glands to excrete excessive salts. Associate mangroves are plants growing between mangrove plants and the land but seldom immersed by normal tides

Mangrove is an important habitat which provides food and shelter for various aquatic animals. In addition, roots of mangrove plants safeguard the sediment against erosion and hence improve the quality of seawater.



汀角 — 紅樹林、沙灘與礫石灘

汀角位於大埔東北，背靠八仙嶺，面臨船灣海及羊洲海，由汀角村、山寮村、龍尾及大尾督村等七條村組成。古時汀角稱為「銳角」，從地理名稱可見「角」是沿海突出的部份。汀角村至少有三百年歷史，鄉民以漁農業維生。

汀角及船灣海一帶具相當高的生態價值，汀角於1985年已被列入「具特殊科學價值地點」，它是香港面積第四大的紅樹林，可找到六種真紅樹。多樣性的紅樹林適合很多動物生長，也為海洋生物提供繁殖地，對於漁業發展貢獻良多。

除了紅樹林外，汀角處於船灣海內灣，有利沉積物的堆積，沿岸形成沙灘與礫石灘。這些海岸豐富了當地海洋物種。

Ting Kok – Mangrove Forest, Sandy Shore and Boulder Shore

Ting Kok is located in the northeast of Tai Po, facing Plover Cove and Yeung Chau Sea on one side, with Pak Sin Leng at the back. The area is defined by seven villages, for example Ting Kok, Shan Liu, Lung Mei, Tai Mei Luk and etc. The *kok* in Ting Kok means a sharp edge in Chinese referring to a protruding coast along the shore. Ting Kok Village with over 300 years of history, most villagers and their ancestors were both farmers and subsistent fishermen in the past.

Ting Kok and Plover Cove areas contain a diverse biodiversity which contains the fourth largest mangrove forest in area in Hong Kong. The region was recognised as Sites of Special Scientific Interest (SSSI) by the government in 1985. Six true mangrove species can be found in here. The complex environment in mangrove is suitable for many marine lives to flourish and become the basis of fishery in surrounding.

Furthermore, Ting Kok is in a calm bay which favors sedimentation to occur, creating different shore texture (such as sandy and boulder) and enriching the marine ecosystem.



秋茄 *Kandelia*
Kandelia obovata

秋茄長有筆形胚軸，因此又被稱為「水筆仔」，當胚軸漂到適合的環境，便可生長。

Kandelia grows with propagules (droppers, shape like a pen), which giving it the Chinese name "water pen". It starts growing when it settles in a suitable environment.

桐花樹 River mangrove
Aegiceras corniculatum

桐花樹是真紅樹，長有白花，由於結有尖長像蠟燭的果，因此又稱為蠟燭果。

River mangrove is kind of true mangrove, it grows with white flowers and "candle" like fruit, which giving it the name "candle fruit" in Chinese.



海漆 Blind-your-eye mangrove
Excoecaria agallocha

海漆的葉子或枝條折斷後會流出白色乳液，若不慎入眼，有機會致盲，因此它的英文名有此意思。Irritation white sap from the broken leaves or branches of Blind-your-eye mangrove may cause blindness, and its English name derives from this reason.



木欖 Many-petaled mangrove
Bruguiera gymnorhiza

木欖含很高的丹寧，令木欖顏色偏紅，它的胚軸比秋茄的大。

Many-petaled Mangrove contains high contents of tannin, which makes the colour of the plant red. It has a larger droppers (propagules) than *Kandelia*.



單齒螺 Toothed-lip snail
Monodonta labio

常見於紅樹林及礫石灘，以攝食藻類為主。

Toothed-lip snail can be commonly found in mangrove forests and boulder shores; it primarily feeds on algae.



縱帶灘棲螺 Zoned cerith
Batillaria zonalis

常見的灘塗動物，殼上長有白帶紋，以攝食沙質中的有機物為主。

Zoned cerith is commonly found on sandy surfaces, there are several white bands on its shell, it feeds on organic matter in sand.

日本格特蛤 Japan venus
Marcia japonica

日本格特蛤為雙殼類動物，一般在潮間帶較低處可找到，以過濾海水中的微生物和有機物為主食。

Japan venus belongs to bivalves. They are usually found in lower intertidal zone, they are filter-feeders which filter out microorganisms and organic matter from sea.



皺瘤海鞘 Sea squirt
Styela plicata

皺瘤海鞘會依附在岩石上，能快速地收縮身體，不停令水進出身體，從而攝取海水中的氧氣及食物。Sea squirt attaches on rocks, it can contract its body rapidly, which allows water going in and out of its body to absorb oxygen and nutrients from the water.



雜色角孔海膽 Decorator Urchin

Salmacis sphaeroides

雜色角孔海膽長有短而密的青綠色刺，會利用貝殼或枯葉遮蓋自己，可減少水分流失及作保護用途。

Decorator urchin has greenish, dense, short spines. It hides itself under shells or dead leaves, which helps to protect it from water loss and predators.

寬額大額蟹 Purple climber crab

Metopograpsus frontalis

寬額大額蟹很常出沒於潮間帶的岩石縫中，擁有一雙紫色的大螯。

Purple climber crabs are commonly found within the cracks of stones; they have a pair of purple claws.



飛白楓海星 Common sea star

Archaster typicus

退潮時較容易看見飛白楓海星，牠的背部灰色，表面有黑色的斑點，仿照沙的保護色。不時會看見牠們一隻疊一隻的交配或休息。

Common sea star can be easily found during low tide. It has a greyish ventral with some black spots, which camouflage itself because it has a similar colour to sand. Sometimes they pile one on top of each other for mating or resting.

煙色枝鰓海牛 Rose nudibranch

Dendrodoris fumata

全身呈深黑色或橙色。在岩邊的石面上，很常看見牠的橙色卵囊。

Rose nudibranch has a black or orange body. Its egg ribbons which are also orange can usually be found on rocky surface.



小白鷺 Little egret

Egretta garzetta

小白鷺喜歡於潮間帶捉魚，汀角亦能找到牠們的蹤影。

Little egret loves catching fish in intertidal zone. It can be found in Ting Kok.

玉足海參 Black long sea cucumber

Holothuria leucospilota

玉足海參於本港廣泛分佈，身形比平常所見海參較大，不過不適合食用。

Black long sea cucumber is common in Hong Kong, it is bigger than normal sea cucumber, but it is not suitable for human consumption.



交通 Transport

於大埔墟港鐵站乘搭75K / 275R巴士或20C專線小巴於汀角或山寮站下車

Take the 75K/275R Bus or 20C Minibus from Tai Po Market MTR station, then get off at Ting Kok or Shan Liu.

注意事項 Point to note

出發前，應留意當日潮汐漲退，建議於水位 1.2 米或以下前往。

Please check the tide before travelling, we recommend one should travel when the tide is or below 1.2m.



荔枝莊 — 紅樹林及風水林

荔枝莊位處赤門海峽東南岸，於西貢西郊野公園內，同時是香港聯合國教科文組織世界地質公園範圍。荔枝莊以晚侏羅紀形成的火山沉積岩層聞名，加上當中多變的地質地貌，是個極佳的地質考察地點。不過，除了觀賞香港獨特的地質外，荔枝莊還是個集合人文及生態的好去處。

荔枝莊的名稱相傳是當地以往種有三棵荔枝樹而命名，荔枝莊村是一個小村莊，遊覽當地時可同時了解人民風俗與古時人們建村的傳統智慧。

荔枝莊的河口一片紅樹林，紅樹林為村民供應食物，同時為近岸村民提供一道天然屏障，抵禦海浪的衝擊。

Lai Chi Chong – Mangroves and Fung Shui Woodland

Lai Chi Chong is situated on the south-east side of Tolo Channel, located inside the Sai Kung West Country Park and Hong Kong UNESCO Global Geopark. Lai Chi Chong is famous for its volcanic sedimentary rock and diverse geological features developed during Late Jurassic which is an excellent place for field study. On top of its famous geological features, the area is full of culture and rich in biodiversity.

According to folklores, the name Lai Chi Chong derives from the three Lai Chi (Lychee) trees that existed in the area. Other than ecology, you may also take a look on the custom and villager's wisdom while you visit.

Between Lai Chi Chong and the sea is separated by a large colony of mangroves. Mangroves was one of the food sources for the local villagers. A large colony of mangroves can also act as a natural barrier against rough sea.

荔枝莊村的後山是個風水林，風水林是華南地區一帶獨特的居住地，村民依照地理及環境資源選取建村的位置，背山面海的地理優勢，不但適合村民種植果樹，開墾耕地和出海捕魚，同時風水林能緩和颱風的侵襲和抓緊泥土防止山泥傾瀉；冬天時風水林能阻隔寒冷的北風，夏天時能遮擋陽光，令村莊達至冬暖夏涼的效果。村民會於風水林種植不同的經濟植物，例如芒果、荔枝等果樹，還有柴薪和藥用植物，令當地植物物種多元化，同時吸引大量動物於此處棲息。村內更立下規條，村民不得擅自砍伐風水林內植物，令風水林能夠保留至今。因此風水林絕對是個人與大自然共融的好例子。

The back of the village is a Fung Shui Woodland. Fung Shui Woodland is unique to southern China and villagers had built their villages in specially chosen locations, normally with the back against the hills and facing the sea. Not only do such geographic features had provided a good environment for farming and fishing, Fung Shui Woodland also weakens the blustery winds generated by typhoons, reduces landslides in the summer; and blocks the cold wind in the winter. Villagers had also planted a variety of economic trees and attracted a wide range of animals, including mango and lychee trees. Due to the traditional customs of Fung Shui in China, villagers did not had the liberty to chop down trees therefore preserved the habitat. Fung Shui Woodland is a good example where human and the natural world can coexist peacefully.



水翁 *Lidded cleistocalyx*
Cleistocalyx nervosum

水翁是香港原生物種，生長於濕潤的環境，一般在溪旁可見。水翁亦作為涼茶廿四味的一種成份。

Lidded cleistocalyx is native to Hong Kong. It grows in a moist environment and can be found near. It is also used in Chinese medicine.



羊角拗 *Goat horns*

Strophanthus divaricatus

羊角拗為香港四大毒草之一，全株有劇毒。長有像對羊角的果實而得名。

Goat horns is one of the four toxic herbs in Hong Kong. Its name derives from its horn shaped fruits.



海杧果 *Cerbera*

Cerbera manghas

海杧果是原生類紅樹，因結有像杧果的果實而命名，但此樹全株有毒，請勿隨意採摘。

Cerbera is a native associate mangrove, it is called "Sea Mango" because it has mango liked fruit, this species is poisonous, please don't touch or pick it.



兩面針 *Shiny-leaved prickly ash*
Zanthoxylum nitidum

兩面針的葉背葉面中脈上皆有突刺，此植物可作為中藥材料。

Shiny-leaved prickly ash has needles on both side of leaves. It is used in Chinese medicine.

露兜樹 *Screw pine*
Pandanus tectorius

露兜樹是原生類紅樹，其果實像菠蘿，因此又被稱為假菠蘿。露兜樹的根是廿四味涼茶的其中一種材料。

Screw pine is a native associate mangrove, its fruits look like pineapples and that is the reason why locals named the plant "fake pineapple" in Chinese. It is used in Chinese medicine.



蒲桃 *Rose apple*

Syzygium jambos

蒲桃不但是防風植物，而且提供可食用的果實，加上適應力強，在不同的土壤亦可生長，因此於風水林中亦頗常見。

Rose apple acts as a windbreaker and provides fruits. It adapts to different soil, therefore they are commonly found in Fung Shui Woodland.



老鼠簕 *Spiny bear breech*

Acanthus ilicifolius

老鼠簕可在荔枝莊的潮間帶較高位置找到，它的葉子與用於聖誕裝飾的冬青葉一樣，葉緣帶刺，並長有淺紫色花。

Spiny bear breech can be found in the upper intertidal area of Lai Chi Chong. Its leaf looks like spiny holly leaf during Christmas and with pale purple flowers.



柚樹 *Pummelo*

Citrus maxima

柚樹是村落中常見的品種，為村民提供水果。柚葉上具有油腺點，葉子揉碎後會散發香味。

Pummelo is commonly found in villages. The leaves contain greasy spots that give out a nice fragrance if shattered.



報喜斑粉蝶 Red-base jezebel

Delias pasithoe

報喜斑粉蝶身上有鮮明的紅、黃、白、黑色，其名稱是由於此蝴蝶在春天出現時，為大地帶來喜悅的顏色和生氣，就好像跟眾人報喜一樣。

Red-base jezebel has colourful wings, appear as red, yellow, white and black colour. It can usually be found during spring time. It's colorful wing pattern symbolise fortune and happiness which contribute to its Chinese name.

青鳳蝶 Common bluebottle

Graphium sarpedon

身上長有一列青色帶狀斑紋，在荔枝莊很常看到牠在濕泥上吸水。

Common bluebottle has a greenish blue band on its wings. They can be spotted mud puddling on the wetlands of Lai Chi Chong.



穆蛺蝶 Commander

Moduza procriss

穆蛺蝶在香港為非常罕見物種，由於風水林中長有其寄主植物毛鈎藤，加上風水林能支持豐富的物種多樣性，因此在荔枝莊亦有看到穆蛺蝶的蹤影。

Commander is a rare butterfly species in Hong Kong, it is found in Lai Chi Chong because its host plant *Uncaria hirsuta* is popular in the area. That area is also a typical Fung Shui Woodland and is able to support high level of biodiversity.



交通 Transport

於馬料水碼頭乘坐往塔門之渡輪，於中途站荔枝莊登岸

Take the ferry from Ma Liu Shui Pier near University MTR Station towards Grass Island. Then get off at Lai Chi Chong stop.

網脈蜻 Russet percher

Neurothemis fulvia

雄性網脈蜻身體及翅膀均呈褐紅色，而雌性則呈黃褐色(如圖)，非常奪目，因此在郊外較容易辨認出牠。

Male Russet percher has brownish-red body and wings, and female is in reddish yellow (as shown), it can easily be recognised by its colours.



彈塗魚 Common mudskipper

Periophthalmus modestus

彈塗魚是紅樹林的常見品種，牠們以皮膚輔助呼吸，令其可短暫在陸上活動，並吸食昆蟲和螃蟹。

Common mudskippers are commonly found in mangrove which feeding on insects and crabs. They can live shortly on land by breathing through their skin.

北方凹指丑招潮 Northern calling fiddler crab

Gelasimus borealis

雄性的北方凹指丑招潮有一隻大螯足，牠們會揮動大螯足，以吸引異性。揮動的動作像在招喚潮水，因此稱為招潮蟹。

Male Northern calling fiddler crab has one large claw. It attracts female by waving its claws. This action looks like the animal is calling for the tide, and as a result has the name "tide calling crab" in Chinese.



注意事項 Point to note

如希望觀賞更多地質地貌，出發前應留意當日潮汐漲退，建議於水位1.5米或以下前往。荔枝莊內有黃牛，避免跟黃牛接觸及餵食。

If you wish to see more geological features, we would advise you to go only when the tide is 1.5m or below.

Please avoid touching or feeding the cows in Lai Chi Chong.

團體簡介

INTRODUCTION OF THE ORGANISER / CO-ORGANISER

主辦

ORGANISER

環保協進會

環保協進會於1997年由邱榮光博士創立，為非牟利組織。熱誠於環境保護、自然保育及推廣本土漁民文化，提供平台促進本地漁民轉型。大埔地質教育中心，香港首個以地質公園為主題地質教育中心。市民可透過中心內的展覽，獲得地質、本土漁民及環保資訊。此外，本中心亦提供生態、地質及漁民文化導賞活動，推廣環境保育。

Environmental Association

We promote environmental education and conservation action of local fishermen culture through workshops, trainings, activities and public participation. Established by Dr Yau Wing Kwong since 1997 and the association is a registered charity Our Tai Po Geohertiage Centre provides exhibition, workshops, and tours related to Geopark, biodiversity and local fishermen culture. The 1st local community based Geohertiage centre in Hong Kong.

網址 Website : www.taipoea.org.hk



協辦

CO-ORGANISER



新界漁民聯誼會

新界漁民聯誼會於1976年成立，為新界區漁民服務，致力協助捕撈漁業，水產養殖業，以及近年興起的休閒漁業和生態旅遊業。新界漁民聯誼會亦致力擔任漁民與政府和公共事業的溝通橋樑，並協助漁民申請「漁業持續發展基金」，幫助漁民轉型。

New Territories Fishermen Fraternity Association Limited

The New Territories Fishermen Fraternity Association was established based Geohertiage centre in Hong Kong in 1976, the organisation aims to serve and help New Territories fishermen and Hong Kong's fisheries industry. Recently, the organisation has also encourage amateur fishing trips and conservation tourism. In addition, the Association also acts as a bridge between fishermen and the government, helping fishermen to apply for the Fisheries Sustainable Fund to change their careers.

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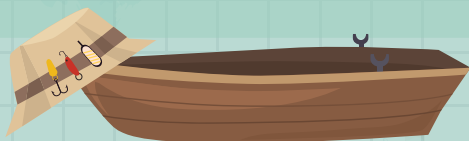
香港漁業故事
The Diary of Hong Kong Fishermen

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本書紀錄了香港漁民的歷史、文化、生活。本書命名為福「漁」東海，以輕鬆富趣味的手法，分享漁民的喜樂趣事以及新界東北生態。集結漁民多年生活經驗和智慧，將香港碩果僅存的文化以文字及卡通保留下來。

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