

HONG KONG AND ITS EXTERNAL COMMUNICATIONS
BEFORE 1842

The History of Hong Kong
Prior to British Arrival

by

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and

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PREFACE

Since the autumn of 1951 when I joined the University of Hong Kong, part of my time has been devoted to the study of the cultural development of the maritime provinces of South China and adjacent lands and the historic patterns of intercourse between them. As a result I have been able to publish several books, namely, *The Kwang-hsiao Monastery of Canton during the T'ang Dynasty with reference to Sino-Indian relations*, *The Buddhist rock sculptures of the T'ang Dynasty at Kweilin*, *A new study of P'u Shou-k'eng and his times*, *The role of Hong Kong in the cultural interchange between East and West*, and *A historical survey of the Lan-fang presidential system in Western Borneo established by Lo Fang-pai and other overseas Chinese*. I believe these works will help to promote better understanding between East and West.

The original version of the present book, in Chinese, was published in 1959. It was a joint effort of six persons, five of my former pupils of the University and myself. I am solely responsible for five of the ten chapters. We adopted a topical approach, attempting to construct a picture of Hong Kong by putting together its various aspects. We also sought to make the separate chapters conform to a uniform structural pattern, which consists of two parts, the text and the notes which follow immediately at the end of each chapter. The notes are intended to be detailed annotations, with liberal use of source materials as well as quotations in support of a

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new theory or in refutation of prevalent erroneous notions. The text itself is not unduly long, setting out the subject matter in a simple straight-forward manner, leaving the more controversial parts to the notes. It is hoped that a more critical spirit and keener interest may be kindled by our pioneer work in this field.

In an effort to make our findings accessible to the English-reading public, I have early prevailed upon my collaborators to translate their own chapters into English. Of the five chapters by me, Prof. F. S. Drake has kindly prepared the English version for Chapter Four while my son, Lo Wan, undertook to translate the rest. Acknowledgements are also due to Mr. T. C. Lai and Mr. Su Chung-jen for making some valuable improvements in the translation done by my son, and to Mr. Henri Vetch, Mr. V. T. Yang, and Miss J. Milner who did a good deal of editing to make the book more presentable.

Lo Hsiang-lin

March, 1963.

University of Hong Kong

CONTENTS

	<i>Pages</i>
Chapter I	
A General Survey of Hong Kong in Former Times — Its Economic and Administrative Developments	1
Chapter II	
T'un-mên and the Importance of Its Sea Traffic from the T'ang to the Ming Dynasty	15
Chapter III	
Tolo Harbour (Ta-pu Sea) with Its Pearl Collecting Industry of the Period from the Five Dynasties to the Ming Dynasty	36
Chapter IV	
The Sung-wang T'ai and the Location of the Tra- velling Courts by the Sea-shore in the Last Days of the Sung	61
Chapter V	
Hong Kong Ts'un (Hong Kong Village) and the Cultivation and Exportation of Incense From Kowloon and the New Territories	80
Chapter VI	
The Lion Rock and the Deserting of the Coastal Strip and Subsequent Re-occupation of the Region During Early Manchu Rule	89
Chapter VII	
Hsi-ying-p'an and the End of Ravages of the Pirate Chang Pao-tsai	106

Chapter VIII

The Development of the Islet Fu-t'ang Mên (Fu Tong Mun) and the Temples in Various Parts of the Region ... 119

Chapter IX

Li-ying College in Chin-t'ien (Kam Tin) and Other Cultural Remains of Hong Kong, Kowloon, and the New Territories ... 133

Chapter X

The Distribution of Historic Remains Dating From Before 1842 in Hong Kong, Kowloon, and the New Territories ... 153

CHAPTER I

A GENERAL SURVEY OF HONG KONG
IN FORMER TIMES — ITS
ECONOMIC AND ADMINISTRATIVE DEVELOPMENTS

(1)

*NATURAL HARBOURS ROUND HONG KONG, KOWLOON,
AND*

*THE NEW TERRITORIES THAT WERE OF ANY
SIGNIFICANCE TO MARITIME TRAFFIC*

THE importance of Hong Kong to the world is due to its fine geographical position, guarding the highways of sea communication, and also, to a lesser extent, to its association with the deeds of prominent historical figures. Hong Kong's history is by no means uneventful, but its main interest lies in the development of maritime traffic and associated matters — the nucleus round which other historical concerns grow. The first condition for maritime traffic to flourish is the existence of good harbours, where trading vessels may freely come and go, while the local inhabitants may enrich their livelihood by engaging in fishing and salt-producing industries. Thus the development of the area under discussion centres mainly on certain favoured localities around some of the natural harbours, namely, (1) Castle Peak Bay¹, (2) Kowloon

¹ Castle Peak Bay 青山灣

slopes capable of economic development. In this area, the soil of the hill slopes is predominantly of a thick, coarse texture. It is barren and unsuitable for the cultivation of any grain or fruit, but it is very good for growing that variety of incense tree commonly known as *kuan-hsiang*¹. The plant was probably introduced from Indo-China, and was first grown in the south of Kwangtung², during the T'ang. Its cultivation does not seem to have spread to this area before the Ming Dynasty, as the name *kuan-hsiang* was not known prior to that time. The incense derived from this particular species was highly prized, partly because its extraction demanded highly skilled labour. With reference to this area, there were two districts particularly noted for quantity and quality of incense — Li-yüan Pao³, corresponding to the region round Shatin⁴, and Sha-lo Wan⁵ on the northwest of Lantau. During the Ming Dynasty, all the incense produced in our area was first transported to a bay slightly to the east of the present town of Aberdeen. Thence it was carried in junks to Canton, then distributed over the Yangtze Basin⁶. It was essentially a luxury commodity, used by rich people in large quantities to give fragrance to their apparel. Since Aberdeen was the chief harbour for the export of incense, the name Fragrant Port⁷ came to be applied to it (Hong Kong). But, unfortunately, as in the case of the salt industry, the imperial decree for aban-

¹ *kuan-hsiang* 莞香 ² Kwangtung 廣東 ³ Li-yüan Pao 瀝源堡

⁴ Shatin 沙田 ⁵ Sha-lo Wan 沙螺灣 ⁶ Yangtze Basin 長江流域

⁷ Fragrant Port 香港

doning the coastlands in the early years of K'ang-hsi killed this lucrative industry. The expert incense growers were compelled to give up their land and migrate inlands. But after the resettlement of these coastlands was sanctioned by the imperial government, the former incense-producing districts around Shatin and on Lantau Island were constantly molested by raids of pirates. Thus the cultivation and trade of incense came to an end, and nothing remains of it to recall the origin of the name Hong Kong (i.e. Fragrant Port).

(3)

A SURVEY OF THE SUCCESSIVE ADMINISTRATIVE CHANGES AFFECTING HONG KONG

Though sea communications dominate the historical study of Hong Kong, we must nevertheless pay attention to other aspects of its history as well. History, as a branch of knowledge, is conventionally divided into periods. For a small place such as Hong Kong, local history is usually treated in accordance with a scheme corresponding to the administrative development of the place. Therefore, for a historical study of Hong Kong, it is essential to understand the successive administrative systems affecting our area.

Before 1842, the year when Hong Kong was ceded to Britain, this area had been part of the administrative unit of Hsin-an Hsien¹ of Kwangtung. Even earlier, before the creation

¹ Hsin-an Hsien 新安縣

CHAPTER V

HONG KONG TS'UN (HONG KONG VILLAGE) AND
THE CULTIVATION AND EXPORTATION OF INCENSE
FROM KOWLOON AND THE NEW TERRITORIES

(1)

THE RELATION BETWEEN 'HONG KONG' AND
THE 'KUAN-HSIANG'

FROM about the middle of the T'ang Dynasty to the reign of Mu Tsung of the Ming Dynasty, what is now the present British Colony of Hong Kong came under the jurisdiction of the Tung-kuan Hsien of Kwangtung. It was then transferred to the jurisdiction of the Hsin-an Hsien, when the latter was created as a new administrative unit. During the early years of the Republic, Hsin-an Hsien was renamed Pao-an Hsien.

The name 'Hong Kong' was at first the name of a small bay which since the reign of Ch'ien-lung¹ (1736-1796 A.D.) had also been known as Shih-p'ai Wan². This bay is situated within Aberdeen Harbour. Its northern shore, extending as far as the present settlement of Little Hong Kong³, is the site of the former village Hong Kong Ts'un⁴. This village once acted as the sole export agent for producers of a special kind of incense,

¹ Ch'ien-lung 乾隆 ² Shih-p'ai Wan 石排灣 ³ Little Hong Kong 小香港 ⁴ Hong Kong Ts'un 香港村

known as 'kuan-hsiang'¹, so called because it was mainly grown in the Tung-kuan Hsien.

During the Ming Dynasty, the annual exportation of *kuan-hsiang* from these parts amounted to ten thousand taels of silver. However, this prosperity did not last long. During the reign of the Emperor Yung-chêng², a certain district magistrate received instructions from the Emperor to procure a quantity of rare incense from Tung-kuan Hsien. Failing to do so, in his indignation he had several village headmen executed. At this, the native growers of incense took alarm, and fled, after destroying all their plantations. Later, when immigrants from other parts of Kwangtung came to settle in what are now the New Territories, they did not possess the technique or experience of incense cultivation. Hence this economic activity was not revived, and the origin of Hong Kong Ts'un as well as the export of incense have been gradually forgotten.

(2)

THE ORIGIN OF THE NAME 'HONG KONG',
ITS RELATION WITH HONG KONG TS'UN

It can be conclusively proved that 'Hong Kong' as the name of the island, is derived from the village Hong Kong Ts'un. However, other accounts of the way that Hong Kong acquired its name have been current during past years. It would be interesting to review some of them.

¹ *kuan-hsiang* 莞香 ² Yung-chêng 雍正

One account is based on the vague tradition of a female pirate named Hsiang-ku¹. She was the wife of a pirate chief who harassed the waters off the mouth of the Pearl River for some time during the reign of Chia-ch'ing (1796-1821 A.D.). He was defeated by Li Chang-k'eng², a Manchu naval officer, and perished in Taiwan³. After his death, Hsiang-ku took over control of his gang and occupied the island now called Hong Kong. People named the island 'Hong Kong' after her, 'Hong' and 'Hsiang' being transcriptions of the same Chinese character.

We can easily dismiss this account. Pirates were feared and hated; certainly no one would be disposed to perpetuate their memory by naming a place after them. Besides, so far no relics in any way connected with Hsiang-ku have ever been discovered.

A second account attributes the origin of 'Hong Kong' to the name of a bay of the island. According to one tradition, a crimson censer was formerly displayed at the door of the T'ien-hou Miao⁴ (The Temple of the Goddess of the Sea) in the present Causeway Bay⁵. It was said that this censer came floating on the sea from some distant place, and the bay where it landed was therefore called the Hung-hsiang-lu Kang⁶ (the Crimson Censer Bay); and the mount flanking the bay inland was named Hung-hsiang-lu Shan⁷. In the early years of the

¹ Hsiang-ku 香姑 ² Li Ch'ang-k'eng 李長庚 ³ Taiwan 臺灣 ⁴ T'ien-hou Miao 天后廟 ⁵ Causeway Bay 銅鑼灣 ⁶ Hung-hsiang-lu Kang 紅香爐港 ⁷ Hung-hsiang-lu Shan 紅香爐山

Ch'ing Dynasty, a military defence outpost was established on the mount, called Hung-hsiang-lu Hsün¹. In this manner, the whole island became known by the name Hung Hsiang Lu Kang, from which 'Hong Kong' emerged as a corruption of the original form. This also is a plausible account, but reference to authentic historical works easily proves its falsity. In the maps appended to the *Hsin-an Hsien-chih* both Hung-hsiang-lu Shan and Hong Kong Ts'un are recorded, occupying different sites on the island. Hence the name of Hong Kong could not have been evolved from the Hung-hsiang-lu Bay.

A third account attributes the origin of the name to a stream on the island. It was said that southwards from the estate of the Dairy Farm² on Pokfulam Road³, there was formerly a stream with a sizable waterfall, called *Tu-ao Yang*⁴. The water there was pleasant to drink, so most of the boat people in the vicinity went to fetch their drinking water there; they called this stream Hsiang-chiang⁵ (the Fragrant River) and the mouth of the stream Hong Kong (Fragrant Port) later became the name of the island. This account is not acceptable, for the name Hsiang-chiang was little used and unheard of until recent years when Hong Kong had attained a certain measure of prosperity. Besides, according to the maps in the *Hsin-an Hsien-chi*, the place called *Tu-ao Yang* was situated south of T'a Mên⁶ and was not on the present Hong Kong Island.

¹ Hung-hsiang-lu Hsün 紅香爐汛 ² Dairy Farm 牛奶公司 ³ Pokfulam Road 薄扶林道 ⁴ *Tu-ao Yang* 獨鰲洋 ⁵ Hsiang-chiang 香江 ⁶ T'a Mên 塔門

A more comprehensive study of the geographical situation of the island of Hong Kong, with its economic activities, gives us a better idea of the origin of its name. During the Ming Dynasty and the early part of the Ch'ing Dynasty, the present Hong Kong and neighbouring territories such as Pao-an Hsien and Tung-kuan Hsien were noted for production of incense. This incense, of the variety called Kuan-hsiang, was in great demand in the provinces of Kwangtung, Kiangsu² and Chekiang. Incense thus became the chief crop of this part of Kwangtung. During the Ming Dynasty, the annual crop of southern Tung-kuan, Pao-an and the present colony of Hong Kong, was sent in junks from Chien-sha-t'ou³ (the present Tsim Sha Tsui) to Shih P'ai Wan (in the north-eastern part of Aberdeen Harbour) where large sailing ships gathered to transport the incense to Canton for distribution to other markets in the different provinces.

Because of the exportation of incense, Shih-p'ai Wan was called Hong Kong (the incense port), a name already well-known by the time of the reign of K'ang-hsi (1662-1723 A.D.). To handle the export business, many people settled in Hong Kong Ts'un. Piracy was rampant during much of the Ming and early Ch'ing Dynasties, and people used to build walls for self-defence. For this reason Hong Kong Ts'un was also named Hong Kong Wei⁴.

The application of the name Hong Kong to the whole island probably stems from the first arrival of the British navy.

¹ Kiangsu 江蘇 ² Chien-sha-t'ou 尖沙頭 ³ Hong Kong Wei 香港圍

The seamen landed at Stanley, where they procured as their guide a boatman by the name of Ch'ên Ch'ün¹ who brought them through Hong Kong Ts'un, Po-fu-lin (Pokfulam) and Ch'ün-tai Lu² to the present Central District on the Northern seaboard. It is possible that the British used the name of the place they first visited to designate the whole island. Besides, the name 'Hong Kong' was romanized not according to the Cantonese or Hakka³ pronunciation but that of the local boat people or Tanka⁴.

(3)

VARIETIES OF INCENSE GROWN IN HONG KONG

The general name for the varieties of incense grown in Hong Kong was 'kuan-hsiang'. It is identified by scientists as *Aquilaria Sinensis* (Lour) Gilg. During the T'ang Dynasty, it was referred to as *chan-hsiang*⁵. Originally an indigenous plant of Tonkin (North Vietnam) it was introduced to parts of Kwangtung, and flourished in Tung-kuan, Hsin-an and what is the present colony of Hong Kong because of the suitability of the soil. In Hong Kong, the best brand was produced in Li-Yüan⁶ (the present Shatin) and Sha-lo-wan⁷ (the western part of the Lantau Island).

There are three conditions for the successful cultivation

¹ Ch'ên Ch'ün 陳羣 ² Ch'ün-tai Lu 裙帶路 ³ Hakka 客家

⁴ Tanka 蜆民 ⁵ *chan-hsiang* 棧香 ⁶ Li-yüan 瀝源 ⁷ Sha-lo-wan 沙螺灣

of incense. Firstly, the suitability of the soil is of paramount importance. Different kinds of soil produce incense of different grades, and its cultivation is economically practicable only on most favoured localities. Secondly, proper technique of cultivation is indispensable; the growers have also to tend the plantations with diligence and great care. Thirdly, the proper technique of tapping or cutting up the incense trees should also be mastered. The higher grades of *kuan-hsiang* were known severally as *Huang-wên-hei-shên*¹, *Shêng-chieh*², *Ma-wei-shên*³, and *Huang-shu*⁴ each being named after some peculiar characteristics of either the texture or grain of the incense wood, or of the fragrance they emitted when burnt. The best brand produced in the area of the present Hong Kong was called *Nü-êrh-hsiang*⁵ (Daughter incense) used mainly for rituals of worship in temples on special occasions.

(4)

THE ECONOMICAL IMPORTANCE OF KUAN-HSIANG AND EVENTS LEADING TO ITS DECLINE

Kuan-hsiang was highly valued by the people of Kwangtung, Kiangsu and Chekiang, who consumed large quantities annually. In the local markets, it was collected by the agents of incense merchants from growers in Tung-kuan, Pao-an and what are now known as the New Territories (of the Colony of Hong

¹ *Huang-wên-hei-shên* 黃紋黑滲 ² *Shêng-chieh* 生結 ³ *Ma-wei-shên* 馬尾滲 ⁴ *Huang-shu* 黃熟 ⁵ *Nü-êrh-hsiang* 女兒香

Kong), and then shipped in junks from Chien-sha-t'ou (the present Tsim Sha Tsui) to the small bay named 'Hong Kong' in the eastern part of Shih-p'ai Wan, and re-shipped in large sailing vessels to Canton. From Canton, it was carried overland via Nan-hsiung¹, Mei-ling², Kan-chiang³, and Chiu-chiang⁴ to Su-chou⁵ (Soochow) and Sung-chiang⁶. It was the custom for people in the latter two cities to cense the moon with *kuan-hsiang* on the evening of the Mid-autumn Festival⁷. Thus most of the incense sent to Su-chou was sold overnight, and many of the incense dealers made great fortunes. Considering all the categories of people involved in one way or another with the various processes from cultivation to marketing, we can hardly fail to realise the significance that this industry had in the economy of the areas of production.

The cultivation and trade of *kuan-hsiang* reached the height of its prosperity during the Ming Dynasty. It received a fatal blow during the period from the first year to the twenty-third year of K'ang-hsi, when the Ch'ing government compelled the coastal population of Kwangtung and Fukien to migrate from thirty to fifty *li* inland. As a result, most of the incense growers were ruined. Such activity as survived this disaster was crushed by the indiscretion of a district magistrate during the reign of Yung-chêng, who in his anxiety to acquire a quantity of exceptionally high-quality incense, treated some

¹ Nan-hsiung 南雄 ² Mei-ling 梅嶺 ³ Kan-chiang 贛江 ⁴ Chiu-chiang 九江 ⁵ Su-chou 蘇州 ⁶ Sung-chiang 松江 ⁷ Mid-autumn Festival 中秋節

growers harshly. They then fled from his tyrannous rule, and thus the incense cultivation in these parts came to an end.

Though most of the incense plantation was destroyed by these tragedies, wild incense trees are still to be seen nowadays, e.g. in Lin Ts'un¹ at Ta-pu, Ch'ung-ch'ien-t'ang Ts'un² of Fên-ling, Ma-liao-shui (Ma Liu Shui) Ts'un³ and a place near the reservoir of the University of Hong Kong. In Lin Ts'un both the *White Wood Incense*⁴ variety and the *Hsiang-chiao Wood*⁵ variety are found. But the inhabitants of these places are not the descendants of the former incense growers, and they do not possess the tradition of incense cultivation.

Chang Yuet-ngo

¹ Lin Ts'un 林村 ² Ch'ung-ch'ien-t'ang Ts'un 崇謙堂村 ³ Ma-liao-shui Ts'un 馬料水村 ⁴ *White Wood Incense* 白木香 ⁵ *Hsiang-chiao Wood* 香膠木

CHAPTER VI

THE LION ROCK AND THE DESERTING OF THE COASTAL STRIP AND SUBSEQUENT RE-OCCUPATION OF THE REGION DURING EARLY MANCHU RULE

(1)

TOPOGRAPHIC FEATURES OF THE REGION

(From Lion Rock to Li-yü Mên)

AMONG the tangle of mountain ranges north of the present Kowloon Peninsula, there is a peak now known as Lion Rock¹ which rises to an altitude of 490 metres above sea level. According to the author of the *One Hundred Poems of Hong Kong and the New Territories*², Chiang-shan ku-jên³, Lion Rock enjoys a great variety of names, such as, Tiger-head Hill⁴, Golden Phoenix Hill⁵, Camel Hill⁶, Sickle-mouth Hill⁷, Otter-head Hill⁸ etc. But a more reliable source (*Hsin-an Hsien-chih*, by Wang Ch'ung-hsi) asserts that the names Lion Rock and Tiger-head Hill in actual fact refer to two distinct peaks. In *chüan* 4, in the section, *A Brief Account of Mountains and*

¹ Lion Rock 獅子山 ² *One Hundred Poems of Hong Kong and the New Territories* 香港新界百詠 ³ Chiang-shan ku-jên 江山故人 ⁴ Tiger-head Hill 虎頭山 ⁵ Golden Phoenix Hill 金鳳山 ⁶ Camel Hill 駱駝山 ⁷ Sickle-mouth Hill 禾鐮嘴山 ⁸ Otter-head Hill 獺子頭山

put them in a sealed envelope and gave them to him. She further instructed him to be cautious when next he came to deliver the ransom, and not to commit himself to them on board their ship before receiving reliable information concerning her. Afterwards, when he came back with money, he found after enquiry that his wife had killed herself on the very day of his release, being compelled to throw herself to the waves in order to preserve her unstained honour. Confronting the sea, he bewailed bitterly, and with pathetic gestures sought to summon her spirit, erecting a tomb at Ho-shang Hsiang¹ for its repose. Contemporary people felt the appeal of her honourable conduct and styled her tomb 'Chao-hun Mu'² (Summon the Spirit Tomb). It is said that the tomb is located somewhere near the present Ta-t'ou Ling³.

It is to be regretted that of the above mentioned examples of moral courage and excellence, only the Ling Yün Monastery survives to the present day. The Memorial Temple of the Têng family, the Chao-hun Mu (tomb) and other relics have all perished long ago.

Lo Hsiang-lin

¹ Ho-shang Hsiang 河上鄉 ² Chao-hun Mu 招魂墓 ³ Ta-t'ou Ling 大頭嶺

CHAPTER X THE DISTRIBUTION OF HISTORIC REMAINS DATING FROM BEFORE 1842 IN HONG KONG, KOWLOON, AND THE NEW TERRITORIES.

(1)

RECENT DISCOVERIES OF HISTORIC REMAINS AND PROMISING FIELDS FOR FURTHER INVESTIGATION AND RESEARCH

No adequate historical evidence about Hong Kong previous to 1842 is now available. However, if we avail ourselves of the researches of past scholars and contemporaries, and are guided by recent discoveries, it is possible for us, by devoting ourselves to the most promising fields of study, to render substantial contributions to our general understanding of the past history of this area. I shall take this opportunity to present a brief survey of recent discoveries and to suggest some promising fields of study.

Foremost among the recent discoveries of historic remains is the ancient tomb of *Li-chêng-wu Village*¹ (Li Cheng Uk). To describe the manner of its discovery, it is necessary to say something about its location. There were formerly, to the north of *Chang-sha Wan*² (to the east of the Kowloon Peninsula),

¹ *Li-chêng-wu Village* 李鄭屋村 ² *Chang-sha Wan* 長沙灣

two villages, *Li-wu Ts'un*¹ and *Chêng-wu Ts'un*², built on the lower hill slopes. To the west were two more villages, *Su-wu Ts'un*³ and *Huang-wu Ts'un*⁴. Their original inhabitants were not numerous, but starting from the year 1949, Chinese refugees from the main-land came to settle in these villages in large numbers. With a view to reducing the risk of fire, the Government undertook to level the hills to provide sites for large resettlement blocks to house these refugees. Then in August, 1955, some of the workers engaged in the excavation noticed some signs of an ancient structure, which turned out to be a tomb, situated on the boundary of the former Li-wu Ts'un and Chêng-wu Ts'un.

The supervisors of the operation realised the significance of this discovery and promptly summoned the police to the scene to keep order. They also notified Prof. F. S. Drake of the University of Hong Kong and he took over control of the excavation. Prof. Drake, with students and staff members of the University, spent four days there, employing the usual scientific methods, and unearthed altogether sixty-one pieces of pottery and eight bronze objects. It was observed, too, that some of the tiles of the tomb bore inscriptions of characters, while other were stamped with line-patterns. Judging from the style of the pottery and the bronzes and the construction of the tomb, the authorities agree that the tomb dates back to

¹ *Li-wu Ts'un* 李屋村 ² *Chêng-wu Ts'un* 鄭屋村 ³ *Su-wu Ts'un* 蘇屋村 ⁴ *Huang-wu Ts'un* 黃屋村

the *East Han*¹ or the *Six Dynasties*² at the latest. The discovery of the tomb is important chiefly because it sheds light on the cultural conditions of this district during those remote days. The Government accepted the recommendation of Prof. Drake and the general public and decided to preserve the remains of the tomb. To prevent damage, the tomb was encrusted with a case of concrete and steel, and to facilitate the examination by experts and amateurs, electric lights were fitted in the tomb chambers. A small house was erected to the east of the tomb, in which the articles unearthed from the tomb were arranged for exhibition, and the area surrounding the tomb was converted into a small park. All this helps to impress upon the public the significance of the discovery.

I next turn to T'un-mên, which is a topic of great historic interest. T'un-mên had been an out-port for Canton from the T'ang down to the Ming Dynasty; because of this important connection, it is much talked of by contemporary scholars, yet, strange to say, very little of the former glory and bustling activity has survived in relics or other forms, and our knowledge of T'un-mên is derived almost exclusively from written accounts. We know that the sovereign of *Nan Han* in the *Five Dynasties* by a royal decree renamed T'un-mên Hill *Jui-ying Hill*⁵ and erected a monument to mark the occasion in 969 A.D. And during the middle years of the Ming a Portuguese expedition from Malacca landed on T'un-mên

¹ *East Han* 東漢 ² *Six Dynasties* 六朝 ³ *Nan Han* 南漢 ⁴ *Five Dynasties* 五代 ⁵ *Jui-ying Hill* 瑞應山

in A.D. 1514 and erected a stone pillar bearing the national emblem of Portugal. Though in all probability most of these engravings dating back to the Five Dynasties and the Ming have long been destroyed, yet it is not unreasonable to believe that some may have been preserved, submerged in the sea. The bay of T'un-mên has much silted up and it is possible that cargoes and other articles from sailing ships may have been accidentally dropped into the sea during the T'ang and the Sung, and subsequently concealed by sediment. They await the efforts of enthusiasts to unearth them. There is no doubt that a systematic excavation project, vigorously pursued, could obtain valuable historical data, which could be turned to good account.

Next let us turn our attention to the memorable last days of the Sung princes fighting for a forlorn cause. Their memory is preserved in the inscription of the Sung-wang T'ai. Though the migratory court established by the Sung prince, Ti Chêng, at Kuan-fu Ch'ang on the northeast portion of the Kowloon Peninsula in A.D. 1277 had only a brief existence of six months, it constitutes the most touching and pathetic episode in the history of Hong Kong. Therefore, to commemorate those stirring days, in the following Yüan Dynasty, local inhabitants erected the Sung-wang T'ai in the form of a platform or terrace on the site of the former watch-tower. Subsequently the Sung-wang T'ai interested scholars of the Ming and the Ch'ing and inspired them to write poems and songs. The engraving on the rock of the Sung-wang T'ai was always regarded with pride by local inhabitants who

carried out repairs from time to time. It is regrettable that the Sacred Hill on which the Sung-wang T'ai was erected was blown up during the Japanese occupation. Recently the Government of Hong Kong, pressing the project of expanding the airport, has thoroughly demolished the remnants of the hill, and transferred the rock with the engraving to a small reserved area on the site of the former residential palace of the Sung Princes (*Êrh Wang Tien*¹). The rock has been hewn into a rectangular block of manageable size, with the engraving intact, and its new resting place is now called the Sung-wang-t'ai Park. The public are free to visit it.

However, monuments of Sung origin which concern this area are not confined to this Sung-wang T'ai engraving. Should an exhibition room be set up in this park which would include all the available relics, along the same lines as the Li-chêng-wu Tomb, it would be a very good memorial indeed. Certain items, such as the stone tablet of the Sung Period indicating the fief of the *Li Family*², the repeated finds of coins and porcelain of Sung origin that people discover by accident on the northwest shore of the Kowloon Bay, and the big guns manufactured in the Ming and the Ch'ing period which have been discovered in many places on Hong Kong Island and Kowloon and at *Tung Yung*³ on Ta-yü Shan, all have a bearing on the history of the area. These could be better preserved if arranged for exhibition with other historic remains, and their very presence and accessibility would add

¹ *Êrh Wang Tien* 二王殿 ² *Li Family* 李府 ³ *Tung Yung* 東涌

to the attractions of our city.

Another item of historical interest was the production and export of incense in Hong Kong, some traces of which still survive in the wild incense plants of *Lin Ts'un*¹ Valley near Ta-pu. Throughout the Ming period, and down to the early years of the Ch'ing, this area was noted for this product. Indeed, the industry attained such an importance that it is chiefly responsible for the name of "fragrance" (Hong Kong, meaning fragrant or incense port). The location of the original port is slightly to the northeast of Aberdeen Harbour. The type of incense produced in this area was called 'mi-hsiang'² by the people of the T'ang period, and 'Chan-hsiang'³ by the people of the Sung period. It is distinguished by botanists by the species name of *Aquilaria sinensis* (Lour) Gilg. The colour of its wood is mainly light yellow, but over knotty or scratched portions, a darker shade with a hardier texture tends to develop as the plant advances in age, and gives a peculiar fragrance when burnt. With careful cultivation, very valuable incense could be produced, which formerly fetched a high price. By the side of the reservoir near Hong Kong University there is still one of these plants, and more survive at the south and north of the *Fang-ma Pu*⁴ in the Lin Ts'un Valley, and can be inspected. The existence of this species in Hong Kong should prove interesting to botanists, but more so to historians and other enthusiasts, since it was from this plant

¹ *Lin Ts'un* 林村 ² *mi-hsiang* 蜜香 ³ *Chan-hsiang* 棧香 ⁴ *Fang-ma Pu* 放馬埔

that Hong Kong derived its name. The district round Shatin and the neighbourhood of *Sha-lo Wan*¹ on Ta-yü Shan were formerly the most important centres of incense-tree cultivation. It is reasonable to believe that if incense plants once flourished in these districts, with the co-operation of the Forestry Department, they could readily be restored. By collecting the seeds of this species and adopting a programme of annual planting the hilly grounds could be ultimately clothed with incense plantations. Not only could a new avenue of livelihood be opened for local inhabitants, but also the landscape could be beautified by the afforestation.

(2)

THE DISTRIBUTION OF OBJECTS OF HISTORICAL
INTEREST IN HONG KONG, KOWLOON &
THE NEW TERRITORIES

As a practical guide to enthusiastic searchers, I have devised a plan of five tours, covering all the places having objects of historical interest.

The first tour is by car round the island of Hong Kong. We start from the *New Star Ferry Pier*², and follow *Garden Road*³, *Upper Albert Road*⁴, *Caine Road*⁵ and *Bonham Road*⁶ to the United College of Hong Kong. Turning down *Eastern Street*⁷,

¹ *Sha-lo Wan* 沙螺灣 ² *New Star Ferry Pier* 天星碼頭 ³ *Garden Road* 花園道 ⁴ *Upper Albert Road* 上亞厘畢道 ⁵ *Caine Road* 堅道
⁶ *Bonham Road* 般舍道 ⁷ *Eastern Street* 東邊街