

# 香港文物

Heritage

HONG KONG

文物  
& Heritage  
Belief 信仰

中環無原罪主教座堂  
Catholic Cathedral of  
the Immaculate Conception,  
Central

上環猶太教莉亞堂  
Ohel Leah Synagogue,  
Sheung Wan

西貢滯西州洪聖古廟  
Hung Shing Temple,  
Kau Sai Chau, Sai Kung

大埔大埔頭村敬羅家塾  
King Law Ka Shuk,  
Tai Po Tau Tsuen, Tai Po

西貢區鄉村建築的  
社會角色與演變  
Social Role and Evolution of  
Village Buildings in Sai Kung

東區宗教建築之旅  
Tour of Religious Buildings in  
the Eastern District

[15]

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《香港文物》自1997年6月創刊至今，已經歷了八個年頭，是一本很多關心香港文物動態的朋友所喜愛的讀物。我們自今期起將《香港文物》改版，將版面及篇幅增大，使刊物的內容更豐富、更多樣化。我們希望將《香港文物》發展成一本專門介紹香港文化遺產的資訊性雜誌，不僅是古物古蹟辦事處的活動通訊。

《香港文物》以後每期均設有專題報導，重點介紹香港文物及其保護工作的概況。我們亦會邀請一些專家學者撰寫專篇文章，深入淺出地將他們的研究成果，與廣大讀者分享。我們招募了一些熱心的文物之友參與《香港文物》的編輯工作，這期有不少的文章是由他們搜集資料和撰寫，我想借此機會向這批義務記者和義務編輯致謝。讀者若有興趣參與編輯工作，可與我們教育組的同事聯絡。大家對於新版的《香港文物》若有甚麼意見，也歡迎向我們提出。

今期《香港文物》的專題報導是文物與信仰，給讀者介紹幾所香港的教堂、廟宇和祠堂，它們的修繕工程都曾獲得聯合國教科文組織的文物古蹟保護獎項，反映香港的文物建築修復水平已為國際所肯定。香港現存有各式各樣的宗教性的文物建築，反映香港文化的豐富內涵和多樣性。數百年來，不同的族群，不同的信仰在香港植根、傳播，彼此和諧共存，這些宗教傳統與文物建築不僅成為我們珍貴的文化遺產，亦顯示香港社會開放和兼容的特性。

我們籌備多年的香港文物探知館將於今年十月底落成啟用，可有助我們進一步推動香港文物的教育和宣傳工作。下期的《香港文物》將以文物與教育為專題，介紹文物探知館的設施和香港文物獎(2004)的評審結果。至於有關文物探知館的活動資料，請大家瀏覽我們的網頁 <http://www.amo.gov.hk>。

Since it first published in June 1997, *Heritage Hong Kong* has become a beloved publication for those who care for Hong Kong's heritage. Starting from this issue, we have created a new design layout and added new features, making the publication more readable and diversified. It is our goal to develop *Heritage Hong Kong* into a specialized magazine on Hong Kong's cultural heritage, not only reporting news and activities of the Antiquities and Monuments Office.

Starting from this issue, we will have special features on Hong Kong's heritage and its preservation work in each issue of *Heritag Hong Kong*. We will invite experts and scholars to write articles and share their research and analysis with our readers. In addition, we have also recruited a team of enthusiastic Friends of Heritage to involve in the editorial work of *Heritage Hong Kong*. I would like to take this opportunity to express my gratitude to our voluntary reporters and editors. If you are interested in joining our editorial team, please contact our staff at the Education and Publicity Unit. Please also tell us what you think of the newly designed *Heritage Hong Kong*.

This issue of *Heritage Hong Kong* features Heritage and Belief, introducing churches, temple and ancestral hall in Hong Kong. All of their restoration projects were awarded with UNESCO Heritage Awards for Cultural Heritage Conservation, proving that Hong Kong's heritage restoration standard is recognized internationally. There are various types of religious historic buildings in Hong Kong, revealing the diversity of Hong Kong's culture. Over several hundred years, different ethnic groups and religions have rooted and grown in Hong Kong harmoniously. These religious traditions and built heritage not only are invaluable cultural heritage, but also a witness to Hong Kong's openness and inclusiveness.

The Hong Kong Heritage Discovery Centre will be in use in late October 2005. This will enhance our work in heritage education and promotion in Hong Kong. The next issue of *Heritage Hong Kong* will feature Heritage and Education, introducing the Hong Kong Heritage Discovery Centre and the results of the Hong Kong Heritage Awards (2004). For more information on the Hong Kong Heritage Discovery Centre, please logon to our website, <http://www.amo.gov.hk>.

吳志華／

古物古蹟辦事處執行秘書  
Louis Ng / Executive Secretary,  
Antiquities and Monuments Office



從遠古時代到今日的繁華盛世，人類對於生命、鬼神和不能觸及的東西均充滿好奇與幻想。在不停探索的過程中，產生了各種不同的思想信念、風俗習慣和宗教信仰，深深影響着我們的文化生活。

香港有不少與信仰有關的中西式歷史建築，從這些別具風格的古雅建築中，不但可窺探香港宗教文化的發展，更可見不同信念與建築的關係。以下選取介紹的本地建築，與我們的信仰生活息息相關，而這些建築物的修復工程亦先後榮獲聯合國教科文組織亞太區文物古蹟保護獎項，盡顯其歷史文化、藝術美學及社會功能。這些歷史建築就像一扇信仰之門，讓我們展開一段奇妙的信仰之旅。

From time immemorial to the prosperous world today, mankind has been full of curiosity and imagination about life, ghosts and spirits, and the intangible. In the course of continuous exploration, all kinds of ideological beliefs, customs and habits, and religious faith have been developed. They have a profound influence on our cultural life.

There are many historic buildings of both Chinese and Western style in Hong Kong that are associated with beliefs. From these unique, elegant and classic buildings, not only can one pry into the development of religious culture in Hong Kong, but also see more clearly the relations between different beliefs and architectural styles. The following local buildings we selected are closely linked with our beliefs in life. The restoration projects of these buildings have won the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation. These historic buildings bear full witness to the historical, cultural, artistic, aesthetic, and social functions performed within them. The buildings, like a gateway to faith, open before us a wonderful journey through different beliefs.



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Tai Po Tau Tsuen, Tai Po*



## 中環聖母無原罪主教座堂

### Catholic Cathedral of the Immaculate Conception, Central

天主教信仰在西方社會是源遠流長的宗教。然而，天主教要到1841年後才紮根香港，而首間天主教聖堂亦於當時在中環威靈頓街興建。教區在1883年有感威靈頓街一帶人流複雜，不宜再作為宗教集會地點，故選址堅道16號興建一間同樣奉獻給無原罪聖母的主教座堂。自從主教座堂於1888年落成以來，她一直都是天主教香港教區的重心建築物。

顧名思義，主教座堂就是教區主教的「寶座」。就建築而言，主教座堂本身就是一件藝術珍品，形狀如十字型，她的哥德式瑰麗設計，是出自倫敦一間建築公司的手筆。

主教座堂由磚和石建造，為當時常用的建築物料。地基由花崗岩鋪砌，結構穩固，其外牆有扶壁承托，室內由38支花

The Catholic faith is one of the many well established and long standing religions in the western world. However, it was not until 1841 that Catholicism took root in Hong Kong and the first Catholic Cathedral was built on Wellington Street in Central. Since it was a rough neighbourhood around Wellington Street, the Diocese decided it was not suitable as the venue of religious gathering any more. A site on 16 Caine Road was selected for building a replacement Cathedral which was dedicated to the Immaculate Conception. Since its inauguration in 1888, the Cathedral has always been a key building for the Catholic Diocese of Hong Kong.

The Cathedral is so named because it is home to the Bishop's chair, representing the episcopal authority of a Diocese. Architecturally, the Cathedral itself is an artistic masterpiece. Designed by an architectural company of London, the cruciform shaped Cathedral was built in elegant Gothic style.

The Cathedral was built of bricks and stones, which were common construction materials for churches at the time



▲ 1897 年的中環無原罪主教座堂  
(照片由歷史檔案館提供)  
Catholic Cathedral of the  
Immaculate Conception in 1897  
(Photograph provided by courtesy  
of the Public Records Office)

宏偉的教堂建築呈十字形，於交叉點上建有一個鐘樓，為本港具代表性的哥德式建築

The Cathedral is an imposing building in cruciform shape with a tower at the intersection. It is a fine example of Gothic architecture in the territory





崗柱支撐，能容納超過1,000人，是本港最具規模的聖堂之一。主教座堂內有四個小堂，其中三個小堂的雲石祭台原屬威靈頓街聖堂，至今已差不多有150年歷史。

說起建築，主教座堂內苦難小堂的彩繪玻璃窗便不可不提。這個小堂原為奉獻及紀念耶穌基督的苦難與死亡，在2000年梵蒂岡為120位中華殉道者封聖後，苦難小堂亦奉獻給他們。在2002年主教座堂的大型維修和翻新工程中，該小堂原有的幾何圖案彩色玻璃窗便換上由中國著名藝術家張琪凱先生設計，以該120位中華殉道聖人為主題彩色的玻璃窗。

it was designed. Structurally speaking, the Cathedral was laid on a strong granite foundation and supported by external buttresses. Being one of the largest churches in Hong Kong, the interior is supported by 38 granite columns and it can accommodate more than 1,000 people. The Cathedral is comprised of four chapels. The marble altar for three of the chapels were relocated from the old church in Wellington Street and they are almost 150 years old now.

Speaking of architecture, one should not overlook the stained glass windows in the Chapel of Our Lord's Passion. This chapel was originally designated to the memory of the Passion and Death of Jesus. It was re-designated to the 120 martyrs in China whom the Vatican canonized in 2000. In the recent large-scale maintenance and renovation work of the Cathedral in 2002, new stained glass windows in this chapel, which were delicately designed to represent the theme of the martyrs in China by Mr. Zhang Qikai (a renowned Chinese artist) replaced the original geometric patterned stained glass windows.



▲ 座堂內的彩繪玻璃窗  
The stained glass windows in the Cathedral



■ 座堂內的花崗柱  
Granite columns in the Cathedral



主教座堂是一座奉獻給聖母的聖堂，內裏當然不能缺少聖母像，以供教徒祈禱。主教座堂共有兩尊聖母像，一尊木刻的聖母像放在聖堂正壁上的壁龕內，另一尊則放在聖堂東面入口外的聖母山內。

我們常聽別人說「望彌撒」或「聽彌撒」，這句說話在昔日一點也沒錯，因為教徒必需費一點勁兒才能看清楚和聽清楚彌撒。昔日的聖堂由昏暗的燭光或氣燈照明，而擴音設備又欠奉，就算裝置了擴音設備，主教座堂內的廣闊空間和寬闊的反射面又做成回音問題，所以從前的教徒要望清楚神父和聽清楚神父講道也殊不容易。

有見及此，主教座堂的近年維修項目中，其中一個目的就是解決以上的問題和提升聖堂內的建築裝備。在2002年的一次翻新工程中，重新設計主教座堂內的燈光設施，除了保持重要的照明功能外，還改善了聖堂內的光線舒適度和氣氛。此外，一個由電腦模擬的擴音系統亦幫助減低回音問題。

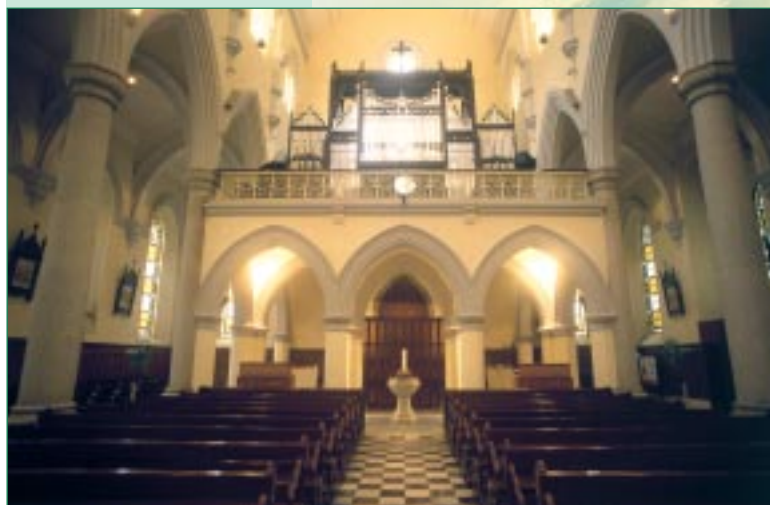
這些適當的維修工程使主教座堂榮獲聯合國教科文組織亞太區2003年文物古蹟保護獎嘉許項目獎，就如評審團的評語所說，透過展開主教座堂急需的維修和提升建築裝備的工作，這項文物修復工程不但鞏固了建築物本身的基本結構，並且振興了本港天主教會的靈性和團體生活。

As a Cathedral dedicated to the Immaculate Conception, there are two statues of Mary in the Cathedral. One of them is carved from wood and stands in the apse of the Cathedral. The other is in the grotto outside the eastern entrance.

When we hear the sayings in Chinese of “seeing the mass” and “listening to the mass”, it reflects the effort exerted by the worshippers in the old days to see and hear the Mass clearly. This was because the Cathedral of the old days was illuminated by dim candle lights or pressure lanterns and there was also a shortage of acoustic equipment. Even with such equipment installed, the vast space and the broad reflectors inside the Cathedral would still cause reverberation. Therefore one can imagine how difficult it was for the worshippers in the past to see and listen to the priest.

In view of this, one of the objectives of the Cathedral's recent renovation project throughout the course of the last century was to solve the aforementioned problems and upgrade the architectural equipment in the Cathedral. During the renovation in 2002, the light fittings were redesigned. In addition to maintaining the important illumination function, the comfortableness and ambiance in the Cathedral were also improved. In addition, a computer analogue acoustic system helps minimize reverberation.

The appropriate ways in which these upgrading works were carried out has brought the Catholic Cathedral of the Immaculate Conception the award of an Honorable Mention of the 2003 UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation, as the jury commented that by undertaking the much-needed repair work and upgrading the services in the Cathedral, the conservation project has not only consolidated the physical historic fabric of the building, but has also renewed the spiritual and social life of Hong Kong's Roman Catholic community.



▲ 座堂內部  
Interior of the Cathedral

撰文：溫卓婷 / 文物之友

Text by : Wan Cheuk Ting / Friends of Heritage



## 上環猶太教莉亞堂

### Ohel Leah Synagogue, Sheung Wan

香港猶太人的歷史可追溯至1840年代開埠之初，他們人數雖少，卻十分活躍。猶太人重視本身的文化和信仰生活，坐落於今日上環羅便臣道70號的莉亞堂，就是本地猶太人的象徵。這所由銀行家沙宣爵士為紀念其母親莉亞女士而捐建的猶太教堂，本地的華人多簡稱為「猶太廟」。根據外牆上的石碑所載，莉亞堂是在1901年5月7日奠基的。

「會堂」(Synagogue)的本意是聚在一處或集會的意思，這信念可追溯到中東猶太人離開耶路撒冷聖殿後仍一起聚會的堅持，同時亦反映了世界各地猶太社群重視信仰生活的傳統。

The history of the Jewish community in Hong Kong can be traced to the 1840s when Hong Kong had just been developed. Although small in numbers, the Jewish people have an active community and attach great importance to cultural and religious life. The Ohel Leah Synagogue, situated at 70 Robinson Road, Sheung Wan, is the symbol of the local Jewish community. The synagogue was built by a banker, Sir Jacob E. Sassoon, in memory of his mother, Mrs. Leah E. Sassoon. It is called the “Jewish Temple” by the local Chinese. According to the engraving on the outer wall, the foundation of Ohel Leah Synagogue was laid on May 7, 1901.

The original meaning of “synagogue” is congregation or gathering. The idea can be traced to the perseverance in congregation the Middle East Jewish people had after they left the Judean Hills around Jerusalem. It also reflects the tradition of emphasis on religious life by Jewish communities worldwide.

根據外牆上的石碑所載，莉亞堂是在1901年5月7日奠基

According to the engraving on the outer wall, the foundation of Ohel Leah Synagogue was laid on 7 May 1901



按東猶太風格設計的莉亞堂  
Ohel Leah Synagogue was built in Eastern Jewish style

莉亞堂樓高兩層，左右中軸對稱，屬於典型的猶太教會堂式建築風格。穿越殿門進入會堂，站在前廳便可以窺見整所莉亞堂的內部陳設。這是因為除了兩根支持二樓陽台的石柱外，會堂內並沒有大型的石柱阻礙視線，建築物則主要為牆外十條支柱所支撐。此外，會堂內部的光線調和充足，配合兩旁及中央整齊排列的木製座椅、地面上秩序井然的白色和淺灰色方形雲石，予人莊嚴肅穆及和諧的感覺。

In typical synagogue architectural style, the Ohel Leah Synagogue is a symmetrical two storey structure. After passing through the portico, there is the assembly hall. Standing in the vestibule, one can catch a glimpse of the interior furnishings of the entire synagogue. This is because apart from the two stone pillars that support the balcony on the second floor, no other big stone pillars are there to obstruct one's sight in the assembly hall. The building is supported mainly by ten pillars outside the wall. Matched with the pleasant and adequate light inside the assembly hall, the neatly lined-up wooden pews on the two sides and in the centre area, as well as the orderly arrangement of square marbles of white and light grey colours on the floor, give people a solemn and harmonious feeling.



位於莉亞堂正中央的是猶太拉比 (Rabbi) 頌經和主持活動的祭台。祭台面向會堂盡頭存放收藏手抄經卷銀筒的方向，祭台較會堂地面高五級樓梯，可見其重要性。兩旁的木製座椅是為年長的信徒而設，而前廳左右的兩座塔樓內有木樓梯通往可以望到中間祭台的陽台，由飛扶壁所支撐，供女士於宗教活動時安坐。

Located in the centre of Ohel Leah Synagogue, the bimah is where the Rabbi reads from the Torah and presides over activities. Indicating its importance, the bimah is five steps above the floor and faces the silver ark at the end of the assembly hall, where the Torah scrolls are stored. The wooden pews on the two sides of the bimah are set up for elderly members of the community. The wooden staircases inside the right and left towers of the vestibule lead to the balcony, from where one can see the bimah in the centre. Supported by the flying buttresses, the balcony provides seats for women during services.

莉亞堂內部陳設予人莊嚴肅穆及和諧的感覺

The interior furnishings give people a solemn and harmonious feeling





除了宗教活動外，莉亞堂在猶太人的社區亦發揮了重要的功能，富有生命力。戰後來自英語國家及以色列的猶太人，仍然以莉亞堂為他們的社區重地。莉亞堂對面的猶太社區中心設有幼兒院、猶太餐廳、宴會室、圖書館及其他康樂設施，都是他們舉行社交活動的主要場所。

莉亞堂會眾不但強調其信仰生活，更重視這座歷史建築的保護。莉亞堂於1998年進行的重修項目，更榮獲聯合國教科文組織亞太區二千年文物古蹟保護獎優異項目獎，可見其保護古蹟上的成就獲得國際認同。

Apart from religious activities, Ohel Leah Synagogue plays an important role in the Jewish community and is full of vitality. The Jewish people who came from the English speaking countries and Israel after World War II continue to consider Ohel Leah Synagogue as a vital centre for their community. In the Jewish Community Centre, opposite to the Synagogue, there is a kindergarten, Glatt Kosher restaurants, a banquet facility, a library, as well as other recreational facilities. These facilities are the main social venues for the Jewish people.

Members of the Synagogue not only place great emphasis on their religious lives, but are also concerned about the conservation of their temple. In 1998 Ohel Leah Synagogue underwent a major restoration project which had won the Outstanding Project Award of 2000 UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation. The award demonstrated international recognition of their achievements in conserving monuments.



▲ 較會堂地面高五級樓梯的祭台  
The bimah is five steps above the floor



撰文：何偉傑／文物之友

Text by: Ho Wai Kit / Friends of Heritage



## 西貢滯西洲洪聖古廟

### Hung Shing Temple, Kau Sai Chau, Sai Kung

香港早期的農民及漁民對神祇供奉非常重視，因而建有數以百計的傳統中式廟宇。西貢滯西洲洪聖古廟便是本地的典型廟宇建築。滯西村是滯西洲南部的其中一條小魚村，現時村內只有十數房舍。原住居民多為客家人，以捕漁為生，因此集資興建洪聖古廟供奉海神「洪聖爺」，以保平安。洪聖古廟確實的興建年份已不可考，但據廟門匾額所刻年份推斷，估計此廟建於1889年。

洪聖原名洪熙，是唐代時候的刺史，他曾致力推廣學習天文地理，造福商旅及漁民。洪熙死後被迫封為「洪聖」，在華南地區，和天后娘娘一樣被漁民供奉為守護神。

The early inhabitants of Hong Kong, mainly farmers and fisherman, put great emphasis on the worship of Gods which resulted in the construction of hundreds of traditional Chinese temples. The Hung Shing Temple in Kau Sai Chau is an example of a typical temple structure. Located on the southern part of Kau Sai Chau, Kau Sai Village is a small fishing hamlet with about ten houses. The native residents were mainly Hakka people. As their livelihood relied mainly on fishing, they raised funds to build a temple for the worship of the God of the sea, Hung Shing and beseech his blessings. The exact date of construction of the Hung Shing Temple cannot be traced. However, according to the date engraved on the temple's stone plaque, it was probably built in 1889.

The original name of Hung Shing was Hung Hei, a governor in the Tang dynasty. He encouraged the study of astronomy and geography to benefit traders and fishermen. After his death he was posthumously conferred the title of Hung Shing. In southern China, he has been adopted by fishermen as their guardian, just like Tin Hau.



■ 西貢滯西洲洪聖古廟  
Hung Shing Temple, Kau Sai Chau, Sai Kung



洪聖古廟是滘西村內唯一的廟宇，不但供漁民祈福，同時也擔當了團結地方社群的功能。例如廟內部份地方曾闢作學校，供村內子弟讀書之用。每年農曆二月十三日的洪聖誕更為村中大事，村民合力籌辦。誕會前兩星期，大會已開始搭棚準備，同時又會邀請劇團在二月初十日開始演出傳統粵劇，每天三場。到十三日「正誕」，進香客絡繹不絕前來祭祀，下午則進行「抽花炮」，場面盛大；全場約有30枚花炮，以抽籤的方式分給幸運者。

整座古廟以青磚築砌，正門兩旁有花崗石對聯，上方則有「洪聖古廟」石匾。古廟是典型的鄉村廟宇布局，為兩進三開間建築；門廳置有檔中，與正廳之間有天井，天井左稍間供廟祝起居之用，右稍間曾用作村校。正殿供奉洪聖、財帛星君及水仙爺；神壇後有一幅以龍為主題的壁畫。

古廟建成後又經過多次重修，最近一次，更由古物古蹟辦事處負責監督修葺，工程主要把古廟後期加建及不協調的部分清除，以回復其本來面貌。是次工程得到國際的肯定，獲得聯合國教科文組織頒發亞太區二千年文物古蹟保護獎優異項目獎。



▲ 維修工人把古廟後期加建及不協調的部分清除，回復建築物本來面貌  
Craftsmen removing inappropriate repairs and additions conducted in previous renovations to restore the temple's original appearance

撰文：林雪碧／文物之友

Text by : Lam Suet Pik / Friends of Heritage

Hung Shing Temple is the only temple in Kau Sai Village. It has long been a place in which people pray for fishermen. The temple also has the function of strengthening the unity of the local community. For instance, in the past, a part of the temple was used as a school for the children of the village. Besides, the birthday of Hung Shing on the 13th of the second Lunar month each year is the most important festive date in the Village. All villagers put their efforts together to make it a success. Two weeks before the celebration, preparations to erect a canopy are already underway. An opera troupe is invited to perform three Cantonese Opera shows a day starting on the 10th of the second Lunar month. A constant stream of pilgrims comes to worship on the "official" birthday on the 13th. In the afternoon, the Fa Pau (flower rocket) lucky draw ceremony is held in a lavish celebration. About 30 Fa Paus are given to winners through lucky draws.

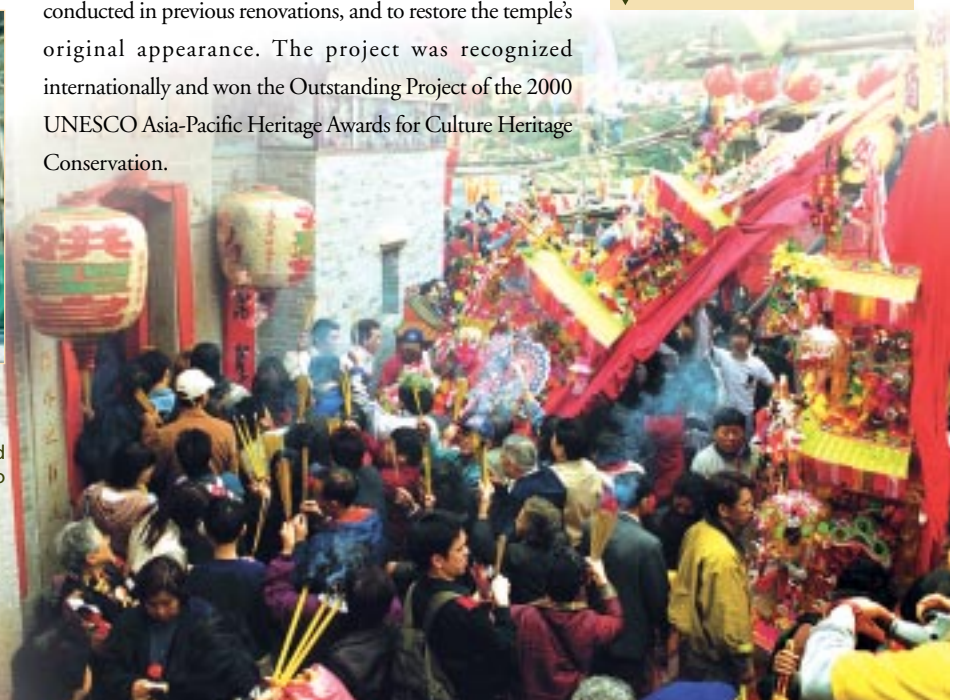
The entire temple is built with grey bricks with a pair of granite couplets on both sides of the main entrance and a lintel with the Chinese name of the temple on top of the main entrance. In typical rural temple layout, it is a two-hall, three-bay structure with a "dong-chung" door in the front hall, and a courtyard between the front and main halls, while the left chamber is used as the quarters for the temple keeper and the right used as the village school. The Guardians Hung Shing, Choi Pak Shing Kwan, and Shui Sin Yeuh are worshipped in the main hall. The wall behind the altar has an attractive mural depicting dragons.

The temple has been renovated several times since it was first completed. The most recent renovation was supervised by the Antiques and Monuments Office. The main objective was to remove inappropriate repairs and additions conducted in previous renovations, and to restore the temple's original appearance. The project was recognized internationally and won the Outstanding Project of the 2000 UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation.



▲ 洪聖古廟正殿供奉洪聖、財帛星君及水仙爺  
The Guardians Hung Shing, Choi Pak Shing Kwan, and Shui Sin Yeuh are worshipped in the main hall of the Temple

節慶時進香客絡繹不絕  
A constant stream of pilgrims comes to worship during the time of festivals





## 大埔大埔頭村敬羅家塾

### King Law Ka Shuk, Tai Po Tau Tsuen, Tai Po



▲ 1978 年的敬羅家塾  
King Law Ka Shuk in 1978



▲ 敬羅家塾現貌  
Recent view of King Law Ka Shuk

中國人向來重視對祖先的思念與供奉，因此興建了不少宗祠家塾，一方面紀念先祖，另一方面亦起了團結族人的作用。敬羅家塾位於大埔大埔頭村，是大埔頭村鄧氏宗族的家祠。家塾建於明朝，由鄧氏第十三代族人鄧玄雲、鄧梅溪及鄧念峰所建，以紀念他們的第十代祖鄧敬羅，而鄧敬羅更被尊為大埔頭鄧族直系之一的流光堂第一代祖先。

所謂「家塾」，是指讀書學習的地方。「敬羅家塾」曾當作書室之用，是一所供30至40位子弟就讀的私塾，形式近似「卜卜齋」，授課內容以四書五經為主，族人也可在那裏溫習，準備應付科舉考試。20世紀50年代起，香港政府致力教育發展，不斷在當地興建中小學；1953年，村內開辦了啟智學校，取代了敬羅家塾為村內學童提供就讀機會，「書室」的功用也告終結。

The Chinese people have always attached great importance to memories and honours of their ancestors. Many ancestral and study halls have been built as a result. These buildings are used to commemorate ancestors and to unify clansmen. Situated in Tai Po Tau Village, King Law Ka Shuk is the ancestral hall of the Tang clan in the village. It was built in the Ming dynasty by Tang Yuen-wan, Tang Mui-kai, and Tang Nim-fung of the 13th generation of the Tang clan in commemoration of Tang King-law, their 10th generation ancestor, who is respected as the first generation ancestor of Lau Kwong Tong of the Tang clan in Tai Po Tau.

A 'ka shuk' is a place for study. King Law Ka Shuk was initially used as a study hall. Accommodating 30 to 40 students, it was a private school which taught primarily the Four Books and the Five Classics using a teaching method similar to Bok Bok Chai (a traditional Chinese teaching method). Clansmen could also study there in preparation for the imperial examinations. Since the 1950s, the Hong Kong government has placed great emphasis on educational programmes and has gradually built secondary and primary schools locally. In 1953, the Kai Chi School was set up in the village and replaced King Law Ka Shuk for providing an educational opportunity to the village's school-age children, thus terminating the function of the study hall.



■ 1960 年的大埔頭村 (照片由鄧掀波先生提供)  
Tai Po Tau Tsuen in 1960 (photograph provided by courtesy of Mr. Tang Hin Po)



敬羅家塾百多年來一直為大埔鄧氏宗族的家祠，家塾的正廳設置了神龕，供後人供奉祖先，極具宗教意義。今天，敬羅家塾雖不再用作書室，但已成為族人聚會、祭祀祖先及舉行傳統節日活動的地方，移居海外的鄧氏族人，也會於重要節慶時回來祭祀探親。

敬羅家塾採用了傳統三進兩院式的結構，門前有兩個鼓台，鼓台上各有兩支花崗岩支柱承托屋頂，屋頂有幾何圖案裝飾及提有文字，屋內有精美灰塑點綴。正廳原為課室，左面設有老師的休息室，充份表現了傳統鄉村家祠與書室的建築特色。

2001年，敬羅家塾重修項目榮獲聯合國教科文組織亞太區文物古蹟保護傑出項目獎。評審團讚揚是項重修計劃不但表現優秀的文物修復技術，亦反映村民的團結與努力，使建築物得以回復昔日的原貌。

Over the past century, King Law Ka Shuk has always been the ancestral hall of the Tang clan in Tai Po. In the main chamber of the study hall, an altar was placed for the clansmen to worship their ancestors and it is of great religious significance. Today, although King Law Ka Shuk is no longer used for studying, it has become a venue for the gathering of clansmen, ancestral worship and rituals, and holding traditional festivities. Far-flung Tang clansmen also return to this place for ancestral worship and visiting relatives during important festivals and celebrations.

King Law Ku Shuk is a traditional three-hall, two-courtyard structure. The building is fronted by two drum terraces each having two granite columns supporting the roof. The roof is patterned with geometric motifs and Chinese characters and the interior is decorated with exquisite plaster mouldings. The main chamber used to be a classroom, to the left was a rest area for teachers. This fully demonstrates the architectural features of the traditional rural ancestral and study halls.

In 2001, the restoration project of King Law Ka Shuk won the Award of Merit of UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation. The selection panel praised the project as an example in the application of best practice of renovation methodology and in demonstrating the unity and contribution of the villagers.

敬羅家塾正廳的神龕，供後人供奉祖先

An altar was placed in the main chamber of the study hall for the clansmen to worship their ancestors



大埔頭村與敬羅家塾  
Tai Po Tau Tsuen and King Law Ka Shuk

撰文：何家賢 / 文物之友

Text by: Ho Ka Yin / Friends of Heritage



## 南丫島沙埔新村考古發掘

## Archaeological Excavation at Sha Po New Village, Lamma Island

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2004年11至12月，古物古蹟辦事處於南丫島榕樹灣沙埔新村進行該年度第二次考古發掘，以配合鄉村小型屋宇的興建。是次發掘面積僅56平方米，卻發現青銅時代的文化遺物和灰坑、柱洞等遺跡，另有少量歷史時期的遺物。該鄉村小型屋宇位於榕樹嶺南面緩坡，西距約100米是現今榕樹灣海邊，東南面地勢低平，與大灣相通。該址海拔高度約13至15米，地勢由北向南傾斜。

The Antiquities and Monuments Office conducted the second archaeological excavation at Sha Po New Village, Lamma between November and December 2004, necessitated by the village small house development. Major discoveries were Bronze Age artefacts and features of pits and postholes. Several artefacts of historical periods were also yielded from the 56 sq.m excavated area. The proposed village small house site was located at the southern slope of Yung Shue Ling, about 100m away from the coastline of Yung Shue Wan on the west. The village's southeast area leading to Tai Wan was relatively low-lying and flat. The overall reduced level of the house site was c.13 to 15m, sloping down from north to south.



▲ 南丫島沙埔新村考古發掘  
Archaeological excavation at Sha Po New Village



青銅時代遺物有陶器和石器兩類。陶器主要有釜、罐、豆、杯、鉢、器座和陶塑動物等，泥質硬陶有豐富的紋飾，如方格紋、菱格紋、夔紋、重圈紋、篛點紋、弦紋、篛劃紋、雲雷紋、附加堆紋等。此外，泥質硬陶還有施青釉和陶衣，圈足或器物口沿內壁見有刻劃符號。石器主要有石刀、雙面刃殘石器、石玦、錘、礪石、環芯、器胚和石核等。歷史時期的出土遺物不多，均為殘碎瓷片，可見器型有唐代青黃釉碗，宋代刻劃紋青瓷碗、黑釉瓷盞，明清的青花碗、醬釉罐和雷鉢等。

從以往的考古材料看，陶塑動物模型在香港先秦遺址中屢有發現，但所見者均為泥質陶和釉陶，是次發掘出土的夾砂陶動物模型則為香港地區罕見。自上世紀三十年代芬戴禮神父在南丫島發現古代文物，該島的文化遺存成為探索香港古代文化的重點之一。儘管是次發掘面積有限，但所獲遺存卻甚豐富，為復原香港地區古代歷史面貌提供更多的實物證據。

Artefacts of Bronze Age were pottery and stone implements. Pottery included cauldron, jar, stem cup (*dou*), bowl, pot stand, animal figure etc. Hard pottery sherds were decorated with diverse styles such as square, diapers, double-f, circles, combed dots, impressed lines, incised grooves, cloud and thunder, appliqué lines styles etc. In addition to impressed patterns, green glaze or slip were applied on surface of several hard pottery sherds. Symbols were incised on the internal surface of ring-foot or rim. Stone implements included knives, fragments of bi-bevelled implement, slotted rings, pounders, whetstones, ring cores, roughout and cores. Remains of historical periods were sparse ceramic sherds with discernible types such as green yellowish glazed bowl of Tang dynasty, celadon bowl with incised patterns and black glazed tea bowl of Song dynasty, and blue and white bowl, brown glazed jar and grinding bowl of Ming to Qing dynasties.

The coarse animal figure recovered by this operation was rarely found in Hong Kong, in contrary to other animal figures of chalky ware or glazed pottery yielded from other pre-Qin sites within the territory. Since Father Finn discovered relics at Lamma Island in 1930s, various cultural remains yielded from this island have provided vital clues to understand ancient cultures of Hong Kong. Abundant Bronze Age artefacts and features retrieved from this small scale excavation could contribute significant physical evidence to reconstruct Hong Kong's past.



▲ 夾砂陶動物模型  
Coarse pottery animal figure

#### ■ 記錄柱洞遺蹟

Recording features of postholes





# 中西歷史建築詞彙——女兒牆

## Architectural Glossary of Chinese and Western Historic Buildings — Parapets

「女兒牆」(parapet) 是建築名詞，意指在建築物凹下位置的防護矮牆，多見於屋頂或陽台等外圍。無論在中國或西方的建築上，均可見這種建築特色。Parapet一詞源於拉丁文：Para (其上) 及petere (尋找)。

中國漢朝以前已有類似的建築方式與名詞。例如在城牆上，在馬道和雉堞中間的那道短牆則稱為女兒牆。中國古代的女兒牆，主要作為保安禦敵之用，於建築城牆時，在牆頭欄杆處做出一個又一個凹凸形狀的垛口，而兩邊形成一道又一道矮小的牆，用作窺探城外情況，而女兒牆本身就起了護盾之用。

至於現代建築的屋頂或陽台等四周亦會加建圍欄，作為保護或裝飾之用，同時亦會在底處作防水工程，以防止雨水滲入屋內。

西方建築如城堡等亦常見“parapet”，作用大同小異，具保衛及裝飾的功能。今天的女兒牆，早已不再起防衛作用，倒成為了一種建築裝飾，並因各建築師的風格或屋主的喜好而有不同的設計特色。

A parapet is an architectural term referring to a low guarding wall at any point of sudden drop, along the edge of a roof, balcony and so on. It is featured in both Chinese and Western buildings. The English word “parapet” originally came from the Latin words para (above) and petere (to seek out).

Before the Han dynasty in China, a similar building construction feature had been in existence. An example was the short wall between the horse passage and ramparts on a fortification, which was known as a parapet. In ancient China, the parapet was used as a defence against outside attack. When building a walled fortification, alternating low and high portions were made on top of the exterior wall (known as crenellations). The structure could then be used for observation of the outside situation and at the same time to act as a protecting shield.

In modern buildings, a low wall is often erected around the roof for protection or decoration. In addition, rainwater drainage from the roof can be provided along the bottom of the wall to connect to a rainwater outlet.

A parapet can usually be seen on old Western buildings such as castles. Its use then was the same as in Chinese buildings, namely, for protection and decoration. Today, on modern buildings the parapet is no longer used as a protection against attack. It is now more of an architectural decoration with different design features depending on the architect's style or the building owner's preference.

原設在敬羅家塾天井兩側的女兒牆，經修復後安放在廂房內供遊人觀賞

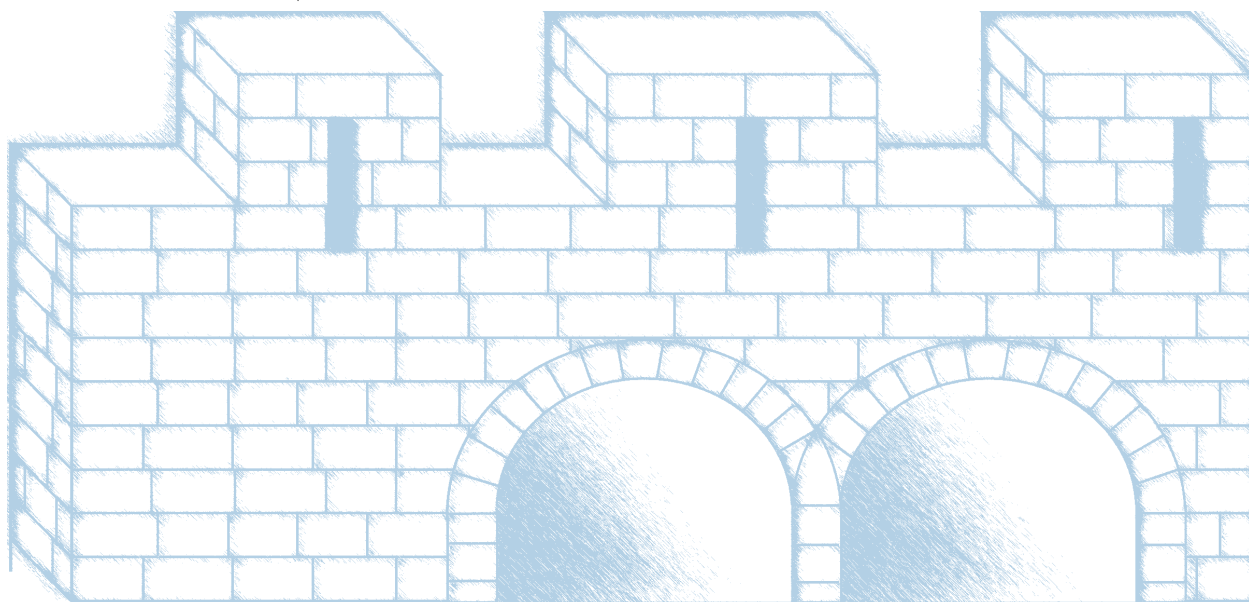
The parapets in the middle courtyard of King Law Ka Shuk was restored and re-instated in the side rooms for display



西方建築的女兒牆  
Parapet in Western architecture

撰文：許玉麟/ 文物之友

Text by : Hui Yuk Lun / Friends of Heritage





# 西貢區鄉村建築的社會角色與演變

## Social Role and Evolution of Village Buildings in Sai Kung

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我們在研究西貢的歷史建築物時，除了透過文獻紀錄和口述歷史來考察建築物的修繕過程，我們還注意到建築物如何見證了社區歷史的變遷。同時，亦體會到歷史建築物本身和地域組織，社區生活之間不可割切的關係。

舉個例子來說，中國人崇敬祖先，所以對作為安放祖先神位和拜祭祖先場所的祠堂非常重視。祠堂的建構、規模、匾額碑銘以及家具布置等，確切地反映了擁有這個祠堂的社群的社會和經濟地位。這是一個鄉民敬宗修族，炫耀歷史，以及顯示實力的場所。因此，祠堂理所當然地應該受到族群的重視。然而，我們見到很多祠堂倒塌，無人理會；也見到許多祠堂用作工廠，隨意改動。我們瞭解到在失去了本身的社會功能的同時，這些建築物同時失去了在鄉民生活中的位置。因此，在重構建築物本身歷史的時候，我們就不得不注意建築物所經歷的社會環境和文化脈絡。在西貢區，我們尤其注意到村落聯盟的關係，教會（天主教）的傳播和社區組織的關係，以及移民和政府對社區發展的關係。

### 1) 移民和政府政策

我們要了解鄉村建築物的變化，亦須要窺探其背後所蘊藏着的社會歷史文化變遷的過程。在調查西貢區各鄉村建築時，我們注意到70年代中期不少鄉村民，將已經歷多番重修的祖屋拆除，重建為兩層半式的房屋。到80年代中期，三層式的丁屋大量出現，使西貢鄉村風貌與往昔大為不同。這種轉變固然與政府對鄉村屋宇政策有莫大的關係，但同時亦是這地區居民謀生方式轉變的結果。

在50年代末、60年代初，由於英國放寬殖民地居民入境限制，大量新界居民藉此機會出國謀生（主要往英國）。他們部份為已有妻室者，而未有妻室者亦大多在外工作數年，稍有積蓄後，便回港結婚。在大量男性人口外流的村中，主要以老人、兒童及女性為主的社會，我們可觀察到兩個重要的社會變遷。首先，村民們因丈夫或兒子在外工作，收入增加，得以改善生活，如不少人可以重建祖屋（主要是兩層半式的房屋）。其次，新界男性居民外出，村中缺乏勞動力，加上大批客家菜農的移入，使香港新界地區在70年代中期以後，已鮮有以種植稻米為生者。





▲ 1972 年的西貢港灣

Sai Kung harbour in 1972  
(照片由歷史檔案館提供  
Photograph provided by  
courtesy of the Public  
Records Office)

政府政策，移民和謀生方式的改變，同時也對建築物的變化起了很大的正反兩面的催化作用。在調查的過程中，我們看到很多村落或建築物因為鄉民移民他處而荒廢。但是，也有很多的建築物因為鄉民的外匯等收入增加而不斷地被修繕或重建。此外，政府的丁屋政策和都市化的結果，一方面提升了鄉民生活水平，但是市場利益也同時加快了鄉村建築物的改動。

八鄉公立聯鄉學校舊址  
Old site of Pat Heung Luen  
Heung Public School



### 2) 教育

另一值得注意的現象是50及60年代間興建的鄉村小學。以往的鄉村學校大多是附設在村中的祠堂或廟宇中，學生主要是本村的兒童。鄉村學校的經濟來源主要是來自村中的公產或村中富戶的捐贈或學童的學費，鮮有政府的資助。50及60年代建立的新式小學，是政府資助下的產物。要獲得政府資助建立學校，就必須跨越村落，連結地區各村，成立地區公立學校。如糧船灣有四村校，分別為東樞（糧船灣）、北樞、白腊、及水陸居民各有學校。1952年，為了要獲得政府資助，便須要連結四校，成立糧船灣公立學校。當時政府給予15,000元的建校費用，不足之數由各村籌集，而老師的薪酬則由政府支付。又如八鄉（大網仔、蛇頭、大埔仔、氹笏、鐵鉗坑、黃毛應、石坑、坪墩）在50年代成立聯鄉學校，讓八鄉子弟讀書。校舍為大埔仔人捐出的民房，但並不在大埔仔村的範圍內，亦不入任何村的範圍。當時的老師是由政府派來的。1963年，由政府資助建成新八鄉公立聯鄉學校，其規模較舊校倍增。又如十鄉（大環、南樞、山寮、沙下、早禾坑、禾寮、黃竹灣、昂窩、浪徑、澳頭）亦在1957年建立萃華學校，十鄉子弟皆可入讀。校舍建在大環村，建校用去2,000多元，十鄉共籌集500元，其餘由政府支付。

新式學校的建立當然是推動地方教育的重要指標，可是，從鄉村社會來看，也許我們可以從兩個角度來理解。首先，新式學校的建設一方面促進了新的村落間的連結，但同時也重新規劃了地域的範圍。其次，傳統的書塾與科舉考試有密不可分的關係。鄉村有否成員考取科舉功名關係一鄉一族的興衰成敗，所以書塾附設在祠堂等公共場所中。新式學校的建立，也同時顯示這些公共場所的傳統建築逐漸遠離社區社會生活的核心。



### 3) 村際組織

學校並沒有完全地取代廟宇在村落聯結中的角色。新式學校的籌建，有時會在選址問題上引發了村落間的衝突。舉例來說，位於糧船灣兩端的東楹與北楹兩村為校址問題發生激烈的爭拗，最終要由白腊村村代表決定學校建在兩村中間的半山上。

在上述的各地區中，有些村際的組織在建立新式學校前已經組成。如糧船灣各村以糧船灣天后廟為中心，每年舉辦天后誕，各村長亦會聚集在天后廟內商議區內的各種事務，村與村之間在建校以前已有緊密的連繫。天后廟是四村議事、團結的中心。要了解作為村落聯合的廟宇，我們就須要從祭祀和節日活動中去探討。

但是，十鄉的組織卻有所不同，在十鄉範圍內，在早禾坑村範圍內的海邊有天后廟。我們從訪問得知，各村村民在過年或天后誕時，亦有個別前往天后廟拜神，但從沒有較大規模的天后廟為中心的聯村祭祀活動。反之，在二十多年前，廟宇倒塌以來，都沒有人加以重修。由此可知，此十鄉的天后廟從來不是附近各村連結的中心。在這裏，我們就必須注意十鄉的組織在1945年香港光復後才組織起來的。所以在萃華學校建成時，學校也同時成為十鄉開會議事的場所，扮演着連結十鄉的角色。這說明了廟宇並不一定是鄉村組織必然的中心。同時，也說明了鄉村組織成立的歷史的重要性。

綜上所述，我們可以看到同樣是公共場所，廟宇和鄉村公立學校，在不同的地區，不同社會文化的歷史脈絡下，各具不同的角色和作用。因此，我們在調查各村中的建築物時，這一所建築物是否具有歷史價值，應審視此建築物在產生過程中，與該地區的社會文化發展的關係。



▲ 糧船灣天后廟  
Tin Hau Temple, Leung Shuen Wan

### 4) 天主教的傳播

西方宗教的傳播，教堂的建立，教會在鄉村社會的植根和地域的傳統社會組織及信仰有非常密切的關係。教堂是西貢區值得注意的歷史建築物之一。天主教早在1860年代已開始在西貢區傳教。在1880年西貢聖心堂建成啟用，1890年鹽田仔聖若瑟教堂啟用。二十世紀初，企嶺上聖堂、黃毛應玫瑰小堂、西貢崇真學校、窩美村舊聖母無玷小學、西灣海星聖堂等相繼建成。

從教堂的分布，可以幫助我們了解百多年來天主教在西貢地區的傳播情況。但是，更重要的是考察教堂何以會在鹽田仔、黃毛應、西灣、窩美等村建立？又何以糧船灣北楹村中雖有小天主堂的設立，但一直未能將信仰擴展到糧船灣其他村落，即使在本村，一直以來也只有一戶人家受洗信教。假若，我們考慮到傳統宗教信仰與社

▼ 黃毛應玫瑰小堂  
Rosary Mission Church,  
Wong Mo Ying



會組織的緊密結合，便不難理解天主教在此地傳教所面對的困難。糧船灣的天后廟早已成為地方上的社會政治中心。其次，黃毛應、窩美、鹽田仔等地，都沒有較具規模的廟宇或傳統地方信仰的組織，這或可作為我們上述推論的「反面例證」。此

外，窩美村謝姓整族歸信天主教，何姓、張姓信奉基督教，並在村中分別建有天主堂及崇真會基督堂。但是近在咫尺的南圍村，卻沒有受到這種西方宗教的影響。也許這是因為南圍邱、成兩姓人，以具有200多年歷史的南圍天后廟為中心，在地方信仰、地緣上已有緊密的組織，能有力地排拒外來的西方宗教信仰。



▲ 西貢聖心堂  
Sacred Heart Church, Sai Kung



▲ 西貢崇真堂  
Tsung Tsin Church, Sai Kung

### 小結

我們從上述西貢區的調查中，體會到地方建築物並不能單獨地去了解，我們必須把它們放在歷史的脈絡中，才能明白建築物本身在社區的社會、文化位置。在建築物重修或廢棄的過程中，鄉民是不斷地對建築物本身加入新的意義。歷史建築的保護與研究，與重新確認社區的過去歷史息息相關。

#### (English Abstract)

The evolution of village buildings is closely associated with the historical and cultural development of the society.

Since 1970s, large number of villagers emigrating abroad and changing their mode of subsistence has resulted in the desertion of many village houses in Sai Kung. At the same time, income from foreign exchange allows constant restoration and reconstruction of other houses. Urbanisation and the government's "Small House" policy have also

played a role in accelerating the changes. From around 1950s and 1960s onward, the establishment of government primary schools has promoted links between villages and re-zoning of districts. Ancestral halls no longer house private schools and they gradually lose their significance in being the social centre. Some temples still play the role of a gathering place and a meeting venue for the villagers. Churches have special significance in Sai Kung district. The distribution of the churches gives clues to the spreading of Catholicism in the area in the past hundred years.



## 古石牆作為香港市區樹木棲息的生態環境 Old Stone Walls as an Ecological Habitat for Urban Trees in Hong Kong

香港的城市發展往往受到山多平地少的地勢所限，不少山坡都被平整為台階，以便興建密集的道路和樓宇。台階之間則建有護土石牆以穩定土力結構，務求盡量擴大可用面積。港島北部便有很多超過100年歷史的護土牆，甚具代表性。這些護土牆的牆身長滿了各種適合在潮濕熱帶氣候生長的植物，有纖小的草本植物，也有高大的樹木，品種繁多。

1996年夏天進行的研究，評估了505道石牆和1,275棵牆樹。港島幾條沿島興建的迂迴道路上，明顯建有大量石牆，大部分高2.5至5米，闊25至50米。當中百分之七十七的石牆由形狀工整的石塊所建，其他則由不規則的石塊堆砌而成，而後者的石塊間隙較多。石牆上可見的樹木約有30種，大多是本地品種，以桑科，特別是榕屬為主。細葉榕是本地常見的樹木，其根部能抓緊所依附的表面，氣根則廣為伸延，因此單是細葉榕便佔全港所有牆樹的百分之五十，及佔高於9米的大牆樹的百分之八十。

大部分樹木所依附的石牆已見不同程度的風化，正為樹木提供合適的生長環境。樹木多在不同大小和形狀石塊築成的石牆上生長，石塊之間間隙愈闊，樹木就愈多。

Urban growth in Hong Kong is constrained by rugged topography, and hillsides have been extensively cut into terraces to accommodate densely-packed roads and buildings. Stone retaining walls were built between platforms to maximize useable area and to provide geotechnical stability. Many representative retaining walls are found on the northern part of the Hong Kong Island, surviving over 100 years, and colonized spontaneously by a diversified humid-tropical flora from small herbs to large trees.

A study was conducted in the summer of 1996 to assess 505 walls and 1,275 wall trees. There is a marked concentration of walls in several winding roads that run largely along the contours of the Island. Most walls are 2.5-5m in height and 25-50m width. 77% of the walls have regularly-shaped stones, and the remainder are irregular, which provide more inter-stone gaps. Some 30 species are identified on these walls, predominantly native ones, including mainly the Mulberry family and especially the genus *Ficus*. *Ficus microcarpa* (Chinese Banyan), a common local tree with strong surface-clinging ability and extensive aerial roots development, alone occupies 50% of the wall tree population and 80% of the large (> 9 m tall) wall trees.

Most trees are attached to walls with weathered stones, implying an increased affinity for old walls. Walls with stones of irregular size and shape and with wider gaps attract more trees. Availability of water in the retained soil behind walls especially in dry winter months is important in regulating tree survival. Degree of exposure is also significant as tolerance

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▲ 般咸道的古石牆及古樹  
Old stone wall and trees in Bonham Road



牆樹的生存因素，取決於護土牆後泥土的水份，特別在乾旱的冬季，能否有足夠的水份供應，尤為重要。此外，過份外露的石牆，亦令樹木較難在上面生長。至於石牆的垂直程度，對樹木的生長亦有一定的影響。在較為傾斜的石牆上，可能找到一些在一般石牆上較罕見的樹木品種。

然而，石牆的存在，對樓宇密集的地方的安全漸俱威脅力。在保養石牆、公路和樓宇的過程中，石牆上的植物往往被大幅修剪或清除。過度修剪樹冠和切除樹枝，引致石牆樹木變得瘦弱扭曲。部分石牆更為鞏固結構而被新建的混凝土牆所遮蓋，嚴重摧毀了依附石牆生長的植物及其生境。另一方面，現今興建的石牆，也摒棄使用需要大量人手及工藝的傳統砌石方法，正是為了滿足現代嚴格的安全標準。

興建石牆的目的，是為了固定垂直築成的表面結構，而在石牆上茂密生長的植物則是大自然與文化互相融合的結果。這種兩者互存的情況，近年卻因安全問題、廣泛重建和不適當的石牆保養工作而遭受破壞。在大規模的重建及拆毀工程不斷進行下，石牆和石牆樹的生態和景觀價值，往往被嚴重忽視了。

故此，古石牆應被視為社會的文化遺產，特別是那些已有百多年歷史的，更應善加處理。具價值的古石牆及其牆樹應受《古物及古蹟條例》保護，宣布為法定古蹟。所有列為法定古蹟的石牆應附設介紹牌，以標示其文物價值。有關的法例保障亦應進一步伸延至審核所有建築計劃，並且規定技術指引，務求減少古石牆可能受到的損毀。至於新興建的石牆設計，應要迎合植物生長，或裝置合適的承托設施來配合其未來生長。要達到上述目標，發展商、有關的專業人士和政府部門的積極支持，至為重要。



▲ 荷李活道保存良好的古石牆及古樹  
A fine example of old stone wall and trees in Hollywood Road

of the more stressful habitat conditions is needed for survival on exposed walls. Regarding wall verticality, the inclined ones accommodate trees that are not normally found on walls.

Walls in built-up areas are increasingly regarded as a safety threat. Wall plants are pruned or removed in wall, highway and building maintenance. The heavy crown reduction and branch removal leave the trees weak and deformed. Some walls are strengthened with new concrete structures, resulting in massive destruction of the companion greenery. New walls are no longer built with the traditional masonry technique which requires much manual skill and labour, and which does not satisfy stringent modern safety standards.

Stone walls were built to stabilize a vertical engineered surface. Subsequent plant colonization is a result of the interactions between nature and culture. The co-existence unfortunately has been recently upset by safety concern, widespread redevelopment, and overzealous wall maintenance. Much destruction has been proceeding with little regard to the walls' and trees' ecological and landscape values.

Old stone walls, especially those with more than a century of tenure, should be treated as a cultural heritage of the community. An inventory of old walls and associated trees should be established and declared under the Antiquities and Monuments Ordinance. All listed walls can be equipped with a plaque to signify their heritage importance. The statutory umbrella should be extended to scrutinize all construction plans and to prescribe technical guidelines to minimize deleterious impacts. New walls should be designed to invite vegetation colonization or be installed with receptacles to accommodate plants. To accomplish the above goals, the active support of developers and relevant professionals and government departments is essential.

(摘譯自1998年《園林與城市規劃》第42期中同題的英文文章)

(Extracted from the paper of the same title published in Landscape and Urban Planning, Volume 42, 1998)

約1900年的荷李活道，圖中可見皇仁書院外的古石牆及古樹  
(照片由歷史博物館提供)  
Hollywood Road in c.1900. Old stone wall and trees were found outside the Queen's College  
(Photograph provided by courtesy of the Hong Kong Museum of History)





## 教育活動與服務

## Educational Activities and Services



▲  
學生參加文物處理工作坊  
Students participating in the Finds Processing Workshop



▲  
學生參觀歷史建築  
Students visiting a historical building



▲  
辦事處協助籌辦中區警署開放日導賞團  
The Office assisted in arranging guided tour at the Open Days of the Central Police Station

辦事處定期舉辦不同類型的教育活動，例如親子活動、工作坊及參觀活動等，向市民推廣保護文物的訊息。辦事處亦為學校及非牟利機構提供預約導賞服務，帶領參加者遊覽文物徑的沿途古蹟。詳情請瀏覽辦事處網頁：<http://www.amo.gov.hk> 或致電2208 4406 查詢。

To promote the message of heritage conservation to the public, the Office from time to time organises various kinds of educational activities such as family activities, workshops and field visits. The Office has also been carrying out a docent scheme to help members of the public appreciate historic sites along the heritage trails in Hong Kong. Free guided services are provided for schools and non-profit-making organizations upon requests. For details, please visit our Office's website: <http://www.amo.gov.hk> or contact our staff at 2208 4406.



▲  
2005 年香港國際博物館日攤位遊戲  
Game booth at International Museum Day, Hong Kong 2005



## 文物之友 Friends of Heritage



新一期文物之友迎新聚會 ►  
Gathering of new batch of  
Friends of Heritage



▲  
文物之友於西貢上窰民俗文物館  
接受導賞訓練

Docent training for Friends of  
Heritage at the Sheung Yiu Folk  
Museum, Sai Kung



文物之友(第五期)的實習期已告一段落, 107名志願人士於實習期內順利完成所規定最少時數的義務工作, 並已成為文物之友的正式成員。文物之友通過參與我們舉辦的活動及志願工作, 充分表現出他們的活力及熱誠, 並且在推廣文物保護的工作上得到廣泛的認同。

為了擴闊文物之友的服務範圍, 我們成立了數隊工作小組, 其中包括關心古蹟糾察隊、編輯工作小組和網頁小組等。糾察隊在閒暇時間到訪屏山鄧氏宗祠、松嶺鄧公祠及大夫第, 記錄到訪人次、進行問卷調查及視察古蹟的狀況。暑假期間, 文物之友更擔任導師, 帶領一班青少年文物之友到訪不同古蹟參觀。至於編輯工作小組則協助辦事處通訊的編輯工作, 包括資料搜集、採訪工作及稿件寫作等, 而網頁小組則協助整理網頁。

另一方面, 文物之友亦會被邀請加入辦事處每年舉辦的導賞員培訓課程。他們在完成課程及通過考試後, 便可正式成為導賞員, 為學校及非牟利團體提供古蹟導賞服務。最近, 文物之友更於周日在西貢上窰民俗文物館提供導賞服務。

Upon the satisfactory completion of minimum hours of voluntary work within the trial period, 107 successful volunteers from the fifth batch of Friends have been offered official membership of "Friends of Heritage". Friends have demonstrated their vigor and enthusiasm in participating our activities and voluntary works. Their work in promoting heritage preservation have gained recognition.

In order to extend the scope of services from the Friends, a number of teams were formed last year namely the Care for Monuments Prefect Team, Editorial Working Group and Website Team. Prefect Team members were invited to visit Tang Ancestral Hall, Ping Shan, Tang Chung Ling Ancestral Hall and Tai Fu Tai Mansion during their leisure time. During their visit, they would record the number of attendances, conduct questionnaires and examine the condition of the monuments. Friends also assisted in guiding the Young Friends of Heritage to visit various monuments during summer holidays. The Editorial Working Group assisted in the editorial work of Newsletters of the Office including research, interview and manuscript composition while the Website Team assisted in website maintenance.

Meanwhile, Friends were invited to join the Docents Training Programme offered by the Office annually. Upon the completion of the training courses and passing of the examination, they will become docents and provide docent services to schools and non-profit making organizations. Recently, Friends have also been providing docent service at Sheung Yiu Folk Museum, Sai Kung during Sundays.



## 青少年文物之友 Young Friends of Heritage

文物保護工作任重道遠，應從少培育關心、愛護文物的態度。有見及此，辦事處於2004年7月推行「青少年文物之友計劃」，50位參加者均是初中學生，分別來自全港11間不同的中學。透過一系列培訓課程、實地考察，參加者對文物保護工作有基本認識；然後便忙於開展專題研習，努力製作報告，為香港文物保護工作貢獻力量。

Heritage conservation is a long-term commitment requiring concerted efforts. We need to start instilling in people early in life an attitude of care and love for our cultural heritage. The Office therefore launched a Young Friends of Heritage (YFOH) Scheme in July 2004. 50 junior students from 11 secondary schools in different parts of the territory participated in the scheme. Through a series of training courses and site visits, they acquired basic knowledge of heritage conservation. These Young Friends were then busy carrying out thematic studies and compiling reports, hoping to contribute to heritage conservation in Hong Kong.



### 與若瑟夫一起探索古蹟

### Discovering Heritage with the Josephians



◀ 從聖約瑟書院眺望附近的歷史建築物  
A view of nearby historic buildings from St. Joseph's College

青少年文物之友在2004年12月18日於聖若瑟書院聚首一堂，參加由該校青少年文物之友策劃的考察暨聖誕茶會。當天，筆者身為其中一間參與青少年文物之友計劃學校的老師，連同辦事處多位同事、其他學校的青少年文物之友與負責老師，齊集金鐘地鐵站，然後由聖若瑟書院同學帶領，一起徒步前往聖若瑟書院。

The Young Friends gathered at St. Joseph's College on 18 December 2004 to take part in a study-cum-Christmas tea party organised by the Young Friends of the College. As a teacher of one of the schools participating in the YFOH Scheme, I went to the Admiralty MTR station on that day to meet some AMO staff members, Young Friends and their teachers from other schools. We then walked to St. Joseph's College led by its students.



聖約瑟書院學生為青少年文物之友介紹書院的歷史  
Student of the St. Joseph's College introducing the history of the College to the Young Friends



走進位於堅尼地道7號的聖若瑟書院正門，便感受到莊嚴肅靜的氣氛。葉天祐副校長、歷史科鍾佛成老師，以及多位熱心文物保護的聖若瑟書院同學，已在此等候多時。作為青少年文物之友的李冠霆同學，為我們細訴聖若瑟書院的發展史，語言幽默生動，使我們樂透了。

然後由中七文班的蕭振豪同學擔任導賞員，帶領我們認識校園內的古蹟文物。他訴說聖若瑟書院的北座及西座於2000年8月列為法定古蹟，書院前身是1864年羅馬天主教會在威靈頓街開辦的救主書院，六名喇沙修士會修士於1875年接辦學校，改名為聖若瑟書院。1918年，新校舍設於堅尼地道7號德國會所，即書院現址。書院的教學樓（即現北座）於1920年啟用，而科學樓或稱教堂樓（即現西座）則於1925年啟用。書院的北座和西座是該校現存的戰前建築物，北座兩側建有鐘樓，一邊建有游廊；西座頂部建有塔樓。這些歷史由口若懸河的蕭同學娓娓道來；教育

青少年文物之友參觀書院內的課室  
Young Friends visiting the classroom of the College



As we entered the solemn and majestic St. Joseph's College at 7 Kennedy Road, we found that Vice Principal Mr. Ip Tin-yau, history teacher Mr. Chung Fat-shing and some fellow students of St. Joseph's College who are keen on heritage preservation had already been waiting for us. A Young Friend, student Victor Lee, then gave us a detailed account of the history of St. Joseph's College with such humour and liveliness that we all enjoyed it thoroughly.

Form 7 arts student Siu Chun-ho then acted as a docent and guided us through the cultural heritage of his school. According to him, the North Block and the West Block of St. Joseph's College were declared as monuments in August 2000. Its forerunner, St. Saviour's College, was established at Wellington Street in 1864 by the Roman Catholic Church. In 1875, it was taken over by six La Salle Brothers and renamed as St. Joseph's College. In 1918, the school moved to a new campus at the present site of No. 7 Kennedy Road, where the Club Germania had been located. The Classroom Block (i.e. the present North Block) was opened in 1920 while the Science Block or the Chapel Block (i.e. the present West Block) was put into use in 1925. Both the North and the West Blocks are the only surviving pre-

及宣傳組館長丘太更即席邀請蕭同學成為文物之友，加入文物徑導賞員的行列。

暢遊校園，使我們眼界大開，我們有幸一睹外號「坦克車」的課室桌椅、中一級同學專用的三角球場，又攀上隱藏在教員室的神秘樓梯。原來樓梯盡頭別有洞天，那是通往富有文藝復興色彩的鐘樓。

war buildings of the College. The former has two clock towers at both ends and verandahs on one side whereas the latter has a turret on the top. We all enjoyed very much the vivid recount of the history of the school by Chun-ho, so much so that Mrs. Ada Yau, Curator of the Education and Publicity Unit, invited him on the spot to join the FOH Scheme and become a docent.



聖若瑟書院的青少年文物之友早已準備美食，與我們提早歡度聖誕，樂也融融。臨別時，我們每人獲贈重達四磅四安士的聖若瑟書院校刊一冊。翻閱手上的「厚禮」，才知道這間學校的男生又名「若瑟夫」。與若瑟夫暢遊，共同探索古蹟，真是一次收獲豐富的旅程！

It was an eye-opening tour. Not only did we see classroom desks and chairs nicknamed “The Tanks”, but also the triangular playground for the exclusive use of Form 1 students. We even climbed up the mysterious staircase hidden inside the teachers’ room, got to the top, and discovered to our surprise the Renaissance-style clock towers.

With delicious food prepared by the Young Friends of the College, we had a wonderful early celebration of Christmas. Before leaving, we were each given a copy of the College’s yearbook weighing up to four pounds four ounces. Browsing through this “weighty” gift, we came to know that the boys of the College were also called “Josephians”. Touring and exploring cultural heritage with Josephians was indeed a fruitful experience!



▲ 通往鐘樓的樓梯  
Staircase lead to the clock tower

書院的北座及西座已列法定古蹟

The North and West Blocks of the College were declared as monuments



青少年文物之友來自11間中學，包括順德聯誼總會李兆基中學、聖公會基孝中學、沙田循道衛理中學、聖士提反堂中學、佛教慧因法師紀念中學、釋慧文中學、裘錦秋中學(元朗)、中華基督教會基元中學、匯知中學、聖若瑟書院、東華三院呂潤財紀念中學。

為了促進青少年文物之友的溝通與交流，這些新力軍自行製作網頁，並由聖若瑟書院的鄭德泓同學擔任網頁工作小組召集人。網頁設計生動活潑、非常吸引，現有內容包括：活動情報站、遊戲區、留言板與學習坊。活動情報站提供青少年文物之友的消息動向；留言板讓青少年文物之友暢談感想，分享心得；學習坊載有參與學校的專題研習成果。

青少年文物之友網頁的內容不斷更新，請瀏覽我們的網址：<http://www.amo.gov.hk/yfoh/b5/index.php>

The Young Friends of Heritage come from 11 secondary schools, namely STFA Lee Shau Kee College, S.K.H. Kei Hau Secondary School, Sha Tin Methodist College, St. Stephen's Church College, Buddhist Wai Yan Memorial College, Shi Hui Wen Secondary School, Ju Ching Chu Secondary School (Yuen Long), CCC Kei Yuen College, QualiEd College, St. Joseph's College and Tung Wah Group of Hospitals Lui Yun Choy Memorial College.

In order to promote communication and exchanges among themselves, the Young Friends have created a web page on their own with student David Cheng from St. Joseph's College as the Convener of the Website Team. This lively and attractively designed web page currently contains Activities Up-date, Game Zones, Message Board and Learning Zone. Activities Up-date provides the latest information about the YFOH Scheme while the Message Board is a place where Young Friends can share their thoughts and experience. As regards the Learning Zone, you can see the results of thematic studies conducted by schools participating in the YFOH Scheme.

Contents of the YFOH Web Page are updated on a regular basis. Please visit <http://www.amo.gov.hk/yfoh/en/index.php>

青少年文物之友網頁  
YFOH Web Page



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# 近年中國廣東考古新發現

——以廣東省文物考古研究所參與的項目為例

## Recent Archaeological Discoveries in Guangdong, China

Case Study of Projects undertaken by Guangdong Provincial Institute of Cultural Relics and Archaeology

(Chinese version only)

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進入二十一世紀，廣東現代化建設突飛猛進，大型鐵路、高速公路、開發區如雨後春筍般湧現，在配合基本建設中，不少重要的遺址破土而出，許多古墓葬被發現，沿海水域探尋古沉船也取得驚喜的收穫，一批批新文物的出土、出水和對新資料的研究，使廣東考古事業取得了重大的發展。在世紀之初的頭五年，大量考古新發現，使廣東考古事業又迎來了一個新的黃金時期。

### 一、博羅橫嶺山墓地

2000年發掘的橫嶺山墓地，在8,000平方米的發掘範圍內清理出306座商周墓葬，出土一大批精美的陶器、原始瓷器、

青銅器、玉器和石器等。該墓地的考古資料非常具有代表性，陶器的組合完整，器類齊全。具有標識意義的夔紋，幾乎囊括了以往嶺南發現的所有夔紋圖形，其圖案規範，變化的軌跡相當清楚。過去，嶺南的夔紋陶作為文化類型被人們認識，集中的發現是在東江流域。現在來看，嶺南地區夔紋陶的其他發現地點都缺乏連續性線索，那些夔紋陶由外部輸入或傳遞而來的傾向已經十分明顯，其放射中心可能就在東江流域的博羅地區。這批墓葬的分期為解決夔紋陶器的型、式演變關係帶來了希望，將為廣東先秦考古學文化編年在一定時空裏樹立一把標尺，也為研究先秦時期嶺南地區古國的形成和發展提供了重要線索。橫嶺山墓地被評為2000年全國十大考古發現之一。



▲ 橫嶺山商周墓地  
Burials at Heng Ling Shan (Shang and Zhou dynasties)



▲ 青銅鼎  
Bronze ding



▲ 青銅甬鐘  
Bronze bell

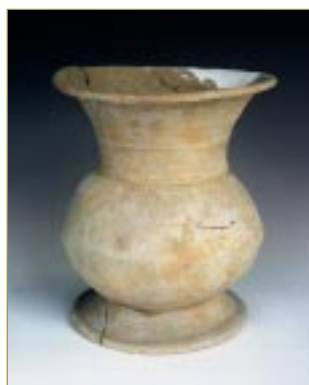
## 二・深圳屋背嶺墓地

2001年，為配合深圳大學城建設，廣東省文物考古研究所與深圳文物部門聯合對南山區屋背嶺墓群進行發掘，清理出商時期墓葬94座，這是嶺南地區目前發現及發掘規模最大的商時期墓葬群。它的上限略晚於香港湧浪晚期遺存，可與珠海寶鏡灣一期遺存大體同時或略有早晚，下限

則早於橫嶺山墓葬群一期陶器，而與粵東的浮濱文化早段同期。這批材料，為認識珠江三角洲地區商時期遺存提供了可資比較的標本，對研究嶺南文明進程、廣東早期青銅時代文化面貌及沿海小地理單元考古學文化都極具意義。屋背嶺墓地被評為2001年全國十大考古發現之一。



▲ 屋背嶺墓地  
Burials at Wu Bei Ling



▲ 陶大尊  
Pottery zun



▲ 陶豆  
Pottery stem cup



▲ 陶罐  
Pottery jar



### 三・遂溪鯉魚墩遺址

2002至2003年發掘的鯉魚墩貝丘遺址，位於南海北部灣東岸的江洪鎮北草村，發掘面積629平方米。二至六層為新石器時代文化層，發現有房子兩座、灰坑三個、屈肢墓葬八座。四至六層貼築法陶器風格與越南和廣西距今9,000年至7,000年的同類遺存具有較多共性；三層出土的磨光紅衣陶圈足盤和齒狀口沿、頸部刻劃交叉菱形紋罐的特點與廣西頂嶺山四期和廣東石峽一期比較接近；二層出土的窄沿厚唇繩紋陶釜或罐，文化面貌與廣東地區新石器晚期遺存已趨同。鯉魚墩遺址的發掘填補了雷州半島先秦考古研究的空白，對雷州半島新石器文化面貌有更進一步的認識，揭示了粵西南地區在文化譜系上與桂南地區的親緣關係。屈肢葬在我國呈半月形分佈，東起東北，經西北、西南而至雷州半島，是一耐人尋味的文化現象。



▲ 鯉魚墩遺址屈肢墓葬  
Crouched burial, Li Yu dun



▲ 鯉魚墩遺址屈肢墓葬  
Crouched burial, Li Yu dun

### 四・東莞蠔崗遺址

2003年發掘的東莞南城區蠔崗遺址，是出彩陶且保存較好的貝丘遺址。出土一批陶器、石器、骨器和蚌器等。早期地層（五及六層）所出彩陶與分布於珠江三角洲地區新石器時代遺址所出彩陶具有較多共性，但有一定區別；晚期地層（三及四層）陶器較之東莞地區的園洲、村頭遺址要早，可能起到填補彩陶遺存與園洲遺址之間的空白。晚期陶器的貝劃紋與深圳咸頭嶺同類紋飾的風格及紋飾本身都很接近，而陶器肩部和頸際先塗抹一層細膩泥漿，再在上面刻劃紋飾的做法與珠海寶鏡灣較早遺存的陶器風格相似，其年代可能晚於咸頭嶺而早於寶鏡灣。遺址先民的經濟生活主要是捕撈海洋的貝類和魚類，蠔崗遺址的文化內涵具有海洋文化的特徵。

### 五・曲江崗頂墓地

2003年發掘的曲江矮石崗頂墓地，共清理商周時期墓46座。崗頂墓地是粵北地區先秦時期除石峽遺址外發掘墓葬數量最多、出土物相對豐富的遺址。根據出土器物的形態分析，崗頂墓地兩組方向不同的墓葬應該分屬不同的時期：東西向墓年代較早，大致相當於西周早中期；南北向墓年代較晚，年代範圍不出春秋晚期至戰國早期。這兩個時段的遺物恰恰填補了石峽中層和上層墓葬之間的時代缺環以及石峽上層墓葬之後的文化面貌問題。帶二層台或者壁龕結構墓葬在粵北地區少見，發掘為研究粵北地區先秦時期的墓葬制度和喪葬習俗提供了新的資料。



▲ 蠔崗遺址出土彩陶片  
Painted pottery sherds, Hao Gang



▲ 蠔崗遺址出土石拍  
Stone beaters, Hao Gang



▲  
西埔墓地發掘工地  
Excavation at Xi Pu



▲  
西埔遺址礫石鋪底的戰國墓  
A tomb with cobbles at the bottom, Warring States period, Xi Pu



◀  
井頭山遺址出土的三足盤  
Basin with tripod,  
Jing Tao Shan

## 六·博羅西埔墓地

博羅石灣鎮西埔墓地經2000至2003年兩次發掘，發掘面積1,770平方米，發現16座商時期墓葬及13座戰國至西漢早期墓葬。商時期墓葬與東莞村頭遺址關係密切，戰國至西漢時期的墓葬結構包括有礫石鋪底墓、窄長坑墓、有底坑墓、帶墓道的凸字形墓，從中可見墓葬型制的發展過程，極具考古價值。此外還清理了63座唐宋至明清時期的墓葬，也是探索當時葬俗、民俗的寶貴資料。墓地有商、戰國至西漢早期的墓葬，惟獨不見西周至春秋時期夔紋陶類型的墓葬，這一現象可能與部落的遷徙有關係。

## 七·和平井頭山遺址

2004年在配合粵贛高速公路建設中發掘的和平井頭山遺址，是粵北地區一處重要的古文化遺址。遺址中最早的遺存屬於新石器時代，出土器物與曲江石峽遺址第二期文化相同。在東江流域發現石峽文化遺存，一方面修改了以前認為石峽文化分布在北江流域及其以西地區的傳統認識，另一方面對石峽文化與江西同類考古學文化之間的交流和相互關係有了新的認識。



## 八・龍川陀城漢墓

2004年，龍川陀城亨田村發掘一座東漢豎穴土坑墓，出土33件隨葬品，種類有陶器、釉陶器、銅鏡和銅錢。器形以罐類為大宗，包括無耳罐、雙耳罐、四耳罐和雙耳直身罐等，其餘有鼎、壺、釜、甑、孟、燈、奩、器蓋等，模型器主要有屋、倉、灶、水井等。銅器出土一個銅碗、三枚銅錢和兩面銅鏡。墓中出土陶屋上蓋已不是竹木和茅草，而是鋪瓦蓋頂，從刻劃的紋飾顯示，結構上已用樑架、斗拱、窗櫺等，這種建築顯然是在傳統“干欄”的基礎上，吸取漢式建築的部分因素演進而來。它利用屋後的一部分，連成後院，取代了干欄結構的底層，又在平房的基礎上發展起了結構和平、立面布局都要複雜得多的多層建築。多層建築的出現，代表了當時建築技術所達到的水準。這種建築布局依循均衡對稱原則，高低參錯，顯示出以磚木構架和對稱布局的漢式建築體系，在粵東地區最遲在東漢時期已經形成。



▲ 三合式陶屋  
A tripartite pottery house



▶ 四神、羽人銅鏡  
Bronze mirror with four deities and feathered figures

## 九・東莞鍾松雪家族墓

2003年在東莞市寮步鎮上屯村響堂嶺搶救清理了四座明鍾松雪家族墓，出土有青花花卉紋碗、青花獅子彩帶紋盤、青花“連年有餘”魚藻圖蓋罐、青花人物蓋罐和白瓷貼花梅瓶等十多件瓷器。這些瓷器均屬景德鎮的民窯產品。這是廣東地區有紀年的明墓中出土的一批民窯瓷器精品。為研究明代同類器的斷代提供了重要的可資比較的標尺器物。



▲ 正德二年鍾松雪墓出土青花小罐  
Blue and white small jars, Zhong Song Xue tombs, second year of Zheng De reign, Ming dynasty



▲  
“南海1號”沉船出水瓷器  
Porcelain wares from “Nan Hai No.1” shipwreck

## 十·“南海1號”沉船

自1987年在廣東台山上下川島外海域發現一條裝滿瓷器的南宋沉船，到2002年國家文物局、中國國家博物館、廣東省文物考古研究所和福建、山東等地方水下考古人員以及廣州救撈局的專業潛水人員，對“南海1號”進行的首次發掘，其間經歷了漫長的15年。2002年的試掘，除出水了4,000多件精美瓷器外，還發現有漆器、石製品、銅器、鐵器以及大量的銅錢等。“南海1號”沉船是目前中國發現的年代較早、船體最大、保存最完整、出水文物最為精美的一條古代沉船，是迄今為止海上絲綢之路文物的一次最重要的發現，無論是所載文物還是船體本身所包含的歷史、藝術、科技發展等信息都難於估量。

## 總結

近幾年，廣東的考古工作特點是配合基本建設為主。在配合基本建設中，發現遺址，確定項目，形成課題，解決學術問題。除了上述介紹的項目，廣東考古還有許多新發現，如龍川登雲鎮荷樹排商周遺址、肇慶城內漢至六朝墓地、端州區坪石崗東晉墓、曲江大嶺埂宋塔遺址和封開都苗宋代窯址等。新材料的湧現和積累，使廣東先秦考古學編年體系和區系類型的研究得以逐步充實和落實，使新石器時代與青銅時代的界標得以逐步廓清。廣東先秦考古新發現，更有助於深入研究嶺南考古學文化的特點、態勢，揭示嶺南文明的底蘊、發軔、過程和模式。廣東有漫長的海岸線，在南海“海上絲路”上，自唐宋以來，不知有多少往來的商船沉於海底，無數的珍貴文物等待着被發現，因而，廣東的水下考古極具潛力和優勢。“南海1號”沉船的發現，對中外貿易史、中外文化交流史的研究都具有重要意義。漢唐明清的新發現，又為廣東歷史時期的研究提供了正史與補史的重要實物資料。

註：本文照片由考古所同仁提供



# 中外文物資訊速遞

## News on Chinese and Overseas Heritage

北京天壇祈年殿修繕工程於2005年1月展開，預計於2006年9月竣工。祈年殿是中國現存最大的圓形木構建築，亦是明清兩代皇帝祭天大典中最重要的建築。修繕工程其中一個重要任務，就是重繪殿外檐彩畫，使之恢復乾隆年間的樣式。祈年殿牌匾及鎏金寶頂等部分將先以弱酸清洗污垢，然後填補缺損部分。修繕工程的另一重點是以河北出產的城磚替換殿院地面的水泥磚。

The restoration project of the Hall of Annual Prayer of the Temple of Heaven in Beijing began in January 2005 and is expected to be completed by September 2006. The Hall of Annual Prayer is the largest existing round wooden structure in China. It was also the most important building for holding grand ceremonies to offer sacrifices to heaven the emperors of the Ming and Qing dynasties. One of the important tasks of the restoration project is to repaint the hall's outer eaves boards, restoring them to the former glamour of the Qianlong era. The board and the gilded knob will be washed with weak acid first and damaged parts will then be repaired. Another focal point of the restoration project is to use the wall bricks produced in Hebei Province to replace the cement bricks in the halls and courtyards.

### 北京天壇祈年殿修繕工程

Restoration Work of the Hall of Annual Prayer, Temple of Heaven, Beijing, China

位於新疆伊犁昭蘇縣的昭蘇聖佑廟維修工程施工典禮於2005年5月16日舉行，維修工程亦隨即展開。昭蘇聖佑廟亦稱喇嘛昭，藏語稱「金吉鈴」，屬全國重點文物保護單位。建築物始建於清光緒二十四年(1898年)，為新疆現存最完整的一座喇嘛教寺院。整個建築群佔地超過一萬平方米，共有八座建築。當局預計維修工程將於兩年後完成。

Situated at Zhao Su County, Yili, Xinjiang, the renovation ceremony of Zhao Su Sheng You Temple was held on 16 May 2005. The renovation of the Temple has then been started. Zhao Su Sheng You Temple is also called Lama Zhao, as well as "Jin Ji Ling" in Tibetan. It is regarded as a national historic building protected with great emphasis. Built in the 24th reign of Guangxu (1898), it is the most well-preserved Lama Temple in Xinjiang. Composed of eight buildings, the entire complex takes up more than 10,000 square metres. It is expected that the renovation project will be completed after two years.

### 新疆伊犁昭蘇聖佑廟修繕工程

Restoration Work of Zhao Su Sheng You Temple, Yili, Xinjiang, China

**巴基斯坦發現200多處  
古代遺蹟**

**Over 200 ancient remains  
were discovered in  
Pakistan**

今年二月，南韓考古隊伍在巴基斯坦茱利亞地區發現200多處佛塔等古代遺蹟，並發掘出公元一世紀貴霜王朝早期的錢幣。考古學家從佛寺間格牆壁的建築方法及寺內主佛塔的樣式推算出其建造年代應為公元一至二世紀。這些發現對於研究當地佛寺的發展非常重要。

Over 200 remains including a stupa of Budha Civilisation were discovered at Julian near Taxila by a South Korean team of archaeologists in February 2005. Coins dating back to early Kushan Period in the 1st century AD were also found. According to the construction method of the walls of monastery cells and that of the main stupa, it was believed that the stupa were built during the 1st and 2nd centuries AD. These discoveries served as significant information for the study of Buddhist Monasteries in the region.

**尼泊爾發現1,000年前的  
宮殿建築**

**Ruins of 1,000-year-old  
palace were discovered  
in Nepal**

今年三月，尼泊爾東南部的Saptari地區發現距今1,000年以上的大型建築遺址。遺址中發現長達340米磚牆，建於石臺基之上。由於磚牆上的天鵝及幾何紋飾與尼泊爾Pal時期的製品相近，推斷出其建築年代為距今至少1,000年前，可能是一所宮殿或寺院。遺址中亦發現建築物的門戶、窗戶、房間及無數器物，包括雕像、陶器殘片、刻紋磚及水井。遺址內亦發現一座佛像，其樣式應屬於印度當代貴霜王朝。

A more than 1,000 years old huge archaeological site has been discovered in Saptari district of southeastern Nepal in March 2005. This structure has a 340-metre wall made up of artistic bricks on a foundation of stone laid over soil. It is believed that the statue was either a palace or a monastery with over 1,000 years of history because the swans and geometric shapes present in the walls are similar to those of the Pal period. Windows, entrances, rooms and numerous artefacts including statues, remains of crockery, engraved bricks and a well were discovered. Besides, a Buddha statue, belonging to the contemporary era of India's Kushan period, was found at the site.

撰文：謝兆霖/ 文物之友

Text by : Tse Siu Lam / Friends of Heritage



# 東區宗教建築之旅

## TOUR OF Religious Buildings in the Eastern District

### 東區宗教建築之旅

### Tour of Religious Buildings in the Eastern District

港島東區位於香港東北部，由西向東包括了銅鑼灣東部、天后、北角、鰂魚涌、筲箕灣、柴灣和小西灣。東區歷史悠久，從過往的工業中心，蛻變成一個多元化的社區，融匯了中西文化特色。區內可見各式各樣的宗教建築，象徵了她的多姿多采和兼收並蓄。

The Eastern District of the Hong Kong Island is located at the north eastern part of Hong Kong. From west to east, it covers the East of Causeway Bay, Tin Hau, North Point, Quarry Bay, Shau Kei Wan, Chai Wan and Siu Sai Wan. The area has a long history and it has been transformed into a multicultural community from an industrial centre in the past, integrating the features of both Chinese and Western cultures. All kinds of religious buildings are available in the district, symbolizing the district's diversity and all-inclusive nature.



# 東區宗教建築之旅

## TOUR OF Religious Buildings in the Eastern District

### 銅鑼灣 Causeway Bay

#### 1. 銅鑼灣天后廟

天后廟相傳約建於十八世紀初，是香港島歷史最悠久的天后廟之一。廟內歷史文物非常豐富，包括1747年的銅鐘等。銅鑼灣天后廟於1982年被列為法定古蹟。

#### 1. Tin Hau Temple, Causeway Bay

According to the legend, Tin Hau Temple in Causeway Bay was probably built in the early 18th century. It is one of the oldest Tin Hau temples in Hong Kong. There is a rich collection of relics in the temple, including a copper bell from 1747. In 1982, the temple was declared a monument.

#### 2. 岳王古廟

岳王古廟位於電氣道，相傳已有近百年歷史，是香港唯一供奉南宋岳飛的廟宇。每逢岳王誕期，以及每月初一、十五，廟內的香火也非常鼎盛。

#### 2. Ngok Wong Temple

Located in Electric Road, Ngok Wong Temple has a history of nearly 100 years according to the legend. It is the only temple dedicated to Yue Fei of the Southern Song dynasty in Hong Kong. On the festival of Ngok Wong, as well as the first and the 15th day of each month, it attracts a large number of worshippers.



▲ 銅鑼灣天后廟  
Tin Hau Temple, Causeway Bay



▲ 岳王古廟  
Ngok Wong Temple



## 北角 North Point

### 3. 聖猶達堂

天主教聖猶達堂於1953年由文明德神父創立，宗旨是促進個人對成聖及參與聖體之熱忱，並為神職人員提供培訓。1957年聖堂建築完成，並舉行隆重的首祭儀式。

### 3. St. Jude's Church

St. Jude's Church was founded by Rev. George Caruso in 1953. The purpose was to promote enthusiasm of individuals to be canonized, to take part in the Eucharist, and to provide training to clergymen. The construction of the Church was completed and the first ceremony was solemnly held in 1957.

### 4. 聖十字架天主堂

位於筲箕灣聖十字徑的聖十字架堂於1914年成立。1949年該堂正式成為聖十字架堂區。隨着筲箕灣電車班次的增加，新建的工廠及太古船塢一帶需要大量工人，教堂附近的山邊房屋逐漸增多，信徒日益增加，小禮堂便隨之而興建，供教友聚會崇拜之用。新聖堂於1973年及1998年進行兩次重修工程，成為現在設備完善的教堂。

### 4. Holy Cross Church

Located in Holy Cross Path, Shau Kei Wan, Holy Cross Church was founded in 1914. The church was erected as a parish in 1949. With the increase in the number of runs of trams at Shau Kei Wan and the increase of the need for workers for the new factories and Taikoo Shipping Yard, the number of houses at the hillside near the church gradually increased and the number of worshippers also increased. A chapel was therefore built for gathering and worshipping. It is now a fully equipped church with two renovations in 1973 and 1998 respectively.

## 筲箕灣 Shau Kei Wan



▲ 聖猶達堂  
St. Jude's Church



▲ 聖十字架天主堂  
Holy Cross Church

## 筲箕灣 Shau Kei Wan

### 5. 慈幼會修院

1930年，慈幼會在筲箕灣獲得兩座別墅式大樓，便將原來在西營盤的神學院移至現址，並正式在筲箕灣成立慈幼會修院。

### 5. Salesian House of Studies

In 1930, after it received two villa type buildings in Shau Kei Wan, the Salesian Society moved its seminary from Sai Ying Pun to the current location and formally formed the Salesian House of Studies.

### 6. 譚公仙聖廟

位於筲箕灣亞公岩，創建於1905年(光緒三十一年)，建築頗具規模，正殿供奉譚公，側祀列聖、五通財神，配祀龍母元君、黃大仙及關帝，加建的側殿為望海觀音殿。每年農曆四月初八的譚公誕前來賀誕者逾萬之眾，為東區一大盛事。

### 6. Tam Kung Sin Shing Temple

Located at Ah Kung Ngam in Shau Kei Wan, the temple was first built in 1905. The building is fairly large. The main hall is mainly dedicated to Tam Kung and he is accompanied by deities and Ng Tung Gods on the two sides as well as Lung Mo, Wong Tai Sin and Kwan Tai. The side hall, which was added later, is dedicated to sea-watching Kwun Yum. On the eighth day of the fourth Lunar month of each year, the birthday of Tam Kung, more than 10,000 people would come to celebrate, making the celebration a grand event in the Eastern District.



▲ 慈幼會修院  
Salesian House of Studies



▲ 譚公仙聖廟  
Tam Kung Sin Shing Temple

### 7. 東大街天后廟

1873年落成，位於筲箕灣東大街。此廟為兩進三間廟宇，正殿主祀海神天后，配祀關帝、城隍及黃大仙，側殿配祀

### 7. Tin Hau Temple in Main Street East

Located in Main Street East at Shau Kei Wan, the Tin Hau Temple was built in 1873. It is a two-hall, three-courtyard structure. The main hall is mainly dedicated to Tin Hau who is accompanied by Kwan Tai, Shing Wong, and Wong Tai



道教呂祖及觀音。廟內現存豐富的文物，如香爐、神枱及匾額等。每年農曆三月二十日天后誕，信眾甚多，香火鼎盛。

Sin. The side halls are dedicated to the Taoist ancestor Lui Cho and Kwun Yum. The temple has a rich collection of historical relics, including an incense burner, an altar and tablets. On Tin Hau's birthday on the 22nd of the third Lunar month each year, a large number of worshippers are attracted to the place, where she is worshipped with a lot of incense burning.

## 筲箕灣 Shau Kei Wan

### 8. 城隍廟

位於筲箕灣東大街與金華街交界，1887年由坊眾所立，每逢誕期，都有不少善信前來祭祀。

### 8. Shing Wong Temple

Located at the junction of the Main Street East and Kam Wah Street in Shau Kei Wan, the temple was built by the locals in 1887. On Shing Wong's birthday many worshippers would come to offer sacrifices.



▲ 東大街天后廟  
Tin Hau Temple in Main Street East

城隍廟  
Shing Wong Temple



玄都仙觀  
Yuen Dou Sin Koon



### 9. 玄都仙觀

玄都仙觀是柴灣區內最具規模的道觀，觀內玄殿供奉太上老君、太白金星及鐵拐李，每年農曆二月十五誕期，有唱劇演戲活動。

### 9. Yuen Dou Sin Koon

It is the largest Taoist temple in Chai Wan. The temple is dedicated to Lao Tzu, the God of Venus, and Tit Gwai Lei. Theatrical performances are staged on the 15th day of the second Lunar month each year.

## 柴灣 Chai Wan

撰文：李兆華、王燕燕 / 文物之友  
Text by : Lee Siu Wah, Wong Yin Yin / Friends of Heritage

## 民居樓宇另有用途

## Alternative Use of Residential Buildings

香港於1841年開埠之後，人口逐漸增加，出現了以西方人為主的高尚住宅區，也有以勞苦階層為主的華人平民區。小部分華人經營商業、手工業和小規模工業，設店辦廠的地點往往就在一些平民住宅樓宇之內，有些是佔用其中一層半層，規模較大的會佔用全幢樓宇，但其旁邊則可能仍是住宅大廈。直至1950年代後期，香港才出現按不同用途作出不同設計的工商樓和住宅樓，甚至採取分區發展的規劃。今次介紹的是兩個設立在一般住宅樓而作非住宅用途的例子。

Since 1841, the city's population had been increased gradually with an emergence of high-class residential districts dominated by Westerners and common living quarters occupied by the Chinese. Some Chinese operated small-sized businesses and involved in light industry. Very often their factories were located in residential buildings. Small-sized factories occupied one floor while those of larger scale inhabited an entire building which maybe very close to other residential buildings. Since late 1950's commercial-cum-industrial buildings as well as residential buildings in various styles and with different functions were constructed. We are going to introduce two examples of residential buildings used for non-residential purposes.



在二次大戰後的40、50年代，因為本港經濟低迷，加上一般家庭都兒女眾多，要一家溫飽已非常吃力，枉論對子女供書教學。所以，有一些善心人和對教育抱有熱誠的老師便辦起平民義學，向貧苦兒童提供基礎教育，免收學費，不過，隨着本港出生率下降、經濟改善和政府提供免費教育後，這種民辦義學便漸消失。

【照片1】是筆者在1994年一次沿街取景攝影時，無意之間發現一座已廢置的民居式舊樓——三層高「香港華僑子弟免費學校」（有1948年字樣）校舍，位處堅尼地城厚和街35至37號；及至最近重訪該址，樓宇外牆的招牌字已被拆掉，窗戶封了板，頗感愕然【照片2】。



【照片 1】  
(Photo 1)



After the Second World War, Hong Kong entered an recession in the 1940's and 1950's. Many families had difficulty in feeding their children, let alone providing them with an education. Under this circumstance, some generous people and devoted teachers organized schools for poor people providing basic education to children free of charge. However, as the city developed and the birth rate declined, this kind of school faded away. When I took photos on streetscape in Kennedy Town in 1994 (Photo 1), I accidentally discovered a three-storey old residential building that was vacated. It was located at No. 35 - 37 Hau Wo Street, Kennedy Town. The building's façade bore the name "Hong Kong Children of Overseas Chinese Free School (1948)". When I paid a visit recently, I was quite shocked to find out that the title board was removed and the windows were blocked (Photo 2).

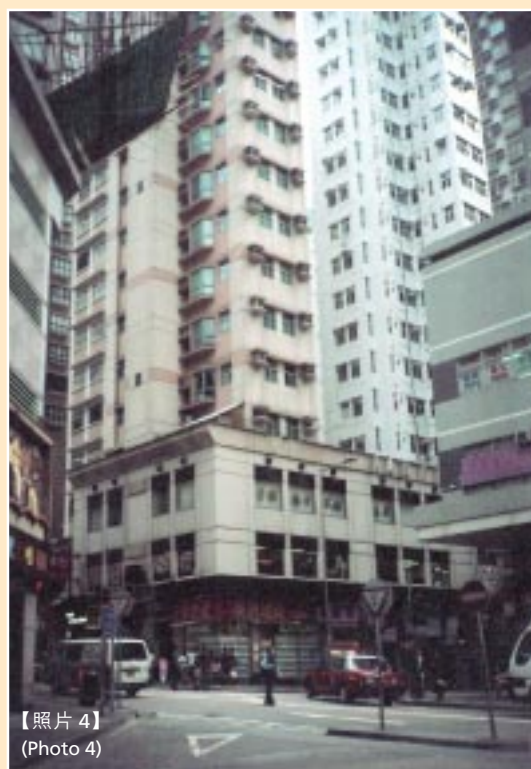
【照片 2】  
(Photo 2)



【照片3】  
(Photo 3)

【照片3】攝於1994年，位於北角七姊妹道與琴行街交界，從外型看是舊式民居模樣，屬於二戰前後時期的建築物，可能是一間著名藥廠的廠房，樓宇保養得較好，她的「鄰居」早已改建成高層新式住宅；及至最近重訪該址，面目全非，實乃意料中事【照片4】。

(Photo 3) The photo was shot in 1994 at the intersection between Tsat Tsz Mui Road and Kam Hong Street, North Point. It was an old residential building constructed before or after the Second World War. It was probably a factory of a pharmaceutical company. The building was relatively well maintained and most of her “neighbours” were converted into modern residential skyscrapers. When I visited the place recently, I found that the surrounding environment has undergone tremendous changes. It is predictable that such a change happened as our city develops rapidly (Photo 4).



【照片4】  
(Photo 4)

撰文、攝影：阮國棟/ 文物之友  
(作者保留照片版權)

Text and Photographs : Yuen Kwok Tung / Friends of Heritage  
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# 香港文物

*Heritage*  
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