

# 香港文物

Heritage

# HONG KONG

[16]

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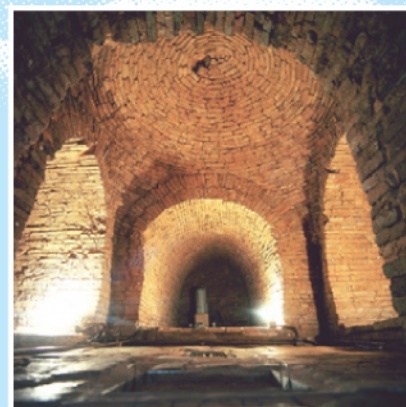
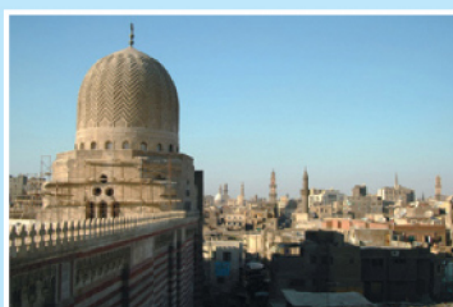
香港文物探知館  
Hong Kong Heritage  
Discovery Centre

香港文物獎(二零零四年)  
Hong Kong  
Heritage Awards (2004)

西貢沙下考古發現  
Archaeological Discoveries in  
Sha Ha, Sai Kung

傳承文化 *Discovering the past*  
Understanding *the present* 探古知今  
Shaping *the future*





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香港社會在過去幾年面對很多困難和挑戰，使我們反思一些過往沒有想過的問題，例如香港社會應該往何處去？我們需要怎樣的生活環境和質素？以及如何理解我們的文化身分等等。這些問題亦引起公眾對環境保護、城市發展及文物保護等課題的關注和討論。我們不再只關心樓價的升跌。

對於文物保護工作者來說，這是個可喜的現象。我們的工作不再是小圈子的學術研究，而是與民生息息相關，受到社會廣泛的重視。當然，公眾對文物保護的期望，也為我們的工作帶來壓力，我們必須加倍努力，保護更多的文物古蹟。面對新的挑戰，古物古蹟辦事處的工作策略於近年亦有所調整，投放更多的資源於文物調查研究和教育推廣方面的工作。

文物調查和研究工作可幫助我們認清歷史事實，並確定文物的價值和意義，這是文物保護的基本工作。但我們還須把這些專業研究成果帶入社區，讓公眾明白他們是文物的擁有者，文物保存不但可提高他們的生活質素，並有助社會的可持續發展，鼓勵他們保護文物。我們的工作重點，在於協助公眾建立保護文物的能力(capacity building)。我們同時亦積極尋找合作伙伴，攜手推動社區參與文物保護工作。

今期我們以文物教育為專題，向大家介紹我們在這方面的工作。籌備多年的香港文物探知館於2005年10月落成啓用，並舉辦了首個以考古為題的專題展覽。為何稱作文物探知館？取其「傳承文物、探古知今」的意思。我們希望公眾透過館內的活動和服務，主動探索文物古蹟的現代意義。希望公眾人士能認識到保護文物不是鑑賞古玩，還可以為我們的日常生活增值，帶來文化、教育和經濟上的效益。今期《香港文物》的另一個專題是香港文物獎。從是次文物獎的參選和獲獎項目，我們可看到過去兩年香港在文物保護工作上所取得的成績；社會對文物保護的認同與支持，與日俱增，令我們感到十分鼓舞。

文物教育工作的成效不是朝夕可見。要將文物保護的理念普及，成為大眾所接受並認同的價值觀念，可能要花上十年，或二十年的時間，但至少我們已走出了第一步。

Hong Kong has faced many challenges and difficulties in the past few years. This stimulates us to ask questions that we had never thought of before, such as where should our society head to? What qualities of lives do we want? How should we interpret our cultural identity? These questions lead to concerns and discussions on environmental protection, urban development, heritage preservation by the public. We do not only care about the ups and downs of the prices of the property market.

To those who work in the field of heritage preservation, this is a good sign. Our work is not only confined to academic research conducted by few but it is related to people's daily lives and that is why it is gaining momentum from society. Frankly, the expectation on heritage preservation from the public has also brought pressure to our work. We must work harder and better to protect our heritage. Facing this new challenge, the work of the Antiquities and Monuments Office has shifted strategically in recent years. We are dedicated to allocate more resources on research and survey, as well as education and publicity.

Conducting research and survey on heritage can help us understand historical facts and prove the values and meanings of heritage. This is the basic work of heritage preservation. However, we must bring the achievements of the scholars into community, enabling the public to understand that they are the owners of heritage, that heritage preservation can improve quality of lives, and that it will enhance sustainable development in society. We should also encourage them to preserve, consume and enjoy heritage. The focus of our work is on helping the public to achieve capacity building on heritage preservation. At the same time, we are actively looking for partners in engaging the community in the participation of heritage preservation.

Heritage education is the main theme of this issue in which we introduce our work in the field. After years of preparation, the Hong Kong Heritage Discovery Centre has been open for the public since October 2005. The first thematic exhibition on archaeology has also been held. Why is it named Heritage Discovery Centre? We abstract the meaning from "Discovering the Past, Understanding the Present, Shaping the Future". We hope that through activities and services provided in the Centre, the public can actively explore the contemporary meaning of heritage. We also hope that the public will recognize the preservation of heritage is not equivalent to the connoisseurship of antiquities. It can enhance our daily lives on cultural, economic and educational aspects. Another special feature for this issue is the Hong Kong Heritage Awards. Through the submissions and winning entries, one realizes that Hong Kong has made tremendous achievement on heritage preservation in the past two years. It is encouraging to see that our society's recognition and support towards the work of heritage preservation is increasing.

The effect of the work of heritage education will not happen overnight. It takes a long time, perhaps ten years or even twenty years, to have every one in society accept heritage education as a conventional value. But at least we have taken the first step.

吳志華 / 古物古蹟辦事處執行秘書

Louis Ng / Executive Secretary, Antiquities and Monuments Office



# 香港文物探知館

## Hong Kong Heritage Discovery Centre

香港文物探知館位於環境優美的九龍公園內，建築物的前身是約建於1910年的前威菲路軍營S61及S62座營舍。探知館由古物古蹟辦事處(辦事處)管理，透過舉辦多元化的展覽及教育活動，藉以加深市民對本地文物和文物保護的認識。

### 歷史背景

1841年英國佔領香港後，隨即建設多個軍事建築物，加強殖民地的防禦力量。尖沙咀威菲路軍營是構成香港戰前防禦體系的重要一環，以1869至1874年出任英軍駐中國、香港及海峽殖民地司令的威菲路少將命名。1910年，軍營內的建築物達85座，主要用作軍事訓練和軍人營舍。日佔時期，軍營相信曾用作拘留營。



▲ 探知館曾用作香港歷史博物館的臨時館址  
The buildings of the Centre were once used by the Hong Kong Museum of History as its temporary premises

Located inside the scenic Kowloon Park, the Hong Kong Heritage Discovery Centre was converted from the historic barrack Blocks S61 and S62 of the former Whitfield Barracks, constructed in circa 1910. The Centre, under the management of the Antiquities and Monuments Office (the Office), is committed to promoting public awareness of Hong Kong's archaeological and built heritage, and its preservation through a diversity of exhibitions and educational activities.

### Historical Background

Once the British occupied Hong Kong in 1841, it established a number of military structures to strengthen the defence of the colony. The Whitfield Barracks in Tsim Sha Tsui constitutes an integral component of Hong Kong's pre-war defence system. It was named after Major General H. W. Whitfield, the Major General China, Hong Kong and Straits Settlements (1869-1874). In 1910, the total number of structures at the Barracks reached at least 85. They were mainly used for army training and accommodation for troops. During the Japanese occupation, it was believed that the Barracks was used as internment camp.

專題報導

Special Features

1967年，軍營交由前市政局重建作康樂用途。重建工程分別於1970年和1989年進行，該地的用途因此經歷徹底改變，由原來的軍事用途轉為康樂用途，成為現今的九龍公園。今天，保存下來的軍營建築物只有S4、S58、S61及S62四座，其中S4座已改作衛生教育展覽及資料中心，而S58座則用作香港歷史博物館的藏品庫。軍營的S61和S62座曾於1983至1998年用作香港歷史博物館的臨時館址，其後於2005年發展成為辦事處轄下的香港文物探知館。

#### 修復和活化再利用

S61和S62座是一式兩幢的兩層高維多利亞殖民地式軍用建築物，斜形屋頂以中式柏油瓦鋪蓋，兩邊築有深邃寬敞的扁拱柱廊。

由於香港早期缺乏建築師，當時的殖民地建築物均模倣英國的式樣建造，但稍作修改，以配合本地的技術、物料和炎熱潮濕的氣候。斜形屋頂、木製百

In 1967, the Barracks was handed over to the then Urban Council for redevelopment for leisure services. The redevelopment took place in 1970 and subsequently in 1989 and the land use of the area was dramatically changed from military to recreational use as the present Kowloon Park. Nowadays, only four buildings of the Barracks, S4, S58, S61 and S62 have been preserved. Block S4 was converted into a Health Education Exhibition and Resource Centre; Block S58 is used as storages for the Hong Kong Museum of History. The subject Blocks S61 and S62 of the Barracks were once used by the Hong Kong Museum of History as its temporary premises from 1983 to 1998 and were subsequently developed into the Hong Kong Heritage Discovery Centre of the Office in 2005.

#### Restoration and Adaptive Re-use

Blocks S61 and S62 are a pair of two-storey Victorian colonial military blocks, featured with pitched



▲ 前威菲路軍營  
(照片由香港歷史博物館提供)  
Former Whitfield Barracks  
(Photos provided by courtesy of the  
Hong Kong Museum of History)





葉窗等構成獨有的殖民地建築風格，寬敞的拱廊和半懸的地庫則用以加強通風和防潮效果。威菲路軍營就是結合英國殖民地建築風格和本地環境需要的例子。

香港文物探知館由軍營建築改建而成，把建築物活化再利用既可重現其昔日的風華，也是對建築物的文化價值的重視，為有效的處理方法。把舊式軍用建築用作新式展覽及教育用途，必須遵守現今社會的規例和注意安全問題等，處理時需小心謹慎，思慮周詳。探知館的主題展覽廳、演講廳、參考圖書館、教育活動室等設施於2005年10月29日正式向公眾開放。整幢探知館將在常設展覽廳落成，以及露天茶座、禮品店等設施準備就緒後，於2007年中全面啟用。

tarred Chinese tiled roofs and deep flattened arch colonnaded verandahs at each elevation.

Due to the lack of architects, the early colonial buildings in Hong Kong were imitative of the British style and were modified to suit local technology, availability of local materials as well as the hot and humid climate of Hong Kong. Pitched roofs, wooden shutters etc., constituted a unique colonial style of architecture, while arch, wide verandahs and raised semi-basement were features to improve ventilation and damp-proofing. The Whitfield Barracks is an example of combining British colonial architectural style and local environmental need.

The Hong Kong Heritage Discovery Centre is set up by restoring the remaining blocks of historic military building. Adaptive re-use is one of the efficient treatments to bring life back to historic structures while respecting their cultural significance. The adoption of



▲  
探知館為維多利亞殖民地式的兩層高建築物  
The Centre was converted from the two-storey  
Victorian colonial military buildings





the historic military buildings to suit the complexities of modern display and educational uses, and to comply with the regulations of modern society and safety issues has been carried out with care and sensitivity. Facilities such as Thematic Exhibition Gallery, Lecture Hall, Reference Library and Activity Room were open to the public on 29 October 2005. The full-fledged Centre, with its Standing Exhibition, catering service and souvenir shop, will be inaugurated in mid-2007.

▲ 專輯展覽廳  
Thematic Exhibition  
Gallery



▶ 參考圖書館  
Reference  
Library



◀ 演講廳  
Lecture Hall

### 香港文物展覽及有關設施

香港擁有豐富的文物古蹟，由藏有遠古時代陶片石器的考古遺址，以至歷史時期宏偉的中西式傳統建築，都是過往人類各式各樣活動的見證。為展示本港獨特精彩的文物，並增加市民對文物重要性和文物保護及保存工作的認識，我們正籌備一項以香港考古和建築文物為主題的常設展覽，並計劃於2007年年中對外開放。

常設展覽將設於探知館一樓，佔地1,000平方米。這個展覽將透過展出具代表性的出土文物和考古器物，配以模型、視聽說明、多媒體節目、可供觸摸和互動式展品，向市民和遊客闡釋本港獨特的文化遺產。此外，探知館亦設有考古工作坊，為學生和有興趣的人士安排更富互動性的活動。

### *Exhibitions on Hong Kong's Heritage and related facilities*

All over Hong Kong, there are relics showing evidences of all forms of human activities in the past, ranging from archaeological sites containing pottery and stone implements of the prehistoric era to the splendid traditional buildings of Chinese and Western styles of the historical period. For the purposes of presenting the unique and fascinating heritage of Hong Kong and enhancing the public's awareness of its significance, protection and preservation, a Standing Exhibition on Hong Kong's archaeological and built heritage will be open in mid-2007.

Situated on the First Floor of the Centre, the Standing Exhibition will occupy a floor area of 1,000m<sup>2</sup>. It aims at interpreting to local people and foreign visitors Hong Kong's distinctive cultural heritage, through a display of representative archaeological finds and architectural artefacts, supported by models, audio-visual presentations, multi-media programmes,



我們將不時在專題展覽廳舉辦特備展覽，以專題形式從各個方面介紹香港的考古和建築文物。專題展覽廳位於探知館地下，佔地320平方米。

除了展覽廳外，館內還設有演講廳及活動室，可舉行不同專題的教育活動；此外，館內的參考圖書館提供有關香港歷史、考古、文物修復、博物館學、建築及其他相關的參考資料及期刊，供市民閱讀及作學術研究之用。

有關探知館設施及服務的資料，歡迎瀏覽辦事處網頁：<http://www.amo.gov.hk>，或致電2208 4400向辦事處職員查詢。

and hands-on and interactive exhibits. Activities will also be arranged at the Archaeological Workshop for students and interested parties.

From time to time, we will also organise special exhibitions on various topics of Hong Kong's archaeological and built heritage at the Thematic Exhibition Gallery of 320 m<sup>2</sup> situated on the Ground Floor of the Centre.

Besides the exhibition galleries, a Lecture Hall and Activity Room are also available in the Centre for conducting educational programmes of various topics. Situated on the Ground Floor of the Centre, a Reference Library provides reference materials on Hong Kong's history, archaeology, heritage conservation, museology, architecture and other heritage-related subjects for public for academic research purposes.

For more information on the Centre and its facilities, please access to our website: <http://www.amo.gov.hk> or contact our staff at 2208 4400.

專題報導工作小組  
Working Group for Special Features:

何家賢、何偉傑、  
溫卓婷、徐振邦  
/ 文物之友  
Ho Ka Yin, Ho Wai Kit,  
Wan Cheuk Ting, Chui Chun Pong  
/ Friends of Heritage

### 香港文物探知館位置圖

Location Map of Hong Kong Heritage Discovery Centre



## 從威菲路軍營到香港文物探知館 -

建築署高級建築師盧國豪先生專訪

## From Whitfield Barracks to Hong Kong Heritage Discovery Centre :

An interview with Mr. Lo Kwok Ho, Senior Architect, Architectural Services Department



▲建築署高級建築師盧國豪先生為我們介紹探知館的改建工程  
Mr. Lo Kwok Ho, Senior Architect, Architectural Services Department introducing the renovation work of the Centre

位於九龍公園內的威菲路軍營S61及S62兩座兵房約建於1910年，曾為香港歷史博物館舊址，現已改建為古物古蹟辦事處轄下的香港文物探知館。要為歷史建築賦予新的生命殊不簡單，改建工程一方面要盡量保存建築物具歷史價值的部分，同時亦要考慮新用途的配套設施。曾負責該項建築物改建工程的設計師盧國豪先生便為我們分享這項極富挑戰性的工作。

### 建築與自然

盧先生指出威菲路軍營屬於二十世紀軍營的標準形設計，與其他香港或東南亞的同類建築風格無異。這是兩座外型相同的兩層高殖民地建築，因為是軍營，整個建築的基本考慮以實用為主，所以沒有太多花巧裝飾，而該時代的設計反而講究人性化的比例(human scale)，而外觀則追求形象(form)上流暢自然的線條輪廓。

香港早期的建築缺乏現代的空氣調節及照明系統，是故建築設計均要配合自然環境。座向(orientation)是其中的一

Situated inside the scenic Kowloon Park, the Hong Kong Heritage Discovery Centre of the Antiquities and Monuments Office was converted from the historic barrack Blocks S61 and S62 of the former Whitfield Barracks, constructed in circa 1910. The buildings previously housed the temporary premises of the Hong Kong Museum of History. To give this historic edifice a new life is challenging, for such an adaptation on one hand requires as much conservation of the construction parts that are of historic value as possible, and, on the other hand requires suitable facilities for the new use. Mr. Peter Lo, the designer once responsible for the renovation of the building, shares with us how he dealt with these challenges.

### Architecture and Nature

Mr. Lo points out that Whitfield Barracks, with its standard 20<sup>th</sup> century British military barrack design, has an architectural style similar to that of the other barrack constructions in Hong Kong and other parts of Southeast Asia. Being barrack buildings, these two two-storey colonial constructions were built in a practical and functional manner without much fancy decoration; human scale was a more important consideration in that era, resulting in a smooth and natural building form as far as the exterior design was concerned.



個重要的考慮因素，例如向南的窗戶面積較大，向北方和西方的則較小，這樣可改善光線及空氣流通，又可減低惡劣天氣對建築物的影響。另外，遊人從外觀也能發現建築物樓底甚高，有利通風；四面外牆則設有柱廊及屋簷，以減低熱帶地區酷熱的室溫。軍營附近林蔭處處，目的是以植樹來進一步阻隔陽光。從今日環境保護的建築理念來說，盧國豪先生認為威菲路軍營的確有「較高的觀賞及學習的價值」。

改建工程把建築物的入口從以往歷史博物館的售票處，改回原來面對海防道的方向

Converting the entrance to its original form in Haiphong Road instead of having it served as a ticket office as it had been for the temporary premises of the Hong Kong Museum of History



Bearing in mind that the buildings in the early 20<sup>th</sup> century had neither air-conditioning nor lighting, the design therefore had to fit in with the natural environment. Orientation of the building was one of the major factors that architects had to consider. For instance, the windows facing south were larger, while those facing north and west were smaller such that lighting and ventilation coming from the south could be maximized and the influence of adverse weather from other directions could be minimized. Moreover, as visitors can observe from outside, the ceilings of these buildings are rather high, which facilitate better internal ventilation; and there are also porticos and eaves acting as sun shading devices to lower the room temperature of the tropical climate. Besides, plenty of planting in close vicinity of the building serve to block out the sunlight further. In terms of contemporary environmental and architectural concepts, Mr. Lo comments that the Whitfield Barracks are indeed buildings having “great sightseeing and learning value”.



■ 改建後探知館的正門

The Centre's main entrance after renovation



### 舊與新

改建後的建築物予人一種煥然一新的感覺，建築師如何在新與舊的元素之間取得平衡，使建築物與周遭的環境和諧融合？

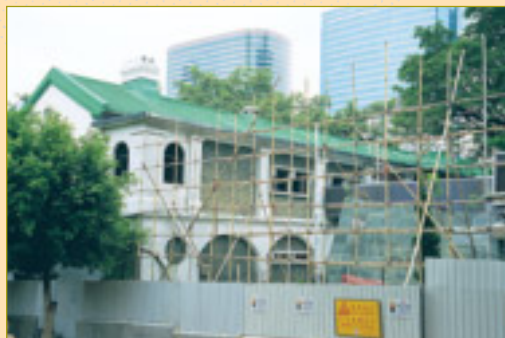
這次復修改建工程在兩個重要的前提下進行：回復建築物的舊觀及配合現代化的用途。在「以那個年代的建築風格」來保存文物建築的大方向下，建築物進行了一連串的改動，當中最明顯的便是把建築物的入口改回原來面對海防道的方向；另外，密封起來的窗亦還原本來的鐵框窗戶，讓陽光可走進室內。

### New and Then

After the renovation, the building conveys a brand new impression. How are the architects able to strike a balance between the new and the old elements and at the same time harmonize the construction with their surroundings?

This renovation project has been conducted with two major criteria: to restore the original appearance of the building, and to transform the edifices into a building that is suitable for modern use. In line with the principle of historic building conservation to have the original appearance of the building restored, a series of adaptations had been made to the building. The most obvious was to convert the Haiphong Road facade to its original form; the main entrance is now being

改建工程進行中  
Renovation work in progress



▲ 予人舒適感覺的前園  
A garden creating the feeling of comfort and spacious environment

為了改善建築物的空間感，「我們把上次改建為香港歷史博物館時所蓋的售票處拆掉，將前園釋放了出來，中央那座巨大的後建展廳的外牆，亦改建為玻璃幕牆，減低壓迫感；另外加建了露天茶座，配合前園設計，整體上營造了一處舒適廣闊的休閒空間。」

positioned back to its original location. Moreover, the sealed windows were being opened up again with steel window frames to let in more sunlight.

In order to enhance the spatial arrangement of the building, “we demolished the ticket office, which had been erected in the last conversion as the Hong Kong Museum of History, to give more space to the forecourt. The front elevation of the huge exhibition hall that was added between the barrack blocks in the last conversion, was converted into a curtain wall construction to create an open and spacious atmosphere inside the foyer, and to minimize its effect on the two adjacent historic blocks. An outdoor cafe is added to the forecourt, that, together with the design of a garden lawn in front of the buildings, would create the feeling of comfort and spacious environment”.

To convert the barracks for such uses as an exhibition hall and office, safety provisions like regulations regarding fire prevention and fire escape route, have to be taken into account. The needs of the occupants and visitors, especially the disabled, should also be taken into serious consideration. As a result,



要把軍營改為展覽廳及辦公室等用途，便必須考慮防火及走火條例等安全原則，同時亦須照顧參觀者特別是傷健人士的需要。因此建築物需要加建消防、照明及空調等系統。不過，種種新加的裝備在建築師的巧妙安排下，盡量隱藏起來。

香港有很多宏偉而且富有特色的歷史建築，足以反映香港的民情景物，可惜不少建築由於不同的原因而被逐一拆卸，實為大眾的損失。「但要把這些建築保存，談何容易，經費是一個問題，技術是另一問題。」因此，盧國豪先生極度支持把歷史建築活化再利用，不但可應付經費上的負擔，同時為歷史建築找尋新出路。香港文物探知館回復昔日威菲路軍營兵房的外貌舊觀，內裡則配以現代化的設備。建築物與九龍公園環境混然為一，盧國豪先生笑言「建築物本身就已經是一件很好的展品」。的確，日落西沉的晚霞餘暉之中，這座建築物成為一處燈火通明的新焦點，映照出傳統與現代的平衡之美。

the fire, lighting, air-conditioning and security systems are being installed in the building in a subtle manner and are cleverly hidden.

There are a lot of splendid historic buildings with special features in Hong Kong, which reflect the characteristics of Hong Kong's lifestyle and history. However, many of these buildings have been demolished for a variety of reasons. This, in fact, is a loss to the people of Hong Kong. "Conservation of these edifices presents several difficulties: the financing of conservation is one, and the technological issue is another." Therefore, Mr. Lo fully supports the notion of converting historic buildings for modern usage. This not only solves the financial problem, but also gives historic buildings a new life. The Hong Kong Heritage Discovery Centre regains the previous splendour of the original Whitefield Barracks from restoration as well as benefits from an interior equipped with modern facilities. The building merges with the environment of the Kowloon Park, and yet creating a unity. Mr. Lo comments with a smile, "the building itself is already a very good exhibit per se". Indeed, the Centre is like the beautiful afterglow at sunset, for the conversion is a new shining feature that displays the beauty of a balance between tradition and modernity.

訪問：  
何偉傑 / 文物之友

Interview conducted by:  
Ho Wai Kit / Friends of Heritage



## 香港文物獎 (二零零四年) Hong Kong Heritage Awards (2004)

古物諮詢委員會與古物古蹟辦事處於2001年首次合辦香港文物獎，目的是鼓勵學校和社會各界參與文物保存、文物推廣和教育的工作，以及表揚它們在上述方面的卓越貢獻和成就。

香港文物獎(二零零四年)於2004年9月開始接受報名，文物獎分為「文物保存及修復獎」及「文物教育及宣傳獎」兩個組別；而「文物教育及宣傳獎」則再分為「社區組別」和「學校組別」。

是次文物獎得到社會各界的熱烈支持和參與，一共收集了21份報名表格。經過評審團的仔細審閱和討論，終於選出了11個得獎項目(請參閱下頁的附表)。

文物獎頒獎典禮於2005年11月28日在香港文物探知館舉行，除了得獎機構代表外，其他文物機構的嘉賓均應邀出席，分享得獎者的努力成果及喜悅。

是次得獎項目題材廣泛，包括古蹟修繕計劃、文物課程及教育推廣計劃等。今期通訊節錄了聯合國教科文組織亞太區文化顧問魏理察博士在頒獎典禮發表的演辭，並選取介紹各榮獲「榮譽大獎」的得獎項目，分別展現社會不同階層對本地文物保護和推廣的支持及貢獻。

The Antiquities Advisory Board and the Antiquities and Monuments Office jointly organized the inaugural Hong Kong Heritage Awards in 2001. It has been established to recognize the achievements of individuals, schools or organizations in the conservation, education and promotion of cultural heritage of Hong Kong.

The 2004 Awards was launched and called for submission in September 2004. It comprises two categories, namely (i) Heritage Preservation and Conservation Awards; and (ii) Heritage Education and Publicity Awards, the latter is further classified into the Community Category and School Category.

The 2004 Awards was well received with enthusiastic support by different parties and organizations. A total of 21 entries was received. After thorough deliberation by the Adjudication Panel, 11 entries are awarded (please refer to the table on the following page).

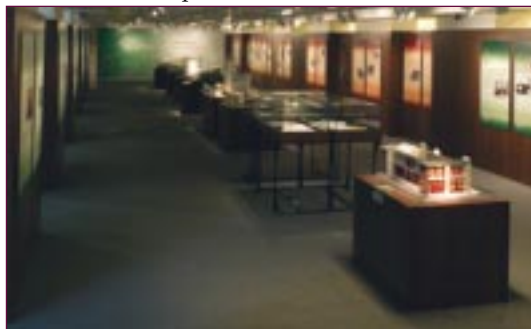
The Awards Presentation Ceremony was held on 28 November 2005 at the Hong Kong Heritage Discovery Centre. Apart from the representatives of the winning entries, a number of guests of other heritage institutions attended the ceremony and shared the happiness of the winners as their efforts were given recognition.

The winning entries were diverse, including restoration, curriculum and promotion projects on heritage. In this issue, an abstract of the speech by Dr. Richard Engelhardt, Regional Advisor for Culture in Asia and the Pacific, UNESCO, is included. Besides, the following selected projects, which have received the Award of Honour, demonstrate the contribution from different sectors of the public to local heritage conservation and promotion.

香港文物獎(二零零四年)頒獎典禮  
Awards Presentation Ceremony  
of the Hong Kong Heritage  
Awards (2004)



香港文物獎(二零零四年)得獎項目展  
Winning Entries of Hong Kong  
Heritage Awards (2004) Exhibition





## 香港文物獎(二零零四年)獲獎名單 Winning Entries of Hong Kong Heritage Awards (2004)

### I. 文物保存及修復獎

- 榮譽大獎**    東華三院  
• 東華義莊復修工程
- 優異獎**    香港醫學博物館  
• 香港醫學博物館

### I. Heritage Preservation and Conservation Awards

- Award of Honour**    **Tung Wah Group of Hospitals**  
• Restoration Works of Tung Wah Coffin Home
- Award of Merit**    **Hong Kong Museum of Medical Sciences**  
• Hong Kong Museum of Medical Sciences

### II. 探知館曾用作香港

#### 1. 社區組別

- 榮譽大獎**    基督教家庭服務中心鯉魚門社區服務處  
• 基督教家庭服務中心鯉魚門社區服務處  
  文物推廣計劃
- 優異獎**    優環長學建築設計研究中心有限公司  
• 「關心文物建築」計劃

### II. Heritage Education and Publicity Awards

#### 1. Community Category

- Award of Honour**    **Christian Family Service Centre Lei Yue Mun NLCDP**  
• Heritage Promotional Projects of Christian Family  
  Service Centre Lei Yue Mun NLCDP
- Award of Merit**    **Centre of Architectural Research for Education,  
Elderly, Environment and Excellence Limited**  
• “Caring for Our Heritage” Project

#### 2. 學校組別

- 榮譽大獎**    香港大學建築系  
• 建築文物保護課程  
  伯裘書院  
• 「元朗古蹟」導賞員培訓計劃
- 優異獎**    德望學校(中學部)  
• 文物無限 —  
  正規及延續課程中的文物教育  
  高雷中學  
• 透過參觀古蹟學習英語及亞洲文化  
  匯知中學  
• 匯知中學文物推廣計劃  
  聖若瑟書院  
• 文物保護在學校的推廣 —  
  命名。  
  東華三院呂潤財紀念中學  
• 以學生為本的全方位文物教育

#### 2. School Category

- Award of Honour**    **Department of Architecture,  
The University of Hong Kong**  
• Architectural Conservation Programme  
**Pak Kau College**  
• “Yuen Long Heritage” Tour Guide Training  
  Programme
- Award of Merit**    **Good Hope School (Secondary Section)**  
• Heritage Unlimited : Heritage Education in Formal  
  and Extended Curriculum  
**Ko Lui Secondary School**  
• Learning English and Asian Cultures through  
  Heritage Activities  
**QualiEd College**  
• Heritage Promotional Projects of QualiEd College  
**St. Joseph's College**  
• Promotion of Heritage Preservation in School:  
  From Understanding to Active Participation  
**TWGHs Lui Yun Choy Memorial College**  
• Student-centred and Life-wide Heritage Education

### 香港文物獎(二零零四年)得獎項目展

#### Winning Entries of Hong Kong Heritage Awards (2004) Exhibition

- 日期 Exhibition Period: 29.11.2005—31.3.2006
- 地點 Venue: 九龍尖沙咀海防道九龍公園  
香港文物探知館常設展覽廳  
Permanent Exhibition Gallery,  
Hong Kong Heritage Discovery Centre,  
Kowloon Park, Haiphong Road,  
Tsim Sha Tsui, Kowloon
- 查詢電話 Enquiries: 22084400
- 網址 Website: <http://www.amo.gov.hk>

# 為文化遺產 賦予生命

## To Give Heritage A Life

魏理察博士／

聯合國教科文組織亞太區文化顧問

Dr. Richard Engelhardt／

Regional Advisor for Culture in Asia and the Pacific, UNESCO



(中文譯本)

三十年前，我剛畢業不久，開始加入考古和文物保護的行列。當時我首次踏足香港，發現保存香港的歷史文物建築只是極少數學者的想法，保存歷史建築並不在政府的議事日程之內，市民大眾對保護文物建築不甚關心，而商界更是積極反對。

當年，我目睹無數代表香港集體回憶的建築物逐一消失，當中還包括一些著名的地標如火車總站、郵政總局、淺水灣酒店、香港會所及香港上海滙豐銀行總行等。

經過多年的艱苦奮鬥，到了三十年後的今天，香港終於可重拾那幾乎已失去的文化遺產回憶。透過多項的文物保護計劃，我們可熱切地訴說獨特而真確的香港故事，這是數年前所難以想像的。

30 years ago, when I first came to Hong Kong as a recent graduate to work in the field of archaeology and conservation, the idea of preserving the city's historic built heritage was an idea belong in the minds of only a handful of academics. Preservation and conservation did not figure on the agenda of government, the public at large was ignorant of the issues; and the business community was actively opposed.

During those early years I was a witness to the demise of such distinguished Hong Kong landmarks as the railway terminus, the post office, the Repulse Bay Hotel, the Hong Kong Club, and the Hong Kong & Shanghai Banking Corporation Limited Head Office - among countless other places, large and small, of Hong Kong's collective memory.

It has been a hard-fought struggle, but now 30 years later, Hong Kong has regained the almost lost memory of its heritage. Through numerous conservation projects the unique story of Hong Kong is being retold with an enthusiasm and an authenticity we could not have dared to dream about only a few years ago.

The evidence of this new-found public enthusiasm for heritage conservation is found in the excellent quality of the entries for Hong Kong Heritage Awards (2004) in both the Preservation and Conservation Category, and in the Education and Publicity Category. Indeed, the Adjudication Panel had a very difficult time making its decision precisely because there were so many good projects submitted, and it was difficult to single out the best.

Best, not only by Hong Kong standards, but by regional and global standards as well. That heritage conservation in Hong Kong has attained world class



# To Give Heritage A Life

市民對保護文物的熱誠，從是次香港文物獎的優秀項目中可見。當中文物保存及修復獎組別和教育及宣傳獎組別的參選項目均達到極高水平。佳作之多，令評審團在挑選傑出的得獎項目時甚難取捨。

所謂傑出項目，不僅以香港的標準而言，即使以地區和國際的標準來說，也屬首屈一指。香港文物獎之中不少項目同時獲得國際認同，正好顯示香港的文物保護工作已達到世界級水平。

以東華義莊復修工程為例，這項目不但榮獲香港文物獎榮譽大獎，更奪得聯合國教科文組織亞太區文物古蹟保護獎傑出項目獎。

此外，香港大學的建築文物保護課程獲得香港文物獎學校組別榮譽大獎，提供課程的學系也獲承認為聯合國教科文組織暨國際文化遺產保護與修復研究中心亞洲文化遺產管理學院的成員及主要機構。

其他獲獎項目，亦增加了香港的文物保護項目名單。這些項目以社會為基礎，並能切合二十一世紀的需要和實際情況，為地區以至全球定下文物保護的標準。

所有得獎項目均表現了對文物保護與香港文化、社會和歷史環境關係的深切了解。它們將發揮作為教育工具和示範項目的功能，在這經濟和政治急速轉變的時候，為香港的文化傳承作出重大貢獻。

standards is shown by the fact that among the winners of the Hong Kong Heritage Awards, are projects which have also been recognized at the international level.

The Tung Wah Coffin Home restoration project, which has received the Award of Honour in the Hong Kong Heritage Awards, has gone to win the prestigious Award of Merit, 2005 UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation.

While the Architectural Conservation Programme at the University of Hong Kong, which has also received the Award of Honour in the Schools Category of the Hong Kong Heritage Awards, is recognized as a member and anchor institution within the UNESCO-ICCROM Asian Academy for Heritage Management.

Likewise the other awardees which we are honouring join a growing list of Hong Kong projects which are setting regional and global standards of community-based heritage conservation adapted to the needs and realities of the 21st century.

All the award-winning entries demonstrate sound understanding of the issues of conservation in relation to the cultural, social and historical contexts of Hong Kong. And through their function as educational tools and demonstration projects, the winners all have made significant contributions to the cultural continuity of Hong Kong in times of rapid economic and political change.

What is particularly significant is that we are seeing new actors playing important roles in heritage conservation in Hong Kong. Schools, community groups and private sector foundations and corporations are all beginning to take a lead role in advocating, setting standards, and financing local conservation projects, as part of their contribution back

# To Give Heritage A Life

更重要的是，我們看到了為香港文物保護工作肩負重任的新力軍。學校、社區團體和私營的基金會及公司等，開始擔當領導的角色，積極提倡文物保護，為本地的文物保護計劃出錢出力，積極向這個多年來培育他們成長的城市作出回饋。

社區和公司團體逐漸擔起文物保護的責任，實在令人欣喜。我們的集體文化資源，畢竟是未來社會和經濟發展的基石。今天，香港作為亞洲以創意為發展動力的先鋒城市，更需要保護香港獨特的文化遺產，並以之作為基石邁步向前。

我深信評審團其他成員和聯合國教科文組織，都與本人一樣，希望獲獎的項目能推動香港、大中華地區、亞太地區，以至全球未來的修復工程。

保護文物建築最終目的是要「為文化遺產賦予社會生命力」。二零零四年香港文物獎的保護和教育兩組得獎項目，通過保存昨日的回憶，為日後奠定根基，正好達到這個目的。

請向二零零四年香港文物獎的得獎項目致敬。你們卓越的成績，不但贏得今日社會的讚頌，子孫後代也將緬懷你們的貢獻。

to the city which has nurtured and sustained them through the generations.

The rise of community and corporate responsibility for heritage conservation is a welcome development because our collective cultural resources are, after all, the foundation upon which our future social and economic progress rests. With Hong Kong in the Asian vanguard of a new age of growth driven by creativity, the need to preserve and build upon the city's unique cultural legacy is stronger than ever.

I am sure that I speak for my fellow members of the Adjudication Panel, as well as on behalf of UNESCO, when I say that it is our hope that the projects we are honouring will have the effect of catalyzing future restoration works not just in Hong Kong, but indeed in the greater China region, throughout Asia and the Pacific and around the globe.

"To give heritage a life in the community" is the ultimate role of conservation action. The preservation and education projects honoured by the 2004 Hong Kong Heritage Awards do just that and more, by preserving the memory of the past as the foundation for the future.

Please join me in saluting the winners of the 2004 Hong Kong Heritage Awards with a hearty round of applause for a job very well done. Today, your community honours you; tomorrow your children will cherish you.

(節錄自魏理察博士於香港文物獎(二零零四年)頒獎典禮中發表的演辭)

(Abstract of speech presented by Dr. Richard Engelhardt in the Awards Presentation Ceremony of the Hong Kong Heritage Awards (2004))



## 東華三院

### Tung Wah Group of Hospitals

#### 東華義莊復修工程

(文物保存及修復獎榮譽大獎)

Restoration Works of Tung Wah Coffin Home

(Award of Honour of Heritage Preservation and Conservation Awards)

東華三院於2002年為義莊、墓地與靈灰安置場展開大型修葺計劃，回復昔日義莊的本來面貌。

1875年由文武廟捐資在西環興建義莊一所，以便利同胞寄厝靈骸。其後文武廟將義莊送交東華醫院管理，至1899年遷建大口環現址，正式命名為「東華義莊」。正如得獎評語所說，東華義莊的確「保護了華僑歷史的重要一頁」。

In 2002, the Tung Wah Group of Hospitals (TWHGs) launched a major repair project for the Coffin Home, Cemeteries and Columbarium, bringing different sections of the cemeteries back to their respective historical appearance.

Funded by Man Mo Temple, a coffin home was built in Sai Wan for the Chinese in 1875. The coffin was later under the management of TWHGs. It was moved to the present location in Sandy Bay in 1899 and was named the "Tung Wah Coffin Home". As praised by the adjudicators, the TWHGs' Coffin Home protecting an important chapter of the history of overseas Chinese.



▲ 東華義莊的歷史建築群

A group of historic buildings of Tung Wah Coffin Home

東華三院  
東華義莊復修工程

東華義莊建築群包括靈灰龕、大堂及莊房等。建築物的風格包羅萬有：義莊客廳的入口是中國情調，旁邊屹立兩枝羅馬古典風格的多利安式圓柱(Doric Order)，接待廳融合殖民地風格的平頂設計與中式牆壁，鄰近有些小房子配有典雅英式風情的百葉窗門，舊大堂則保存着香港典型1920年代建築的特徵。東華三院運用了傳統本地知識和特別的保護技巧進行修復，使建築物回復舊貌。

The Tung Wah Coffin Home comprises various buildings such as ossarium, halls and rooms with diverse architectural style of different periods. The entrance to the Main Reception Hall is rich in Chinese adornment, with two classical Roman Doric Order pillars standing boldly on two sides. The reception room has a colonial flat roof and a Chinese wall, while other rooms have British blinds. The Old Hall has retained the architectural merits of 1920s Hong Kong. With traditional local knowledge and exceptional conservation techniques, the historic buildings were restored to their original appearance.



▲東華義莊大門

The entrance of the Tung Wah Coffin Home



▲東華義莊內的塔樓

A pagoda in the complex of the Tung Wah Coffin Home



▲東華義莊內的廂房

Chambers in Tung Wah Coffin Home



# 基督教家庭服務中心鯉魚門社區服務處

## Christian Family Service Centre Lei Yue Mun NLCDP

基督教家庭服務中心鯉魚門社區服務處文物推廣計劃  
(文物教育及宣傳獎社區組別榮譽大獎)

Heritage Promotional Projects of  
Christian Family Service Centre Lei Yue Mun NLCDP  
(Award of Honour of Community Category of  
Heritage Education and Publicity Awards)

基督教家庭服務中心於2001年開始，展開了一系列倡議保育及推廣鯉魚門歷史和地道文化特色的活動，包括「惜古頌今」、「尋找鯉魚門的故事」及「鯉魚門寮屋生活體驗計劃」等，希望藉此能凝聚居民力量，推動他們關心和參與社區事務，並向外界展現社區的歷史及文化特色。在推行這些活動的過程中，充分反映鯉魚門居民對地區的濃厚感情。

Starting from 2001, the Christian Family Service Centre held a series of events advocating conservation and promoting the history as well as local culture of Lei Yue Mun. The activities include “Treasuring the Past and Praising the Present”, “Tracing the story of Lei Yue Mun” and “Exposure Programme of Lei Yue Mun Squatter Huts”. These activities gathered the power of the residents, encouraged them to participate in community affairs, and showed the cultural characteristics of the community to others. In the process of carrying out these projects, the Lei Yue Mun residents coincidentally expressed their sentiment toward the community.



▲ 旅遊發展助理帶領遊客參觀魔鬼山上的軍事歷史遺址  
Tourism Development Assistant guiding tourists to visit a military heritage site on Devil's Peak



「鯉魚門文化節」的開幕典禮 ▶  
Opening Ceremony of the  
“Lei Yue Mun Cultural Festival”

基督教家庭服務中心  
鯉魚門社區服務處  
文物推廣計劃

此項目透過舉辦一連串具創意的活動和節目，展現鯉魚門地區人士參與保護該區文物和歷史的熱誠和努力。最重要的是強調社區的參與和自主，正可確保社區文化傳統得以保存和持續發展。活動歡迎區內居民、區外人士，以及本地和外來遊客參加，影響廣泛。此項目為其他社區樹立了文物推廣和宣傳的典範。



This project exemplifies community involvement and effort in conserving the heritage and history of the Lei Yue Mun community by organizing a series of innovative activities and events. Most significantly, the emphasis on involving and empowering the community ensures the survival and sustainability of the community's cultural traditions. The impact of the activities is wide-reaching; it welcomes local residents, people from other districts as well as local and overseas tourists to participate in the activities. The project sets an exceptional model for other communities in heritage promotion and publicity.

◀ 以舞蹈、話劇及講故事等方式，介紹鯉魚門的客家文化、社區面貌、歷史遺址及傳說等  
Introducing the Hakka culture in Lei Yue Mun, the development of the community as well as the historic sites and local legends with dance, drama and storytelling



▲ 呈現鯉魚門過去數十年居民生活、地貌演變及社區發展史的展覽  
Exhibition showing the lives of the local residents throughout the past few decades, the demographic change and the history of the community



# 香港大學建築系

## Department of Architecture, The University of Hong Kong

### 建築文物保護課程

(文物教育及宣傳獎學校組別榮譽大獎)

Architectural Conservation Programme

(Award of Honour of School Category of Heritage Education and Publicity Awards)

香港大學建築系在2000年開辦了建築文物保護課程，這是亞太地區首個同類的深造課程，旨在培訓文物保護及文化資源管理範疇的專業人士。該課程已獲得國際認可，並吸引了來自世界各地的學生報讀。

建築文物保護課程涵蓋多個學習領域，包括理論、實地研習、實習及社區外展計劃。課程導師包括本地及鄰近地區有關文物保護的專業人士。此外，學生更有機會探討國際性的文物保護工作，並針對香港及其鄰近地區的都市環境作出研究。該課程更是聯合國教科文組織暨國際文化遺產保護與修復研究中心亞洲文化遺產管理學院的核心成員。

The Architectural Conservation Programme (ACP) was organized by the Department of Architecture in The University of Hong Kong in 2000. It is the first postgraduate programme in Asia-Pacific which trains practicing professionals of diverse backgrounds in heritage conservation and cultural resource management. It is internationally recognized and attracts students worldwide.

The ACP's curriculum is multi-disciplinary, which includes theory, on-site learning, practical training and community outreach projects. It looks at international conservation practices and is sensitive to the highly urbanized Hong Kong environment and its immediate surroundings. It is taught by staff and guest lecturers who are local and regional experts in heritage conservation or related fields. ACP is a core member of the UNESCO-ICCROM Asian Academy for Heritage Management.



▲ 學生參加建造業訓練局舉辦的活動  
Hands-on session at the Construction Industry Training Authority (CITA)

◀ 建築文物保護課程每年安排學生到澳門作迎新之旅  
Annual ACP orientation trip to Macau

港大  
建築文物保護課程

香港大學建築系舉辦的建築文物保護課程，是香港以至亞太區文物教育的典範。作為區內首個研究院程度的課程，此計劃為不同領域的專業人士，就文物保育與文化資源管理提供跨越學科的課程。此項課程是亞太地區文物教育課程的先驅，實值得鼓勵和肯定。

The ACP exemplifies excellence in heritage education not only in Hong Kong but also in the Asia-Pacific region. As the first postgraduate programme in the region, it offers a multi-disciplinary curriculum for professionals of diverse backgrounds in heritage conservation and cultural resource management. It is a pioneering programme for heritage education in Asia-Pacific that truly deserves encouragement and recognition.



▲ 香港大學建築文物保護課程聯同其他機構合辦的課程  
Lecture jointly organized by ACP of The University of Hong Kong and other organizations



▲ 文物景觀課程中的考察活動  
Fieldtrip for elective course "Cultural Landscapes"



# 伯裘書院

## Pak Kau College

「元朗古蹟」導賞員培訓計劃

(文物教育及宣傳獎學校組別榮譽大獎)

“Yuen Long Heritage” Tour Guide Training Programme

(Award of Honour of School Category of Heritage Education and Publicity Awards)

為了推廣文化及推動旅遊事業的發展，毗鄰屏山文物徑的伯裘書院，早於2003年開始籌劃及推行元朗古蹟導賞員計劃，為旅客提供導賞服務。

學生在原有的文物徑路線上，再擬定新路線，並配合附近幾個景點，擴闊參觀範圍，藉以充分展現屏山文物徑的特色，讓屏山鄧氏的歷史重現在旅客眼前。為了得到更可貴的資料，在設計新路線期間，學生訪問了不少鄧氏族人。參與導賞員計劃的學生，需要接受一連串的訓練，內容包括導遊技巧、語言技巧及有關歷史古蹟文化的知識等。同學亦進行實地考察活動，以熟習導賞服務的路線。

To contribute to the development of culture and tourism, Pak Kau College in the neighbourhood of the Ping Shan Heritage Trail, launched a tour guide training programme in 2003 for the provision of a docent service for tourists.

Based on the original routing of the Trail, the students have forged new routes. They included several other locations along the Trail to widen the sightseeing scope so as to show the characteristics of the Ping Shan Heritage Trail more comprehensively, and reveal the history of the Tang clan in Ping Shan. In order to collect more precise information, when designing the new routing, the students interviewed



▲學生參觀元朗區的古蹟

Students visiting heritage sites in Yuen Long

▲學生設計有關屏山文物徑的攤位遊戲  
Students organizing game booth on Ping Shan Heritage Trail

伯裘書院  
元朗古蹟  
導賞員培訓計劃

此計劃藉着向該區市民和訪客介紹區內文物，讓學生充分吸收香港文物方面的知識，並加強他們對所屬社區的歸屬感。此計劃能夠培養學生的領導、組織和導賞能力，對於年青人的發展非常重要。此計劃除了為社區帶來新的活力，也為不同層面人士帶來文物知識，受惠者眾，令人鼓舞。



a number of Tang clan descendants. Students participating in the project attended a series of trainings, which cover docent skills, speaking skills, and academic background knowledge of the heritage and culture of the Trail. The participants also conducted fieldtrips to familiarize themselves with the Trail.

By introducing local heritage to members of the community as well as visitors, the project not only allows the students to acquire thorough knowledge on Hong Kong's heritage, but also fosters a sense of belonging to their community. The project nurtures the students with leadership, organization and docent skills, which are vital for the development for the youngsters. The impact of the project is also encouraging as it helps revitalize the community as well as reaching different audiences.

◀ 學生於屏山文物徑的聚星樓進行考察活動

Students conducting a fieldtrip to Tsui Sing Lau Pagoda on the Ping Shan Heritage Trail

專題報導工作小組

Working Group for Special Features:

何家賢、何偉傑、溫卓婷、徐振邦

/ 文物之友

Ho Ka Yin, Ho Wai Kit, Wan Cheuk Ting, Chui Chun Pong

/ Friends of Heritage



## 西貢沙下考古發現

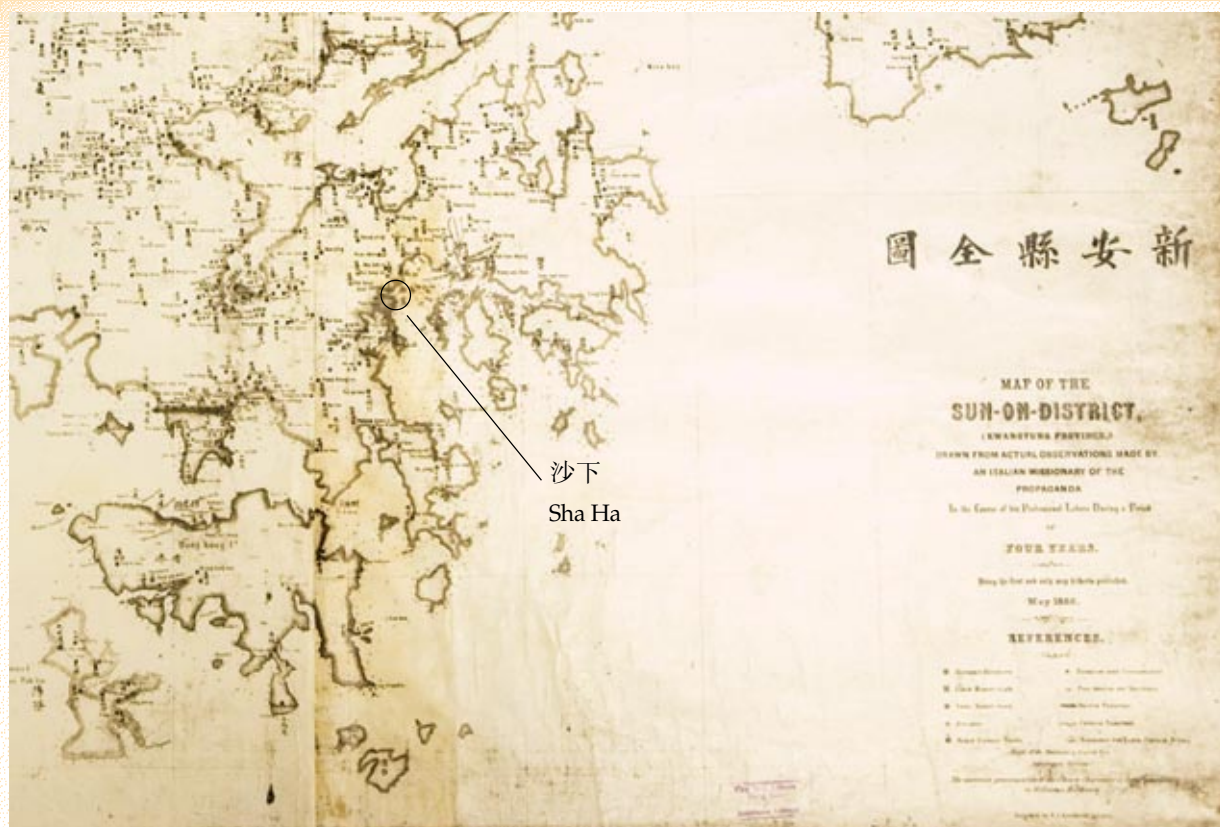
## Archaeological Discoveries in Sha Ha, Sai Kung

稻米在我們日常生活中佔着不可或缺的地位，究竟香港的先民何時開始從事種植稻米？他們過着怎樣的生活？這些課題可從西貢沙下遺址考古發掘和研究結果略見端倪。

沙下村為客籍村落，估計建於19世紀中下旬。沙下村位處大金鐘山的東南面，距離沙角尾村約500米，靠近大網仔路的木棉山段。早於1996年已確定該處存有考古遺存。

Rice is vital to our daily life. But since when did early inhabitants of Hong Kong attempt to cultivate rice? What kind of life did they lead? The clues to these questions can be found in the results of the study of an archaeological excavation in Sha Ha, Sai Kung.

It is believed that Sha Ha Village might not be established until the 1850s. Situated at the southeast of Pyramid Hill, this Hakka Village is 500 metres away from Sha Kok Mei Village and is near the Tai Mong Tsai Road (Muk Min Shan Section). Since 1996, it was confirmed that the site had significant archaeological potential.



▲ 意大利傳教士於 1866 年繪製的《新安縣全圖》，記錄了西貢沙下村的位置  
The Map of Sun On District (Xin'an County), drawn by an Italian missionary in 1866, showing the location of Sha Ha Village



▲ 沙下發掘工作  
Sha Ha excavation work

為改善西貢區內的交通網絡，政府計劃興建新的道路設施，當中包括興建一條新道路，從西貢墟經過沙下村接連大網仔路。而古物古蹟辦事處為確保地下文物得到妥善的保護，邀請了陝西省考古研究所、河北省文物研究所、河南省文物考古研究所及廣州市文物考古研究所組成聯合考古隊伍，於2001年在沙下遺址進行考古搶救發掘，總發掘面積達3,000多平方米，乃香港歷來最大規模的考古發掘工程之一。透過多項研究計劃，取得多種與古人類生活息息相關的重要資料，其中一項重要的研究結果，便是植物遺存的發現。

To keep pace with the socio-economic development of the Sai Kung District, new road provision was planned to improve the traffic network of the Sai Kung Town, including an artery to Tai Mong Tsai road via the Sha Ha archaeological site. Prior to the commencement of road construction, a large-scale rescue excavation was carried out for the sake of conserving the underground cultural remains. The Office organized the excavation in conjunction with the Shaanxi Archaeology Institute, Hebei Provincial Institute of Cultural Relics, Henan Provincial Institute of Cultural Relics and Archaeology and the Institute of Cultural Relics and Archaeology of Guangzhou in 2001. Covering over 3,000 square metres, the Sha Ha excavation is one of the largest-scale archaeological

進行浮選工作  
Floatation in progress



▲ 西貢墟及西貢海  
Sai Kung Market and Inner Port Shelter (Sai Kung Hoi)

研究人員透過浮選工作，從樣本發現完整的炭化栽培稻米，還從史前文化堆積發現栽培葫蘆科和扇形稻米的植物硅酸體，顯示當時的先民可能已從事稻米和植物的栽培活動。雖然有關栽種活動仍有待考究，無論如何，這一重要發現對於重構香港以及環珠江口地區史前文化提供寶貴的研究資料。

projects in Hong Kong. A number of concurrent research projects was also conducted to decipher the prehistoric environmental changes and the way of living of the early inhabitants from different perspectives. One of the most important discoveries was the identification of plant remains.

Plant remains were collected through floatation. Upon closer examination, researchers identified several completely carbonized grains as cultivated rice. Phytoliths of possibly cultivated gourds and rice were also yielded, suggesting that the early inhabitants



過往，珠江三角洲的史前居民常被視為漁獵採集社群，珠江口的島嶼更屬於三角洲地區內的臨時或季節性營地。然而沙下考古發掘發現炭化稻米等植物遺存，闡明當時的漁獵採集社會很可能存在多種謀生方式，亦有助探索中國史前時期黃河及長江地區農業社會與周邊地區的關係。

另一方面，沙下遺址出土豐富的史前文化遺存，透過先民遺留下來的這些實物證據，可以較全面探索史前時期沿海聚居社群的生活面貌。沙下遺址主要發現包括距今約5,000至2,000年的史前文化遺存，主要史前時期遺跡包括新石器時代晚期和青銅時代的柱洞、墓葬、灰坑和製作石器作坊等，反映沿海聚落的生活和經濟活動情況。沙下發掘還出土

might have engaged in plant cultivation. Though further study for cultivation activities is still required, the discovery provides a valuable basis upon which the prehistoric culture of Hong Kong and the Pearl River Estuary region can be reconstructed.

In the past, researchers generally believed that the prehistoric communities of the Pearl River Delta were simply hunting, fishing and gathering societies or even affluent foragers, and that the islands at the estuary were just temporary or seasonal places for people who lived in the delta. Evidence of phytoliths of cultivated plants and carbonized rice grains discovered in Sha Ha opens the door to further discussion on the diversity of prehistoric subsistence strategies. The findings of the Sha Ha excavation and research projects will initiate investigations on the variability of the hunter-gatherer society and the relationship between prehistoric agricultural societies



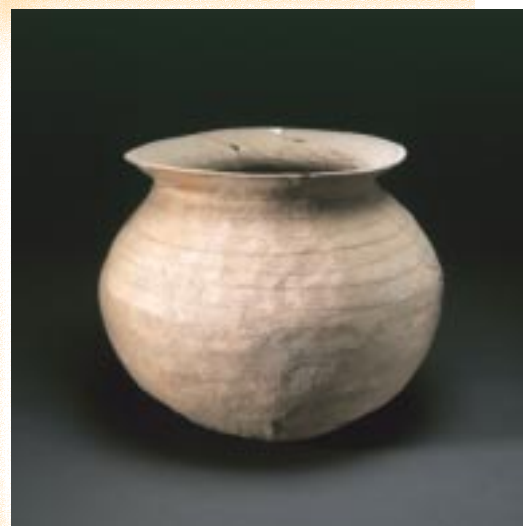
▲ 青銅箭鏃  
Bronze arrowhead



▲ 石戈  
Stone halberd



▲ 方口夾砂陶罐  
Coarse pottery pot with square rim



▲ 方格紋陶罐  
Pottery pot with lattice pattern

豐富的古代遺物，包括大量的史前時期陶器和石器，以及少量青銅器和歷史時期的陶瓷。

in the Yellow and the Yangzi valleys and those in peripheral regions in China.

Besides, the Sha Ha excavation revealed different features and activity areas within the coastal settlement, vividly illustrating the livelihood of the prehistoric community in Hong Kong. Major findings of the Sha Ha excavation were rich prehistoric cultural remains dating from about 5,000 to 2,000 years before present. Prehistoric features discovered at the Sha Ha site include postholes, burials, pits and the stone-tool workshop of the Neolithic period and Bronze Age, demonstrating the socio-economic activities of the coastal settlement. The Sha Ha excavation unearthed abundant artefacts such as a considerable amount of prehistoric pottery and stone implements, a few bronze implements and the ceramics of different historical periods.

新石器時代晚期墓葬  
Late Neolithic burial





■ 1963 年（左）及 2001 年（右）西貢墟和沙下遺址的航空照片  
（照片由地政總署測繪處提供）  
Photos of Sai Kung Market and Sha Ha archaeological site in 1963 (left) and 2001 (right)  
(Photos provided by the Survey and Mapping Office, Lands Department)



▲ 鳥瞰沙下發掘（2002 年）  
Aerial view of Sha Ha excavation in 2002

沙下考古發掘及其研究成果，印証香港的歷史文化，源遠而流長。五千年前的西貢沙下，已有先民聚居和生活，五千年後的今天，我們可透過他們遺留下來的各種遺跡、遺物，了解先民的生活面貌。

The findings of the Sha Ha excavation are evidence of Hong Kong's lengthy history, which can be dated back all the way to the Neolithic period. As early as 5,000 years ago, ancient dwellers inhabited at Sha Ha, Sai Kung. Today, we can understand their way of living through the material remains left in the site.

撰文：陳月華／文物之友

Text by : Chan Yuet Wah / Friends of Heritage

## 香港的遠古文化 西貢沙下考古發現

*The Ancient Culture of Hong Kong*  
*Archaeological Discoveries in Sha Ha, Sai Kung*

展覽日期 Exhibition Period: 29.10.2005—30.4.2006  
地點 Venue: 九龍尖沙咀海防道九龍公園  
香港文物探知館專題展覽廳  
Thematic Exhibition Gallery,  
Hong Kong Heritage Discovery Centre,  
Kowloon Park, Haiphong Road, Tsim Sha Tsui, Kowloon  
查詢電話 Enquiries: 22084400  
網址 Website: <http://www.amo.gov.hk>



# 中西歷史建築詞彙—瓦當

## Architectural Glossary of Chinese and Western Historic Buildings — End-Tile

瓦當是中國古代建築技術中，用於頂簷上的建築構件。其主要作用是當雨水從屋頂流下時，使雨水直接排到地面，不依附在外牆上；瓦當同時亦具備美化裝飾之用。

瓦當最早見於西周時代，盛於戰國時期，後一直為中國傳統建築所用。春

End-tiles were important features of the roofs of ancient Chinese buildings. Although their main purpose was to prevent rainwater from dripping down the external wall below, end-tiles also served to beautify the architectural structure.

End-tiles first appeared during the Western Zhou dynasty and gained popularity during the Warring States Period. During the Spring and Autumn

Period and the Warring States Period, buildings with end-tiles mushroomed and different styles could be seen in different prefectures. The archaeological and artistic values of end-tiles lay in the diverse patterns inscribed upon them, including abstract patterns, realistic pattern of animals and trees, as well as Chinese characters.

End-tiles were accessories in Chinese architecture and are still widely used today in buildings that

imitate ancient architectural structures. They formed a vital part of ancient Chinese art.

In Western architecture a similar roofing feature, known as the “antefixae”, were used in ancient Greece. Although they were placed in about the same position on the roof eaves, they were purely decorative.



▲ 粉嶺龍躍頭松嶺鄧公祠的瓦當  
End-tiles of Tang Chung Ling Ancestral Hall, Lung Yeuk Tau, Fanling

秋戰國時期，各強國爭相修建亭台樓閣，瓦當數量大增，形成了各地不同的款式。瓦當的考古價值和藝術價值在於其多樣化題材的裝飾紋樣，其中包括抽象圖案、動物、樹木、神話及文字等。

瓦當是中國古代建築的附屬用材，至今在仿古建築及民居中仍廣泛被應用，為中國古代建築藝術的重要部分。

在西方國家如希臘的建築物上，亦可見類似瓦當這種建築構件，用於屋頂磚瓦的末端。西方建築物的瓦當主要為裝飾之用。

西方建築的瓦當 ►  
Antefix in western architecture



撰文：許玉麟／文物之友

Text by : Hui Yuk Lun / Friends of Heritage

# 香港文藝復興的30年代

## The Hong Kong Renaissance in the 1930s

吳志華 /

古物古蹟辦事處執行秘書

Louis Ng / Executive Secretary,  
Antiquities and Monuments Office

早前到佛羅倫斯走了一趟，逛博物館、看古建築，為疲累的心靈充電。佛市是歷史名城，也是歐洲文藝復興的發源地，它的建築與藝術，已列為世界文化遺產，是意大利人的驕傲。中國在二十世紀三十年代，也曾進行過一場文藝復興運動，以傳統建築重耀中華文化的光輝。這股文藝復興的熱潮不久南傳至香港，並開花結果，成為我們城市建築的獨特印記。

中國近代歷史發展的主要命題，就是如何令中國走向富強。中國人經常於傳統與現代，舊與新，中與西之間爭辯、徘徊。城市建築不單具實用功能，還有政治和文化含意，反映國運的興衰。二十世紀初，西洋建築陸續在中國沿海的商埠湧現，從政府機關、公共設施，到洋行教堂，出現了大批西方復古主義、折衷主義 (Eclecticism) 的新建築，成為進步、時尚和現代化的標記，中國傳統建築只有靠邊站。到了二、三十年代，中國傳統建築終於有翻身的機會。但諷刺的是，充當這次中國文藝復興運動的先鋒，竟是西方的傳教士和建築師。

### 城市建築反映國運興衰

五四運動以後，中國的民族主義日益高漲，在反封建、反帝國主義侵略的同時，也反對西方教會在中國的傳道和教育活動。教會明白到本土化、世俗化是唯一的出路，天主教在首任駐華公使剛恒毅樞機 (Mgr. Celsius Constantini) 的倡導下，積極推行中國化政策。基督教同時也提出「本色運動」，要求教士不要僵化地把西方傳道模式移植到中國，必須尊重東方固有的文明。這理念反映在

Not so long ago I took a trip to Florence, to visit museums, admire historic buildings and recharge my tired mind. A renowned historic city, where the Renaissance Movement in Europe originated, Florence is the pride of the Italians and its arts and architecture are listed as world heritage. In the 1930s, China also underwent a Renaissance movement, which helped illuminate the past splendour of its civilisation through traditional Chinese architecture. The tide later spread southwards to Hong Kong with desirable results, leaving a unique mark on our urban architecture.

The way forward for China's advance toward wealth and power has been a major theme throughout Chinese modern history. More often than not, Chinese people are inclined to struggle between tradition and modernity, old and new, as well as East and West. And so has been the case with the history of Chinese urban architecture. Apart from its practical function, its form also has its political and cultural implications — it reflects the rise and fall of a country. At the dawn of the 20<sup>th</sup> century, Western architecture began to proliferate along the coastal trading ports of China. From government offices and public facilities to foreign trading houses and churches, a large number of new buildings with the architectural styles of Western Revivalism and Eclecticism appeared. They became the symbol of progress, vogue and modernization, outshining their traditional Chinese counterparts. It was not until the 1920s and 1930s that traditional Chinese architecture had its revival. Ironically, the pioneers of this Renaissance movement were, however, Western missionaries and architects.

### Urban Architecture Reflects the Rise and Decline of a Country

After the May Fourth Movement, nationalist sentiment continued to run high in China. Feudalism and imperialistic invasion met with strong opposition, as did Western missionary and educational activities. The Church realized that localization and secularization were the only way out. Under the leadership of the first Papal Delegate



教會所興建的大學和教堂建築上，它們都以融匯中西為主旨，將西方建築技術與中國傳統建築式樣結合起來。南京金陵女子大學、成都華西協合大學、北京燕京大學等代表性的建築物都是由外籍建築師設計，當中以美國建築師墨菲(Henry K. Murphy)最負盛名。

### 西方物料融合中國傳統理念

但真正將中國文藝復興運動發揚光大，是首批於二、三十年代從海外學成歸國的中國建築師。他們在歐美大學學習西方建築學的理論和方法，返國後受民族主義的感染，致力於調和中西建築。適逢蔣介石於1927年統一中國後，大力鼓吹以中國本位進行文化建設，倡導「吾國固有之建築形式」，並制定了「首都計劃」，以中國古典建築重塑南京作為新首都的氣派。這批「中道西器」的華人建築師設計了大批的政府和公共建築物，以西方的鋼筋水泥和體量組合的建造方法，融合中國傳統建築的理念和裝飾技巧。南京、上海和廣州在十年間興建了大量這類具民族特色的建築物，較著名的包括呂彥直的南京中山陵和廣州中山紀念堂、徐敬直的中央博物院、范文照和趙深的國民政府鐵道部、楊廷寶的中央研究院、董大酉的上海市政府，及林克明的廣州市政府和中山圖書館等。

### 英佔領香港後築維多利亞城

英佔領香港後，隨即修築維多利亞城。新建築大都按照英國本土建築的式樣設計，因應香港炎熱的天氣而稍作修改，反映典型殖民地城市的風貌。三十年代，香港的城市建築仍以西洋建築為主流，但亦引入一些西歐現代流派的新設計，如包浩斯(Bauhaus)、現代主義(Modernism)和裝飾藝術(Art-Deco)等。至於中下階層華人的居所，主要是一些樓高三層「下舖上居」式的騎樓。除廟宇外，在市區很難找到中國古典式的傳統建築。

國內的文藝復興運動，實得助於蔣介石政府的國粹政策，將建築與政治結

to China, Bishop Mgr. Celsius Constantini, the Catholic Church actively promoted the policy of localizing Catholicism in China. Meanwhile, Christian Church also launched an Indigenization Movement calling for flexibility and attention to local distinctiveness. They asked priests to respect the civilisation of the East and not to blindly adhere to the Western mode of preaching in China. This concept was reflected in the architectural style of the universities and churches built by the missionaries. The major theme of such buildings was the integration of East and West, with Western building techniques applied to traditional Chinese architectural design. Buildings emblematic of this concept included the Jinling Women's University in Nanjing, the West China Union University in Chengdu and the Yanjing University in Beijing. They were all designed by Western architects, among whom the American architect Henry K. Murphy was the most famous.

### *Western Materials Combined with Traditional Chinese Concepts*

However, it was the first batch of Chinese architects returning from overseas in the 1920s and 1930s who carried forward the Renaissance movement in China. While equipped with the theory and methodology of Western architecture learnt from European and American universities, these architects were moved by patriotic feelings after returning to China. They committed themselves to integrating Chinese and Western architecture. It just so happened that Chiang Kai-shek, after unifying the country in 1927, strongly encouraged the promotion of Chinese cultural identity. He was an advocate of traditional Chinese architectural style and formulated a plan to revive the grandeur of Nanjing as the new capital through classical Chinese architecture. With "Chinese concept and Western skills", these returned architects designed a lot of government and public buildings by combining Western building skills with traditional Chinese architectural concepts and decorative techniques. In a mere decade, there appeared in Nanjing, Shanghai and Guangzhou a host of buildings with Chinese characteristics, of which the more famous were the Mausoleum of Dr. Sun Yat-sen in Nanjing and the Sun Yat-sen Memorial Hall in Guangzhou designed by Lu Yanzhi, the Central Museum designed by Xu Jingzhi, the railway ministry complex of the Nationalist government by Fan Wenzhao and Zhao Shen, the Central Research Institute by Yang Tingbao, the Shanghai Municipal Government complex by Dong Dayou, as well as the Guangzhou Municipal Government complex and the Sun Yat-sen Library by Lin Keming.



▲ 馬頭涌道 135 號聖三一堂  
Holy Trinity Church at 135 Ma Tau Chung Road



▲ 沙田道風山基督教叢林  
Tao Fong Shan Christian Centre, Sha Tin

合。但在殖民地的香港，復興中國文化在政治上並沒有發展的空間，雖然華人領袖一向支持弘揚儒家禮教，認為可有助維持社會的穩定。1927年2月到香港青年會作演講時，就曾批評香港主流的保守主義思想。因此，在心理上，華人對中國復古建築並不抗拒，反覺得是追上了國內的潮流。

### 中華百貨—唯一中國文藝復興式商廈

當時的華人領袖周壽臣首開風氣，在1932年於中環皇后大道中62號興建了中華百貨公司，以西式鋼筋水泥建築為主體，配上中國廡殿式屋頂和塔樓，成為市區內唯一的中國文藝復興式商廈。大樓於1977年被會德豐收購，改建成今天的連卡佛大廈。在三十年代，不少中國文藝復興式建築相繼在香港落成，主要包括兩類的建築物：教堂修院和商賈府邸。

受到國內本色運動的影響，香港教會建築都採用了中國文藝復興式設計，其中最為人所熟識的，就是位於軒尼詩道與莊士敦道交界的循道衛理公會香港堂。教堂於1936年建成，由英籍建築師梅雅達(A.J. May)設計，以典型西方教堂的形制，配上中國傳統建築裝飾。教堂頂部建有一組中式尖塔樓，鑲以十字架，盡見中西合璧的特色，可惜教堂已於1994年拆卸重建。

### 現僅存兩座中國文藝復興式教堂

現時市區內僅存的兩座中國文藝復興式教堂均屬聖公會所有，包括位於馬頭涌道135號的聖三一堂和大坑道2號的聖瑪利亞堂，均建成於1937年，前者為華人建築師吳建中所設計，後者的建築師為周耀年李禮之畫則師(Chau & Lee)。這兩座教堂都採用了西式教堂的內部佈局，再配以中式屋頂，綠色琉璃瓦，並用上大量中式傳統裝飾。聖瑪利亞堂的七脊風火山牆頂和正門入口的四根紅色檐柱更見氣派。

於同期建成的教會修院亦採用了中國古典復興式的設計。沙田道風山基督

### City of Victoria, Built by The British After Taking over Hong Kong

After taking over Hong Kong, the British built the city of Victoria. New buildings were in general imitative of British architectural style with modifications to suit the hot climate of Hong Kong. The resulting ambience was that of a typically colonial city. By the 1930s, urban architecture in Hong Kong was still mainly Western, although certain brand-new modernistic designs of Western Europe, such as Bauhaus, Modernism, Art-Deco, etc were also introduced. As for the houses of the general Chinese public, they were mainly three-storey shophouses with balconies. Save for temples, traditional Chinese architecture could hardly be found in urban areas.

The Renaissance movement on the Mainland was attributed to the policy of respect for Chinese culture pursued by the government of Chiang Kai-shek. Architecture was tied with politics. However, in colonial Hong Kong, there was little room for the revival of Chinese culture, although Chinese community leaders were supportive of promoting Confucian philosophy, which they thought would help maintain social stability. In February 1927, when Lu Xun was invited to deliver a speech at a youth association in Hong Kong, he criticized the mainstream conservative thought in the colony. Therefore, psychologically, the Hong Kong Chinese did not feel hesitant about reviving traditional Chinese architecture. On the contrary, they considered it an exercise in catching up with the trend on the Mainland.

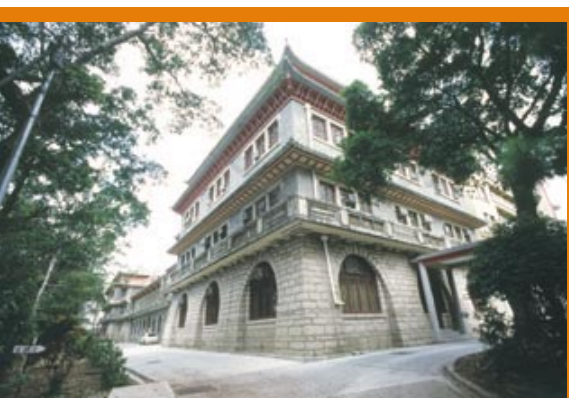
### Zhonghua Department Store (中華百貨), the Only Chinese Renaissance Commercial Building

Built in 1932 by the then Chinese community leader Shouson Chow, the Zhonghua Department Store building set a new trend as a Western reinforced concrete structure with a Chinese roof tower. Situated at 62 Queen's Road Central in Central, it was the only Chinese Renaissance commercial building in the urban area. In 1977, the building was bought by the Wheelock company and redeveloped into the present Lane Crawford House. The 1930s saw the completion of Chinese Renaissance buildings one after another in Hong Kong, consisting mainly of two types, namely church monasteries/convents and merchants' residences.

Under the influence of the Indigenization Movement on the Mainland, churches in Hong Kong were built in Chinese Renaissance style, the best known of which being the Chinese Methodist Church, Hong



教叢林於1931年由挪威籍教士艾香德(Karl Ludvig Reichelt)所創立，隸屬基督東亞道友會(Christian Mission to Buddhists)，院社由丹麥籍建築師韓慕德(Johannes Prip-Moller)所設計。艾香德最初以南京景風山為基地，專門向佛教徒宣揚基督教義。後因兵災，院社被焚，遂遷到沙田道風山重建，但仍採用中國古典建築式樣，結合西式建材和方法，建成古色古香的建築。在傳道工作上，該會仍以推動基督教中國化為主旨，現時修院仍作靜修和研習之用，但開放予市民參觀。



▲  
香港仔惠福道6號聖神修院  
Holy Spirit Seminary at 6 Welfare Road

位於香港仔惠福道6號的聖神修院於1931年建成，前稱華南總修院，是當時羅馬教廷在中國成立14所專門培訓華人神職人員的修院之一，亦是華南地區最大的修院，至1964年才由香港天主教區接管，改稱聖神修院。教會邀請曾設計北京輔仁大學的本篤會神父葛利斯(Dom Adalbert Gresnigt)繪畫圖則，原本打算修建一組宏偉的中國四合院式建築群，但因經費不足，只興建了南翼大樓，左右兩翼和正面的主樓並沒有建起來。修院以中國宮殿式設計，牆身以青磚和大理石築成，兩側主樓高四層，鋪以綠色琉璃瓦，配以傳統建築裝飾，是香港中國文藝復興式建築的精品。

Kong at the junction of Hennessy Road and Johnston Road. The work of British architect A.J. May, it was completed in 1936 in the form of a typical Western church embellished with traditional Chinese architectural details. Having a Chinese roof tower mounted with a cross, it was typical of an East-meets-West style. In 1994, however, the church was regrettably demolished for redevelopment.

### *The Two Surviving Chinese Renaissance Churches*

Today, only two Chinese Renaissance churches have survived in the urban area. Both owned by the Anglican Church and completed in 1937, they are the SKH Holy Trinity Church at 135 Ma Tau Chung Road and the St. Mary's Church at 2 Tai Hang Road. The former was designed by Chinese architect Wu Jianzhong while the architect of the latter was Chau & Lee. Both churches have the internal setting of a Western church, complete with Chinese roofs, green glass tiles and many such Chinese traditional decorations. The seven-ridge firewall roof of St. Mary's Church and its four red eave pillars at the main entrance are an added touch of grandeur.

Monasteries and convents built in the same period also adopted classical Chinese Renaissance design. Tao Fong Shan Christian Centre, Sha Tin, a Christian church founded by Norwegian missionary Karl Ludvig Reichelt in 1931 and affiliated to the Christian Mission to Buddhists, is the work of Danish architect Johannes Prip-Moller. Karl Ludvig Reichelt was originally based at Jingfengshan in Nanjing; his mission was to preach Christianity to Buddhists. Ravaged by war and fire, a monastery was rebuilt at Tao Fung Shan, Sha Tin, retaining the design of classical Chinese architecture while adopting Western building materials and skills. The Sinicization of Christianity remains the missionary objective of the Centre. Today, though used for retreat and study, it is open to the public.

Situated at 6 Welfare Road in Aberdeen, the Holy Spirit Seminary, formerly Regional Seminary for South China, was built in 1931. It was one of 14 monasteries/convents established in China by the then Roman Catholic Church for the special purpose of training Chinese clergy and was also the largest monastery in South China. It was not until 1964 that it was taken over by the Hong Kong Diocese and retitled Holy Spirit Seminary. They had Father Dom Adalbert Gresnigt of St Benedict's Church, designer of the Beijing Furen University to draw the building plan. The original intention was to build a



▲ 赤柱村道 44 號瑪利諾神父會院  
Maryknoll Fathers and Brothers M. M. at 44 Stanley Village Road

瑪利諾神父會院(赤柱村道44號)於1935年由美國天主教海外傳道會所建，由一個美國家庭捐贈經費，以紀念其一位於交通意外喪生的家庭成員Gerald MacDonald。修院由一位於紐約執業的建築師Henry J. McGill所設計，採用當時內地流行的宮殿式樣設計，單檐歇山頂，紅磚綠瓦，並用上中國傳統建築裝飾。修院一直用作該會傳道人員的退修和研習中心。聖神修院與瑪利諾神父會院現時俱不對外開放，讀者只能遠觀它們的外貌。

三十年代香港的中國文藝復興式建築還包括一些富商的府邸。華商在十九世紀下半期在香港崛起，帶來了財富，長袖善舞也帶來了社會地位。早期華商的府邸全部都屬西方古典復興式建築，以顯示其品味和財富。但到了三十年代，崇洋已非潮流，愛國更是理所當然，一些準備興建新府邸的華商遂捨洋取華，以中國文藝復興式樣設計新居。

何東是當時公認的華人領袖，何家於半山和山頂一帶早已建有多幢住宅，包括西摩道8號的「Idlewild」。1927年何東再購入山頂道75號地段興建大宅「The Falls」，後以夫婦名字命名為曉覺園。大宅的興建工作由何夫人張蓮覺負責，並聘請了著名則師樓公和洋行(Palmer and Tuner)設計，以融合中西建築風格為特色。張蓮覺一生篤信佛教，於1935年在山光道15號興建了東蓮覺苑，亦採中西合璧設計，是典型的中國文藝復興式作品。

grand Chinese quadrangular courtyard. However, only the south wing was eventually erected due to insufficient funds. The left and right wings and the main façade were never built. The seminary was designed in the style of Chinese imperial courts with walls made of green bricks and marble. The main structures on the two sides were four-storeys high, with roofs covered with green glass tiles and adorned with such traditional architectural decorations. It is indeed one of the finest examples of Chinese Renaissance architecture in Hong Kong.

Maryknoll Fathers and Brothers M. M. (44 Stanley Village Road) was built by the Catholic Foreign Mission Society of America in 1935. It was funded by donation from an American family in memory of a family member, Gerald MacDonald, who lost his life in a traffic accident. It was designed by the New York architect Henry J. McGill, and built according to the form of an imperial court then popular on the Mainland, and characterized by single-eave roof tops, red bricks and green tiles, with traditional Chinese architectural details. It has all along been used as a learning retreat and study centre. Neither Holy Spirit Seminary nor Maryknoll Fathers and Brothers M. M. are open to the public. They could only be viewed from the outside.

Hong Kong's Chinese Renaissance buildings in the 1930s also include the residences of some wealthy merchants. The latter half of the 19th century saw the rise of Chinese merchants in Hong Kong. Success in business brought them wealth and social status. All Chinese merchants' residences were initially built in classical Western Renaissance style to reflect the owners' taste and wealth. By the 1930s, however, people no longer worshipped everything foreign. Instead, patriotism was the order of the day. Some Chinese merchants who were planning to build new residences began giving up Western design and building their new residences in Chinese Renaissance style.

Ho Tung was then the indisputable Chinese leader. At that time, the Ho family had already built a number of houses in the Mid-Levels and on the Peak, including the Idlewild at No. 8 Seymour Road. In 1927, Ho acquired another site at No. 75 Peak Road where he built his residence "The Falls". It was later named as "Hui Kok Yuen" in Chinese. Ho Tung's wife Cheung Lin Kok, was responsible for overseeing the construction project. Designed by the famous architectural firm Palmer and Tuner, the house featured a mixture of Chinese and Western



architectural styles. A pious Buddhist herself, Cheung built a Buddhist temple “Tung Lin Kok Yuen” at No. 15 Shan Kwong Road in 1935, which was also an East-meets-West work of typical Chinese Renaissance style.

The Chinese mansion at No. 45 Stubbs Road was constructed in 1937 by Li Po Lun, grand-daughter of Li Sing, the richest Chinese person in 19th century Hong Kong. Designed by British architect A. R. Fenton-Rayen, it was also a building of Chinese Renaissance style. The mansion was sold to Yeo Chei-man in the 1970s who named it “The Ultamia”. Another mansion of Chinese Renaissance style completed at the same period was the Haw Par Mansion (No. 15 Tai Hang Road), featuring a garden at its side. Completed in 1935, the mansion was the residence of Aw Boon-hau, the tycoon of Tiger Balm ointment products.



▲  
大坑道 15 號的虎豹別墅  
Haw Par Mansion at 15 Tai Hang Road

位於司徒拔道45號的中式大宅，是十九世紀香港首富李陞孫女李寶麟於1937年所建，亦屬於中國古典復興式建築，由英籍建築師A. R. Fenton-Rayen所設計。大宅於七十年代轉讓予邱子文，並改名為景賢里。同期建成的中國文藝復興式住宅還有虎豹別墅（大坑道15號），於1935年建成，是萬金油大王胡文虎的大宅，旁邊還建有胡文虎花園。

### 負起弘揚民族文化使命

二、三十年代的中國文藝復興運動，只維持了十年的光景，至抗日戰爭的爆發而結束。這場復興中國古典建築的熱潮，絕不單是建築師們的玩意，還堅負起弘揚民族文化、鞏固南京新政權的使命。五十年代以後，中國古典復興式新建築又再次出現於海峽兩岸，以彰顯道統的承傳和歸屬。建築與政治的體用問題，實毋庸深究。香港的中國文藝復興雖亦只是曇花一現，但卻在幾年間建成了一批具水準的中西混合式建築。這些沒有政治催生的中國古典式新建築，更能反映我們的城市文化和歷史。

### *The Mission of Promoting National Culture*

The Chinese Renaissance movement in the 1920s and 30s lasted only for a decade and ended with the outbreak of the War of resistance against Japanese Invasion. The tide of reviving classical Chinese architecture was not merely an architectural fad; it represented a mission to promote Chinese culture and to show support for the newly established government in Nanjing. After the 1950s, new buildings of classical Chinese revival style appeared again on both sides of the Taiwan Strait, aiming to carry forward traditional values and acknowledge shared Chinese heritage and roots. It is beyond us to further explore the question of form and function arising from architecture and politics. Short-lived though it was, the Chinese Renaissance movement in Hong Kong resulted in a number of quality buildings with an eclectic blend of Chinese and Western architectural styles in a span of several years. Not having been prompted by politics, these new buildings of classical Chinese style are a true reflection of the culture and history of our city.

## 教育活動與服務

## Educational Activities and Services

香港文物探知館已於去年10月底對外開放，為教育活動開啟了新的一頁。為配合「香港的遠古文化——西貢沙下考古發現」的專題展覽，我們舉辦了一系列的考古工作坊予學生參與，並由多位考古學家擔任導師。此外，去年10月底我們亦邀請了多位內地考古專家及學者，參與「文物保護與考古研究研討會」，與市民分享國內各地近年的考古新發現。

為使市民有更多機會認識香港的文物，辦事處將會繼續舉辦不同的活動，如文物徑導賞服務、親子素描及考古工作坊，以及有關文物古蹟的講座等。詳情請瀏覽辦事處網頁：<http://www.amo.gov.hk>或於辦公時間內致電2208 4406與教育活動組聯絡。

The Hong Kong Heritage Discovery Centre has been open since October 2005 which opens a new page for educational activities. To complement the thematic exhibition, "The Ancient Culture of Hong Kong : Archaeological Discoveries in Sha Ha, Sai Kung", a series of archaeological workshops are arranged for students with various local archaeologists as instructors. Besides, a number of archaeological professionals were invited to participate in a seminar on Heritage Conservation and Archaeological Studies to share the recent archaeological discoveries in Mainland China.

The Office will arrange various kinds of educational activities to enhance public's understanding of local heritage. The activities include docent services, family workshop on sketch and archaeology, as well as heritage-related lectures. For details, please visit our Office's website: <http://www.amo.gov.hk> or contact our staff at 2208 4406.



▲ 學生參加於探知館內舉行的考古工作坊  
Students participating in an archaeological workshop at Hong Kong Heritage Discovery Centre



▲ 國際古蹟遺址理事會秘書長主講有關文化遺產的講座  
Lecture on cultural heritage conducted by Secretary General, ICOMOS



▲ 學生參與探知館互動教育角遊戲  
Students playing game at the Interactive Education Corner at Hong Kong Heritage Discovery Centre



▲ 文物保護與考古研究研討會  
Seminar on Heritage Conservation and Archaeological Studies



# 文物之友

## Friends of Heritage



文物之友(第六期)的實習期已完結，在過去數月內文物之友均積極在館內及社區參與文物保護及推廣的工作。去年暑假期間，文物之友義工組成清潔隊，並與青少年文物之友到元朗新田大夫第進行古蹟清潔活動，實踐了「愛護古蹟，由我做起！」的目標。

文物之友更於星期天及公眾假期擔任古蹟導賞員，在元朗大夫第及西貢上窰民俗文物館提供駐場導賞服務。此外，文物之友亦在香港文物探知館為本地學校及非牟利團體提供專題展覽導賞服務。

古物古蹟辦事處現正招募第七期文物之友，歡迎各位參加。有關詳情請瀏覽辦事處網頁(<http://www.amo.gov.hk>)。

The trial period of the 6th batch of the Friends of Heritage Scheme has been completed. Friends have actively participated in heritage conservation and publicity work in the last few months. In last summer, they formed the monuments cleaning team and joined the Young Friends of Heritage (YFOH) in conducting cleansing activities in Tai Fu Tai Mansion, San Tin, Yuen Long which has achieved the goal of "Cherishing the monuments, Starting by me".

Friends also provide docent services at monuments including Tai Fu Tai Mansion, Yuen Long and Sheung Yiu Folk Museum, Sai Kung during Sundays and Public Holidays. Friends at the same time provide exhibition docent services at the Hong Kong Heritage Discovery Centre for schools and non-profit making organizations.

You are welcomed to join the 7th batch of Friends of Heritage. Please access to our website <http://www.amo.gov.hk> for detailed information.



▲ 文物之友協助清潔古蹟  
Friends of Heritage assisting in cleaning the monuments

文物之友在元朗大夫第接受導賞員培訓  
Docent Training for Friends of Heritage at Tai Fu Tai Mansion, Yuen Long



▲ 文物之友帶領青少年文物之友組成古蹟清潔隊  
Friends of Heritage leading YFOH to form a Monuments Cleaning Team



## 青少年文物之友 Young Friends of Heritage



2005年8月13日，17位青少年文物之友前往澳門，進行文物建築考察。參加的同學是第一屆青少年文物之友，來自6間不同中學。約有一半同學表示，他們是首次踏足澳門呢！

抵達後，隨即由澳門文物大使協會接待。該會四位就讀專上學院的文物大使，沿途介紹歷史城區的古蹟，與青少年文物之友分享心得。當天，可謂港澳兩地文物大使的交流日。

行程第一站是基督教墳場。不少名人在那兒安息，如馬禮遜(Robert Morrison)

是首本英漢字典的編輯，也是把聖經翻譯成中文的牧師；及十八世紀居於澳門的英國著名畫家錢納利(George Chinnery)。

然後，我們走訪哪吒廟、舊城牆遺址、玫瑰堂及聖約翰修院聖堂，親睹世界遺產近貌，無一不令青少年文物之友眼界大開。

作為澳門地標的大三巴牌坊，也是考察所到之處。有別於一般遊人，同學沒有花時間去拍攝團體照，反而聚精會神，試圖破解大三巴五層牌坊的「密碼」。原來，這座花崗石建成的牌坊，表現巴洛克式建築風格，蘊藏聖經紀載和宗教含意；同時富有東方色彩，既有「聖母踏龍頭」中文字樣，也有象徵日本傳統的菊花圖案。因此，這座中西合璧的牌坊，是全世界獨一無二的。

On 13 August 2005, 17 Members of Young Friends of Heritage (YFOH) left for Macau on their historic buildings fieldtrip. They were the first batch of YFOH, who came from 6 secondary schools. Half of them had never set foot in Macau before.

They were well received by members of the Macau Heritage Ambassadors Association. Four undergraduate ambassadors from the association introduced the monuments in the historic centre of Macau to the YFOH. It was a genuine cultural exchange between the volunteers of Hong Kong and Macau.

The first stop of the trip was to the Protestant Cemetery. Many celebrities were buried there, including Robert Morrison, a missionary who compiled the first English-Chinese dictionary and translated the Bible into Chinese; and George Chinnery, a British painter who lived in Macau during the 18th century. The YFOH then visited Na Tcha Temple, Section of the Old City Walls, the Holy House of Mercy and the St. Joseph's Seminary and Church. Everything they saw was an eye-opener.

The Ruins of St Paul's, the landmark of Macau, was another stop on the trip. The YFOH members did not engage in the usual picture-taking ritual, but instead, spent their time decoding the secret codes of the religious messages carved on the baroque granite of the ruins. The Chinese characters and Japanese chrysanthemum patterns found on the granite reflect the blend of the western and the oriental culture, which could not be found in other cathedrals in the world.





另一站是較少人認識的盧家大屋，這是澳門著名商人盧九的家族舊居。外觀是兩層中式大宅，宅內融合中西裝飾風格，既有粵中地區常見的磚雕等，亦不乏南歐特色的鑄鐵欄杆、青花瓷磚等，配搭巧妙。大宅於2003年第14屆澳門藝術節上演話劇，也曾作為花藝表演及多場中樂演奏會的場地。這真是古蹟活化利用的好例子呢！



▲ 澳門文物大使在盧家大宅內分享文物志願工作的經驗

Macau Heritage Ambassadors sharing their experience in heritage voluntary work in Lou Kau Mansion

當日，盧家大屋二樓變成臨時課室，由澳門文物大使協會代表介紹該會的成立經過。該會與青少年文物之友的宗旨不謀而合，都是以保育文物為目標。通過培訓課程及海外交流等活動，澳門文物大使既加深對本土文化的認識，亦能學以致用，帶領遊客觀賞古蹟。

當日青少年文物之友考察世界遺產，為另一次文物專題報告搜集材料。

The Lou Kau Mansion, a less famous building, was one of the residences of the wealthy Lou family. It is a two-storey building with a Chinese house exterior, but its interior is a blend of the western and eastern culture. The oriental style is evident in the brick carvings while the western style is seen in the iron rails, and blue and white tiles, which reflect the south European style. The house is a popular venue for many art and Chinese orchestral performances and even played host to a drama during the 14th Macau Arts Festival in 2003, which show how an old building can be adaptive reused.

The second floor of the Lou Kau Mansion was turned into a mini classroom on the day of the fieldtrip when the Macau Heritage Ambassadors gave a talk on its foundation process. The association and the YFOH share the same goal of conserving their heritage by organizing courses and exchange programmes. The Macau Heritage Ambassadors can apply what they learn to their jobs when they show tourists around their beautiful city.

The YFOH conducted the fieldtrip to the world heritage on that day and obtained much useful information for their projects.

澳門文物大使與青少年文物之友合照  
Group photograph of Macau Heritage Ambassadors and YFOH



◀ 澳門文物大使為青少年文物之友介紹大三巴的建築特色

Macau Heritage Ambassadors introducing the architectural characteristics of the Ruins of St Paul's to YFOH



### 「青少年文物之友」証書頒發典禮暨茶聚

#### “Young Friends of Heritage” Certificate Presentation Ceremony cum Tea Gathering

首屆「青少年文物之友計劃」推行至今已逾一年，成員積極投入文物保護工作，包括提交報告、設計網頁、籌辦活動及義工服務等。

為表揚這班熱心文物保育的先鋒，辦事處於2005年8月26日，假香港文物探知館，舉行証書頒發典禮。當日出席者除首屆青少年文物之友以外，還有他們的學校老師，更有第二屆青少年文物之友出席，情況熱鬧。

典禮結束後，新舊青少年文物之友一起茶聚，交流經驗，樂也融融。

It has been a year since the establishment of “Youth Friends of Heritage” (YFOH) and members have been active in heritage conservation activities. They have submitted reports, designed web pages, organized activities and taken part in voluntary activities.

To praise them for being pioneers in heritage conservation, a certificate presentation ceremony was held at the Hong Kong Heritage Discovery Centre on 26 August 2005. The ceremony was attended by YFOH members, their schoolteachers and the second batch of YFOH members.

A tea gathering was held after the ceremony to enable both new and old YFOH members to exchange their experiences.

### 第二屆「青少年文物之友計劃」

#### The Young Friends of Heritage Scheme 2005

第二屆「青少年文物之友計劃」已展開。本屆的報名人數眾多，抽籤後有53位同學參加，來自19間中學。

這些新力軍已於2005年暑假參加了由辦事處安排的培訓課程，當中包括到文物徑進行實地考察及到不同的歷史建築參觀。稍後，他們亦會投入文物義工服務，為宣傳及推廣香港文物保育工作作出貢獻。

The YFOH Scheme 2005 has started with encouraging support. 53 students from 19 secondary schools were selected as new members by ballot.

The new batch of YFOH received their training including fieldtrips to heritage trails and visits to various heritage sites in the summer of 2005. They will also participate in heritage voluntary work and contribute themselves to local heritage conservation.

青少年文物之友迎新活動  
Welcoming activities for new  
batch of YFOH



撰文：林志德/文物之友

Text by: Lam Chi Tak/Friend of Heritage



## 「千塔之城」—開羅

### “City of a Thousand Minarets”- Cairo

提起埃及，總會令人想起金字塔和獅身人面像。開羅機場往市中心的公路上看到那枝方尖斷碑及拉姆斯二世立像，亦令人以為快要回到古埃及。到了市中心，看見低矮的樓房間處處聳立着尖塔，全都較剛才看到那方尖碑高，這都是清真寺的「宣禮塔」，每寺最少有一座，有的大寺更有四至五座，開羅共有2,000多座清真寺，故有「千塔之城」之譽。

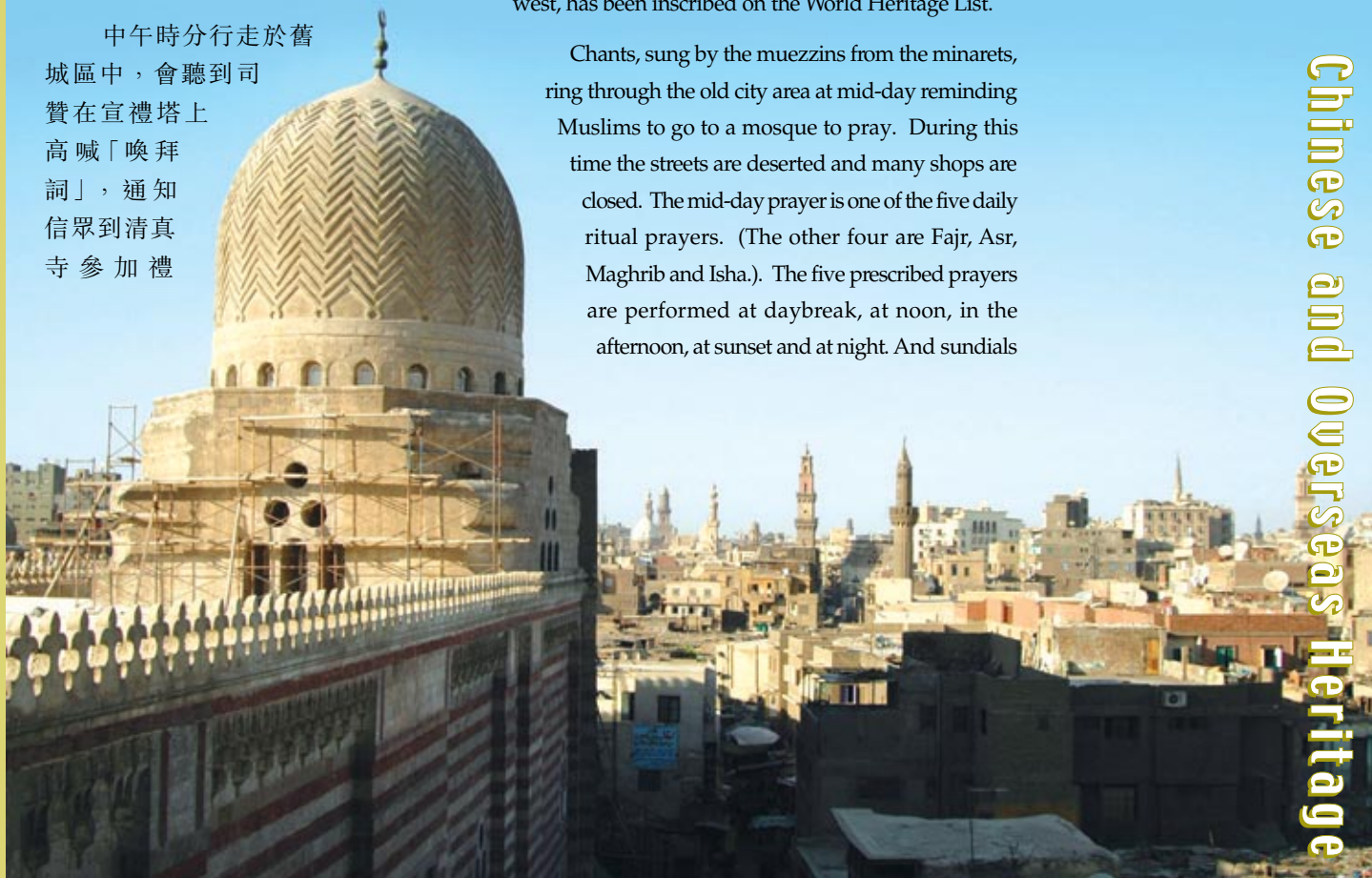
開羅在阿拉伯文意為「勝利之城」，公元640年伊斯蘭軍隊越過西奈半島將阿拉伯文化帶到尼羅河畔，開羅城亦於此時誕生。此後埃及一直為伊斯蘭政權統治，在法特梅時期更是伊斯蘭世界的中心。今日開羅古城區仍保存着中世紀阿拉伯城市面貌，300多座不同時期的建築星羅棋佈，千多年的歷史土壤令南北長四公里、東西寬兩公里的伊斯蘭開羅名列世界文化遺產名錄。

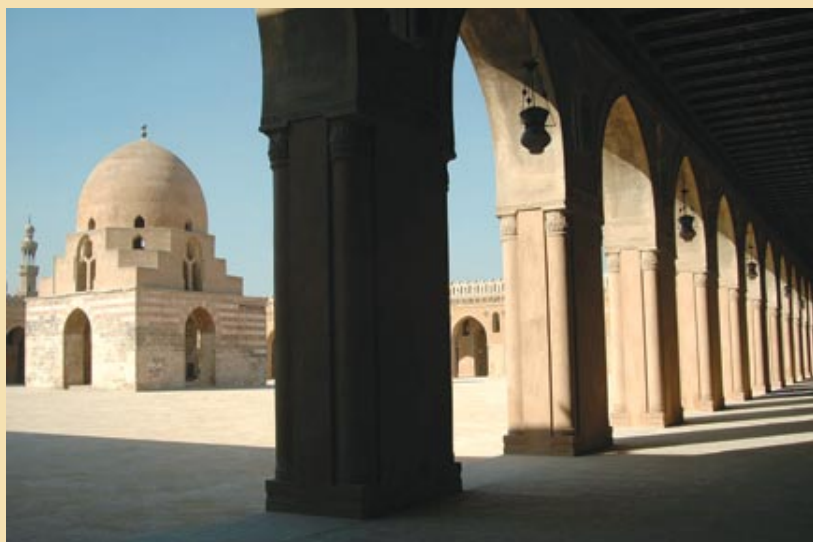
中午時分行走於舊城區中，會聽到司贊在宣禮塔上高喊「喚拜詞」，通知信眾到清真寺參加禮

When people talk about Egypt, you may think of pyramids and the Sphinx. On the way to downtown Cairo from Cairo Airport, you can't help wondering if you have returned to ancient Egypt when you see the obelisk and the standing statue of Rameses II. As soon as you get to the downtown area, you will find yourself surrounded by much taller pagodas, which appear here and there. They are the "minarets" of mosques. Each mosque has at least one minaret; with some even having four to five. So, with over 2,000 mosques in the city, Cairo is dubbed "The City of a Thousand Minarets".

The name Cairo means the "City of Triumph" in Arabic. Cairo was founded by the Muslim warriors, who surged out of Arabia and across the Sinai Peninsula, in AD 640. Since then, Cairo has been under Muslim rule and was even made the centre of the Muslim world during the Fatimid period. Cairo still retains the medieval Arabic city silhouette, with over 300 buildings of different architectural styles spreading over the city. The thousand-year old Islamic Cairo, which extends 4 km from north to south and 2 km from east to west, has been inscribed on the World Heritage List.

Chants, sung by the muezzins from the minarets, ring through the old city area at mid-day reminding Muslims to go to a mosque to pray. During this time the streets are deserted and many shops are closed. The mid-day prayer is one of the five daily ritual prayers. (The other four are Fajr, Asr, Maghrib and Isha.). The five prescribed prayers are performed at daybreak, at noon, in the afternoon, at sunset and at night. And sundials





▲ 突倫清真寺內貌  
Interior of the Mosque of Ibn Tulun

拜。這時街上突然人煙稀少，不少商店更暫時關門。這樣的禮拜是伊斯蘭教徒的五功之一（其餘四功為信仰告白、齋月、施舍及朝聖），每天要做五次，分別於日出前、正午、下午、日落後及夜間，而寺內多有日晷授時。現在的人生活繁忙，可能不能每天到寺院禮拜，但無論如何星期五的禮拜則必定參加。城內現存最早的是突倫清真寺，建於公元876年，其造型風格與伊拉克薩馬臘大清真寺的尖塔十分相似，顯示出其東方淵源。

古城最繁榮的地區是漢恩哈力力市場一帶，此市場建於十四世紀，號稱數百年來一直24小時不停營業。旅客很容易在迷宮般的街道中消磨一整日。市場對面的愛資哈爾清真寺，建於公元970年，寺內有五座建於不同時期的尖塔，標誌其重要性。此寺不僅作禮拜之用，更是世界上第一所大學，第一堂課開講於公元975年，至今不斷，時至今日建在寺旁的新校舍仍舊是伊斯蘭世界的最高學府。在外面看清真寺一般只看到高高的圍牆，充滿神秘感。其實寺的功能是聚集

are used for telling the time in mosques. Nowadays, people may be too busy to perform all the prayers each day, but they must attend the service on Friday. The Mosque of Ibn Tulun, built in AD 876, is the earliest preserved mosque. The courtyard is almost perfectly square, a common architectural feature of early mosques. The spiral minaret in the southern corner is the earliest one preserved in Egypt. Its similarity in style to the minaret in the Great Mosque of Samarra shows its Oriental roots.

Khaan il-Khaliili, a market place, is the most bustling place in the old city. The market place, which was built in the 14th century, is said to have operated day and night for centuries and tourists can spend a whole day walking around the maze-like streets. Opposite the market is the Al-Azhar Mosque, built in AD 970. The five minarets in the mosque were built during different periods and symbolise its status at each of the times of construction. Besides being a congregational mosque, the Al-Azhar Mosque was the first university in the world. Teaching has been continuous since the first lecture in AD 975. With a new educational building standing beside the mosque, it enjoys the highest status in tertiary education in today's Muslim world. Although the walls surrounding mosques look mysterious and daunting from the outside, they serve to enclose an open area for congregating Muslims, who come to pray.

Taking the Al-Azhar Mosque as an example, it can be seen that the square is divided into an open courtyard and an indoor hall. The hall is carpeted, so shoes have to be left outside. The open courtyard, or Sahn, is surrounded by porticoes on three sides, with the fourth side facing the prayer hall. Over 300 stone pillars, mostly from other ancient pieces of architecture, line the porticoes giving them an attractive appearance while the hall provides the structural support. One must be purified before performing any prayer ritual. Pleasantly carved ablution fountains with domes can be found at the Sahn of the larger mosques. Muslims have to face Mecca, the Islamic holy city, when they pray, which is why all mosques in the world are built facing Mecca. The most important place in a mosque is the mihrab, a niche set into the middle of the kiblah



▲ 愛資哈爾清真寺內貌  
Interior of the Al-Azhar Mosque



信眾禮拜，設計上以大型開闊空間為中心，以圍牆分割內外。

以愛資哈爾清真寺為例，其禮拜廣場有露天及室內兩部分。由於殿內鋪滿地毯，所以進寺時需脫鞋。露天廣場以三面迴廊圍繞，第四面則是室內部分。廊及室內空間以300多條整齊排列的石柱支撐，不少石柱是從其他古建築搬來的。禮拜前需以水淨身，有些大寺會在廣場中心設置很漂亮的有蓋水池。信徒禮拜時必須朝向麥加，故世界上所有清真寺都是朝向聖城麥加。寺內最重要的地方就是朝向麥加那面牆上的「米哈拉布」，為一個下方上圓的龕，指示麥加的方向。其右方多設有宣諭臺，是一座有樓梯可達的高臺，讓阿訇站在此處領禱。

伊斯蘭教義不許崇拜偶像，故在清真寺中你找不到任何動物形像，但卻絕不讓人感到單調。他們發展出別具一格的裝飾藝術，以植物紋、幾何紋及阿拉伯文字裝飾其建築，其佈局之嚴，構圖之美令人絕倒。幾何紋飾的漂亮構圖看似簡單，背後其實包含了複習的數學計算。伊斯蘭教徒對幾何圖案的熟悉，讓其在十世紀發展出伊斯蘭建築中另一大特色壁龕或稱鐘乳飾建築裝飾，以複合重疊的壁龕形象來處理從牆壁到天花的過渡、裝飾尖塔及門道等，令呆板的平面活了起來。

伊斯蘭建築另一偉大貢獻是首創以三角穹窿去支撐大型圓拱頂，在城南的穆罕默德阿里清真寺就可看到，其內部裝修更以華麗見稱。

開羅的清真寺大部分都會在非禮拜時段開放給遊人參觀，不用買門票，但多會希望遊客作少量捐獻。有些大寺如愛資哈爾清真寺更是24小時開放的。大家下一次到埃及遊覽時在驚嘆古埃及的偉大之餘，別忘了去感受一下充滿活力的伊斯蘭開羅。

wall that indicates the direction of Mecca. Directly to the right of the mihrab is a minbar, which consists of a raised platform, reached by a flight of steps, from where an Akhund stands to lead the congregate in prayer.

The Muslim faith forbids the worshipping of idols, so animal carvings can never be found in a mosque. But the interior decorations are far from being dull. A unique style of artistic design which encompasses plant silhouettes, geometric lines and Arabic characters, adorns the interior of mosques and astounds viewers by its delicacy and sophistication. The geometric lines look simple, but they involve complicated mathematical calculations. With the knowledge of geometry at their fingertips, Muslims developed the architectural art of muqarnas during the 10th century. A muqarnas, the Arabic word for stalactite vault, is a three-dimensional architectural ornamentation composed of niche-like elements arranged in tiers, which add an extra dimension to walls, vaults, minarets and doorways.

A pendentive, the triangular section of vaulting between the rim of a dome and each adjacent section of the arches that support it, is another great feature of Muslim architecture. It can be found in Mohammed Ali Mosque, which is renowned for its majestic interior design.

Most mosques in Cairo are open to the public during times when prayers are not being offered, and, although no entrance fee is charged, it is a good idea for tourists to make a contribution. Some large mosques, like the Al-Azhar Mosque, is open day and night. Make sure you experience the wonder of Islamic Cairo when you travel to Egypt, and taste the grandeur of its ancient history.



▲ 愛資哈爾清真寺的日晷  
Sundial inside the Al-Azhar Mosque

撰文：謝兆霖/文物之友

Text by: Tse Siu Lam/

Friend of Heritage



穆罕默德阿里清真寺內貌  
Interior of the Mohammed Ali Mosque

## 中外文物資訊速遞

### News on Chinese and Overseas Heritage

#### 鄭和下西洋600年周年紀念

600th anniversary of  
Zheng He's maritime  
expeditions

自1405年，鄭和曾率領龐大的船隊先後七次下西洋，遍訪亞洲及非洲等30多個國家及地區，促進了中外經濟文化交流，創造了世界航海史上的奇蹟，亦標誌着中國古代航運業的輝煌成就。2005年是鄭和下西洋600年周年紀念，中國內地、本港及海外國家如新加坡、馬來西亞、印尼、美國等地從去年開始先後舉行多項紀念活動，包括學術研討會、大型展覽、座談會、音樂會及話劇等。

Since 1405 Zheng He led his squadrons of ships on seven voyages and visited more than 30 countries and regions in Asia and Africa. His adventures facilitated cultural exchanges and economic communications between China and the rest of the world. The expedition itself is a wonder of world navigational history and a milestone in the great achievements of China's ancient navigational industry. The year 2005 is the 600th anniversary of Zheng He's maritime expeditions. Concerts, dramas, academic seminars and large scale exhibitions have been held in various regions in Mainland China, Hong Kong and foreign countries such as Singapore, Malaysia, Indonesia, the United States and so on, to commemorate this historic event.

#### 南越國宮署遺址發現餘百枚南越國木簡

Over a hundred inscribed  
wooden tablets of Nanyue  
dynasty were discovered  
in Nanyue Palace site

廣州市文物考古研究所、中國社會科學院考古研究所和南越國宮署遺址博物館組成聯合考古隊，於2005年在南越國宮署遺址進行發掘工作。其中最重要的發現為南越國井內清理出的百餘枚南越國木簡，大部分木簡上的字體為隸書。這些重要發現擴展了南越國史及秦漢史的研究範圍，具有十分重要的學術價值。

A joint archaeological team with members from the Institute of Cultural Relics and Archaeology of Guangzhou, the Institute of Archaeology of Chinese Academy of Social Sciences, and the Nanyue Palace Site Museum, has conducted excavation work at the Nanyue Palace site in 2005. The most historically significant discovery was that of over a hundred inscribed wooden tablets from a well at the site. While most of the inscribed words were written in Li calligraphy. Unearthing the wooden tablets has widened the scope of studies about the Nanyue Kingdom and the Qin and Han dynasties. The findings are of great academic importance.



埋藏在火山灰下長達2,000年的一套20件羅馬龐貝古城銀製餐具於2005年在意大利開始展出，並於2006年在那不勒斯國家考古博物館展出。龐貝古城位於意大利南部海濱城市那不勒斯附近，在公元79年的一次火山爆發中被火山灰完全煙沒。1748，考古學家開始在古城進行發掘工作，至今古城仍有四分一埋於地下。是次展出的銀製餐具於2000年被發現，經過五年時間修復，終於回復昔日精緻漂亮的模樣，這套餐具有助專家研究古城人民的生活和經濟狀況。

A set of unique dining utensils, consisting of 20 pieces of silverware buried in Pompeii's volcanic ash in Rome for 2,000 years, has been on exhibition in Italy in 2005 and will be on display in the National Archaeological Museum of Naples in 2006. The city of Pompeii, close to Naples in the coastal area of southern Italy, was buried in a volcanic eruption that caused thousands of casualties in AD 79. Excavation work of the city started in 1748, but one-fourth of the ancient city remains is yet to be excavated and still lies beneath piles of earth. The silverware on display was found in 2000. It took five years to polish and restore it to its original glitter. The dinner set has opened a window through which archaeologists can peep into the ancient city of Pompeii and view its life and economy.

**意大利展出2,000年歷史的羅馬龐貝古城銀製餐具**  
Display of Pompeii's Silverware of 2,000 years in Italy

聯合國教科文組織第29屆世界遺產委員會會議於2005年7月10日至17日在南非德班召開。今屆會議的重點議題為研究非洲遺產保護問題，並探討全球遺產地區的保護情況和研究保護世界遺產策略。最後，大會通過了《非洲立場文件》，同意建立一個非洲世界遺產基金，以加強對非洲遺產地區的保護。此外，經過會議評審後，多處文化遺產和自然遺產新增入《世界遺產名錄》，當中包括大家熟悉的「澳門歷史城區」。

The 29<sup>th</sup> Session of the UNESCO World Heritage Committee was held, in Durban from 10 - 17 July 2005. The session addressed protection for African heritage, reviewed the present scenario for the protection of world heritage, and devised strategies for world heritage protection. The Committee adopted The African Position Paper and an African World Heritage Fund was created to strengthen the protection of African world heritage sites. A number of cultural heritage sites and natural heritage sites were newly inscribed on the World Heritage List, including "The Historic Centre of Macao", that we are familiar with.

**「澳門歷史城區」被列入《世界遺產名錄》**  
"The Historic Centre of Macao" was inscribed on the World Heritage List

聯合國教科文組織與柬埔寨王國政府於2005年7月26日在金邊簽訂兩項協定，雙方協議合力利用國際援助保護當地的大吳哥巴戎寺和皇家芭蕾舞。前者於1993年被列入《世界遺產名錄》，是吳哥古蹟的重要部分，由54座大小不一的寶塔組成，每座寶塔上都有帶著笑臉的四面佛像，現因風化問題嚴重，急待維修。而後者也於2003年被列為世界文化遺產。

UNESCO and the Kingdom of Cambodia signed two agreements in Phnom Penh on 26 July 2005 confirming that international support would be given to safeguard the Bayon Temple, inscribed on the World Heritage List in 1993, and the Royal Ballet of Cambodia, included on the World Heritage List in 2003. The Bayon Temple in Angkor has 54 towers of various sizes with four smiling faces of the Boddhistva Avalokitesvara on each, which need maintenance desperately after years of wear and tear. The Royal Ballet of Cambodia was also listed as the world Heritage.

**柬埔寨大吳哥巴戎寺和皇家芭蕾舞的保護**  
Safeguarding the Bayon Temple and the Royal Ballet of Cambodia

撰文：張大超、程家欣/文物之友

Text by: Cheung Tai Chui, Ching Ka Yan/Friends of Heritage

# 深水埗 古蹟之旅

## TOUR OF Historic Buildings in Sham Shui Po

### 深水埗古蹟之旅

### Tour of Historic Buildings in Sham Shui Po

深水埗位於九龍半島西北部，是本港最早期的發展區域之一，亦曾經是工商業交通樞紐，現在還存留着很多具有歷史意義的名勝。無論你是地道的老香港或是外來的遊客，如能到此一遊，總是賞心樂事。以下簡介區內其中的一些文化景點。

Sham Shui Po is in the northwestern part of the Kowloon Peninsula. Since it is one of the earliest developments in Hong Kong and was once the hub of transportation as well as commercial and industrial activities, Sham Shui Po still preserves many historic sites of attraction. It offers much fun to both local citizens and tourists from all over the world. The following is a brief introduction of the many cultural attractions in Sham Shui Po.





## 深水埗 Sham Shui Po

### (1) 李鄭屋漢墓

1955年平整地盤興建李鄭屋邨時，建築工人發現這座磚室古墓。出土明器共58件，包括陶製器皿及青銅器物。墓室形制及出土明器式樣顯示，這座古墓的建造年代應在東漢期間(公元25至220年)。古墓現已闢作李鄭屋漢墓博物館。

### 1. Lei Cheng Uk Han Tomb

This ancient brick tomb was discovered in 1955 when workmen were levelling a hill slope to make way for the present Lei Cheng Uk Estate. A total of 58 pottery and bronze objects were found inside the tomb. Available evidence based on the design of the tomb and the forms of burial objects, suggests that it was built during the Eastern Han dynasty (AD 25-220). The site is now the Lei Cheng Uk Han Tomb Museum.

### (2) 北九龍裁判法院

北九龍裁判法院位於深水埗大埔道，於二十世紀中期建成，本港首個交通法庭亦於1982年在此設立。法院樓高5層，建築屬西方「新古典式」。法院現已停止運用。

### 2. North Kowloon Magistrate

Situated at Tai Po Road, North Kowloon Magistrate was built in mid 20 century. The first traffic court of Hong Kong was also established in North Kowloon Magistrate in 1982. It is a five-storey building demonstrates the “new classical” architectural style. The court has recently ceased to operate.



李鄭屋漢墓

Lei Cheng Uk Han Tomb



北九龍裁判法院

North Kowloon Magistrate

## 深水埗

### Sham Shui Po

#### (3) 美荷樓 (第四十一座)

1953年的聖誕夜，石硤尾一帶的村落發生大火，無數家園盡燬。政府隨即於1954年興建多座徙置大廈，安置災民，而屬於第一型徙置大廈、平面呈「H」形的美荷樓便是其中之一。經歷70年代的急速發展，石硤尾邨大部分第一型「H」形設計的大廈已被拆卸，現在只餘下美荷樓仍保留該類型房屋的面貌。

美荷樓現成為香港最早期公共房屋的標誌，見證着公共房屋事務的早期發展。

#### (3) Mei Ho House (Block 41)

On the night of Christmas Day 1953, a fire broke out at the villages of Shek Kip Mei which damaged a number of wooden houses. Resettlement blocks, including the Mark I H-shaped Mei Ho House, were built in 1954. With rapid development in the 70s, most Mark I H-shaped blocks were demolished. Mei Ho House is the only Mark I H-shaped resettlement block surviving in the district. It represents the earliest typical housing block and signifies the earliest public housing development in Hong Kong.



三太子宮  
Sam Tai Tsz Temple



美荷樓第四十一座  
Block 41, Mei Ho House

#### (4) 三太子宮

三太子宮坐落於汝州街，建於光緒廿四年 (1898年)。按照傳統中式廟宇格局，正殿設於後進。除了主神，正殿還供奉觀音和包公。每年農曆3月18日的三太子誕，廟內善信眾多。

#### (4) Sam Tai Tsz Temple

The Sam Tai Tsz Temple in Yu Chau Street was built in 1898. The Temple follows the traditional style of Chinese temples, with the main temple at the rear. The main temple also honours Kwun Yum and Pau Kung. The 18th day of the third month in the lunar calendar is Sam Tai Tsz Festival and many believers come to the temple.



## 深水埗 Sham Shui Po

### (5) 武帝廟

武帝廟建於光緒十七年(1891)。除供奉武帝外，亦供奉觀音和包公。武帝廟為傳統廟宇建築，主殿在後。

### (5) Mo Tai Temple

Built in 1891, the Mo Tai Temple in Sham Shui Po is the Temple that worship Kwan Kong. Apart from Kwan Kung, the deities of the temple include Kwun Yum and Pau Kung. The temple is a traditional temple structure with the main hall at the back of the building.

### (6) 天后廟

深水埗為昔日漁民聚居地，漁民於光緒廿七年(1901年)集資於醫局街建廟供奉天后。天后廟內建築皆依照古制，正殿在後，即諸神之壇位，其左右則有側殿，廟內除了供奉主神天后，還供奉了觀音等。每年農曆3月23日天后誕，善男信女者甚眾。

### (6) Tin Hau Temple

The Tin Hau Temple in Yee Kuk Street was built in 1901 by the fishermen in Sham Shui Po. The Temple follows the traditional style of Chinese temples, with the main temple at the rear honouring several other gods. There are temples on both sides. The Temple honours Kwun Yum as well as Tin Hau. The 23rd day of the third month in the lunar calendar is the Tin Hau Festival and many believers come to the temple.



▲ 武帝廟  
Mo Tai Temple



▲ 深水埗天后廟  
Tin Hau Temple, Sham Shui Po

撰文：李兆華/文物之友  
Text by : Lee Siu Wah/ Friends of Heritage

## 四分一世紀的沙田變遷

## The Changes of Sha Tin in a Quarter of a Century

自從1967年第一條獅子山隧道通車後，當年仍是「郊外」的沙田便開始出現高樓大廈，人口漸增，而當1978年第二條獅子山隧道貫通之後，「城市化」的速度更快。轉眼四分一個世紀過去了，當年只是禿土荒地之處，今天已經是人流聚集的消費場所；還有，經過多年的悉心種植，泥黃山坡亦已變成綠化叢林。

今次所刊出的「舊」照片，拍攝於1982年間，新照片所展示的是2005年情況，正是滄海桑田，可見一斑。

【照片1】從獅子山隧道公路到沙田，達「獅子橋」，跨越城門河，左邊設有一個單層臨時房屋區，在房屋區旁設有一個巴士站，當時還停泊有很多舊式

After the first Lion Rock Tunnel was opened in 1967, high-rise buildings began to appear in Sha Tin, the then countryside, and the population there gradually increased. In 1978, when the second Lion Rock Tunnel was opened, the urbanization of Sha Tin further accelerated. A quarter of a century has passed in a flash. The once desolate wasteland has now become a money-spending place bustling with people. Also, years of careful planting have changed the hillsides in the area from brown to green.

The 'old' photos were taken in 1982, while the 'new' photos were taken in 2005. The contrast between the 'old' and the 'new' illustrates how greatly Sha Tin has changed over the years.

[Photo 1] Head for Sha Tin along Lion Rock Tunnel Road, and cross the Shing Mun River at the 'Lion Bridge'. On the left was a one-storey temporary housing area, beside which was a bus stop where many old-style single-decker buses used to be parked. On the right was the Shing Mun River with a piece of levelled land, which was a temporary sports ground with a 6-lane running track and football goals. Today,



【照片 1】  
(Photo 1)



【照片 2】  
(Photo 2)



的單層巴士，右邊則是城門河堤，土地平整了，是一個臨時運動場，設有六線跑道和足球龍門。今天的「獅子橋」兩旁，臨時房屋區和巴士站已變成了美輪美奐的香港文化博物館，而沙塵滾滾的臨時運動場已改建成沙田公園，並且充分綠化，遍植樹木【照片2】。

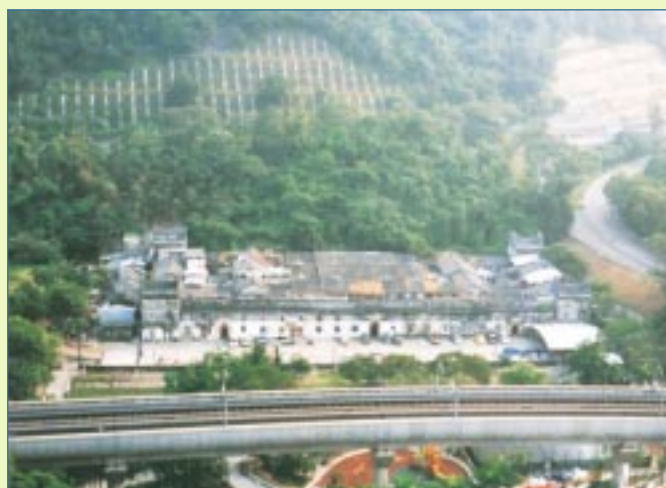
【照片3】著名的沙田「曾大屋」，二十年前屋後童山禿嶺，屋前只是片空地，典型的村莊生活，寧靜簡單。今天，屋背後的山坡造了護土牆和種滿了大樹，以防山泥傾瀉；其實在樹叢之間，還新建了一條快速公路「沙田路」。屋前停泊了很多小車，更有甚者，屋前橫空建有一條「大橋」，這是馬鞍山鐵路的路段，很明顯，交通較從前方便得多了【照片4】。

things look entirely different on both sides of the 'Lion Bridge'. The temporary housing area, together with the bus stop, has been transformed into the magnificent Hong Kong Heritage Museum, and the desert-like temporary sports ground has been converted into the green, tree-clad Sha Tin Park. [Photo 2]

[Photo 3] This is the famous village of Tsang Tai Uk in Sha Tin. Twenty years ago, there was hardly anything in the vicinity other than the bare hills behind it and the open space in front of it. Life in this typical village was quiet and simple. Today, the hillside behind the village is supported by a retaining wall and planted with big trees in order to prevent landslides. There is even a new highway, Sha Tin Road, built in the middle of the woods. Many cars are parked in front of the village. Facing the front of the village is a large overhead 'bridge', which is actually a section of the Ma On Shan Rail. Obviously, traffic is much more convenient than before. [Photo 4]



【照片 3】  
(Photo 3)



【照片 4】  
(Photo 4)

【照片5】昔日城門河兩岸，只看到平整了的土地，遠處是剛建成的沙田火車站(今稱連城廣場)，為鐵路電氣化作準備，車站前工地是正在建築的「新城市廣場」。拍攝當天是深秋乾燥日，附近火燒山頭，消防處派出直升機用吊桶在城門河盛水，再飛向山頭淋救。今天城門河兩岸，種滿了樹木，建成了公園、單車徑，原來的火車站和新城市廣場已被更新更高的建築物所遮擋了，正所謂物換星移，十年人事幾翻新【照片6】。

【照片5】  
(Photo 5)



【照片6】  
(Photo 6)

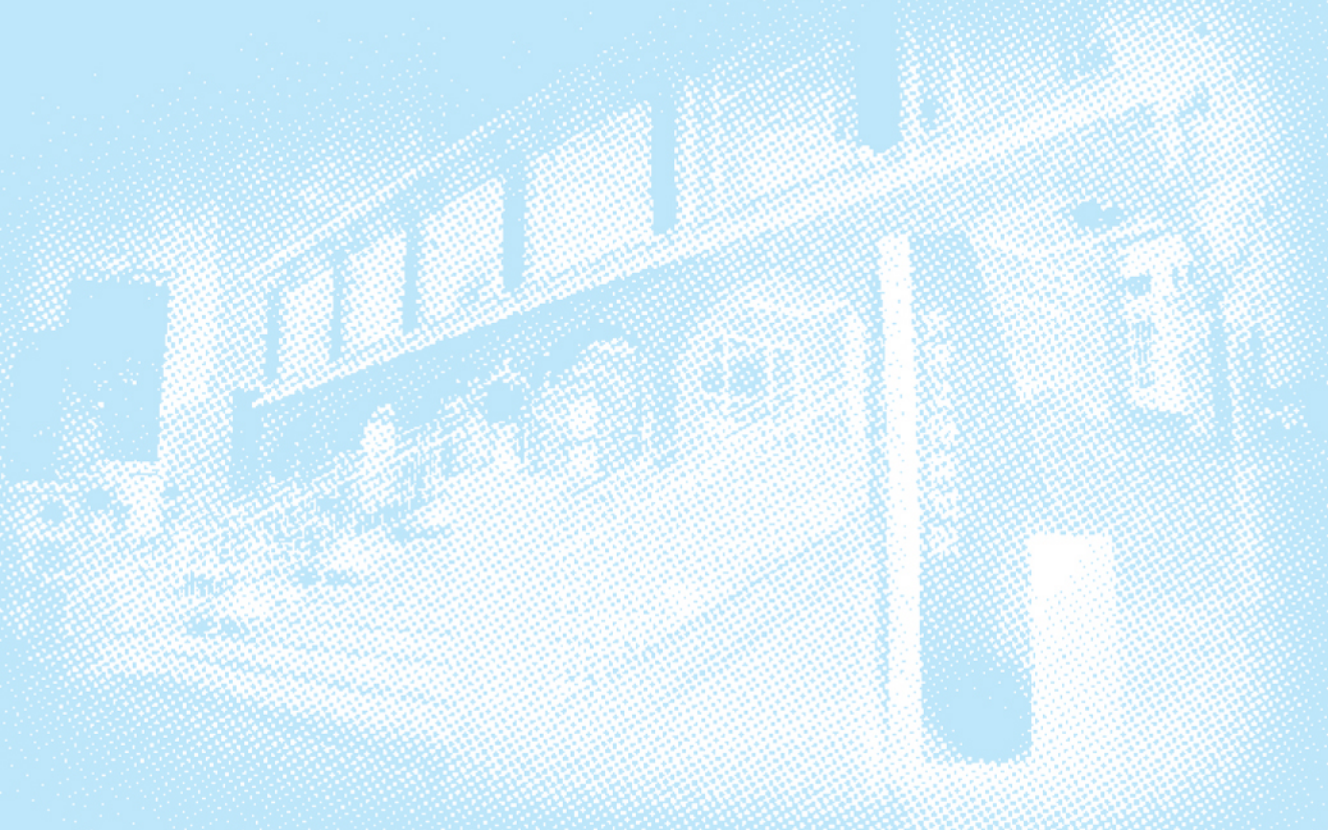


[Photo 5] In the olden days, you could find nothing but levelled land on both sides of the Shing Mun River, with the then newly built Shatin Railway Station (the present Citylink Plaza) in the distance. At that time, the electric railway system was in its preparatory stage, and the New Town Plaza was being built at the construction site in front of the railway station. On the dry, late-autumn day this picture was taken, there was a fire on a nearby hill. Helicopters dispatched by the Fire Services Department filled their buckets with water at the Shing Mun River, and later dropped the water on the blazes. Today, both sides of the Shing Mun River are covered with trees alongside parks and cycle tracks. The view of the railway station and the New Town Plaza is blocked by higher new buildings. Time has brought tremendous changes to Sha Tin indeed. [Photo 6]

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Text and Photographs : Yuen Kwok Tung / Friends of Heritage  
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