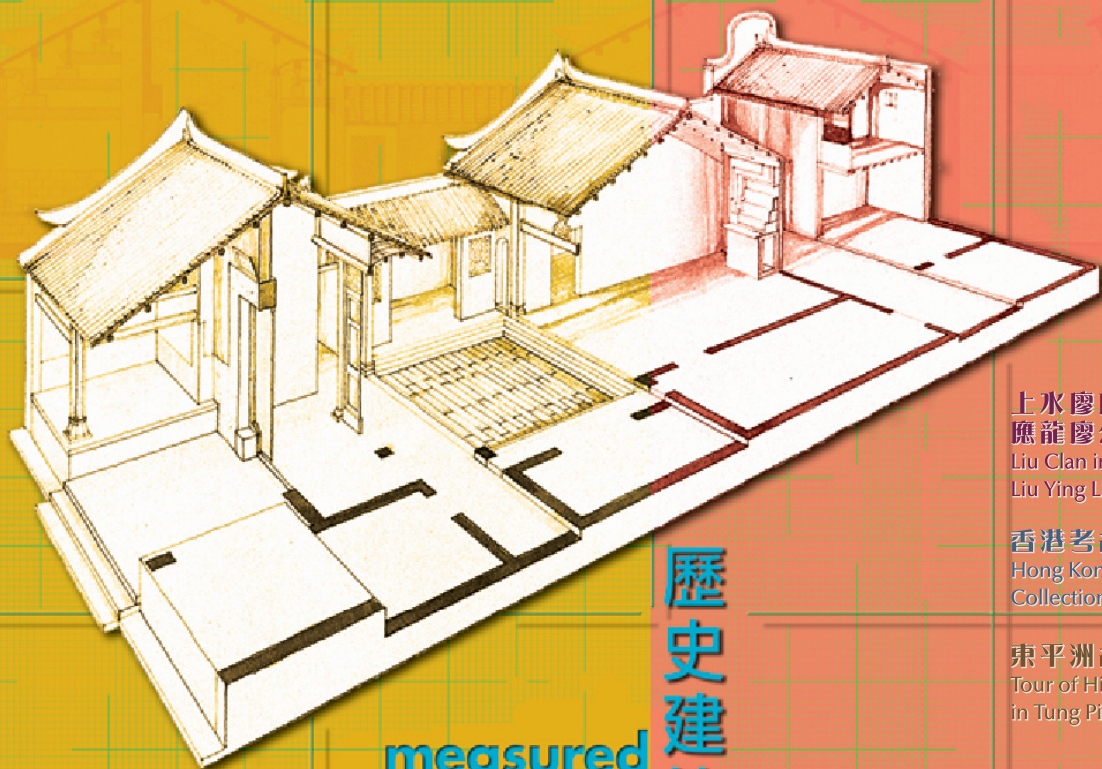


香港文物

Heritage

HONG KONG



上水廖族及
應龍廖公家塾

Liu Clan in Sheung Shui and
Liu Ying Lung Study Hall

香港考古藏品

Hong Kong Archaeological
Collection

東平洲古蹟之旅

Tour of Historic Buildings
in Tung Ping Chau

歷史建築

measured
drawings

中環聖約翰座堂
St. John's Cathedral,
Central

上水居石侯公祠
Hau Ku Shek Ancestral Hall,
Sheung Shui

測繪圖

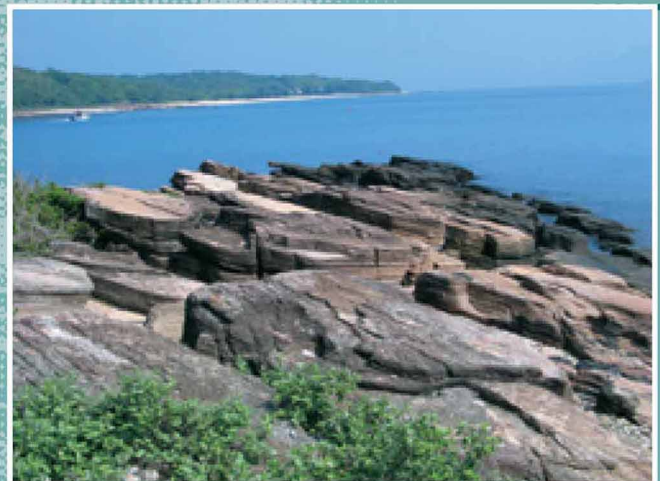
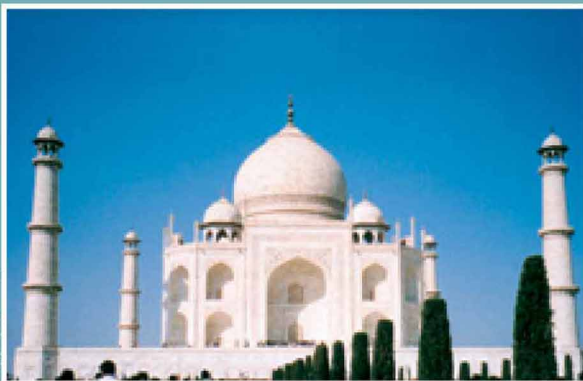
OF
historic
buildings



September, 2006

二〇〇六年九月





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從灣仔到中環

From Wan Chai to Central

尖沙咀九龍公園內的香港文物探知館於去年年底開放，至今已接近一年。過去一年，我們在探知館內舉辦各類型展覽、講座及工作坊等，均獲得公眾的熱烈支持。在參與各項活動之餘，市民更樂於在這歷史建築內的庭院休憩及拍照留念。我們希望為參觀者提供優良的服務及難忘的經驗，更期望大眾積極參與文物古蹟的節目和活動，使文物古蹟成為我們生活的一部分。

怎樣才可更加了解這些代表我們文化身分象徵的古蹟？歷史建築測繪圖詳細準確地記錄了建築物的結構和特色，是研究歷史建築物的寶貴資源。今期《香港文物》的專題文章，便希望透過歷史建築測繪圖及照片，介紹建築物的用途、建築特色及風格等。讀者亦不難發現今期通訊內的多篇文章，如探討魯班先師廟陶塑裝飾的文章，亦附以建築測繪圖加以說明。

此外，我們正積極製作歷史建築物電腦虛擬之旅計劃，為大約 60 處歷史建築物及遺址提供 360 度立體全景影象。屆時市民可以透過互聯網或數碼影象光碟等，參觀不同的古蹟，如同親臨其境，更可全面欣賞建築的細部，這無疑可增進大眾對文物古蹟的興趣和認識。這計劃預計在明年初完成，詳情請瀏覽古物古蹟辦事處的網頁：<http://www.amo.gov.hk>。

The Hong Kong Heritage Discovery Centre, which is located in the Kowloon Park, Tsim Sha Tsui, has been in use for almost a year. Over the year, various exhibitions, seminars, talks and workshops were organized at the Centre and these activities and events were well-received by the public. We are also glad to see that members of the public enjoy spending their time at the Centre, such as sitting in the courtyard and having rest or taking pictures of this elegant historic building. We are not only devoted to provide the best service and experience to our visitors, but also hope that members of the public would participate in our events and activities thereby making heritage part of their lives.

How can we learn more about the built heritage which represent our cultural identity? Measured drawings of historic buildings accurately record the architectural structure and special features of the buildings in details. They are the invaluable resources of a society that can enable the public to acquire the knowledge of historic buildings. The special feature of this issue introduces the functions, architectural features and styles of historic buildings through measured drawings and photos. Readers would also easily find that measured drawings of historic buildings are used for illustration in several articles of this issue, such as the study of ceramic decorations of Lo Pan Temple.

Besides, we are now producing a heritage virtual tour system in order to provide 360-degree cubical panorama for about 60 historic buildings and sites. Users will be able to explore the real-like monuments through the Internet or by DVD. Details of the architecture will also be viewed so as to arouse visitors' interest in learning heritage and monuments. The project will be finished early next year. For details please visit the website of the Antiquities and Monuments Office at <http://www.amo.gov.hk>.

古物古蹟辦事處

Antiquities and Monuments Office

歷史建築

測繪圖

Measured Drawings of Historic Buildings

香港的歷史建築種類繁多，中西匯聚，是這個城市的獨特標記。歷史建築亦反映我們的文化身分和傳統延續，與我們的生活息息相關，是活的歷史，必須妥善地保存。建築測繪是文物保護的其中一項方法，準確地把歷史建築的結構和建築特色記錄下來，作為日後修繕工程的參考及研究之用。

歷史建築測繪圖本身亦是重要的文物資料，透過這些歷史建築測繪圖，更可了解歷史建築的結構與建築特色。中環聖約翰座堂及上水居石侯公祠均是本港別具特色的法定古蹟，從建築物的測繪圖中，可進一步了解這兩座古蹟的建築風格。

There are various types of historic buildings in Hong Kong, of both Chinese and Western styles. They are unique landmarks of our city. Historic buildings reflect our cultural identity and mark the continuation of our traditions. They are also living history, closely related to our daily lives and should therefore be preserved properly. Cartographic survey is an important way to preserve our heritage. It records the architectural structures and features of buildings precisely. It also acts as a reference for future restoration projects and study.

The measured drawings of historic buildings themselves are also important heritage resources, from which we can understand the structure and architectural merits of the buildings. St. John's Cathedral, Central and Hau Ku Shek Ancestral Hall, Sheung Shui are fine examples of distinguished declared monuments in Hong Kong. We hope to understand the architectural styles of these two monuments through the following measured drawings.

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

何家賢、何偉傑
/ 文物之友

Ho Ka Yin, Ho Wai Kit
/ Friends of Heritage



中環聖約翰座堂

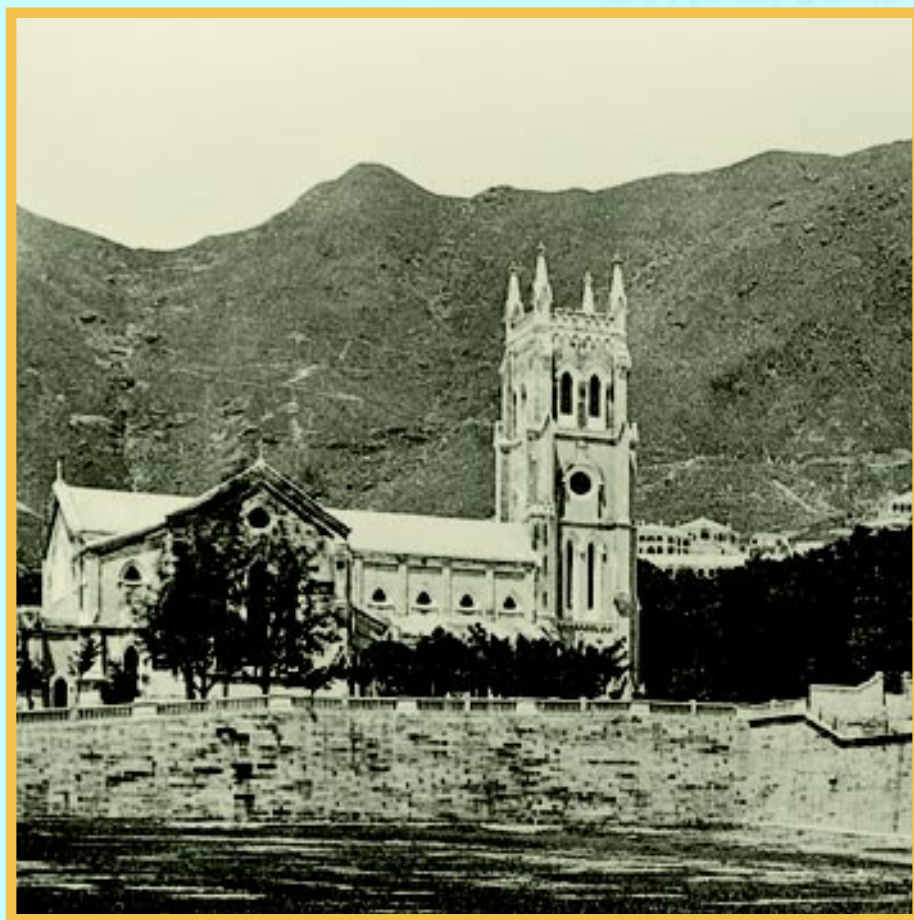
St. John's Cathedral, Central

歷史背景

位於港島中區花園道 4-8 號的聖約翰座堂，是香港現存歷史最悠久的西式教堂。建築物於 1847 年 3 月 11 日由當時的香港總督戴維斯爵士奠基，並在 1849 年正式啟用。日治時期（1941 至 45 年）曾用作日本人會所，座堂因而受到破壞，戰後重修開放。

Historical Background

St. John's Cathedral is located at 4-8 Garden Road, Central. It is the oldest surviving Western ecclesiastical building in Hong Kong. On 11 March 1847, Sir John Davis, the Governor of Hong Kong of the time, laid the foundation stone for the Cathedral and the construction was completed in 1849. During the Japanese Occupation (1941-45) it was converted into a club house for the Japanese and thus suffered damage. It was fully repaired and reopen after the war.



▲ 約 1868 年的中環聖約翰座堂 (照片由香港歷史檔案館提供)
St. John's Cathedral, c. 1868 (Photograph provided by courtesy of Hong Kong Public Records Office)

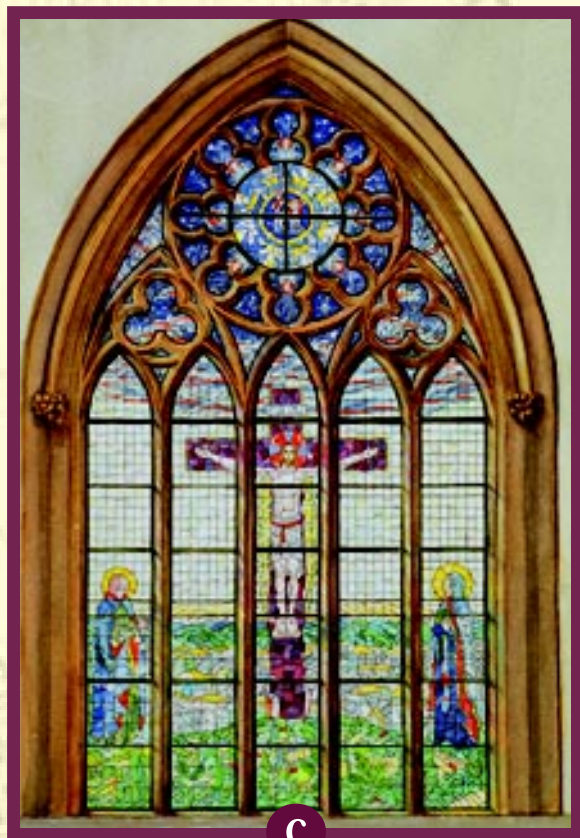




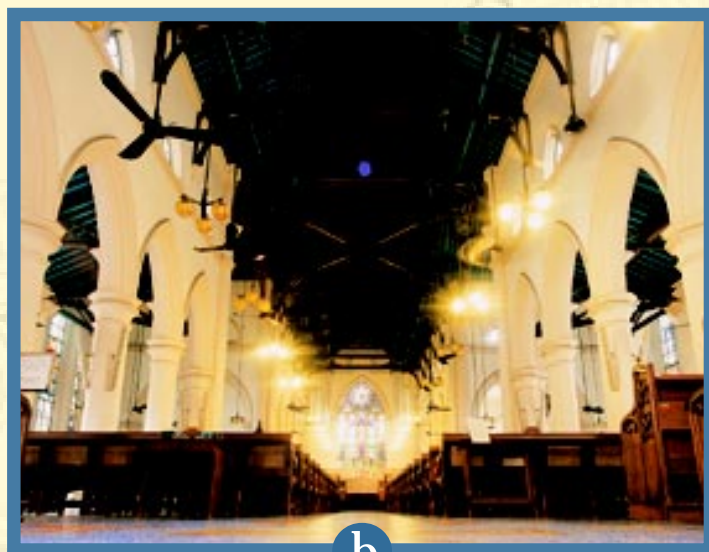
■ 聖約翰座堂現貌
St. John's Cathedral at present

座堂內彩繪玻璃精巧細緻，座堂盡頭的玻璃窗繪有耶穌被釘在十字架的畫象（水彩繪圖由香港大學建築學系學生繪製）

Stained glass window at the end of the Cathedral shows Jesus on the Cross (the drawing in watercolor was produced by students of Department of Architecture, The University of Hong Kong)



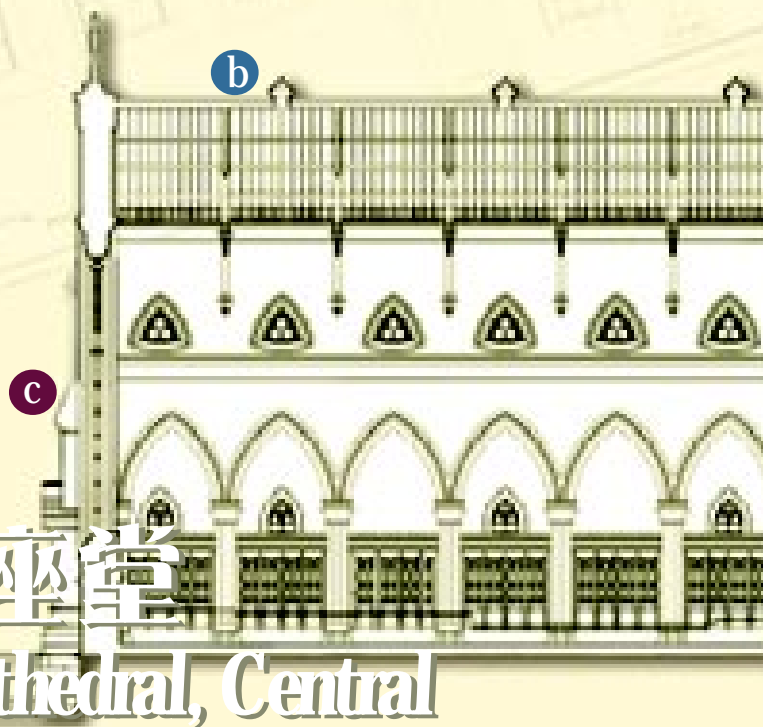
c



b

「^」形設計的屋頂，以木構架支撐

“^” shape roof supported by timber truss

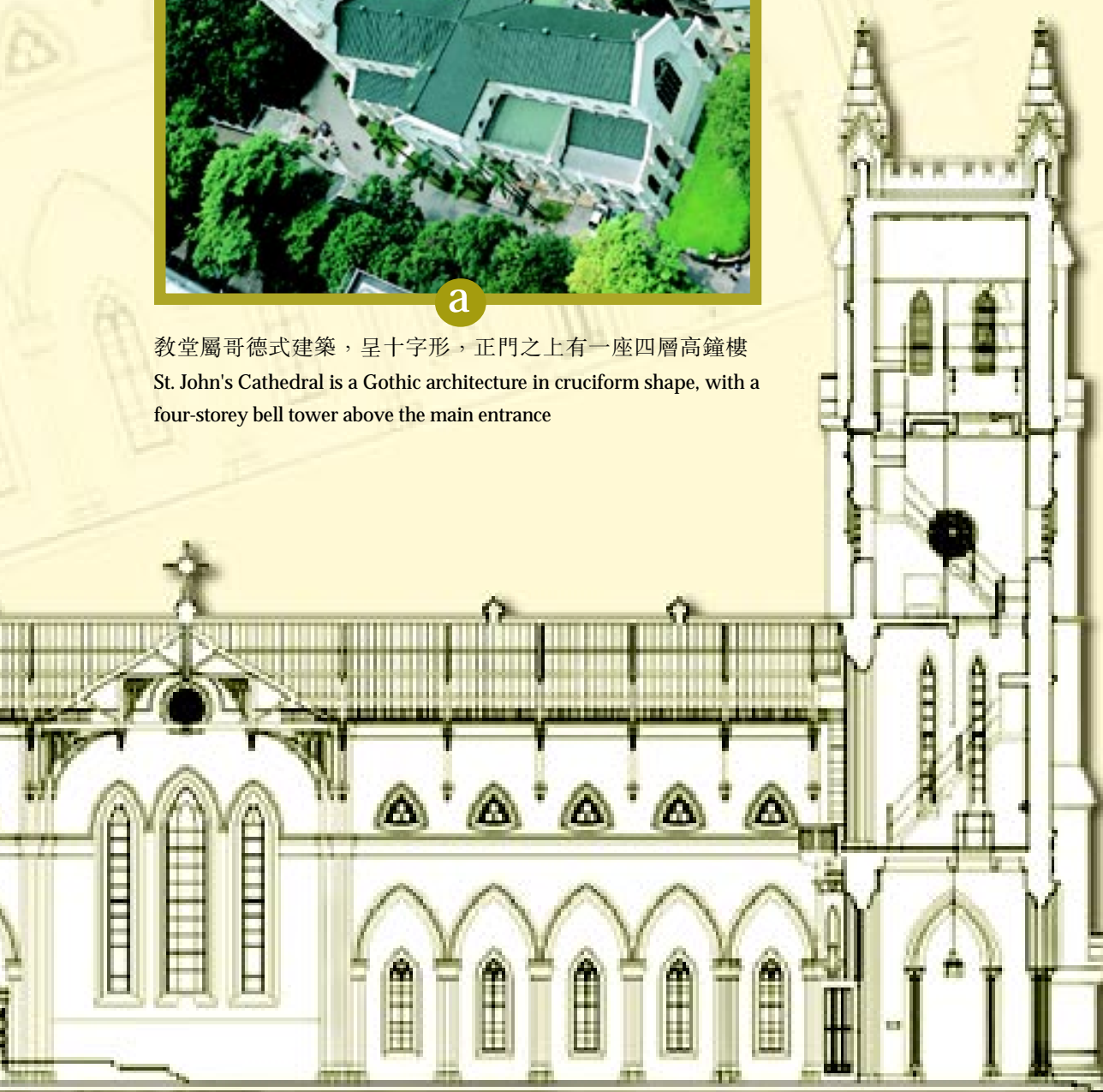


中環聖約翰座堂

St. John's Cathedral, Central



教堂屬哥德式建築，呈十字形，正門之上有一座四層高鐘樓
St. John's Cathedral is a Gothic architecture in cruciform shape, with a four-storey bell tower above the main entrance



正門
Main Entrance

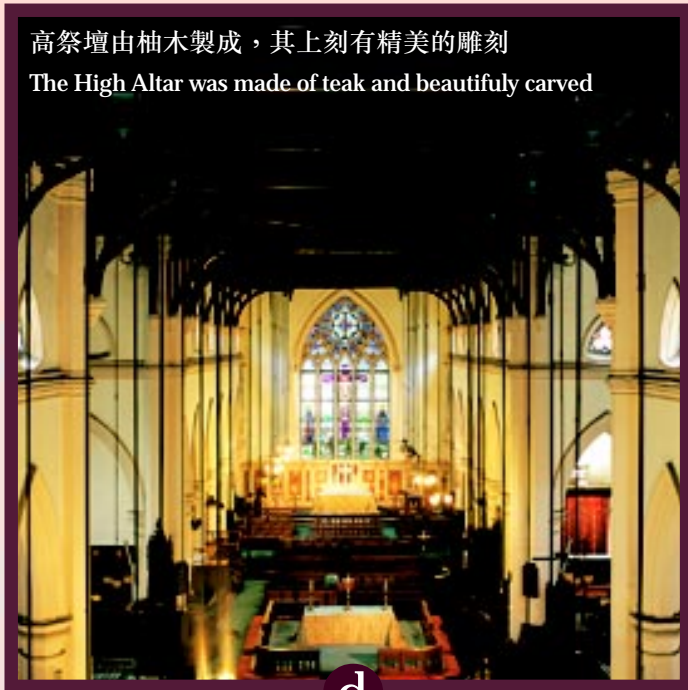
■ 聖約翰座堂剖面圖，由香港中文大學建築學系於 2005 年繪製
(測繪圖由聖約翰座堂提供)

Section of St. John's Cathedral, produced by Department of
Architecture, The Chinese University of Hong Kong in 2005
(Drawing is provided by courtesy of St. John's Cathedral)

中環聖約翰座堂

St. John's Cathedral, Central

高祭壇由柚木製成，其上刻有精美的雕刻
The High Altar was made of teak and beautifully carved



d

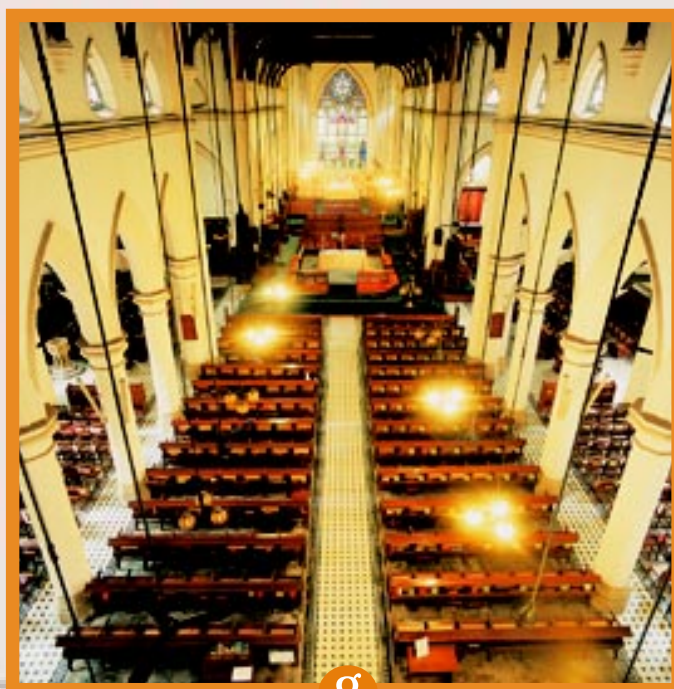
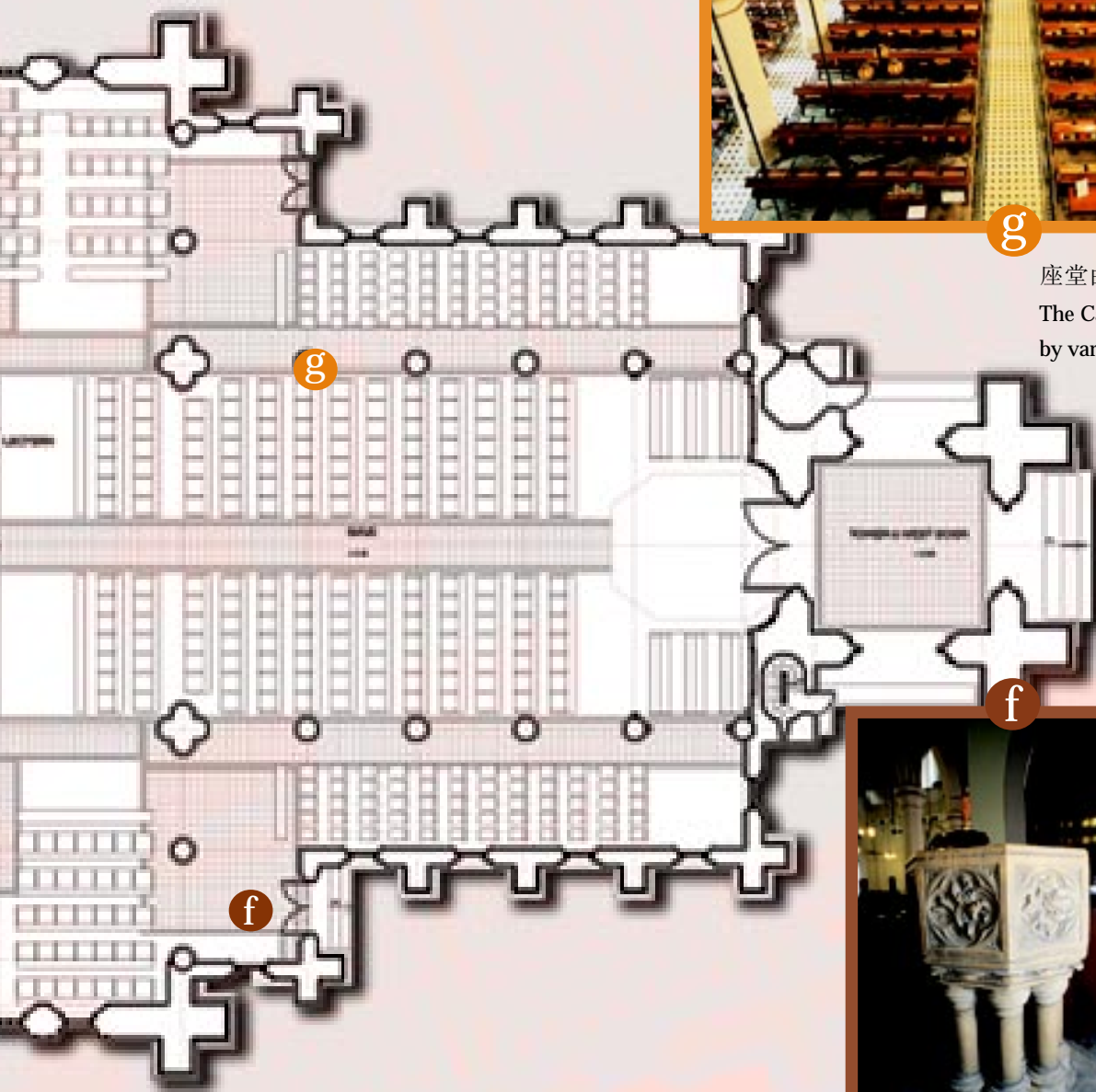


e

於 1898 年製成的講台
Pulpit dates from 1898

■ 聖約翰座堂平面圖，由香港中文大學建築學系於 2005 年繪製
(測繪圖由聖約翰座堂提供)

Floor plan of St. John's Cathedral, produced by Department of Architecture, The Chinese University of Hong Kong in 2005
(Drawing is provided by courtesy of St. John's Cathedral)



g

座堂由多根柱支撐

The Cathedral was supported by various columns

正門
Main Entrance

f



於 1890 年製成的八角形浸禮盤
Octagonal stone font dates from 1890

上水居石侯公祠

Hau Ku Shek Ancestral Hall, Sheung Shui

歷史背景

居石侯公祠是為紀念侯族明十七世祖侯居石公（1554 - 1628 年）而建。據懸於祠堂正門的牌匾年分推測，居石侯公祠約建於清乾隆廿七年（1762 年）。建築物曾用作學校，現為村民祭祖及舉行傳統儀式的場所，亦為村民日常聚會議事之地。

Historical Background

Hau Ku Shek Ancestral Hall was built to commemorate the 17th generation ancestor Hau Ku-shek (1554 - 1628) in the Ming dynasty. According to the date inscribed on the name board hanging over the main entrance, the ancestral hall was believed to be built around 27th year of Qianlong reign of the Qing dynasty (i.e. 1762). The building was once used as classrooms. At present, it is not only a venue for the villagers in Ho Sheung Heung to worship their ancestors and to hold traditional festivals, but also a venue for gathering and meeting.



■ 鳥瞰居石侯公祠
A bird's eye view of
Hau Ku Shek Ancestral Hall

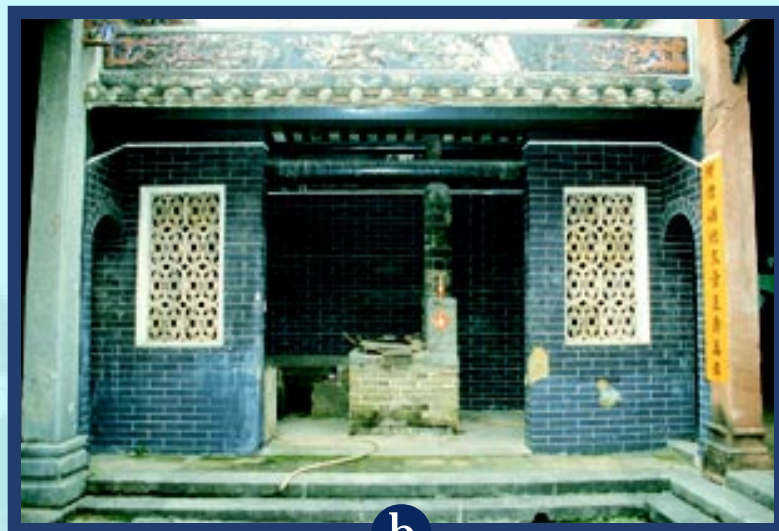
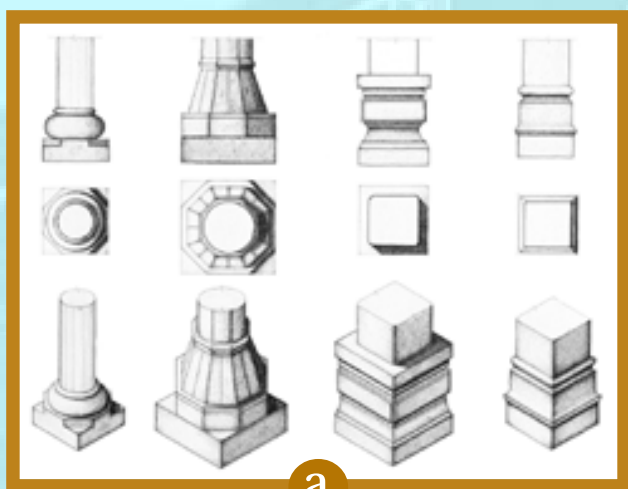




■ 居石侯公祠
Hau Ku Shek Ancestral Hall

前院兩旁各有廂房，其中右廂房
則用作廚房

There are side chambers on each side
of the front courtyard, whilst the right
chamber is used as a kitchen



石柱礎
Stone column bases



上水居石侯公祠

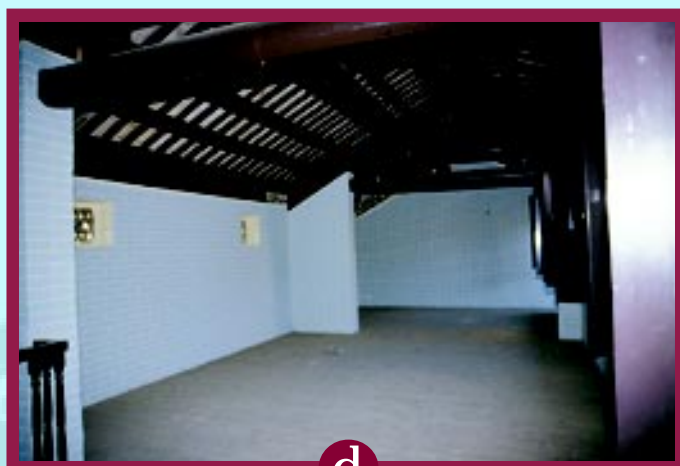
Hau Ku Shek Ancestral Hall, Sheung Shui



c

居石侯公祠是傳統的三進兩院式建築，中進設有擺放供奉歷代祖先的神龕

The Ancestral Hall is built in the traditional three-hall-two-courtyard style; an altar is erected in the middle hall where the sacrificial tablets of the ancestors are enshrined



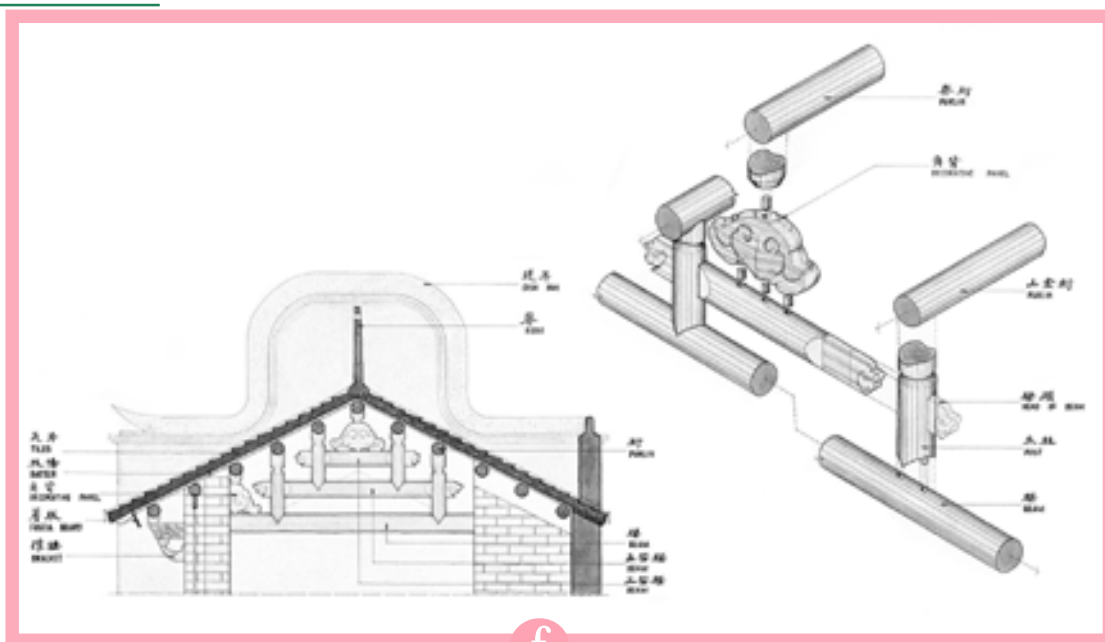
d

後進樓高兩層，曾作學校用途，地下房間為老師的寢室，一樓則用作課室

The two-storey rear hall was once used as a village school; the lower floor provided accommodation for teachers while the upper floor was used as classrooms



■ 居石侯公祠剖面及細部圖，由香港大學建築學系於 1975-1976 年繪製
Section and details of Hau Ku Shek Ancestral Hall, produced by Department of Architecture, The University of Hong Kong in 1975-1976



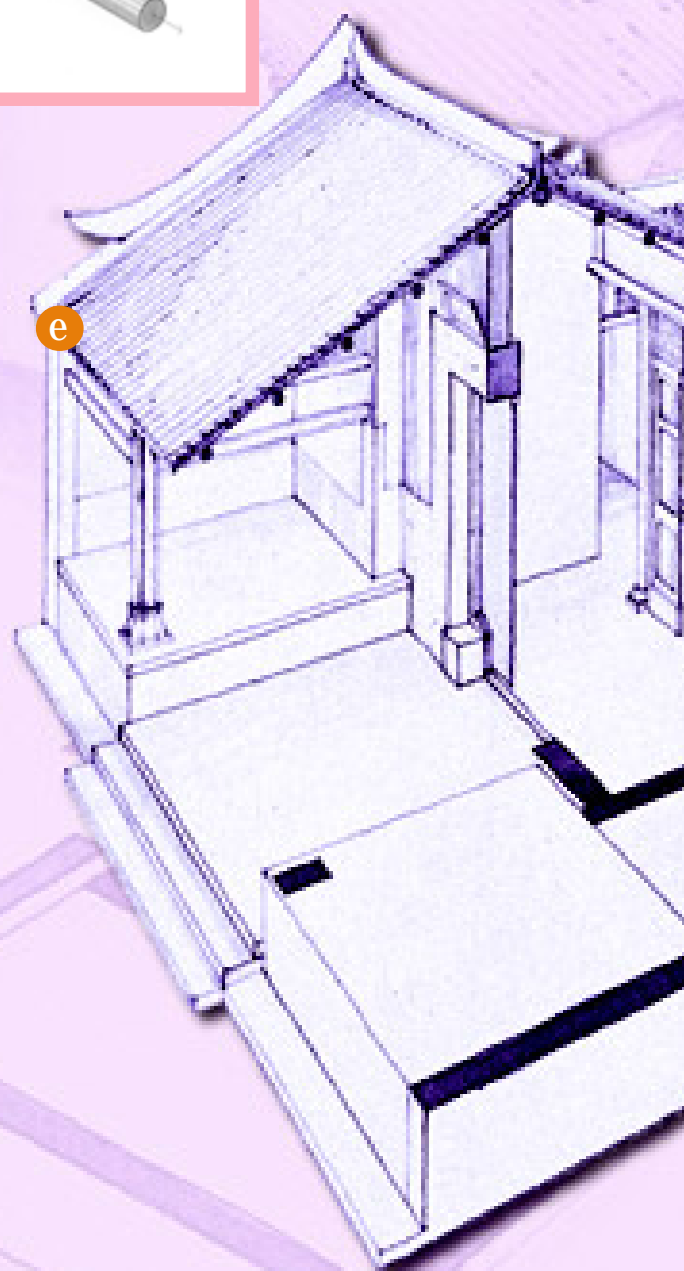
屋頂樑柱架構
Roof truss system

f



e

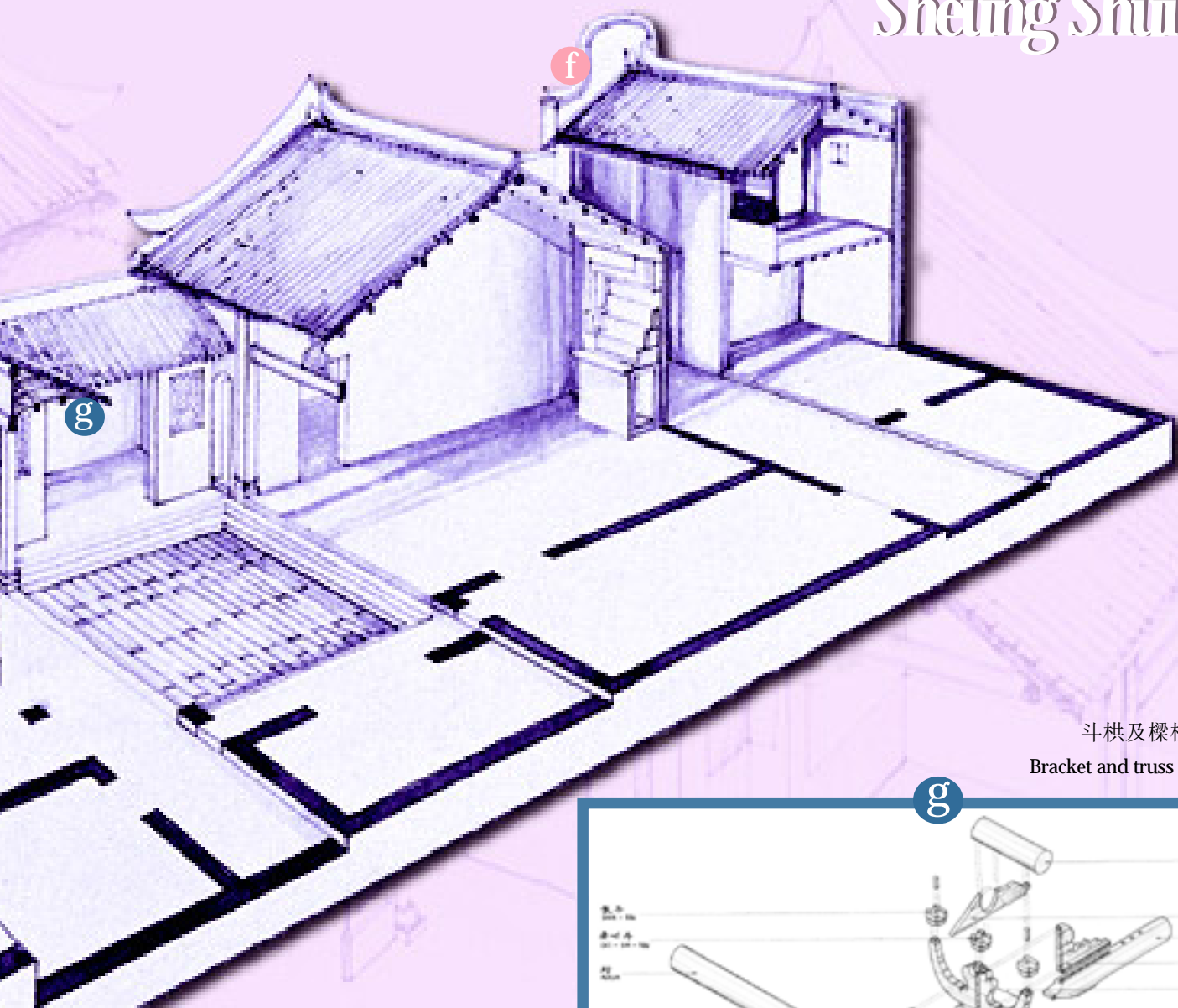
建築物的屋脊、山牆及檐板均有精緻的裝飾
The roof ridges, gable walls and eave boards of the Ancestral Hall
are richly embellished



e

上水居石侯公祠

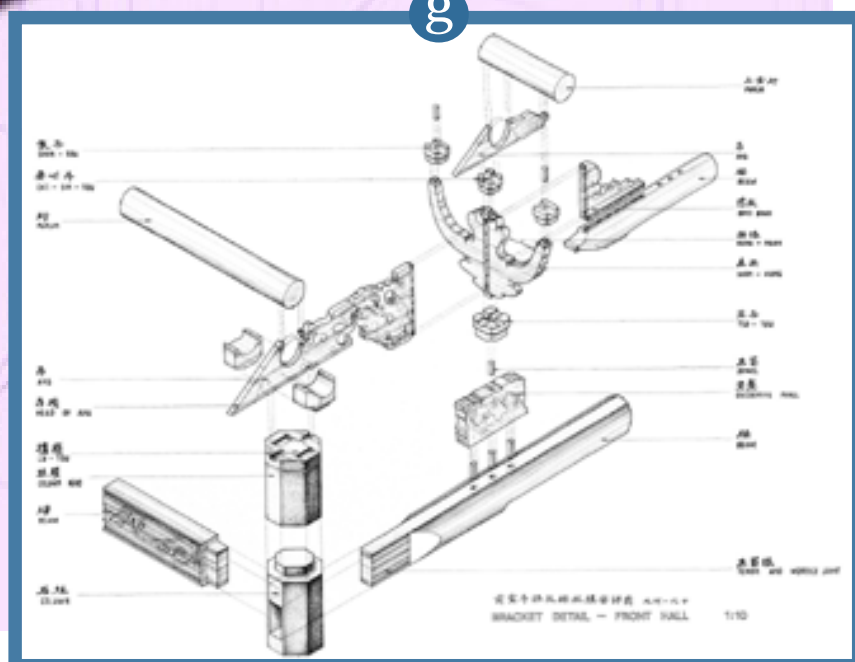
Hau Ku Shek Ancestral Hall, Sheung Shui



斗拱及樑柱架構
Bracket and truss system

■ 居石侯公祠透視剖面及細部圖，由香港大學建築學系於1975-1976年繪製

Sectional perspective and details of Hau Ku Shek Ancestral Hall, produced by Department of Architecture, The University of Hong Kong in 1975-1976



良渚文化墓地與其表述的玉文明社會

Cemetery of Liangzhu Culture and Reflection on Society of Jade Civilization

張忠培 /

故宮博物院教授，古物古蹟辦事處名譽顧問

Zhang Zhongpei /

Professor of the Palace Museum;

Honorary Adviser of the Antiquities and Monuments Office

(Chinese version only)

十年前我提出良渚文化年代的上限在距今 3,300 年前後，以及良渚文化已經進入了文明時代，直到今天也基本上沒有改變這些觀點。我常說“材料牽着鼻子走”，近年發表了福泉山和瑤山這兩篇極為重要的考古發掘報告，還有反山墓地的發現，不但証明了我的觀點，而且對良渚文化進入文明時代的觀點作了進一步的申述。因此，我也對過去良渚文化文明的特徵作了一點修正，和試着提出有一個玉文明，這也是被考古報告“牽着鼻子走”的結果。有鐵器文明、青銅文明，過去沒有人提過“玉文明”，良渚文化用玉器來顯示王權與神權，基於這種信念我就稱之為玉文明。這個玉文明同玉器時代的概念不一樣，是相對過去青銅文明、鐵器文明提出來的玉文明。下面對幾個墓地作些簡單的分析。

一、福泉山墓地

(一) 沒有“燎祭”和“祭壇”

報告所說的“祭壇”和“燎祭遺跡”長六至七米，是劃成一小塊一小塊的方塊。從發掘現場照片可見“祭壇”是經過火燒的，是由一塊塊紅燒土組成的平面。這種平面就像一般考古發掘的地面，它旁邊的那些土塊都是房屋倒塌下

來厚薄均勻的堆積。它是一塊塊厚度一致、被火燒過的紅燒土，並且它們的兩邊都燒紅了，中間都沒有燒透。這是木骨泥牆，裏面鑲的木板連接起來然後兩邊抹上泥，也是這個時代以及更早時候牆的共同特色。這個房屋被火燒掉了，牆壁和屋頂倒下來，地面還保存平整，形成了這種紅燒土的堆積。後來的人們還在這裡活動，又把原來房屋廢棄的堆積挪到旁邊，形成了所謂的“燎祭遺跡”。報告所稱的“祭壇”和“燎祭遺跡”，實際上都是房屋被燒後的遺存，以及對遺存再處理形成的堆積。

(二) 墓地是埋葬位於經若干次修建，或重建的房屋旁若干代死者的墓地

根據報告可以看到墓地和房屋的關係。墓葬圍繞這些建築，空間上是在建築的前後、在它上面或下面；年代上是前或後，或者是同時。因此可以這麼結論：墓地是埋葬位於經若干次修建，或重建房屋旁的若干代死者的墓地。同類墓地別處也發現過，如北京大學與日本合作發掘的浙江普安橋遺址也發現同樣的墓地。

(三) 墓地可分為五期三段，是歷變化的三個墓地

墓地共有 30 多座墓葬，報告分為五個時期，我將它合併為三段：第一段是報告中的 1、2 期，第二段是報告中的第 3 期，第三段是報告中的 4、5 期。

第三段是墓地中最晚的，有 11 座墓葬。1) M40、M9 和 M65 三座墓用玉鉞、玉琮隨葬，同時也隨葬了石斧、石鉞。但報告中的石斧，除 I 型是石斧之外，II 型、III 型實際上也是石鉞，因為其他報告中都將這種“石斧”稱之為石鉞。把相當一部分的石斧重新定為石鉞，是對報告的第三個修正。玉鉞是象徵軍權的，漢字「王」就是鉞的象形字，所以中國的王權是由軍權發展而來的。這裡的玉鉞代表墓主人有指揮軍隊的權力，而祭祀工具的琮是代表神權的，所以這類人既隨葬玉鉞，又隨葬玉琮，生前應是既掌握了王權，又掌握了神權的人物。2) M101、M74 這兩座墓只有玉鉞沒有玉琮隨葬。就是說他們生前只掌握軍權，沒有掌握神權。其中 M74 的紡輪與瑤山 M6 的玉環形器是一樣，說明它並非紡輪，而是玉的圓形餅飾，因此這座墓葬不是女性的。可見福泉山墓地的第二種人物是掌握了軍權、沒有掌握神權的人。3) M136 和 M60 的隨葬品也非常豐富，並且有石鉞隨葬。而且 M60 還有石鑽頭和玉鑽頭等加工石器、玉器的工具隨葬，他應該是位製玉的匠人。這類人生前有從事軍事職務的義務、責任和權力，而且有些匠人可以擠身於貴族的行列。

這樣，第三段墓葬中第一類是既掌握王權，又掌握神權的人物；第二類是掌握王權的人物；第三類是承擔軍事權利和義務的人物，其中有些製玉的匠人也擠身入了貴族的行列。

第二段有五座墓葬，石器隨葬品中都有鉞，有的墓葬還有其他工具，如石鑿、鏃隨葬。其中兩座墓有玉鉞隨葬，其他三座沒有隨葬玉鉞。所以這五座墓葬的主人既是手工業勞動者，又有責

任、義務和權利從事軍事職務。又可細分為 M109 和 M144 是掌握了軍權的人，另外三座是只能承受軍事責任和義務的人。與第三段墓葬人物的區別是這個時期沒有掌握神權的人。



玉琮，
良渚文化，
瑤山墓地出土
Jade Cong
Liangzhu Culture,
From Yaoshan

第一段有 12 座墓葬，隨葬品中沒有玉鉞和玉琮。也就是說這個時期既沒有同時掌握神權和王權的人，又沒有只掌握王權的人。這一部分人又分為兩類，一類隨葬了石鉞，有的還隨葬了石質生產工具，如石斧，他們是有責任或者是有義務、有權利從事軍事職務的人。此外四座墓葬沒有石器隨葬，但有玉質的裝飾品隨葬。其中 M149 人骨鑒定是位女性，有陶紡輪隨葬。

概括地說，福泉山墓地經過了一個發展演變的過程。這個過程中，最早的人大部分都有一定的財富，有一定表示自己身分的玉製品，並且只有男性有從事軍事的權利和義務；經過一段時間的發展，第二階段出現了能掌握軍權的人物；到了第三個階段，出現了既掌握軍權又掌神權的人。如果把它看成是一個家族的話，就是福泉山墓地標示家族的發展史。

玉鉞，
良渚文化，
瑤山墓地出土
Jade Yue
Liangzhu Culture,
From Yaoshan



二、馬橋與良渚墓地

馬橋與良渚墓地都是屬於良渚文化，它們所顯示的特徵與福泉山墓地三類人群所顯示的特徵是有所區別。

(一) 馬橋墓地

馬橋墓地有十座墓葬，年代相當於福泉山墓地。與之比較，這裡所有的墓葬都沒有玉器，只有陶器和石器隨葬。隨葬品較其最差的第一段墓葬的數量和質量還差。其中M3和M9有石斧隨葬，說明他們是勞動者，不能享用玉飾品，只有應付日常生活的陶器和進行勞動生產的石工具。這部分人不是奴隸，是自由人，只能過一般簡單生活的、最貧困的自由人。

上面所有的人群可以分為福泉山的三個等級，加上馬橋的一個等級，共有四個等級。



▲ 1987年瑤山遺址布方位置及遺迹平面圖
Floor plan of trenches and features of Yaoshan archaeological site

(二) 瑤山墓地

瑤山墓地一共 13 座墓葬，北排六座、南排七座。兩排墓的隨葬品有嚴格的區別。北排墓葬的隨葬品均是既無石鉞、又無玉鉞、三無玉琮隨葬，只有玉製的裝飾品，又稱玉飾件隨葬，同時也隨葬有少量陶器，其中兩座墓葬還有紡輪隨葬。這些紡輪發現時還有玉杆，也稱紡槌插在孔中。這批女性墓葬與福泉山墓地沒有工具的墓葬比較，所有的隨葬品都比其豐富，質量上、數量上和品種上都是這樣。她們是當時最高層的婦女了。

南排墓葬分為兩類，中間五座墓既隨葬玉鉞，又隨葬玉琮。玉鉞是一件，石鉞有很多件，但是沒有生產工具隨葬。就是說這些人是既掌握神權，又掌握王權，而且脫離了具體生產勞動的人。兩邊的兩座墓葬除了石鉞之外，只有玉鉞，沒有玉琮隨葬，這兩座墓葬是只掌握軍權的人。從位置來看，M7 居於中間，隨葬品最豐富；M8 在旁邊，隨葬品較少，而且有些在別的墓中是玉器做的器物，在這裡是石製的，而且質量不高。這種排法有三個因素：1) 有玉鉞和玉琮的在中間；2) 有玉鉞、玉琮隨葬的墓，最中間的最豐富；3) 兩旁的只有石鉞，且隨葬品不如中間豐富，甚至質量也不如中間的。所以說既掌神權、又掌握王權的人，高於只掌握王權的人。

這裡的墓葬骨頭都腐爛了，不能根據骨頭鑒別死者的性別，根據男女隨葬器物的區別來確定墓主人性別的話，南排墓葬沒有出現玉紡輪，都是用石鉞、玉鉞和玉琮隨葬，所以是男性，北邊是女性。那麼女性和男性的關係是怎樣？哪些是夫妻呢？北邊有六座，南邊有七座，差了一座墓。但 M8 和 M6 可能是夫妻，M6 在北行來說隨葬品較少，M8 在南行的隨葬品較少。他們生前擁有的財富和地位相對匹配，可能是一對門當戶對的夫妻。

這裡隨葬器物的玉器都是高規格的，數量極為豐富，較福泉山墓地最後一期墓葬都要豐富。所以這個墓地是目前發現良渚文化最高規格的墓地，是當時社會居於頂尖的人物。

三、墓地反映的良渚文化社會

(一) 良渚文化社會的居民，至少可以分為五個層級。第一層級是以馬橋為代表的；第二層級是以福泉山第一段為代表的；第三個層級是福泉山墓地第二段為代表的；第四個層級是福泉山第三段為代表的；處於社會塔形結構頂部的那一部分人就是瑤山為代表的。

(二) 這個社會是以男性為本位的父權制家族為基層單位的社會。

(三) 處於這個社會最低層的是那些僅從事農業勞動的群體，從事手工業活動或與此職業相關的群體地位較高。

(四) 同時掌握神、王權者，居於社會的頂層，其次是僅掌王權者，某些手工業匠人，尤其是製玉者，往往可以擠身於貴族行列。

(五) 掌握神權者，須先或同時控制王權，可見神權高於王權。過去認為神權和王權是並列的，掌握神權和王權的人是社會的頂尖，現在要作出修正。良渚文化這個社會，神權是高於王權的，掌握神權和王權的人也有不同級別，只掌王權的人也有不同級別，是個很複雜的社會。

這五點是對良渚文化社會的總結，是一個全新的、從神權和王權角度去觀察歷史。中國歷史的演變過程大致上是先有神權、後有王權，先是神權高於王權，後來王權才高於神權，到夏王朝時期才在一個文化裏面形成統一的政權。

備註：本文是張忠培教授於2005年8月20日於香港中央圖書館發表演講的內容。該講座由古物古蹟辦事處舉辦，並由辦事處二級助理館長(考古度藏)李浪林博士記錄講稿。稿件未經張教授審閱，但獲張教授同意刊登。

(插圖及照片由文物出版社提供，參見浙江省文物考古研究所著，《瑤山—良渚遺址群考古報告之一》，北京，文物出版社，2003年)

Remarks: Notes of a speech delivered by Professor Zhang Zhongpei on 20 August 2005 at Hong Kong Central Library. The lecture was organized by the Antiquities and Monuments Office. The notes, which were not vetted by the speaker, were recorded by Dr. Li Long Lam, Assistant Curator II (Archaeological Repository) of the Office. Professor Zhang has kindly given the consent for the publication of the article.

(Photos and plan are provided by courtesy of Cultural Relics Publishing House. Please refer to Institute of Archaeology and Cultural Relics, Zhejiang Province, *Archaeological Report of Liangzhu Archaeological Sites: Yaoshan*, Beijing: Cultural Relics Publishing House, 2003)

香港 考古藏品 Hong Kong Archaeological Collection

考古發掘是通過科學和系統田野發掘，獲取探討歷史和文化發展的實物証據。考古資料一般包括田野記錄（即發掘的文字記錄、田野相片和測繪圖等）、整理記錄（發掘報告和科學實驗報告等）、出土文物和標本（人類或動物遺骸、環境樣本等）。每一次考古發掘的出土文物與資料的多寡，取決於發掘面積、文化遺存的性質和研究項目等因素。

古物古蹟辦事處的考古度藏組，負責管理本港的考古藏品。考古度藏組的藏品為博物館提供介紹香港歷史的珍貴展品，收藏的資料亦裨使學者進行不同的專題研究。古物古蹟辦事處最近設立香港考古資料室，歡迎有興趣人士預約查閱本港的考古藏品。假如你想參予香港出土文物與考古資料的整理工作，可參加文物之友的義工行列。文物之友計劃將於明年初招募新會員，查詢請電2208 4400。

Archaeological excavation is to obtain physical evidence through scientific and systematic investigation for historical and cultural studies. Generally speaking, archaeological collection comprises excavation records (field notes, photographs and measured drawings), finds processing records (archaeological excavation or laboratory reports), artefacts and samples (human or animals remains, floral or environmental samples). Quantities of unearthed artefacts and archives yielded by archaeological projects vary with the scales of excavations, types of cultural remains and numbers of research projects.



▲ 資料室內的香港考古文物
Hong Kong archaeological finds in the Archives



▲ 香港考古資料室一隅
A corner of Hong Kong Archaeological Archives

The Archaeological Repository of the Office is to manage the archaeological collection derived from local excavations. Selected collections of our repository are currently displayed at several museums to illustrate local history and its archives enable scholar to conduct various research projects. Recently, the Office has established the Hong Kong Archaeological Archives which is open for public viewing by appointment. If you are interested in accessioning the archaeological collection, please join the Friends of Heritage as a volunteer. New members of Friends of Heritage will be recruited early next year. For enquiries, please call 2208 4400.

內地考古學家來港研究本地出土的新石器時代石鏟
Archaeologist from Mainland China studying Neolithic
stone adzes discovered in Hong Kong



▲大學學生於資料室進行暑期實習
Undergraduate students participating in
an internship programme at the Archives

中西歷史建築詞彙 — 柱

Architectural Glossary of Chinese and Western Historic Buildings — Column

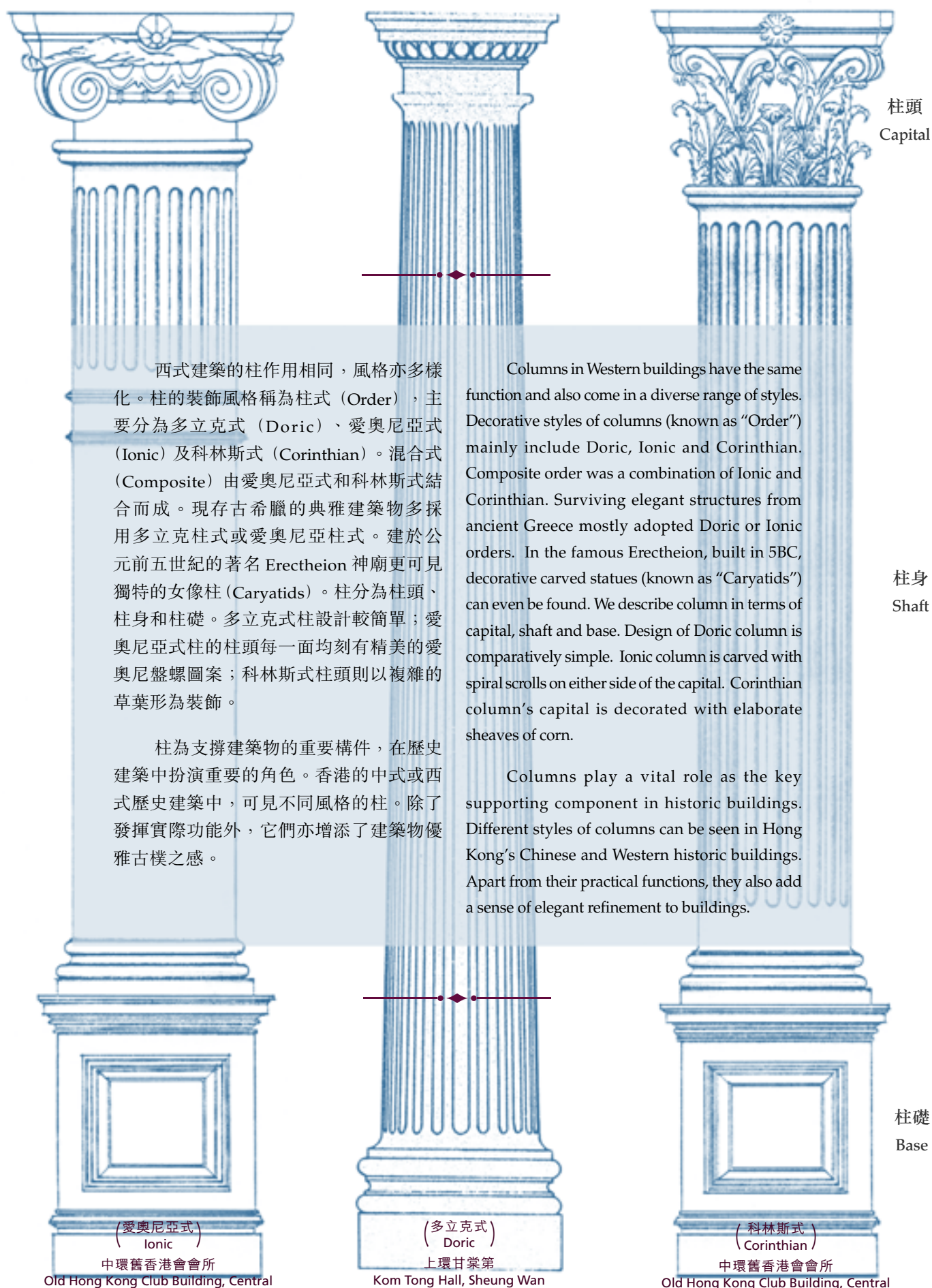
柱是建築物其中一項重要的構件，從早期文明社會開始，便已用作承受建築物的頂部。隨着時代的轉變，柱的設計亦不斷改變，以改善其實際功能及增加建築物內外的美感，因而出現了風格多樣化的柱。

在中國傳統建築中，柱身設計多較簡單，而精巧的裝飾多見於柱的底部，即柱礎。柱礎有不同的形制，如圓鼓形及八角形等。柱礎可防止水滲入木柱，亦具美觀作用。另外，中國傳統建築亦有「雕花柱」，即柱表面刻有花紋，多為刻上龍及花鳥等圖案。

The column is one of the principal “elements of construction” of a building. From earliest times it was used throughout the civilized world to support the roof and the building’s upper structure. Over the years the basic columns had been designed in a variety of styles, in order to improve their functions and to provide decoration to the interior and exterior of the building.

In traditional Chinese architecture, the design of column is relatively simple but elaborate decorations are often found at a column’s base. With their round drumlike and octagonal shapes, column bases not only prevent ground water from seeping up into wooden columns, but also serve a decorative role. A special style of column in traditional Chinese architecture is the carved column, adorned with carvings of dragons, flowers and birds.

■ 上水廖萬石堂的石柱
Stone column of Liu Man Shek Tong Ancestral Hall,
Sheung Shui



西式建築的柱作用相同，風格亦多樣化。柱的裝飾風格稱為柱式（Order），主要分為多立克式（Doric）、愛奧尼亞式（Ionic）及科林斯式（Corinthian）。混合式（Composite）由愛奧尼亞式和科林斯式結合而成。現存古希臘的典雅建築物多採用多立克柱式或愛奧尼亞柱式。建於公元前五世紀的著名 Erectheion 神廟更可見獨特的女像柱（Caryatids）。柱分為柱頭、柱身和柱礎。多立克式柱設計較簡單；愛奧尼亞式柱的柱頭每一面均刻有精美的愛奧尼盤螺圖案；科林斯式柱頭則以複雜的草葉形為裝飾。

柱為支撐建築物的重要構件，在歷史建築中扮演重要的角色。香港的中式或西式歷史建築中，可見不同風格的柱。除了發揮實際功能外，它們亦增添了建築物優雅古樸之感。

Columns in Western buildings have the same function and also come in a diverse range of styles. Decorative styles of columns (known as “Order”) mainly include Doric, Ionic and Corinthian. Composite order was a combination of Ionic and Corinthian. Surviving elegant structures from ancient Greece mostly adopted Doric or Ionic orders. In the famous Erectheion, built in 5BC, decorative carved statues (known as “Caryatids”) can even be found. We describe column in terms of capital, shaft and base. Design of Doric column is comparatively simple. Ionic column is carved with spiral scrolls on either side of the capital. Corinthian column’s capital is decorated with elaborate sheaves of corn.

Columns play a vital role as the key supporting component in historic buildings. Different styles of columns can be seen in Hong Kong’s Chinese and Western historic buildings. Apart from their practical functions, they also add a sense of elegant refinement to buildings.

柱頭
Capital

柱身
Shaft

柱礎
Base

(愛奧尼亞式)
Ionic

中環舊香港會會所

Old Hong Kong Club Building, Central

(多立克式)
Doric

上環甘棠第

Kom Tong Hall, Sheung Wan

(科林斯式)
Corinthian

中環舊香港會會所

Old Hong Kong Club Building, Central

初探堅尼地城魯班先師廟的建築特色

A Study on the Architectural Characteristics of the Lo Pan Temple, Kennedy Town



▲ 堅尼地城魯班先師廟
Lo Pan Temple, Kennedy Town

研究及教育

Research and Education

在香港島堅尼地城的青蓮台，有一所全港唯一供奉魯班的廟宇，名曰「魯班先師廟」，由廣悅堂管理。魯班先師是中國建築界的宗師，為魯國人（即今山東省），據說生於公元前507年。從廟內現存銅鐘上的鑄文，可見該廟是建於清光緒十年（1884年），由當時香港三行的同業人士集資興建。每年農曆六月十三日的師傅誕（魯班壽辰），魯班先師廟都會舉行慶祝活動。

中國建築向來都極具特色，其中一個特點就是裝飾的美感和寓意。魯班先師廟設置多堵精巧護牆及大量雕刻塑像、浮雕及壁畫。從廟的內外牆壁和脊位等，均可見繪畫、書法、石雕、泥塑及陶塑等裝飾。

廟宇的建築結構，通常都是由牆和屋頂相互結合而成，有出入口的一邊稱為門牆，與門牆相對的一邊是後牆，把門牆和後牆相連結的稱為山牆，蓋於四面牆頂部的就是屋頂；屋頂有多種不

The Lo Pan Temple is the only temple dedicated to the worship of Lo Pan in Hong Kong. It is situated on Ching Lin Terrace in Kennedy Town and is now managed by the Kwong Yuet Tong. Lo Pan is the Patron Saint of Chinese Builder and Constructors. It is believed that he was born in 507 BC in the state of Lo (ancient Shandong Province). From the cast inscriptions on the temple's bell, we learn that the temple was constructed in the 10th year of the Guangxu reign (1884) and was built by the Contractor's Guild with donations from people connected with the trade. Every year on 13 June (Chinese Lunar Calendar), the occasion of Si Fu Festival (birthday of Lo Pan), a special celebration is organized at the Temple.

Chinese architecture has always had highly distinctive characters, one of which is the aestheticism and implied meaning of decorations. Lo Pan Temple is a historic building with elaborately crafted gable walls and numerous sculptural figures, relieves and murals. Paintings, calligraphy, stone carvings, pottery and ceramic figurines and other embellishments adorn all the interior and exterior walls of the temple.

▼ 魯班先師廟內貌
Interior of Lo Pan Temple



魯班先師廟立體圖，由香港大學建築學系於 1990 年繪製
Isometric view of Lo Pan Temple, produced by Department of Architecture, The University of Hong Kong in 1990

同的結構而形成個別的特色。魯班先師廟建築獨特，其山牆是由五塊方體相互連成，且全部指向天空，稱為「五岳朝天」，屬於南方的特色，乃自湖南傳過來的，這種特色也是全港所僅有。

在門牆頂，有一組由十一幅字畫組成的壁畫，中間的一幅最大，共有六位人物，包括船中間的蘇軾，岸上的佛印和尚及戴冠的黃庭堅，他們都是有名的文人。

Chinese temple architecture usually comprises walls supporting the roof. The side with an entranceway is known as the entrance wall whereas the wall directly opposite is known as the back wall. The walls that link the entrance wall with the back wall are known as gable walls. The roof sits atop the walls and gains its unique character from the variety of different structures. What gives the Lo Pan Temple its character is that the gable walls are made up of five interlinking pieces of wall, all facing the sky. This feature, known as 'Five Peaks Paying Tribute to Heaven' (五岳朝天) has the southern influence that comes from Hunan Province and it is the sole example of its kind in Hong Kong.

At the top of the entrance wall is a mural made up of 11 paintings. The one in the middle is the largest. It depicts six characters, among which including the famous scholars,

「五岳朝天」山牆
'Five Peaks Paying Tribute to Heaven' gable wall



魯班先師廟門牆上的壁畫及雕塑
Paintings and sculptures at the entrance wall

仕女圖 ►
Lady figures



文人圖 ►
Scholar figures

兩邊各有五幅字畫，題材包括「張騫泛槎」和「風雨歸舟」、花鳥及書圖等，極富裝飾性，且應有一個渴望求學、強調努力學習的寓意。

壁畫左右兩邊對下位置，又各置有泥塑一幅，各為鐵絲罩所保護，右邊一幅是「商山四皓」，左邊一幅的人物包括裘髯客，李靖及紅拂女，也即「風塵三俠」的主角。

在門牆兩邊各有一凸起的狹牆，於頂部也各有一幅壁畫，左邊為仕女圖，右邊為文人圖。狹牆屬於山牆的部分，稱為墀牆。墀牆頂還各有一組三層的陶塑，三層陶塑的內容和構圖，兩邊都大致相同，第一層是「展開好書」。第二層是「金殿比武」，第三層是「竹林七賢」。這些陶塑都是石灣製作，屬高溫燒製的。

Su Shi in a boat, Fou Yin the monk on the bank and a crowned Huang Tingjian. Subjects of paintings on both sides include 'Zhang Qian on a Log' (張騫泛槎) and 'Boat Returning in the Wind and Rain' (風雨歸舟), traditional flower and bird images, and other themes. They are highly decorative and convey the inspiration of the thirst for knowledge and studying hard.

The pottery figurines beneath each side of the mural are protected by wired netting. The figurines to the right is 'Four Hoaryheads of Shang Shan' (商山四皓) and the one to the left depicts the characters Qiu Ranke, Li Jing and Hong Funu — the protagonists of the 'Three Heroes' (風塵三俠).



Two raised narrow walls on each side of the entrance wall are topped with murals. The mural to the left depicts lady figures and the one to the right is scholar figures. These narrow walls, forming part of the gable walls, are known as gable corner walls. At the top of the gable corner walls are three tiers of ceramic figurines, the themes of which are the same on both sides. The first tier is an opened book. Above this is 'Martial Competition in the Imperial Palace' (金殿比武) and the third tier is a depiction of the 'Seven Sages of the Bamboo Grove' (竹林七賢). The figurines were all made in Shiwan and fired at high temperatures.



◀ 墀頭陶塑

Ceramic figurines at the gable corner wall



◀ 墀頭陶塑

Ceramic figurines at the gable corner wall

在三層陶塑對上的屋脊，又見陶塑人物一對，右邊是一老人，右腳提起，手持日字鏡，左邊是一年輕仕女，手持月字鏡，二人同是一手叉腰，象徵日月二神。這對陶塑人物傳說頗多，一說男的是后羿，女的是嫦娥，也有傳說認為他們是桃花女和周公，二人原是玉帝身邊的金童玉女，因爭吵而被貶下凡間，但二人仍續爭鬥，周公常設法加害桃花女，但為她所識破，其後由太白金星出面調和。日出於東，新月始見於西，故日月二神具有陰陽調和，化凶為吉的意義。

Above the three tiers of ceramic figurines, a pair of ceramic figurines can be seen on the ridge. On the right is an old man with his right foot raised and holding a sun mirror in his hand. The one to the left is a young lady holding a moon mirror in her hand. Both figurines have one hand at the waist. They are the deities of the sun and the moon. There are many legends about the two deities. One of which says that the man is Hou Yi and the woman is Chang'e, the goddess in the moon. Other people believe that they are Peach Blossom Maid and the Duke of Zhou who are originally boy and girl attendants of the immortal Jade Emperor in Heaven. They were forced to go back to the world because of their quarrel. They continued to fight on earth. The Duke of Zhou attempted to harm Peach Blossom Maid, but she saw through his plot. The Great White Planet Venus came to mediate. The sun rises in the east and the new moon is first visible in the west. The deities of the sun and moon therefore signify the balance of Yin (陰) and Yang (陽) and the transformation of ill fortune into good luck.

至於脊位的陶塑，也有一對相傳具耐火作用的鯢魚。由於該廟第二進後方，正是附近民居的平台所在，身處其間可以較近距離和較佳角度觀賞。中央有二龍爭珠，珠是綠色，處最高位置。兩邊鯢魚造形也較特別，尾部朝得較高，而凸起呈珠狀的眼睛尤其獨特。另一方面，石灣陶塑除造型精美和技藝超卓外，於安排也很講究，於此可清楚見到人像是稍向前傾斜的，作用是於低處仰望時，可較清楚見到全貌，且不會呈變形效果。

Reclining on the ridge is a pair of dragon-fish. Because of the proximity of the temple to the balconies of surrounding dwellings, one can gain an excellent close-up view of these features. In the centre are two dragons vying for a pearl. The pearl is green and has been placed in the highest position. The shape of the dragon-fish on each side is also highly distinctive. Their tails are pointing upward. Their bulging pearl-shaped eyes are also strikingly unique. The Shiwan ceramic figurines are not only exquisitely crafted, but also very skilfully positioned. It is noticeable that few have been placed leaning forward so as to allow a clear and undistorted view from below.

屋脊上的陶塑
Ceramic figurines on the ridge



綜述而言，魯班先師廟雖然有很多裝飾，但風格卻較樸素，故感覺較為自然，而畫作題材也有勉勵努力向學的寓意。即使入廟而不拜神，也必為裝飾藝術所吸引，非文字之所能描述，且感受人人不同，不妨親身去體會。

In summary, although Lo Pan Temple has an abundance of decorative features, it retains a relatively simple and natural style and the themes of many paintings extol the virtue of diligent study. You do not have to be a worshiper at the temple to be drawn to its indescribable decorative art. It is worth to make a trip to the building and appreciate the distinguished features.

撰文：謝德隆 / 文物之友

Text by: Tse Tak Lung / Friend of Heritage

上水廖族及應龍廖公家塾

Liu Clan in Sheung Shui and Liu Ying Lung Study Hall

為配合每六十年舉行一次的「打醮」活動，上水廖族於今年進行應龍廖公家塾全面修復工程及各項活動。廖氏家族於2004年起籌備活動，他們致力尋找去屆（1946年）「打醮」的紀錄，過程相當困難。結果，他們在過程中不只尋獲歷史資料，還追尋該族的文化根源。透過舉行「打醮」活動及應龍廖公家塾修復工程，廖氏家族成員更重視代表他們的社會及族群身分的有形及無形文化遺產。應龍廖公家塾修復工程更榮獲2006年聯合國教科文組織亞太區文物古蹟保護獎嘉許獎。

A restoration project of the Liu Ying Lung Study Hall and various activities were conducted by the Liu Clan in Sheung Shui this year to complement the 60-year *Dajiao* festival. During the preparation for the event, which started in 2004, the Lius envisaged great difficulty in searching for the records for the last *Dajiao* festival in 1946. They ended up with gaining information from the records, and in wider context, rediscovering their culture. Through the organization of the *Dajiao* festival and the restoration of the Study Hall, the Lius were aware of the importance of both tangible and intangible cultural heritage which reflect their cultural root and identity. The restoration project of Liu Ying Lung Study Hall has also won the Honourable Mention of 2006 UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation.



▲ 應龍廖公家塾
Liu Ying Lung Study Hall

應龍廖公家塾內部
Interior of Liu Ying Lung Study Hall
▼



歷史背景

廖氏宗族的始祖原居福建，於元代（1279至1368年）中葉遷往廣東。廖氏最初居於新界屯門，後來遷到深圳河以北的福田農村，最後定居於雙魚河中游（即今新界上水圍）。定居後，他們興建了三座主要祠堂，包括廖萬石堂、應龍廖公家塾及明德堂。應龍廖公家塾於1838年建成，以紀念上水圍廖氏家族第四代祖先廖應龍。

Historical Background

The founding ancestor of the Liu lineage came from Fujian and moved to Guangdong in the middle of the Yuan dynasty (1279 - 1368). The Lius moved first to Tuen Mun, New Territories then to Futian, a village north of Shenzhen River, and finally settled in the middle reach of Sheung Yue River which is now known as Sheung Shui Wai, New Territories. Since their settlement, they built three major ancestral halls, the Liu Man Shek Tong Ancestral Hall, Liu Ying Lung Study Hall and Ming Tak Tong. Liu Ying Lung Study Hall was built in 1838 to commemorate Liu Ying Lung, the fourth generation ancestor of the Liu clan in Sheung Shui Wai.

Liu Ying Lung Study Hall is closely related to the development of education system of the Lius. According to some elders of the village, the hall was used as *Bok Bok Chai* in 1910, an education institution which taught traditional Chinese classics to the local villagers' children. According to a villager who was a student at that time, there were nine students altogether. Between 1914 and 1965, the Study Hall was only used as a meeting place and a venue for celebrating traditional festivals and feasts.

Over the decades demand for education grew, due to a continuous growth of the village population, and a change in the villagers' attitude in allowing girls to receive education. Thus, Fung Kai Kindergarten was established in Liu Ying Lung Study Hall in 1965, providing more education opportunity for young children in Sheung Shui Wai. The Study Hall as an education institution was precedent in several aspects. First, it was the first time the Lius of Sheung Shui Wai allowed non-lineage children to attend school in the village. Second, it introduced western-style schooling to the village. Third, in the 1960s the Fung Kai Kindergarten in the Liu Ying Lung Study Hall, the Fung



▲
祭壇
Altars

應龍廖公家塾與廖氏家族的教育制度發展有着密切的關係。據村中父老說，家塾於1910年曾是「卜卜齋」，即專為村內兒童講授傳統中國經典的教育機構。其中一名曾到「卜卜齋」上課的村民向我們憶述，當時家塾只有九名學生。在1914至1965年間，家塾只用作族人聚會及舉行傳統節日活動的場地。

過去數十年村內人口不斷增長，加上村民的觀念有所改變，准許女生接受教育，令教育需求日益增加。因此，鳳溪幼稚園於1965年在應龍廖公家塾成立，為上水圍的幼童提供教育。作為教

育機構，家塾在多方面開創先河：第一，上水圍廖氏家族首次准許非本族幼童在村內上學；第二，引入西方教學方式；第三，於1960年代，應龍廖公家塾的鳳溪幼稚園、廖萬石堂的鳳溪小學，以及鄉村外圍的鳳溪中學，成為了廖氏家族有系統的教育網絡。1988年，幼稚園遷到鄉村外圍，繼續為附近一帶的幼童提供教育。

Kai Primary School in Liu Man Shek Tong Ancestral Hall, as well as the Fung Kai Middle School on the outskirts of village formed a systematic education network for the Lius. In 1988, the kindergarten was moved to the outskirts of the village and continues to provide education for children in the nearby area.

Apart from education purpose, the Liu Ying Lung Study Hall also has special social values to the Lius in the New Territories. Firstly, the Study Hall was used for the worship of ancestors. There were three altars inside the Rear Hall. Secondly, it also served as a venue for ceremonies and rituals, such as wedding and traditional Chinese festivals. Most important of all was the Spring Equinox (春祭) which took place on the third day of the second month of the Chinese Lunar Calendar. The Study Hall was not only a meeting place for the villagers, it also acted as a bonding force which strengthened the bonds among the members of the lineage. In addition, it is a symbol of the

common identity among the members of the Ying Lung Sz Sai Tso (應龍四世祖) lineage.



▲應龍廖公家塾曾作幼稚園，圖為於家塾舉行的幼稚園畢業典禮表演
(照片由上水廖族提供)

The kindergarten graduation performance in the Study Hall
(Photo is provided by courtesy of the Liu Clan in Sheung Shui)

應龍廖公家塾除了用作教育用途外，對新界廖氏家族來說，它具有特別的社會價值。首先，家塾用作祭祀祖先的地方，後進設置了三個祭壇。其次，它是舉行各種慶典及儀式包括婚禮及傳統中國節慶的場地。當中最重要節慶是每年農曆二月初三舉行的春祭。家塾不僅是供族人聚會的地方，更發揮着團結族人的作用。此外，建築物更是應龍四世祖宗族成員共同擁有的身分象徵。

▼1987年舉行的幼稚園聖誕聯歡會
(照片由上水廖族提供)

The 1987 kindergarten Christmas party
(Photo is provided by courtesy of the Liu Clan in Sheung Shui)



家塾的建築特色

家塾採用傳統「兩進一院式」建築，整體鋪排對稱有序。中軸突顯了後進的宏偉及寬敞，後進設有廖氏家族的祭壇及擺放了祖先靈位。這是香港大部分祠堂的典型設計。



▲
飾以草尾及幾何圖案灰泥浮雕的山牆

The gable walls are mainly decorated with leafy and geometric relief stucco moulding

建築物正立面前建有兩個鼓台，各有一根花崗岩石柱承托屋頂。前進放有「擋中」，內部的斗拱更刻有中國吉祥圖案。正立面及家塾內大部分中國傳統壁畫均保存良好。屋頂脊位及山牆飾以草尾及幾何圖案灰泥浮雕。

家塾的主要承托結構為中國式青磚牆，和正立面及後進內的花崗岩石柱。

屋頂使用傳統中國式筒瓦和板瓦，鋪在固定的椽子上，而檁條的兩端嵌入承重的磚牆內。此外，石柱和承重牆上，有瓜柱及裝飾價值非常高的駝峰加以承托。

Architectural Character of the Study Hall

The Study Hall is a traditional two-hall Study Hall with an open courtyard in between. The general layout is symmetrical and orderly. The central axis serves to highlight the impressive and spacious Rear Hall which accommodates the altars and ancestral tablets of the Liu clan. This is a typical layout of most ancestral halls in Hong Kong.

The facade is fronted by two drum terraces, with one granite column on each terrace supporting the roof. A “dong-chong (擋中)” is placed in the Front Hall. The wooden brackets of the Front Hall are elegantly carved with auspicious Chinese motifs. Most of the traditional Chinese mural paintings on the facade and inside the Study Hall are still well preserved. The roof ridges and gable walls are mainly decorated with leafy and geometric relief stucco moulding.

The major load bearing structure is Chinese grey cavity brickwalls, with granite columns at the facade and the interior of the Rear Hall.

The roofs are covered with traditional double layer Chinese red pan and roll roof tiles, laid on timber battens fixed on purlins with both ends embedded in the load bearing brickwall, with short strut pillars (瓜柱) and richly decorative *tufeng* (駝峰) [camel



■ 屋頂構架
Roof structure

上水圍三座祠堂都有同一特色，就是各有一道面向祠堂正門，中央刻有特別符號的「風水牆」，稱為「照壁」。據村中父老所說，興建風水牆旨在保護祠堂，驅邪逐妖。

建築意義

隨着新界新市鎮多項大型房屋發展項目，加上「小型屋宇政策」的實施，香港郊區的面貌大為改變。當傳統房屋被三層高混凝土建築物取代時，很多祠堂都被荒廢或日久失修。它們沒有受惠於都市化，有些甚至倒塌下來。

應龍廖公家塾是上水圍最具建築特色的祠堂之一。精巧的裝飾是代表鄉村文化的重要遺產，必須妥善保存。研究後證實後進明間刻有花紋的楣樑以及其頂部的駝峰，都是建築物原有的裝飾和組件，為研究當時工匠技巧的重要資料。

hump] truss intermediate supports, rested on the stone columns or bedded into the load bearing wall.

There is a unique character with all the three ancestral halls in Sheung Shui Wai. All of them have a “fung-shui (風水)” wall with a special symbol at the centre opposite to the main entrance of the halls. These fung-shui walls are commonly known as “screen wall (照壁)”. According to local villagers, the feng-shui walls were built to protect the ancestral halls from evil spirits.

前進的瓜柱及裝飾精巧的駝峰
(修復前)

The short strut pillars and decorative tufeng (camel hump) truss in Front Hall (before restoration)



Architectural significance

Parallel with the uprising of mass housing development in new towns in the New Territories, the “Small Village House Policy” simultaneously changed the appearance of the rural side. When vernacular houses were replaced by three-storey high reinforced concrete structures, many of the ancestral halls were left unattended and dilapidate. They did not benefit from urbanization and some even collapsed.

Liu Ying Lung Study Hall stands as one of the finest ancestral halls in Sheung Shui Wai. The very fine decorations are important evidences of the culture of the village and must be conserved. After examination, the lintol with carving and the *tu-fengs* at the Rear Hall are the original decorations and components of the building which provide evidence for the study of the then craftsmanship.



改建工程

根據掛於後進內的木製對聯，應龍廖公家塾於 1923 年曾進行大規模改建，並把後進原有的木製樑架換成鋼製樑架。

家塾於 1960 年代中期用作鳳溪幼稚園校舍，當時建築物再次進行改建，建築物內外都經過重大改動。正立面及山牆裝上了窗戶，讓更多陽光透進室

Restorations

According to the wooden couplets hanging in the Rear Hall, Liu Ying Lung Study Hall underwent a major renovation in 1923. The original timber roof truss system in the Rear Hall was replaced by steel truss.

Both the interior and exterior have largely been altered in another renovation in mid-1960s when the building was used as the Fung Kai Kindergarten. Window openings were formed on the facade and gable walls to allow more sunlight into the interior. Thus part of the mural on the facade was damaged. The two side chambers in the Central Courtyard were enlarged as a proper classroom by extending into the Central Courtyard and enclosing the space by building a parapet wall with metal window. The roofs were raised and the timber truss was replaced by steel truss. Most of the Chinese grey brickwork was painted at this time causing the brick deterioration.



▲
復修前的應龍廖公家塾
The Study Hall before restoration



▶
復修後的應龍廖公家塾
The Study Hall after restoration

內，正立面部分壁畫因而損毀。中央天井旁邊的兩個廂房擴建成為正規課室，並加建附有鐵窗的矮牆。另外，屋頂加高了，木製樑架換成鋼製樑架。大部分青磚牆身被塗上油漆，令磚身日漸殘破。

十九世紀初至中期，這些改建在本地家塾及祠堂十分普遍。當時鄉村開始為村民提供教育，建築物多用作學校。今年進行的修復項目旨在還原所有後期改動，令家塾回復本來面貌。

典禮及本地傳統

廖氏家族在這次修復工程期間舉行了本地的宗族傳統活動，如春秋二祭及「打醮」，以及一些與祠堂或家塾修復工程有關的典禮，包括興工、上樑及竣工開光儀式。這些傳統儀式亦為我們的重要文化遺產。從有形的文物古蹟體現無形的文化承傳，這個概念逐漸被認為是一個地方文化意義中的重要一環。

Such conversions are not uncommon in the local study halls and ancestral halls when they were used as schools between the early and mid 19th Century, when villagers started to receive education. The scope of this year's restoration was to reverse all these later day alterations and restore the Study Hall back to its original appearance.

Ceremonies and Local Traditions

The local lineage traditions, such as the Spring and Autumn Equinoxes and the *Dajiao* festival, as well as ceremonies associated with the restoration of an ancestral hall or study hall, such as work commencement ceremony, ridge purlin lifting ceremony and rehabilitation ceremony, are still actively practiced by the Liu clan during this year's restoration



project. The diversified lineage rituals and festivals in lineage villages have outstanding heritage value. Intangible cultural heritage embodied in tangible heritage sites is increasingly recognized as an integral component of the cultural significance of a place.

▲ 春秋二祭
Spring and Autumn Equinoxes



寶貴的無形文化遺產——60年一度的上水圍「打醮」

應龍廖公家塾修復工程其中一個重要目的，是為了配合於2006年3月6至12日舉行60年一度的上水圍「打醮」慶祝活動。

「打醮」是上水圍最重要的社區祭祀活動。節日包括一連串的典禮，以供奉諸神及祖先，以及超度村內的孤魂野鬼。除了是一項宗教活動，「打醮」亦包括各種為村民祈福的儀式，以及多場粵劇表演以娛樂族人及遊客。活動耗資約750萬港元，由廖氏家族自資舉辦。由於上水圍的廖氏是香港唯一舉辦60年一度「打醮」活動的宗族鄉村，因此「打醮」活動受到傳媒廣泛報導，被認為是香港珍貴的文化傳統。

Precious intangible cultural heritage —The 60-year Daijiao festival in Sheung Shui Wai

One of the most important incentives for the Restoration of Liu Ying Lung Study Hall was to celebrate the 60-year *Daijiao* festival in Sheung Shui Wai, which was held from 6 to 12 March 2006.

Daijiao is the most momentous worshipping communal activity in Sheung Shui Wai. The festival is a series of ceremonies to pay tributes to the deities and clan ancestors, as well as to pacify wandering ghosts in the territory. Apart from serving the sacred world, the festival also comprised rituals to bless the local villagers; a series of Cantonese operas were also performed to entertain clan members and visitors. The event, costing around HK\$ 7.5M, was solely funded by the Lius themselves. Since it was a unique example in Hong Kong to have a 60-year event launched in a traditional lineage village, the event was widely

publicised by the mass media as an invaluable cultural tradition in Hong Kong.

Daijiao bears a substantial social function of enhancing social cohesion and cultural identity of the Lius in Sheung Shui Wai. Thousands of the Lius, who had migrated to Holland, England, and other Western

countries, returned to Sheung Shui Wai during the festival for the sake of nostalgia and meeting their old friends in Hong Kong. A spectacular open-air banquet, serving more than ten thousands Lius, was held on 6 March in the ceremonial area, which was regarded as the most large-scale communal event the Lius ever organised.

The Liu Ying Lung Study Hall was also a focus of the *Daijiao* festival. Flower panels were erected surrounding the building and various rituals and celebrations were taken place in the Study Hall which reflect the importance of the building.



「打醮」同時包含一種重要的社會作用，就是令上水圍廖氏家族更團結，以及加強他們的文化認同。數以千計已移民荷蘭、英國及其他西方國家的廖氏家族成員，紛紛在節日期間回到上水圍懷緬一番，並與香港的老朋友聚舊。於3月6日在典禮場地舉行的露天齋宴，招待了逾萬名廖氏家族成員，是家族歷史中最大規模的社區活動。

應龍廖公家塾亦成為「打醮」活動的焦點。建築物四周豎立了不少花牌，家塾內亦舉行各種儀式及慶祝活動，可見建築物在族中的重要性。

打醮活動
Daijiao festival activities

香港文物探知館 參考圖書館簡介 Introduction of Reference Library of Hong Kong Heritage Discovery Centre

引言：

新設的參考圖書館位於香港文物探知館地下，佔地 128 平方米，自 2005 年 11 月起對外開放。

宗旨：

本館收藏有關香港歷史、考古、文物保護、博物館學、建築學，以及其他與古蹟文化有關的參考資料，供公眾人士（本地和海外的學生、學者及研究人員）作學術研究用途。我們希望圖書館使用者能夠在寧靜、舒適的環境中閱讀和自我進修。

系統：

本館採用了聯機圖書館目錄，公眾人士可以利用互聯網或本館的工作站，登入 http://hdclib.lcsd.gov.hk/library_b5.htm，瀏覽本館的館藏目錄資料，還可以利用作者、書名、主題、關鍵詞、索書號等檢索準則，搜尋中、英文資料。

館藏：

本館收藏的參考資料約有 6,000 項，包括中、英文書籍約 3,000 冊、研究資料檔案和報告約 1,500 項，以及本地和海外雜誌或期刊 30 多份，當中不少為刊載文物保護和考古學等專門文章的學術雜誌，例如 *Journal of Architectural Conservation* 等。

Introduction:

The Reference Library has been open since November 2005. The new Reference Library occupies a total area of 128 square metres and situated on the Ground Floor of the Hong Kong Heritage Discovery Centre.

Library mission:

Our library aims at providing reference materials on Hong Kong history, archaeology, heritage conservation, museology, architecture and other heritage-related subjects for public (local and overseas students, scholars and researchers) for academic research purposes. We target to provide our library users with a silent and comfortable environment where they can enjoy reading and pursue self-education.

Library system:

An online library catalogue is employed in our Reference Library. The public can access our online library catalogue through the Internet or the workstations at the library. You are welcomed to use our online library catalogue at http://hdclib.lcsd.gov.hk/library_EN.htm. Through the online library catalogue, you can search by various criteria (author, title, subject, keywords, call number) to locate both English and Chinese materials in our library.

Library collections:

There are about 6,000 items of reference materials in the Reference Library. The reference materials include about 3,000 volumes of Chinese and English books, 1,500 items of research archives and reports, and more than 30 titles of local and overseas journals or periodicals especially some academic journals featuring professional articles on heritage conservation and archaeology, such as *Journal of Architectural Conservation* etc.

本館採用的杜威十進分類法是整理一般知識的工具，由梅爾維爾·杜威於1873年構想，並於1876年首次出版。此分類方法有助圖書館有系統地管理館藏，廣為世界各地圖書館所採用。

杜威十進分類法試圖把所有知識分為10主類，例如300代表社會科學，700代表藝術；每一主類分為10大類；每一大類再分為10小類，由此得出10主類、100大類、1000小類。在邏輯上，此系統的結構是層次式的。舉例說：在主類700（藝術）之下可細分為710（都市與景觀藝術）、720（建築）、730（塑造藝術與雕塑），如此類推。在720之下則可再分為721（建築結構）、722（約公元300年之前的建築）等。有需要時，可以在首三個數字後加上小數作更細微的分類。層遞式的結構使我們可以進一步把學科分類，例如069（博物館學）可再分為069.2（博物館建築物的管理）、069.29（博物館的設施）。杜威十進分類法只以號數編排，並以層遞式設計，使圖書館管理員、學生、小孩更易於記憶和理解。

簡單來說，除了總類和小說外，書籍主要按照學科分類，再根據學科關係、地點、時間或資料類別而加以擴展，分類編號因而不於三個數位，如超過三個數位，小數點則設於第四個數位前，小數點後的數字長度則沒有規定。例如代表經濟的330加上代表歐洲的94，等於330.94，即歐洲經濟。

服務和設施：

本館並非一所借閱圖書館，所有資料只限在館內使用和閱讀，不可外借。

如需閱覽閉架資料、研究或照片檔案，必須至少在兩個工作天前預約。部分研究和照片檔案可能因版權或其他原因而未能供公眾閱覽。

你可以通過本館的電腦工作站，瀏覽聯機圖書館目錄及以文物為主題的網站。

Our library uses Dewey Decimal Classification (DDC). DDC is a general knowledge organization tool that was conceived by Melvil Dewey in 1873 and first published in 1876. DDC is widely used as classification system in most libraries over the world that it has helped libraries organize their own collections in a systematical way.

DDC attempts to organize all knowledge into ten main classes, for example, 300 for social science and 700 for the arts. In this classification, each main class has ten divisions and each division has ten sections. Therefore, it has 10 main classes, 100 divisions and 1000 sections and the logic of DDC is hierarchical. For example, within the main class 700 (the Arts), it further subdivide as 710 (Civic and landscape art), 720 (Architecture), 730 (Plastic arts & sculpture) and so on. Within 720, it further subdivide as 721 (Architectural structure), 722 (Architecture to AD300) and so on. After three leading numbers, decimals can be used for as much further subdivision as needed. With the hierarchy structure, subjects can be further subdivided. For example, "069" (Museology), "069.2" (Management of physical plant of museum), "069.29" (facilities of the museum). The DDC uses only numbers with hierarchy design which is much easier for librarians, students, children to remember and understand.

In brief, except for general works and fiction, works are classified principally by subject, with extensions for subject relationships, place, time or type of material, producing classification numbers of not less than three digits but otherwise of indeterminate length with a decimal point before the fourth digit, for example, 330 for economics + 94 for Europe = 330.94 European economy.

Library Services and facilities:

The Reference Library is not a lending library. All materials must be used and read in the library only and not available for loan.

Appointment at least two working days in advance will be necessary for viewing closed stack library collection, research and photo archives. Some of the research and photo archives may not be available due to copyright and other concerns.

Through the PC workstations in the library, you could access to our online library catalogue and websites which is heritage-themed.



開放時間：

Library Opening Hours

星期一至六(星期四除外)：

上午十時至下午六時

星期日及公眾假期：

上午十時至下午七時

聖誕前夕及農曆新年前夕開放至下午五時

逢星期四(公眾假期除外)及農曆年初一、二休息

Mondays to Saturdays (excluding Thursdays):

10:00 a.m. - 6:00 p.m.

Sundays and Public Holidays:

10:00 a.m. - 7:00 p.m.

Closed at 5:00 p.m. on Christmas Eve and Chinese New Year's Eve

Closed on Thursdays (except Public Holidays) and on the first two days of the Chinese New Year.

歡迎參觀和使用本館設施。如有查詢，請電 2208 4428 與本館聯絡。

You are welcomed to visit and use our library. If you have any enquiries, please feel free to contact our library at 2208 4428.

教育活動與服務

Educational Activities and Services

香港文物探知館自 2005 年年底啟用以來，為公眾提供多元化的教育活動。探知館坐落於尖沙咀九龍公園，前身為威菲路軍營 S61 及 S62 座，現成為古物古蹟辦事處的教育中心，舉辦各類型展覽、講座及教育活動。其中「親子學考古」和「古蹟、素描 Crossover」兩項親子工作坊，寓遊戲於學習，深受小朋友及家長歡迎。

Since the end of year 2005, the Hong Kong Heritage Discovery Centre has been open to bring diversified educational activities to the public. This Centre is situated in the Kowloon Park in Tsim Sha Tsui, occupying the historic Blocks S61 and S62 of the former Whitfield Barracks. Different kinds of exhibitions, talks and other educational activities are arranged regularly in the Centre. Recently, special activities such as 'Family Workshop on Archaeology'



◀「古蹟、素描Crossover」親子活動
Family programme: 'Workshop on Sketch of Monuments'

「親子學考古」工作坊，由文物之友黎兆卿小姐擔任導師。透過遊戲、展示圖片與真實考古藏品，向參加者講解考古知識。參加者更有機會接觸多種出土文物，如石鏃及陶器碎片等，讓小朋友與家長一起認識香港文物。

and 'Workshop on Sketch of Monuments' have been held. These activities combined learning materials with interesting games and were well-received by parents and children.

'Family Workshop on Archaeology' was instructed by Miss Lai Siu-hing, a Friend of Heritage. She illustrated some basic concepts of archaeology through games, photos of heritage and genuine cultural relics. Participants can even come close with the excavated artefacts like stone adze, pottery sherds and so on. These events allowed the parents and children to familiarize themselves with local heritage.

「古蹟、素描Crossover」工作坊請來任職建築師的文物之友楊炎明先生為導師。透過素描活動，向參加者介紹香港文物探知館的歷史及建築特色，讓小朋友與家長一起探索本地西式歷史建築的特色。

‘Workshop on Sketch of Monuments’ was instructed by another Friend of Heritage, Mr. Ricky Yeung, who is an architect. He introduced the history and architectural features of the Centre through sketching activities. Parents and children experienced a wonderful journey of discovering the Western architectural styles of Hong Kong’s historic buildings.



▲ 導賞員向學生講解考古文物
Docent introducing archaeological finds to students

文物之友黎兆卿小姐擔任親子活動導師
Miss Lai Siu-hing, a Friend of Heritage,
being an instructor of a family programme ▼



至於館外活動方面，辦事處亦為學校及非牟利機構提供預約導賞服務，帶領參觀者遊覽文物徑內的古蹟。詳情請瀏覽辦事處的網頁：<http://www.amo.gov.hk> 或致電 2208 4406 向教育活動組查詢。

The Office also organizes outside-venue educational activities such as docent services at various monuments along heritage trails. For details, please visit our Office’s website: <http://www.amo.gov.hk> or contact our staff at 2208 4406.



文物之友 Friends of Heritage

文物之友至今已舉辦了七期，成員來自各行各業，也有不少專業人士及學生參加。這些朋友積極參與各項文物教育推廣活動，包括擔任文物之友迎新茶聚的司儀、古蹟導賞員、青少年文物之友導師、古蹟糾察隊成員、古蹟訪客調查小組成員及參與製作古物古蹟辦事處的通訊 — 《香港文物》等。

The Office has arranged seven batches of the 'Friends of Heritage' (FOH) scheme, generating members from various disciplines. Many of them are professionals and students. They actively join our programmes and make brilliant efforts in promoting the message of heritage preservation. They have participated in a wide variety of activities, like being the M.C. of the orientation ceremony of FOH, guiding tours in heritage trails, joining the Monument Prefect Team, conducting surveys with visitors and participating in the production of the newsletter of the Office — *Heritage Hong Kong*.



▲ 文物之友擔任迎新聚會的司儀
Friends of Heritage being the M.C.
of the orientation ceremony



▲ 文物之友協助處理考古文物
Friends of Heritage assisting in finds processing

文物之友楊炎明先生教授小朋友歷史建築的知識

Mr. Ricky Yeung, a Friend of Heritage, introducing knowledge of historic buildings to children



文物之友在過去數月更為青少年文物之友擔任導師，協助辦事處推廣文物保育的訊息。梁慧嫻小姐為青少年文物之友擔任導賞員訓練導師，向學員介紹導賞心得及經驗後分享：「第一次向年青人分享經驗，工作既有意義又可以自我增值，我覺得這批新力軍很有使命感，實在令人鼓舞。」

Members of FOH have even served as tutors for the Young Friends of Heritage (YFOH) to help convey the message of heritage preservation to the public. Miss Leung Wai-han was the trainer of the YFOH tour guides. She was delighted to share her valuable experience with students, 'This is the first time for me to share my experience with youngsters. I'm impressed by this meaningful event and I myself can also learn a lot from the process. I think the new generation is really responsible and faithful which is very encouraging'.



▲ 文物之友參觀屏山文物徑
Friends of Heritage visiting Ping Shan Heritage Trail



▲ 文物之友梁慧嫻小姐教導學生導賞技巧
Miss Leung Wai-han, a Friend of Heritage introducing docent skill to students

青少年文物之友 Young Friends of Heritage



文物保護工作任重道遠，應從少培養關心、愛護文物的態度。有見及此，古物古蹟辦事處於2004年7月首次舉辦「青少年文物之友計劃」，至今三期，共培育154位青少年文物之友，分別來自51間中學。

這些新力軍，憑一顆熱愛文物的心而成為青少年文物之友。透過一系列培訓課程、實地考察、專題研習等，參加者對文物保護工作有基本認識。青少年文物之友隨即參與文物保育的義務工作，例如於每年一度的香港國際博物館日擔任工作人員及到上水廖萬石堂進行古蹟清潔工作等。此外，他們接受導賞員培訓，並跟隨文物之友到新田大夫第實習，師徒協作，薪火相傳，為香港文物保護工作貢獻力量。

Heritage conservation is a long-term commitment requiring concerned efforts. We need to start instilling in people early in life an attitude of care and love for our heritage. In order to convey this message, the Office has launched a 'Young Friends of Heritage' (YFOH) scheme, from July 2004. Up to now, the scheme has been launched for three consecutive years and nurtured 154 students from 51 secondary schools as members of YFOH.

These young bloods foster their passion in being the YFOH. By joining a series of activities like training, workshops, field trips, thematic studies etc, participants acquired a basic understanding of what heritage preservation is. Afterwards, they engaged in many types of voluntary work, for examples, to serve as helpers in the 'International Museum Day Hong Kong' which is held once a year and to assist in the cleaning activities in the Liu Man Shek Tong Ancestral Hall in Sheung Shui. The YFOH were also trained by members of 'Friends of Heritage' (FOH) on docent skills and joined a practical session in Tai Fu Tai Mansion, San Tin under the guidance of FOH. With the joint effort made by both FOH and YFOH, the spirit of heritage preservation will be passed on through generations.



青少年文物之友分享古蹟考察的成果
Young Friends of Heritage
reporting heritage projects

50 多位青少年文物之友於 2006 年 2 月 4 日聚首一堂，前往赤柱的聖士提反書院進行考察活動。當天，該校的青少年文物之友郭浩賢和歐家俊同學擔任導賞員，為參加者細訴這間百年老校的發展史，更一起追憶校舍在戰時的歲月。

About 50 members of YFOH gathered on 4 February 2006 and started a heritage field trip to St. Stephen's College, Stanley. Two members of YFOH, Kwok Ho-yin and Au Ka-chun from St. Stephen's College were invited to be the tour guides for the trip. They introduced the historical development of the College and brought the participants back to the nostalgia of the years of war.

在赤柱聖士提反書院
Going Back 追憶戰時
to the years of
war in St. Stephen's College, Stanley

聖士提反書院於 1903 年創辦，早期校舍位於西環，其後遷往赤柱現址。這間臨海的校舍，於第二次世界大戰時被日軍改為集中營，用作囚禁數以千計的戰俘，戰後才復課。

St. Stephen's College was originally built in 1903 in the Western District. It was then moved to the current site, Stanley. This sea-facing building was occupied by the Japanese Army during the Second World War and turned into a concentration camp, housing thousands of internees at that time. The College was then liberated. Normal schooling has been resumed since the post-war decades.

青少年文物之友向其他會員介紹
聖士提反書院校舍的歷史
Young Friends of Heritage
introducing the history of the
St. Stephen's College to other
members



兩位導賞員表示，校舍有多處日佔時期的痕跡。日佔期間，該校停課，校長被日軍俘虜。期間一位姓譚的老師因護校而殉難，其後校方為他立碑以作紀念，紀念碑現存放於該校的圖書館。當時校舍改為集中營，副校長宿舍前地是軍官飯堂、琴室是廚房、教學大樓是醫院。此外，戰時物資缺乏，實驗室的木

It is not difficult to find out the evidences of the Japanese occupation, as told by the tour guides. During the time, normal schooling was forbidden and the Principal was kidnapped. A teacher surnamed Tam sacrificed his own life for saving the College. Later, the College set up a plaque in the school library to commemorate this hero. School facilities no longer served their original purposes when the camp was

transformed into the concentration camp. The dormitory of the Vice-Principal was altered to the canteen of the military officers; the piano room became the kitchen and the main teaching hall functioned as the hospital. Besides, due to the serious deficiency of resources, wooden desks and chairs in the laboratories were all used as fuels. The tennis court became the internment site operated by the Japanese Army.

The College did go through a harsh period of time. However, when being asked whether there are any ghost stories of the College, the tour guides only smiled without giving any answers.

There is a hundred-square-metre-sized heritage room in the College, displaying numerous cultural relics. They include a copper handle of a door of the historic building, old books, carbon-fueled irons, swords, iron hoofs and bullet cases used by the Japanese Army. A tablet signed by Dr. Sun Yat-sen, with four characters: *Le Shan Wei Huai* (Caring the others with joyfulness and righteousness), is hanged on the wall.

I remember during the first batch of the FOH scheme, students from St. Joseph's College conducted a guided tour to their school for other YFOH. This year, students from St. Stephen's College also guided other YFOH to visit their campus. What a nice tradition!

撰文：林志德 / 文物之友

Text by : Lam Chi Tak / Friend of Heritage



青少年文物之友合照

Group photograph of the Young Friends of Heritage

桌椅更充作燃料。至於網球場，曾是日軍燒屍的地方。問及校內是否流傳鬼故事，兩位導賞員則笑而不答。

該校有一間滿載歷史的文物室。文物室百多平方呎，放滿珍貴文物。其中包括這間百年老校的銅門手柄、古籍典冊、燒炭的熨斗，以及日軍曾使用的鐵蹄、長劍、彈套等。牆上掛有國父孫中山先生題署的牌匾，上有「樂善為懷」四字。

記得第一屆青少年文物之友的聖若瑟書院同學，曾接待其他青少年文物之友到校舍參觀。這次，第二屆青少年文物之友的聖士提反書院同學亦作導賞員，讓參觀者眼界大開，可算是美好的傳統。



世界文化遺產選粹
Selected World Heritage Site

泰姬陵

Taj Mahal



泰姬陵是由印度 Mughal 王朝的 Shah Jahan 皇帝為紀念其愛妻而建造，由1631年開始興建，至1648年完成，歷時十多年。泰姬陵於1983年列入世界文化遺產。

The Taj Mahal was built over a period of more than 10 years, from 1631 to 1648, by Emperor Shah Jahan of the Mughal Empire of India to commemorate his beloved wife. It was inscribed on the World Heritage List in 1983.

泰姬陵表面看來並不像一座陵寢，宛如一處行宮。步入正門便是綠樹成蔭的庭院，繼續走過第二道大門，可見一池清波。一直走到盡頭，陵墓的倒影與陵墓相互映照。整個陵墓通體晶瑩潔白，正方形大理石基座之上是呈八角形的陵墓，構造對稱。建築物採用傳統的伊斯蘭教建築的拱門，門楣雕刻精細。

陵墓的結構體現伊斯蘭教「天圓地方」的概念，陵墓方正的基座部分予人莊嚴肅穆的感覺，其上則以弧形的門楣加以柔和。建築物整體顯得和諧自然。白色的陵墓絕不給人單調的感覺，在自然陽光下映照出變幻無窮的色彩。

這座伊斯蘭教風格的優美建築得到良好的保護，成為印度眾多宗教建築中獨樹一幟的建築。建築物融和了印度、波斯、土耳其及西歐的建築風格，是印度古代建築藝術巔峰之作。

Far from looking like a tomb, the Taj Mahal looks more like a palace. Entering the front gate, you will find a large courtyard with lawns and trees. Passing the second gate, the pristine water of the pond stretches ahead and, as your eyes reach its end, the image in the water perfectly reflects the tomb. The entire tomb is pure and lustrous white. The main body of the tomb is octagonal, symmetrical and sits on a square marble pedestal. There are large traditional Islamic arched doors, the heads of which are elaborately carved.

The building reflects the Islamic concept of round heaven and square earth. The square pedestal and the lower part of the tomb express a feeling of solemnity. The arched door heads add softness to the design and give the tomb an aura of natural harmony. The tomb is in its simplest white, it is by no means monotonous. A myriad of different hues are produced under varying degrees of light giving visitors the sense of a refined, pure and soft feminine beauty.

The graceful structure of the Taj Mahal built in an Islamic style. The well-preserved building is a unique example of Muslim architecture among many Indian classic religious structures. Its huge Islamic domed vault is a perfect blend of Indian, Persian, Turkish and Western European architectural styles. A true masterpiece, the Taj Mahal reflects the pinnacle of Indian ancient architectural art.

撰文：李兆華 / 文物之友

Text by: Lee Siu Wah / Friend of Heritage

中外文物資訊速遞

News on Chinese and Overseas Heritage

中國哈爾濱發現萬枚 千年古幣

Ten thousands of
Chinese ancient coins
were discovered at Harbin,
China

2006年7月，中國黑龍江省哈爾濱市發現一萬餘枚埋藏在地下近千年的古錢幣。當時正進行小學校舍興建工程的工人，在距離地面一米多的土壤裏發現了一個載滿古錢幣的陶罐。這些古錢幣重達一百多公斤，主要來自唐、宋、遼、金時期，其中包括非常罕有的金代正隆通寶和宋代太平通寶。這些錢幣保存良好，極具研究價值。

In July 2006, over thousands of Chinese ancient coins for more than a thousand years of history were discovered at Harbin, Heilongjiang Province, China. While the workers were constructing a primary school, they discovered a pottery pot with many Chinese ancient coins inside. Weighed over 100 kilograms, the coins belonged to Tong, Song, Liu and Jing dynasties, including the rarely seen '*Zheng Long Tong Bao*' of Jing dynasty and '*Tai Ping Tong Bao*' of Song dynasty. The coins are well preserved and are of great academic importance.

中國商殷墟遺址被列入 世界遺產名錄

Yan Xu, China of
Shang dynasty was
inscribed on
the World Heritage List

靠近安陽市的殷墟遺址發現宮殿及王陵等遺迹。殷墟出土大量甲骨，證實為商代晚期都城遺址，至今已有3,000多年歷史。這個著名的中國遺址，終於在今年被列入世界遺產名錄。

Yan Xu is close to Anyang City. Remains of tombs and palaces can be found in this site. A number of oracle bones with inscriptions (*Jiaguwen*) was discovered. This city of Shang dynasty has a history of more than 3,000 years and was finally inscribed on the World Heritage List this year.



攝影 Photographs : Hong bin Yue

哈勒爾古城位於埃塞俄比亞首都東部，坐落於海拔1800多米的高地上。哈勒爾古城圍牆建於十三至十六世紀。城內多條縱橫交錯的小巷裏，滿布矮小的古老房屋。城內更有82座清真寺，因此被稱為「穆斯林第四座聖城」。哈勒爾古城於今年列入世界遺產名錄。



The Harar Jugol is located at the east of the capital of Ethiopia. It was perched at an altitude of more than 1800 metres. The fortified wall was built between 13th and 16th Centuries. Inside is a maze of alleys bordered by small traditional houses. With 82 mosques, Harar

Jugol is considered as the fourth holiest city of Islam. The Harar Jugol was added to the UNESCO's World Heritage List in 2006.

攝影 Photographs : Serge Santelli

西班牙比斯開橋於1893年啟用，這座吊橋橫跨Ibaizabal河口。大橋採用鋼材修建，並設有吊艙，用以運送行人、車輛及貨物，是世界上第一座供行人和車輛通過的高空拉索橋。比斯開橋被譽為工業革命時代最傑出的鋼鐵建築之一，並於2006年被列入世界遺產名錄。

Inaugurated in 1893, the Vizcaya bridge straddles the mouth of the Ibaizabal estuary. The bridge was mainly made of iron. It boasts the singularity of incorporating a suspended "gondola" to transport passengers, vehicles and merchandise, which is the first iron bridge in the World with such characteristics. The bridge was regarded as one of the outstanding architectural iron constructions of the Industrial Revolution. It was inscribed on the World Heritage List in 2006.



攝影 Photographs : Niamh Burke

埃塞俄比亞的
哈勒爾古城
Harar Jugol,
the Fortified Historic Town,
Ethiopia

西班牙比斯開橋
The Vizcaya Bridge
of Spain

東平洲 古蹟之旅

TOUR OF *Historic Buildings in Tung Ping Chau*

東平洲古蹟之旅

Tour of Historic Buildings in Tung Ping Chau

東平洲具有獨特的地理位置和地質情況，在其居民聚居歷史之中，東平洲從一個漁農業社會，演變成爲現今的船灣（擴建部分）郊野公園和具特殊科學價值地點。

Tung Ping Chau is unique in Hong Kong due to its location and geology. With regard to human settlement, the Island has a simple history during which it has been changed from an island supporting an agrarian or fishing population to its present state as the Plover Cove (Extension) Country Park and a Site of Specific Scientific Interest.



東平洲 Tung Ping Chau

約在 18 世紀，東平洲已開始有人定居。島上其中一個小村落沙頭自 1870 年起便開始有人居住，直至約 1970 年已無人長期定居。因此，居民聚居沙頭村只有約百年的歷史。

The Island itself was first settled approximately in the 18th Century. Sha Tau, being one of a number of small settlements on the Island, was first settled in 1870, and ceased, effectively, to be permanently inhabited from about 1970. Thus Sha Tau has a history of being a settled village for only about a hundred years.

In terms of architectural significance, the existing clusters of heritage buildings and structures at Sha Tau including the vernacular buildings are special as they represent a unique type of Hong Kong rural architecture. Examples are houses nos. 28, 33 and 35. Some houses are unique in the use of sedimentary rocks for dry stone walling. This building material is



▲ 大塘灣海灘
Beach along Tai Tong Wan

在島上隨處可見用以建造房屋的石料
Local stones used in the construction of house



▲ 沙頭 28 號屋
House No. 28 at Sha Tau

東平洲

Tung Ping Chau

就建築價值而言，沙頭現存的歷史建築極富特色，例如第28、33和35號屋等，都能代表香港鄉郊建築的一種獨特類型。部分房屋的獨特之處，是採用了沉積岩作為乾砌石牆的物料。這種沉積岩在島上隨處可見，又是該島獨有的資源，而有關的建築方法亦不見於新界其他地方。沙頭以至整個東平洲現存的歷史建築物都是島上文化遺產的實質證據。

available all over the Island and the construction method cannot be found elsewhere in the New Territories because this particular kind of stone is exclusive to the Island. All the existing historic buildings remain as the physical evidence of the cultural heritage of the people of Sha Tau and Tung Ping Chau.



▲ 沙頭 33 號屋
House No. 33 at Sha Tau



▲ 沙頭 35 號屋
House No. 35 at Sha Tau

渡輪碼頭

當年，村民的日用所需如食水、建築材料、食物等，均需以船隻運到島上，有關物資在碼頭尚未落成之前則由舢舨運送。現有的碼頭是1950年代噶喀兵團所建，曾供大埔滘開出的渡輪停泊，其後又供馬料水開出的渡輪使用，是該島居民賴以維生的命脈。

Ferry Pier

Water, building materials and food were only some of the items needed by the villagers, which were brought in by boat. Before the pier was built they would have to be brought by sampans. The present pier was built in the 1950s by the Brigade of Gurkhas. It also enabled ferries from Tai Po Kau and later from Ma Liu Shui to berth. It was an important transportation route for the Island.

東平洲 Tung Ping Chau

天后宮

天后宮位於沿海風水線上，肩負起守護海灣漁船的重任。早於 18 世紀中葉，天后宮相信已經存在。島上全盛時期的逾百年間，村民常以天后宮作為舉行慶典的場所。此外，天后宮也曾用作村校和居民聚會的地方。

Tin Hau Temple

It is believed that this temple was in existence by mid 18th Century. Situated on the line of sea fung shui, it fulfilled the very important function of protecting the fishing boats in the bay and was used regularly by the villagers for celebrations for over one hundred years when the Island was fully occupied. It was also used as the village school and for meetings.

譚大仙廟

譚大仙廟建於 1900 年代。廟宇位於風水線上，大概是鄉村西隅的標誌。該廟供奉譚公，以庇佑海灣內的船隻。

Tam Tai Sin Temple

Constructed in 1900s, the temple was built on a fung shui line probably marking the western end of the village and also affording protection for the boats in the bay. It contains a shrine dedicated to Tam Kung.



▲ 天后宮
Tin Hau Temple



▲ 譚大仙廟
Tam Tai Sin Temple

渡輪碼頭
Ferry pier



從灣仔到中環 From Wan Chai to Central

三十年前，香港經濟正處於由輕工業城市轉向以金融服務業為主導的城市，整體財富亦快速積聚，加上土地不足這種「先天性」因素，很自然就會拆舊建新，商業區的舊建築物一幢一幢被拆掉，隨之而來的是具有時代氣息，美輪美奐的現代化新建大樓。

從實用角度看，舊建築物雖然有很多不足之處，但畢竟代表了它所處的時代。今天重看舊照片，總覺得它們外型優雅，各有特色，因而別具韻味，今天的「玻璃牆幕」與之相比，頗有點望塵莫及的感覺！今次刊出的舊照片拍攝於1979至80年間，新照片拍攝於2005年，相隔四分一個世紀。

30 years ago, Hong Kong's economy was in a period of transition as Hong Kong transformed itself from a city dominated by light industry to a financial service centre. Overall wealth accumulated rapidly. The inherent shortage of land naturally led to the demolition of old buildings and their replacement with newly constructed ones. One by one, old buildings in business districts were knocked down and replaced with attractive multi-storied buildings that gave the city a modern feel.

Although old buildings did have many shortcomings in terms of practicality, they embodied the times in which they were built. Looking back today at old photos, you cannot help but notice their refined and distinctive exteriors and the lingering charm that leave many of today's glass wall curtain structures far behind! The old photos published in this issue were taken from 1979 to 1980 and the new ones in 2005 — a gap of a quarter of a century.

Wan Chai was one of the early areas to be developed in Hong Kong. It was predominantly a residential area with some offices and retail outlets, plus a few downstream service industries like car repair workshops, furniture manufacturers, typesetters and other small industries. To the north of Wan Chai is the Victoria Harbour and so there were also some marine industries, organisations and buildings, such as the China Fleet Club (commonly known as the Naval



【照片 2】
(Photo 2)



【照片 1】
(Photo 1)

灣仔，是香港早期發展的地區，以民居為主，夾雜着一些商業辦公室和零售商舖，再加上一些服務業如汽車維修，還有傢俬製造及排字印刷等小工業。灣仔北臨維多利亞港，所以也有一些與海洋有關的行業、機構或建築物，例如位於軍器廠街與告士打道交界的華艦俱樂部（China Fleet Club），俗稱海軍會所，是一座四層高的大廈。而最突出之處是建築物的樓頂設有一個大型廣告牌，在當時而言，這是一個很「搶眼」的宣傳【照片1】。今天重返舊地，原處已建成了一幢二十多層的新商業大樓「美國萬通大廈」。兩者都有一個共同之處，就是樓宇的西北邊沿不以直角相交，而是成圓弧過渡【照片2】。

著名的中環「香港會會所」，又稱會所大廈，早年是英國高官商賈的交際場所，對香港的施政與財經都有很大影響，當年華人甚少出入。二十多年前仍是一幢四層高的舊式建築物，外型與氣派完全體現了英國殖民時代的輝煌【照片3】。隨着「現代化」的步伐，典雅的大廈拆掉了，建成新的多層大廈，整體功能不改，但隨着時代的變遷，中國人進出多了，影響力也大了【照片4】。

Club). It was situated at the junction of Arsenal Street and Gloucester Road. The most distinctive feature of this four-storey structure was a large billboard spanning the roof of the building. At that time, it provided a very eye-catching location for advertisements [Photo 1]. Coming back to the same place today, China Fleet Club has been replaced by Mass Mutual Tower, an office building over 20 storeys high. The two buildings do have one thing in common - the northwest corner of both buildings are rounded as oppose to angular [Photo 2].

The famous Hong Kong Club in Central, also known as the Club Building, was formerly a social venue for high-level British officials and business men. It was a place of great influence to Hong



【照片3】
(Photo 3)



【照片4】
(Photo 4)

Kong's administrative and economic circles. Very few Chinese people could gain access into the building. Twenty or so years ago, it was still a four-storey old style building and its exterior and character fully reflected the splendour of Britain's colonial empire [Photo 3]. As the city modernised, the classic old building was torn down and replaced with a new high-rise. Its overall functions remain the same, but as time passed, many Chinese now gain access into the Building and have much greater influence [Photo 4].

【照片5】是昔日的中環消防總局，照片所示之處是干諾道中與租庇利街交界，原址土地是填海得來的，一百年前建有單層貨棧，對開的海旁是貨艇碼頭，後來才建成了中環消防總局。隨着中環商業區人流愈益增加，25項目，加建有行人天橋，連接各座重要大廈。今天，這裡已建成了「恒生銀行總行大廈」，中區的行人天橋四通八達，行人更加方便了。

註：上期本欄【照片5】之拍攝年份是1984年，特此更正。

[Photo 5] shows old Central Fire Station at the junction of Connaught Road and Jubilee Street. The site was reclaimed from the harbour. A century ago, it was home to a one-story warehouse with a cargo launch wharf facing the harbourfront. Later the Central Fire Station was built in its place. As the number of pedestrians in Central's downtown area increased, a large number of footbridges were built 25 years ago, linking various major buildings. Today, the area is where the Hang Seng Bank Headquarters Building stands and Central's footbridges now extend in all directions, offering even greater convenience to pedestrians.

Remarks: [Photo 5] in last issue was actually taken in 1984.

【照片5】
(Photo 5)



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