

香港文物

Heritage

HONG KONG



香港新界的文物古蹟與傳統社會
Heritage and Traditional Society
in the New Territories, Hong Kong

消逝的波斯都城：波斯波利斯
Persepolis: The Lost Capital of Persia

香港郵票上的古蹟及考古發現
Monuments and Archaeological Finds
on Hong Kong Stamps

屏山鄧族文物館
Ping Shan Tang Clan Gallery

暨文物徑訪客中心 cum Heritage Trail Visitors Centre

[18]

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- 香港郵票上的古蹟及考古發現
Monuments and Archaeological Finds on Hong Kong Stamps

香港是一個現代化的都市，但仍保留不少傳統的文化遺產。新界宗族及村民尤其重視他們的文物與傳統，因此我們在新界地區可以欣賞到很多重要的文物古蹟。今期專題文章介紹的新界元朗屏山鄧族文物館暨文物徑訪客中心（文物館），便展示了新界的傳統及歷史文物。

文物館於2007年4月開幕，是政府首次與新界宗族攜手合辦展示本港歷史文化的展館，體現了社區參與對文物古蹟保護及推廣工作的重要性，亦開啟了文物推廣工作新的一頁。屏山鄧族在文物館的籌辦過程中，提供寶貴的意見及支持，亦為文物館提供了珍貴的文物，以分享他們的歷史與故事。此外，參與青少年文物之友的部分學校及文物之友亦於文物館內舉辦有關本地文物古蹟的展覽。

文物古蹟與我們的社會、經濟及日常生活息息相關。香港科技大學人文學部副教授廖迪生博士在「香港新界的文物古蹟與傳統社會」中，便論述了文物古蹟在新界傳統社會中的意義。

除了在新界的傳統社區外，市民大眾亦可透過不同途徑欣賞文物古蹟，例如透過古物古蹟辦事處最近推行的「虛擬文物探索」電腦系統。今期通訊的讀者來稿，亦介紹了有關香港文物古蹟的郵票，是探索文物的一種有趣途徑。事實上，文物古蹟在日常生活中隨處可見，值得我們細心探索。

Though Hong Kong is a modern metropolis, traditional cultural heritage is still preserved within this cosmopolitan city. One can appreciate such heritage in the New Territories where villagers and clan members still treasure and preserve their own traditions and heritage. Valuable relics in the New Territories are now on display at the newly established Ping Shan Tang Clan Gallery cum Heritage Trail Visitors Centre (the Centre) in Yuen Long, New Territories, the details of which are introduced in the Special Feature of this issue.

The Centre has been open since April 2007. It is the first time the government works hand in hand with a main clan of the New Territories to establish a centre for local history and culture. This project, which is an outstanding example of community engagement in heritage preservation and promotion, marks a new chapter in heritage preservation and promotion work in Hong Kong. Community involvement was a critical element in establishing the Centre. The Tang Clan members in Ping Shan have been especially supportive and enthusiastic. They provided us with various family treasures for display and also shared with us the stories and history of their families and clan. In addition, Friends of Heritage and schools which had joined the Young Friends of Heritage Scheme have also arranged and presented their own exhibitions on local heritage at the Centre.

Heritage is closely related to our society, economy and even daily lives. In “Heritage and Traditional Society in the New Territories, Hong Kong”, Dr. Liu Tik-sang, Associate Professor, Division of Humanities of the Hong Kong University of Science and Technology, discussed the significance and meanings of heritage in traditional society in the New Territories.

Apart from the traditional societies in the New Territories, heritage can be appreciated through various means, including the “Virtual Heritage Explorer” computer system which has been recently launched by the Antiquities and Monuments Office. In this issue, monuments in Hong Kong stamps are also introduced by one of our readers. It is an interesting way to study and explore our heritage. Indeed, heritage is a lively issue and surrounds us in our daily lives.

古物古蹟辦事處
Antiquities and Monuments Office

屏山鄧族文物館

Ping Shan Tang Clan Gallery

暨文物徑訪客中心 cum Heritage Trail Visitors Centre

專題報導

Special Feature

元朗屏山文物徑自1993年設立以來，吸引不少本地居民及外地遊客到訪。屏山是香港歷史最悠久的地區之一，鄧族早於十二世紀時已定居於此，並建立了三圍六村。屏山區內至今仍保存不少別具特色的歷史建築，見證過往的歷史和社會發展。

在這些傳統的歷史建築中，有一所西式的白色建築物，屹立於坑頭村的小山崗上，這所建築物就是昔日的屏山警署，其位置能俯瞰屏山村落。舊屏山警署建於1899年，是新界現存其中一所戰前警署。屏山鄧族於1996年建議把舊屏山警署納入文物徑內，並改建為屏山鄧族文物館，同時兼用作屏山文物徑訪客中心。在古物古蹟辦事處（辦事處）及屏山鄧族攜手籌劃下，屏山鄧族文物館暨文物徑訪客中心（文物館）於2007年4月正式開放。

The Ping Shan Heritage Trail in Yuen Long has attracted many local and overseas visitors since its opening in 1993. Ping Shan is one of the few districts in Hong Kong with a long history. A lineage of the Tang clan has been living in the area since the 12th century. Numerous elegant buildings constructed in those days remain today, bearing testimony to the historical and social development over the past centuries.

Among these traditional buildings, a western-styled white building is situated on the hilltop in Hang Tau Tsuen and overlooks the villages in Ping Shan. It is the Old Ping Shan Police Station which is one of the few remaining pre-war police stations in the New Territories. The old station was built in 1899. As early as 1996, a proposal was put forward by the Ping Shan Tang Clan to incorporate the old station into the Ping Shan Heritage Trail. It was also proposed to convert it into a Centre to introduce local folk culture and history, as well as monuments along the Ping Shan Heritage Trail. With the joint effort of the Antiquities and Monuments Office (the Office) and the Ping Shan Tang Clan, the Centre was formally open to public in April 2007.

■ 二十世紀初的屏山，位於小丘上的是舊屏山警署，其位置能俯瞰屏山村落及鄧氏宗祠等歷史建築（照片由歷史檔案館提供）

Ping Shan in the early 20th century; the Old Ping Shan Police Station on a hilltop overlooking the villages and various historic buildings like Tang Ancestral Hall in Ping Shan (Photo provided by courtesy of the Public Records Office)

文物館分為三部分：

- (一) 「屏山鄧族文物館」：展示屏山鄧族提供的珍貴文物，並由村民親身訴說他們的歷史風俗及文化生活；
- (二) 「屏山文物徑展覽室」：介紹屏山文物徑沿途古蹟；
- (三) 「社區文物展覽室」：定期展出由不同學校及社區團體籌辦的專題展覽，以介紹新界地區的歷史文化。

「屏山鄧族文物館」是本港首個由政府與本地宗族合辦的展覽館，由屏山鄧族親身訴說他們的文化生活，並提供約50項與他們的生活、經濟、婚嫁、節慶及教育等有關的展品，其中最珍貴的文物是清同治十一年（1872年）祝壽賀帳（只展出數月）。其他展品包括有百多年歷史的家具、婚嫁飾物及不同時期的照片和文獻等。



■ 文物館開幕典禮
Opening ceremony of the Centre

The Centre comprises three galleries:

- (1) The Ping Shan Tang Clan Gallery displays various relics provided by the Tang Clan which personally relate their history, customs and cultural life.
- (2) The Gallery of Ping Shan Heritage Trail introduces the heritage along the Ping Shan Heritage Trail.
- (3) The Community Heritage Gallery presents periodically special thematic exhibitions on the history and culture of the New Territories organised by schools and community organizations.

The “Ping Shan Tang Clan Gallery” is the first exhibition gallery jointly organized by the Government and local clan. The villagers in Ping Shan tell their own stories through the exhibition. They also showcase around 50 items of artefacts related to their living, economy, marriage, festival, ceremony and education. The most valuable one is a birthday hanging. It is dated to 11th year of Tongzhi reign of the Qing dynasty (1872) (On display for a few months). Other exhibits include furniture and marriage ornaments with a history of more than a hundred years, old photos and documents of different periods.





■ 中華基督教會基元中學（左）及伯裘書院（右）學生製作的展覽
Exhibitions produced by C.C.C. Kei Yuen College (left) and Pak Kau College (right)

文物之友、中華基督教會基元中學及伯裘書院學生亦於假日協助提供展覽導賞服務，參觀者可藉此認識新界的歷史風貌，詳情請致電2617 1980向辦事處職員查詢。

Friends of Heritage, C.C.C. Kei Yuen College and students of Pak Kau College will also assist in docent services of the exhibition during public holidays. Visitors are able to have an insight into the history of the New Territories. For details, please contact the Office's staff at 2617 1980.



■ 屏山鄧族文物館展品
Exhibits of the Ping Shan Tang Clan Gallery



■ 清同治十一年（1872年）祝壽賀帳
Embroidered silk birthday hanging dated 11th year of the Tongzhi reign of the Qing dynasty (1872)

屏山追昔

Ping Shan in the Olden Days



■ 2004年的聚星樓（照片由文物之友李兆華提供）
Tsui Sing Lau Pagoda in 2004
(Photo provided by courtesy of Lee Siu-wah, Friend of Heritage)



■ 1968年的聚星樓（照片由歷史檔案館提供）
Tsui Sing Lau Pagoda in 1968 (Photo provided by courtesy of the Public Records Office)



■ 1967年的屏山（照片由鄧達智先生提供）
Ping Shan in 1967 (Photo provided by courtesy of Mr. William Tang)



■ 1977年的鄧氏宗祠及愈喬二公祠
Tang Ancestral Hall and Yu Kiu Ancestral Hall in 1977



■ 1970年代的屏山，圖中可見位於山上的舊屏山警署（照片由鄧達智先生提供）
Ping Shan in 1970s with the Old Ping Shan Police Station at the hill
(Photo provided by courtesy of Mr. William Tang)

撰文：何家賢 / 文物之友
Text : Ho Ka-yin /
Friend of Heritage

屏山鄧族文物館 Ping Shan Tang Clan Gallery

暨文物徑訪客中心 cum Heritage Trail Visitors Centre

地點：

新界元朗屏山坑頭村

Venue:

Hang Tau Tsuen, Ping Shan, Yuen Long, New Territories

開放時間：

每日（星期一除外）：上午十時至下午五時
星期一（公眾假期除外）及農曆年初一及初二休館

Opening Hours:

10:00am to 5:00pm daily (except Mondays)
Closed on Mondays (except Public Holidays) and the first two days of the Lunar New Year

免費入場 Free Admission

查詢電話 Enquiries: 2617 1959

網頁 Website: <http://www.amo.gov.hk>

大埔樟樹灘考古發掘

Archaeological Excavation at Cheung Shue Tan, Tai Po



■ 大埔樟樹灘考古發掘東區
Eastern part of Cheung Shue Tan Excavation, Tai Po

大埔白石角發展區擬於2007年中進行道路擴建工程。在工程開展前，土木工程拓展署提供經費，讓辦事處在受到道路工程影響的樟樹灘考古遺址範圍內進行考古發掘。考古工作於2007年4月完成，將受影響範圍按河道分為東、西兩區，進行全面調查和發掘，總發掘面積約達800平方米。主要的考古發現有史前時期的文化遺存，出土不少石鏃、打製石片及夾砂陶片等遺物，對新界東部海岸的古代自然及文化變遷提供重要的研究資料。

Road extension project at Pak Shek Kok development area in Tai Po was proposed to be launched in mid 2007. Prior to the commencement of construction works, the Civil Engineering and Development Department provided resources for the Office to conduct thorough investigation at the affected areas within the Cheung Shue Tan archaeological site. Archaeological investigation was completed in April 2007 at the project areas which were divided into the eastern and western parts by a small stream. The excavation, covering about 800m², mainly retrieved prehistoric cultural remains together with abundant artefacts such as stone adzes, chipped stone flakes and coarse pottery sherds. Archaeological findings recovered from Cheung Shue Tan are valuable research data for understanding the natural and cultural changes at the eastern coast of New Territories.



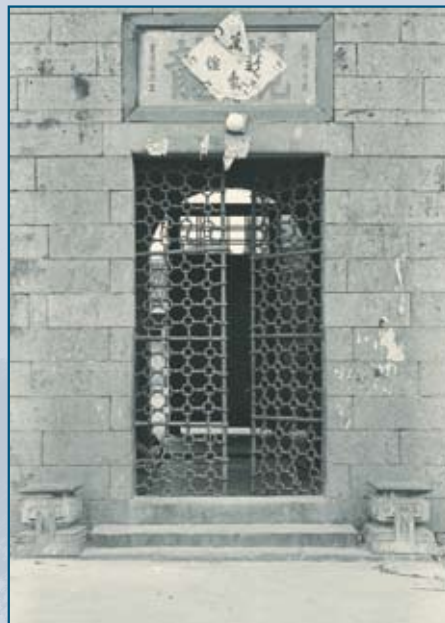
■ 發掘進行中
Excavation in progress



■ 進行田野繪圖
Taking field drawings

中西歷史建築詞彙 — Architectural Glossary of Chinese and Western Historic Buildings —

門 Door



■ 粉嶺龍躍頭觀龍圍的圍門裝有連環鐵門
A pair of chained-ring iron gates at the front entrance
of Kun Lung Wai, Lung Yeuk Tau, Fan Ling

門是建築物的進出口，是每一所建築物不可或缺的部分。隨着時代的發展，門除了其實用價值外，更成為身分與權力的象徵，不同風格及裝飾的門成為了多采多姿的藝術建築構件，同時亦反映不同的文化。

中國古代建築物的門形式多樣化。門多為木製，大致分為門扇及門框等，門外多有鋪首，讓客人叩門之用。中國人亦喜歡在門上附設喻意吉祥的裝飾，如門神及對聯等，使建築物更具特色。

A door, the entrance and exit of a building, is an essential and indispensable part of any building. As society developed, a door became a symbol of status and power. Apart from its practical purposes, doors of different styles and ornamentations became the status symbols of different social classes. They also reflect different cultural characteristics.

In traditional Chinese buildings, styles of doors are diverse. Doors are mainly made of wood. They are formed by different parts such as door leaf and door frame etc. Door knockers are attached to the door to enable visitors to announce his presence. It is also the tradition of many Chinese to put decoration like door-god and couplet on the door.



■ 元朗屏山述卿書室的鋪首
Door knockers of Shut Hing Study Hall, Ping Shan, Yuen Long

西式建築物的門亦有不同形式，如哥德式、文藝復興式及新古典風格等。門的裝飾亦相當考究，門頭、門叩及門框上均常見精細的雕塑。

各位在參觀本地中西歷史建築時，不妨仔細看看各建築物不同風格的門。



■ 中環梅夫人婦女會主樓的門
Doors of Main Building, the Helena May, Central



■ 中環前法國外方傳道會大樓（香港終審法院）的門
Doors of Former French Mission Building (Hong Kong Court of Final Appeal), Central

In Western buildings, doors of various styles such as Gothic, Renaissance, Neoclassic etc can also be seen. Sculptured decorations are often found at the door head, door frame and door knocker.

When you visit local Chinese and Western historic buildings, please do not miss the details of their doors.

撰文：許玉麟 / 文物之友
Text : Hui Yuk-lun /
Friend of Heritage

香港新界的文物古蹟與傳統社會

Heritage and Traditional Society in the New Territories, Hong Kong

廖迪生博士

香港科技大學人文學部副教授

Dr. Liu Tik-sang

Associate Professor, Division of Humanities,

The Hong Kong University of Science and Technology

文物 (Heritage) 一詞大都是指遺存下來的事物。可以是一件藝術品、一項文化產物、一個民間文學作品；是過去流傳下來而我們認為值得保留的事物或傳統。有些文物是很實在的，如藝術品、歷史建築物；也有些是非物質的，如語言、傳說故事、工藝技術知識等。非物質的與實在的文物，看來是兩個清楚的類別，但兩者之間有着不可分割的關係，兩者都是社會文化意義的載體，是文化承傳的一部分。

以人文及社會學科的說法，「文化」包括所有由人類創造出來的事物及他們的思想行為。「社會」則是指一群生活在一起的人，不同的個體透過不同的社會文化機制建立關係。當我們談到文物古蹟，不論是實在的物件或抽象的意念，必須置於文化及社會脈絡之中，才能瞭解它們的意義。

在分析文物的時候，我們要考慮外觀和符號兩個層面。外觀即實物的外貌，一件實物的背後可以隱含着不同的意義，這涉及符號與意義的關係。以語言為例，語言是人與人溝通的工具，是一個文化的基礎。語言是一個符號體系，尤如數學的運作，自成一體。每一個語言透過一套發音方式、語音形態、文法規範等，把意義加到發音上面去傳達訊息，這個意義的附加是隨意的。所以同一個發音在不同的語言體系中會有不同的意義。我們的文化傳統、風俗習慣都是透過符號來傳遞的，符號承載着

(English Translation)

Heritage refers to old things from the past. It refers to things that are handed down and worthy of preservation, which include arts, culture, folk literature, relics, antiquated entities and traditions. Certain forms of heritage are tangible, such as art pieces and historic buildings, while others are intangible, like languages, legendary stories and craftsmanship for example. These two different forms of heritage are closely related to one another. Whatever their forms, they are all part of what we call cultural legacy.

According to the theory of humanities and sociology, any object, thinking, or behaviour created by mankind constitutes "culture". A "society" refers to a group of human beings living together, within which individuals form relationships and connections. Heritages, including concrete objects and abstract ideas, cannot be isolated from its social milieu. It must be placed within its cultural and social context.

First of all, let's talk about exteriors and symbols when we analyse the meaning of heritage. Exteriors are the external appearances of tangible objects, which may have different meanings. Language, which is a tool for communication among human beings, is a foundation for culture. It is also a system of symbols, not too different from mathematics. It conveys information through a set of unique phonetics, syntax and lexicon. The same pronunciation in different languages may have different meanings. Our cultural heritage and tradition can also be considered as symbols which contain meanings that are passed on from generation to generation. Cultural symbols can be found not only in language, but also in every detail of our living. Heritage, which is of great public concern, is a very important identity marker. However, the same heritage can mean different things to different people. As a result, a heritage item can



■ 大澳水上婚禮表演

Re-enactment of boat wedding in Tai O

意義，在人與人之間一代一代的傳下去。但文化符號不單是存在於語言裏，我們生活的每一個細節都是符號。文物古蹟是重要的社會文化符號，因為多人關注，但同一個文物古蹟可以幫助不同的人記錄及承載不同的意義。所以一個文物古蹟的符號可以是多重意義的，這樣，不同的人 and 群體便自然會競爭詮釋文物的權力。

現舉幾個實例來說明文物古蹟的意義，第一個是大澳社區。相信到過大澳的人都會認為大澳的棚屋很有特色，全港獨有，珍貴非常，它代表着香港的過去。大澳是一個歷史悠久的社區，尚存不少古老的廟宇及宗教神誕活動，是一個傳統社區的典範。但對大澳的居民來說，宗教活動有其自身的意義。例如端午節的龍舟活動，與屈原是沒有甚麼關係，端午節最重要的目的是辟邪，把水鬼趕走。對大澳居民來說，這才是端午節的來由及意義。但現在這已變成是可觀賞的地方傳統活動，可以吸引遊客觀看。

在過去的幾十年來，大澳與香港其他鄉村社會一樣，經濟急速衰落，社區人口外遷，政府資源投入減少。當香港中心地區及邊緣社會經濟發展的差距愈來愈大的情況下，邊緣社區面對着很大的壓力。像大澳一樣，很多社區都希望重振地區經濟，把以往的風俗習慣變成為表演，吸引遊客，是一個流行的方法。

例如大澳居民便演出「水上婚禮」。漁民很強調婚禮的體面，演出時很多參與者把自己的金飾戴在身上，以示他們對活動的支持，希望演好水上婚禮，吸引遊客，促進經濟發展。但有趣的是，很多人自薦演出陪嫁的角色，惟沒有人願意成為新郎及新娘，他們的解釋是一生人只應嫁娶一次。

以旅遊角度來看，多采多姿的習俗表演可以吸引遊客，但是這個活動對地方社區又有甚麼意義？水上婚禮無疑是重要的地方文化傳統，表示新家庭的成立。但值得深思的是：為甚麼私人的婚禮變成了公眾的表演？這個表演無疑讓大澳居民走在一起，但他們要說的，還是對社區經濟困境的控訴。社會變化，大澳端午節的龍舟活動及水上婚禮已經失去了數十年前的社會文化意義，被賦予當今的社會意義。縱然活動的外觀沒有多大的改變，但對參與者及外來的觀眾來說，意義是不同的。



■ 大澳水上婚禮表演
Re-enactment of boat wedding in Tai O

have many layers of meanings. People from different walks of life will therefore struggle for interpreting the heritage.

Let us consider several examples to illustrate the significance of heritage. The first example is the community of Tai O. Many people deem the stilt houses of Tai O to be precious and unique in Hong Kong, representing Hong Kong's past. Tai O, a community with a long history, has numerous temples and its residents conduct many religious activities. It is an outstanding example of a traditional community. To the residents of Tai O, the religious activities have their own meanings. For example, there is the dragon boat event every year during the Dragon Boat Festival. The aim of the Dragon Boat Festival is to ward off evil by purging the waters of malevolent spirits. For the people of Tai O, this is the origin and the real significance of the Dragon Boat Festival. It has become a spectacular traditional event which has attracted a number of tourists.

Like other village societies, Tai O has experienced rapid economic decline, migration of villagers to urban areas and reduction in resources from the government. Rural communities are under great pressure of developing their own economies. One popular approach of doing so is to attract visitors by re-enacting old customs and traditions.

The re-enactment of boat wedding in Tai O is one of the examples. To show their support for the re-enactment, participants would take out their own jewellery and put them on during the event. It is done in the hope of promoting economic growth in their community. An interesting aspect of this boat wedding re-enactment is that while many people volunteer to play the roles of family members, wedding guests and other hangers-on, no one wants to be the bride or the groom. For them, they ought to be the bride or groom only once in their lifetimes.



■ 天后誕
Tin Hau Festival

第二個例子是天后崇拜的意義。每年農曆三月二十三日，香港很多地方都有天后誕的慶祝活動，但以元朗十八鄉的天后誕巡遊規模最大，有30多個團體參與。巡遊的目的是把花炮送還天后廟，再以抽籤形式，重新分配。花炮是一個紙紮裝飾，中間有一個天后神像，村民相信取得此神像回家，便會得到天后庇佑。巡遊時，各團體安排舞獅舞龍來護送花炮。人們認為第三號花炮是最吉祥的，其體積結構龐大，高十多米。參加的團隊規模及花炮外觀，都是地方團體的財力及社會地位的展示。巡遊的整體組織也展示着社區的範圍。這種形式的表演巡遊，全港獨一無二。1963年開辦巡遊時的目的是要改善交通、吸引遊客，但這樣，一個新的地方傳統也創造了出來。

第三個實例是盆菜。香港一般人都認為盆菜是有特色的地方傳統，可以代表香港。香港新界有很多宗族組織，宗族由一個祖先的男性後代組成，他們聚居一起，在祖先名義下的族產田地耕作謀生。為多謝祖先的照顧，族人每年都在祠堂舉行春秋二祭，享用盆菜宴。另一方面，一般族人認為祖先山墳的風水可以影響後代，所以特地尋找龍脈地點埋葬祖先，並每年拜祭兩次。祭品包括一頭生豬，拜祭後，生豬切塊烹調成為盆菜的材料，宗族成員就地享用，稱為「食山頭」，村民相信吃了拜祭後的食物會得到祖先保佑。在婚禮，年初點燈儀式後，村民皆以盆菜款待宗族成員，見證新婚夫婦及新生嬰兒的身分。在這些盆菜宴上，宗族成員，同屬兄弟，不論富或窮，圍在一起吃盆菜，此刻兄弟之間變得平等，此乃新界吃盆菜的宗教及社會意義。

From a tourism point of view, re-enactments of customs and traditions are attractive and colourful events. However, what is the significance to local communities? Boat wedding is of course an important part of culture and tradition, but why does a private wedding have to become a public performance? The re-enactments are, in fact, an indictment against the economic problems of the community. The Tai O dragon boat event and boat wedding we see today have lost their original and fundamental meanings. These activities have new social significances, though the “exterior appearance” of the activities has not changed.

The second example we shall examine is the worship of Tin Hau. Throughout Hong Kong, there are many activities celebrating the birthday of Tin Hau on the 23rd day of the third month of the Lunar year. The most spectacular one is the parade in Shap Pat Heung, Yuen Long in which over 30 organizations participate. The aim of the parade is to return a *fa pau* to Tin Hau Temple. A *fa pau* is a paper ornament with the image of Tin Hau in its centre. Anyone who manages to take this image home will benefit from the blessings of the goddess for the entire year. During the parade, the organizations will perform dragon dance in order to guard the *fa pau*. The third *fa pau* which is more than 10-metre high is considered the most important one. It is a way to demonstrate the wealth and status of the community. This kind of parade is unique in Hong Kong. The parade established in 1963 was originally planned to improve the transportation in the area and attract tourists. Gradually, it became a new local tradition.

The third example is basin meal. Most local people consider basin meal as Hong Kong's signature dish, a tradition that is worthy of preservation. There are many clan organizations in New Territories. The clan was formed by male descendants of an ancestor. The descendants lived together and relied on farming in lands under the name of their ancestors for their livelihood. The big clans of the New Territories worship their ancestors in the Spring and Autumn Equinoxes and enjoy basin meals. Besides, grave sites with good *fung shui* were selected as the burial plots of their ancestors so as to ensure the prosperity of the descendants. When the time came for worshipping one's ancestors, roasted pig is served for the ancestor. After the worshipping ceremony, the basin meal including the roasted pig is enjoyed by the clansmen on site. This is known as “Sek Shan Tou” (eating on the hillside). The clansmen believe that they would be blessed by partaking of the food that had been offered to the ancestors. Basin meal is actually a communal affair during important activities such as weddings and Lantern Ceremonies to affirm the identities and statues of the newly-weds and the new-born babies. The whole clan, rich and poor, the senior and junior branches, will all squat together and enjoy basin meal as a display of egalitarianism among brothers. This is the religious and egalitarian meaning of basin meal in the New Territories.



■ 村民祭祖活動
Villagers worshipping their ancestors

盆菜被視為新界圍村的傳統菜色，近年盆菜的流行與香港人的身分認同有着密切的關係，香港人尋求自我特色的菜色，吃甚麼才像香港人？經過挑選，終於選出了盆菜。城市居民把新界盆菜搬到市區，成為新的、代表香港人的食物，但在香港市區吃盆菜，沒有新界的宗教及社會意義。

任何宗教活動、儀式、文化遺產，若不能與現今社會文化連上關係的話，很快便會消失得無影無踪。社會在變，文物古蹟外觀可以保存，但我們會不斷賦予它們新的意義。不同社群會彼此競爭，賦予文物意義、主導詮釋方向。在這個賦予及詮釋的過程中，社會組織、人與人的關係如何維持才是意義所在。這是我們討論文物古蹟和承存時，應要留意的事項。從上面幾個例子所顯示的，是文物背後都有一些地方社會組織，文物的文化體系關連着地方社會、政治、經濟及宗教元素。我們要保存文物，但更重要的是保存文物所代表的社區關係。

（節錄自廖博士於2006年7月在香港文物探知館主持同題講座的内容）

The basin meal is seen as a cuisine of walled villages in the New Territories. Its rising popularity is closely related to the sense of identity of the people in Hong Kong. Hong Kong people want a unique cuisine and basin meal is selected. Basin meal has an important role to play among the communities in the New Territories. It has been removed from its New Territories context and brought into the urban area. It finally lost the religious and social meanings which it had in the New Territories.

Any religious activity, ceremony and cultural heritage that cannot be connected with the present-day society will disappear quickly. Societies are changing. Though the exteriors of heritage can be conserved, we will give them new meanings and significance. Different groups are in contention in giving their own new meaning to heritage. It is important to study how to maintain social organization and human relationship during the process of heritage interpretation. This is something to be aware of when we talk about heritage and conservation. From the above examples, it is clear that heritage is closely related to local bonding, and that heritage is linked to social, political and economic and religious elements. We have to preserve heritage, but most importantly we have to preserve the social relationships which are represented through the heritage.

(The above is an abstract of a seminar of the same title conducted by Dr. Liu at the Hong Kong Heritage Discovery Centre in July 2006.)

虛擬文物探索 Virtual Heritage Explorer

香港的文物建築種類繁多，中西匯聚。這些歷史建築及遺址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。古物古蹟辦事處推出「虛擬文物探索」計劃，為大約60項歷史建築物及遺址提供360度立體全景影象。市民可透過網頁 <http://vhe.lcsd.gov.hk/vhe> 或設立在香港文物探知館內的資訊站，體驗古蹟的面貌，如同親臨其境，加深對本地文物的認識及興趣。



There are various types of historic buildings in Hong Kong, of both Chinese and Western styles. These historic buildings and sites reflect our cultural identity and mark the continuation of our traditions. They are also living history closely related to our daily lives. The “Virtual Heritage Explorer” project provides 360-degree cubical panorama for about 60 historic buildings and sites. You can explore the real-like monuments through this website, <http://vhe.lcsd.gov.hk/vhe> or the kiosk at the Hong Kong Heritage Discovery Centre. It is hoped that this project will arouse public’s understanding of and interest in local heritage.

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，為學生及市民舉辦各類型展覽、講座、工作坊及研討會。

在文物之友的協助下，辦事處舉辦了多項教育活動。文物之友擔任本地文物講座的講者、專題展覽導賞員、歷史建築繪圖及考古工作坊的導師。這些活動的參加者寓遊戲於學習，一起認識香港文物。

此外，辦事處亦安排導賞員在周末下午及星期天在元朗新田大夫第擔任駐場導賞員，向遊人介紹古蹟。此外，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沿途的古蹟。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。



■ 「亞洲騎樓的演變及復修」國際研討會
International Conference on the "Evolution and Rehabilitation of the Asian Shophouse"



■ 歷史建築繪圖工作坊
Historic building sketch workshop



■ 學生學習導賞技巧
Students learning docent skill from docent

Since the end of 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, lectures, workshops, seminars and other educational activities are organized regularly in the Centre.

With the assistance from the Friends of Heritage (FOH), various educational activities were held for members of the public. Members of FOH acted as speakers of lectures on local heritage, docents for exhibitions, tutors for workshops of measured drawings of historic buildings and archaeology respectively. Participants of the activities were able to familiarize themselves with local heritage.

The Office also organizes docent services at Tai Fu Tai Mansion, San Tin, Yuen Long during afternoons of Saturdays and Sundays introducing the monument to the visitors. Docent services at monuments along heritage trails are also provided for schools and non-profit-making organizations. For details, please visit our Office's website: <http://www.amo.gov.hk> or contact our staff at 2208 4406.

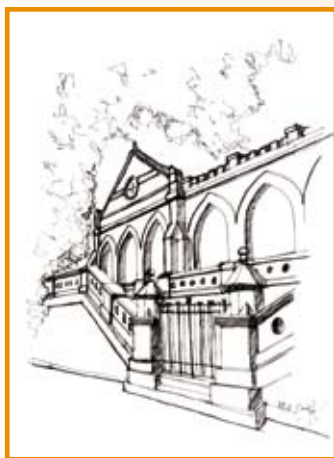
文物之友 Friends of Heritage

古物古蹟辦事處推行的文物之友計劃至今已舉辦了八期，成員來自各行各業。這些義務工作者各有所長，積極參予辦事處的各項教育活動。就以2006年聖誕咭設計比賽得獎者的文物之友洪彬芬小姐為例，洪小姐是一位建築師，工餘時間喜愛繪畫古建築，其獲獎確是實至名歸。

The Office has introduced the 'Friends of Heritage' (FOH) Scheme to the public for eight batches, generating members from various disciplines. Most of the members are professionals and are actively engaged in various public educational programmes organized by the Office. For instance, Ms. Fanny Ang, the winner of the design competition of Christmas Card 2006, is an architect and also a volunteer who loves drawing old buildings during her leisure time.



■ 2006年文物之友聖誕咭設計比賽得主洪彬芬小姐的得獎作品
Winning entry by Ms. Fanny Ang of the 2006 FOH X'mas Card Design Competition



■ 文物之友參觀文物修復組實驗室
Friends of Heritage visiting the Central Conservation Laboratory



■ 文物之友李國權先生於古蹟中教授太極基本步法
Mr. Lee Kwok-kuen teaching the basic steps of 'Tai Chi' in a historic building



■ 文物之友李綺雯女士擔任「解構探知館尋寶遊戲」導師
Ms. Lee Yee-man being the tutor for the "Treasure Hunt Game at HKHDC"

青少年文物之友 Young Friends of Heritage

古物古蹟辦事處自2004年暑期首次舉辦「青少年文物之友計劃」以來，至今已培育越130位分別來自51間中學的青少年文物之友。

青少年文物之友的活動相當多元化。他們完成一系列的培訓課程、實地考察及專題研習後，更投入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，及協助清潔古蹟等。另外，這些年青的義工更組成青少年文物之友小記者，親身接觸各處居民，從口述歷史訪問中探索歷史文物。

The Office has launched the 'Young Friends of Heritage' (YFOH) scheme from 2004. Up to now, the scheme has nurtured 130 students from 51 secondary schools as members of YFOH.

YFOH undertakes a diversified range of activities. By joining a series of activities like training, field trips and thematic studies etc, they can acquire a better understanding of heritage conservation. Afterwards, they engage 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 assist in cleaning of monuments, etc. Moreover, members have recently acted as YFOH reporters. They conducted oral interviews with people living in various districts to discover and explore local heritage and history.

撰文：林志德 / 文物之友
Text : Lam Chi-tak /
Friend of Heritage



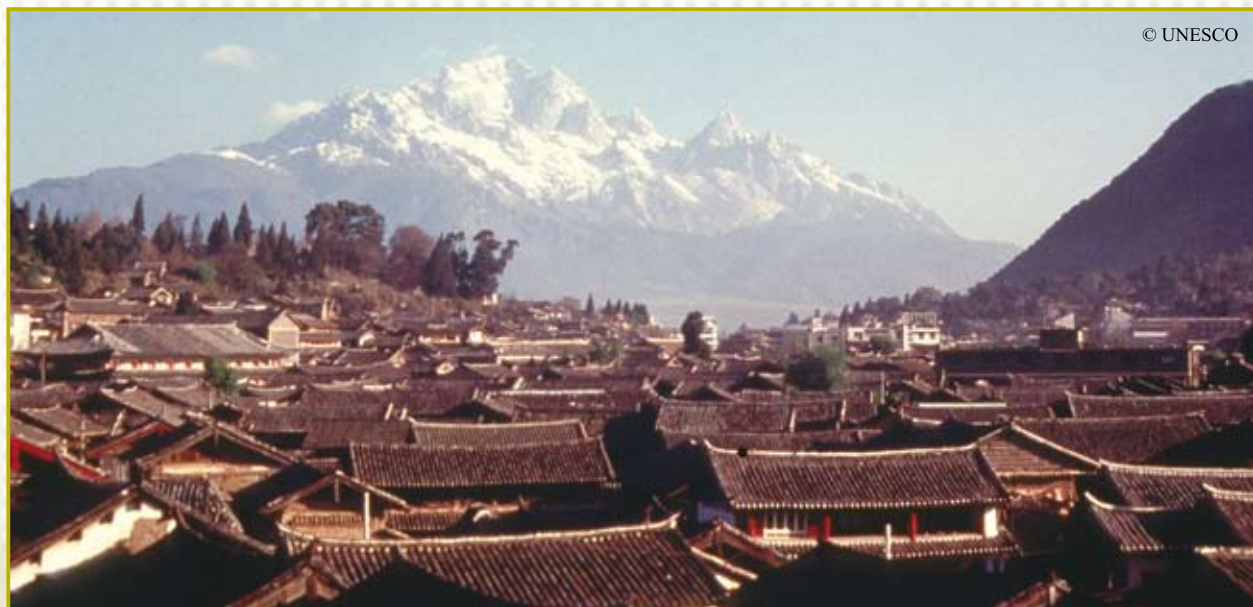
■ 青少年文物之友小記者工作會議
YFOH reporters working group meeting

世界文化遺產選粹 —— 麗江古城

Selected World Heritage Site: The Old Town of Lijiang

麗江古城位於雲南省西北部，地處交通要衝，自古以來是不同民族的文化及經濟交往的樞紐。麗江古城歷史悠久，長期的民族交融使這城市形成了獨特的民族文化。古城以其美麗的景色、文物及文化聞名，亦是中國罕見保存相當完好的少數民族古城。古城於1997年列入世界遺產名錄。

The Old Town of Lijiang is located in the transitional terrain in the northwest of the Yunnan province. As a transport nexus, it has long been an economic and communications hub for different ethnic groups in the area. The town has a long history. The intermingling of peoples and cultures over a long period of time had bequeathed to the place a unique culture. The Old Town is famous for its beautiful scenery, heritage and culture. It is also one of the very few well-preserved historic towns in China. It was listed as a World Heritage Site in 1997.



古時的建城方法是依河水的流向進行規劃。麗江古城亦是依承傳統的古城規劃方法所建，玉泉河水流進城後，分成無數支流，穿街繞巷，流布全城。三百多座的古石橋與河水、綠樹、古巷及古屋互相輝映。

Town establishment in ancient China involved building houses and laying down streets according to the natural flow of rivers and streams. The layout of the Old Town was done no differently. The Yuequan River flows and divides into tributaries as it enters the town. It branches out further into smaller canals and streams, forming an entire network of waterways that traverses the town. The town has some 300 stone bridges, which, together with the waterways, foliage, old streets and houses, make up the traditional Chinese aesthetic ideal of a city of canals.



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撰文：李兆華 / 文物之友
Text : Lee Siu-wah /
Friend of Heritage

麗江古城保留了不少明清年代的民居建築，均是土木結構及瓦屋面的建築物。城中的木府是麗江古城納西民族首領的衙署，整個建築群包括議事廳及護法殿等。木府充分反映了明代中原建築的風采，同時保留了唐宋中原建築古樸的風格。

古城內名勝古蹟隨處可見，自然景觀更多姿多彩，其建築與自然環境相互融和，實為獨特的文化遺產。

A large number of houses dating back to the Ming and Qing dynasties are well-preserved in the Old Town. The Mu Residence used to be the administrative office of the Mu family, the hereditary rulers of the Old Town. The Mu Residence contains within its compound an array of buildings and apartments like meeting halls and temples and so on. The complex, apart from being an accurate reflection of Chinese architecture during the Ming dynasty, also retains the simplicity of earlier Tang and Song architectural styles.

The Old Town boasts numerous historic sites, and a dazzling array of scenic views. It is an exceptional ancient town which represents the harmonious fusion of historic buildings and natural environment.

照片由聯合國教科文組織提供
Photographs provided by courtesy of
the UNESCO

消逝的波斯都城：波斯波利斯

Persepolis: The Lost Capital of Persia

伍志和

古物古蹟辦事處一級助理館長（鄉土建築）

Ng Chi-wo

Assistant Curator I (Rural Architecture)

Antiquities and Monuments Office



■ 波斯波利斯是建於石塊築砌的高台上
Persepolis was built on a terrace of laid stones

伊朗經常給予我們神秘和動蕩不安的感覺，但她卻是一個不折不扣的文明古國，波斯帝國這個名號相信無人不曉。儘管伊朗歷經朝代更迭，乃至近代的兩伊戰爭，伊朗仍保存着不少重要的文物古蹟，如波斯波利斯這個象徵波斯帝國輝煌歷史的世界文化遺產，便值得我們去探索。

Iran is a country that often conjures up images of mystery, instability and strife. She is, however, home to a civilisation that was both ancient and great. We are, of course, talking about the Persian Empire, which almost everyone has heard of. Despite the many dynastic changes in Iran's ancient history and the recent Iran-Iraq war, cultural and historical relics have managed to survive within its borders. One such World Heritage Site, Persepolis, is the symbol of the glory and grandeur of the Persian Empire. It is well worth a visit.

位於伊朗南部城市設拉子（Shiraz）東北面的波斯波利斯，在1979年已被列為世界文化遺產，世界遺產委員會認為她的文物價值已達到世界文化遺產評審標準的第一、第三及第六項，即：

第一項：代表人類創造性的天才傑作；

第三項：能為一種現存或已消逝的文明或文化傳統提供一種獨特或至少是不可多得的見證；

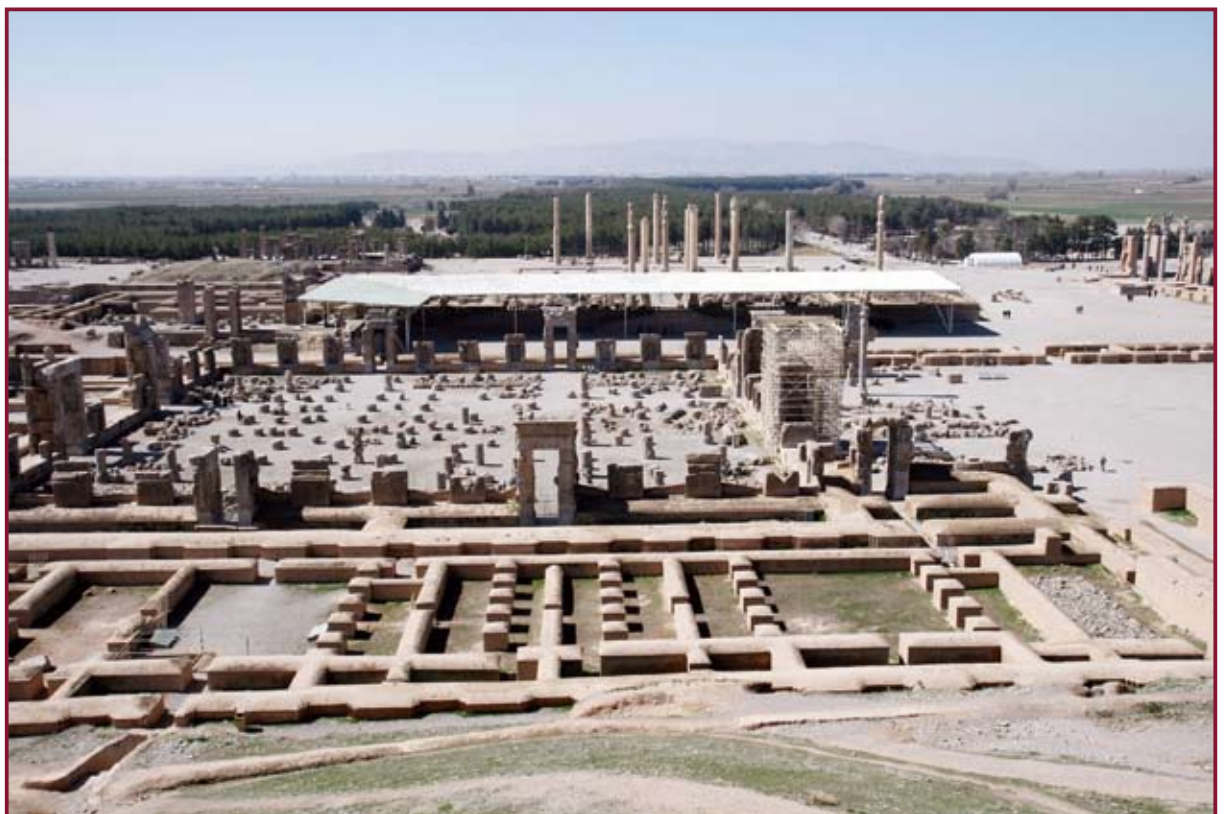
第六項：與具特殊普遍意義的事件或現行傳統或思想或信仰或文學藝術作品有直接和實質的聯繫（註：委員會認為此標準需與其他評審標準共同使用）。

Persepolis, located to the northeast of Shiraz, a city in southern Iran, was listed as a World Heritage Site in 1979. According to the World Heritage Committee, the cultural and historical value of Persepolis satisfied the first, third and sixth criteria of what constituted a relic of world cultural heritage. The criteria are:

First criterion: represent a masterpiece of human creative genius;

Third criterion: bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

Sixth criterion: be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (Note: The Committee considers that this criterion should preferably be used in conjunction with other criteria).



■ 現在的波斯波利斯只遺下零星的石柱、柱礎和門廊供遊人憑弔

All of what visitors can see of Persepolis today are scattered pillars, column bases and porticos

波斯波利斯，意為「波斯國都城」（City of Persia），是著名的波斯國王大流士一世（Darius I）約於公元前518年開始興建，作為阿契美尼德王朝（Achaemenids）（公元前559至前330年）的都城。大流士一世統治時期可說是波斯帝國的全盛時期，當時學者與巧匠雲集，宮殿建築雄偉壯麗，驛道四通八達，經濟文化盛極一時。

波斯波利斯坐落於由石塊築砌的平台上，總面積達14萬平方米，主要結構包括「萬國之門」（Gate of All Lands），宮殿、帝王陵墓以及一個貯存大量波斯帝國珍寶的倉庫。可惜，這座名震一時的波斯都城在公元前330年被希臘馬其頓的亞歷山大大帝佔領，隨後更被其大軍焚毀，繁華古都，頓成廢墟。波斯波利斯的遺址在1620年才首次被發現，但大規模的考古發掘要到1931年代才正式展開，其後伊朗政府一直對遺址進行保護和修復工作。

沿遺址入口的梯階登上平台後，會看到稱為「萬國之門」的門樓，意即迎接前來進貢的各國使節的入口。「萬國之門」入口兩旁現刻滿訪客的留名和年份，部分留名竟有過百年的歷史！

Persepolis literally means 'The City of Persia'. The city was founded by the great Persian king, Darius I, as the capital of the Achaemenids (559-330BC) since 518BC. Darius I presided over the economic and cultural zenith of the Persian Empire. At that time scholars and artisans congregated in Persepolis which is a city of grand palaces and temples located in the centre of a complex network of trunk roads.

Persepolis, which occupied an area of 140,000 square metres, sat on a terrace of laid stones. Major structures included the Gate of All Lands, palaces, royal tombs and a warehouse that stored a horde of national treasures of the Persian Empire. Unfortunately, this celebrated Persian capital was occupied and then sacked in 330BC by Alexander the Great and his Macedonian army. An ancient city of great splendour was reduced to ashes almost overnight. It was only in 1620 that the ruins of Persepolis were unearthed for the first time. However, major archaeological excavations only began in 1931. Since then the government of Persia have protected and restored these sites.

On entering the site, a flight of stairs lead to a terrace, where the Gate of All Lands looms before visitors. In millennia past, this gate welcomed all the envoys from near and far who had come to pay tribute to the great Persian Empire. Inscribed on both sides of the gate are the names and dates of past visitors. Some of these names date back to more than a century.



■ 「萬國之門」遺址
The Gate of All Lands

經過「萬國之門」，眼前所見雖是散落的房基、石柱、柱礎及門廊等石構件，但都城的布局仍可辨識，可想像昔日的宮殿建築群那股巍峨的氣勢。城內大部分的石作，如柱廊、門道、梯級等皆為石灰岩，部分牆壁以泥磚築砌，現時在遺址中仍可找到殘存的泥磚。大部分石柱以一對背對背的公牛或獅子為柱頭裝飾，承托着屋頂的十字形木樑，仿似中國建築中的斗拱結構。雖然城內大部分木構件已被大火焚燒殆盡，但筆者於年前曾在法國羅浮宮博物館內看到其中一件波斯波利斯的石柱展品，這是在大廳（Apadana）內的36條石柱之一，保存得十分完好，柱頭上還承托着木樑，以展示原本的建築結構。



■ 「萬國之門」上的訪客留名，不少已有過百年的歷史
Some of the names of the visitors on the Gate of All Lands date back more than 100 years ago



■ 遺址博物館的屋頂是仿照當年宮殿屋頂的結構而興建
The roof of the museum on the site is a replica of the original palace roof in ancient Persia

Crossing the threshold of the Gate of All Lands, visitors will see scattered remnants of masonry like foundation stones, pillars, column bases and porticos. The outline and layout of the city are still discernable, bringing to mind the grandeur and majesty of the palaces and architectural complexes of the ancient past. Most of the stonework in the city, like the colonnades, gateways and steps were fashioned from limestone. Part of the walls was made from mud bricks and remnants of which can still be found on the site. The majority of the stone columns heads feature back-to-back bulls or lions. These columns would have supported the crisscross wooden beams of the roofs, similar to brackets system of Chinese architecture. Although most of the wooden structures had been destroyed by fire, I did see an exhibit in the Louvre Museum in France, which was one of



■ 法國羅浮宮博物館內展出的波斯波利斯大廳（Apadana）石柱，可見其原來的木樑與石柱的結構
The original joining of stone pillars and wooden beams can be seen in this exhibit of the Apadana stone pillars in the Louvre Museum in France





■ 牆上的浮雕描述各國使者前來波斯波利斯進貢的盛況
The relief on the wall depicts a scene of envoys from various nations paying tribute to Persia

the 36 stone pillars in the Apadana (Great Hall) of Persepolis. The pillar was very well preserved and the museum placed wooden beams on its column head to demonstrate how the original structure would have looked like.

The most fascinating relics on the site are the stone sculptures, which depicts the bustling city scenes of that once great empire. On one of the vertical surfaces of a stone terrace is a relief of a group of people standing in line, who were wearing different types of clothing and carrying various receptacles and tributary gifts. Studies have shown that this relief is a depiction of a scene where more than 20 envoys from Persia's vassal states, including Egypt, Parthia, Armenia, Babylon and India, came to pay tribute to their suzerain. From this piece of sculpture alone, one can imagine the extent of Persia's influence at the zenith of its power.

遺址內最吸引的是各種石雕，皆以描述往日波斯帝國的繁榮景象為題。其中在大廳（Apadana）的石台基立面可看到一群正在列隊的人物浮雕，身穿不同服飾和手持各種盛器和貢物。查考之後，發現這是描述當時波斯帝國的20多個屬國使者（包括埃及、帕提亞、亞美尼亞、巴比倫及印度等國）前來向波斯王進貢當地珍寶和土產的盛況，不難想像當時波斯帝國勢力所達的幅員之廣。

這座曾是金雕玉砌的波斯古城，儘管已被亞歷山大大帝的火焰蹂躪，往後亦屢經自然和人為的破壞，但她仍見證着波斯帝國顯赫的歷史，值得後人緬懷和細味。





■ 遺址內仍可找到以泥磚築砌的牆壁

Visitors can still see the remains of mud brick walls on the site

Although this grand capital city had been decimated by Alexander's army, and suffered subsequent damage by nature and man, it is a silent witness to the history of the Persian Empire.



■ 這座曾盛載波斯帝國珍寶的倉庫，現只剩下排列井然的柱礎，據說亞歷山大大帝當年要用上3,000匹駱駝才可把所有珍寶運走
All that remains of this warehouse, which once housed the treasures of the Persian Empire, are column bases arranged in an orderly fashion; it is said that Alexander the Great used up to 3,000 camels to cart the spoils away

法國與西班牙的古蹟

Heritage Sites in France and Spain

2006年7月，筆者遊覽了法國及西班牙的多座名城，這些古城不少是早在古羅馬帝國時代已經建立，當中更不乏名列世界遺產名錄。

In July 2006, I went on a trip where I visited famous cities in France and Spain. Many of these old cities were established during the Roman period. Quite a few of them are also listed in the World Heritage List.

西班牙聖地亞哥·德·孔波斯特拉

Santiago de Compostela in Spain



中世紀時前往聖地亞哥·德·孔波斯特拉（Santiago de Compostela）朝聖的基督徒絡繹不絕，人數之多僅次於前往羅馬的信徒。朝聖者沿着800多公里與天上銀河位置相應的路徑，從法國到達西班牙的教堂。法國和西班牙兩段朝聖之路先後被列入世界遺產名錄，甚至歐洲議會把它定為第一條「歐洲文化旅行路線」。

A continuous stream of Christian pilgrims visited Santiago de Compostela during the Middle Ages. Their numbers second only to those who went to Rome. Pilgrims have made their way, from France to the church in Spain along the 800 km route that echoes the position of the Milky Way. The French and Spanish sections of the pilgrims route were inscribed on the World Heritage List. The Council of Europe even marked it as the first European Cultural Route.

（照片由聯合國教科文組織提供
Photo is provided by courtesy of the UNESCO）

法國熙篤隱修會與楓特耐修道院 Cîteaux and Abbaye de Fontenay in France

隱修會是小說常見的題材，當中僧侶的生活往往被神秘化，這次透過參觀建於1098年的熙篤（Cîteaux）隱修會的莊園、抄經室、生活展覽和古籍圖書館等，令人想起當年僧侶的刻苦生活。此外，1118年興建的楓特耐修道院（Abbaye de Fontenay），建築物保護良好，已被列入世界遺產名錄。



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■ 楓特耐修道院

Abbaye de Fontenay

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■ 楓特耐修道院

Abbaye de Fontenay

（照片由聯合國教科文組織提供

Photo is provided by courtesy of the UNESCO）

Many novels are set in monasteries, where the lives of monks are often given a veneer of mystery. Our visit to the gardens, cloisters, exhibitions and libraries of rare books in the monastery at Cîteaux revealed to us the determined asceticism and piety of the early monks. It was founded in 1098. Besides, the Abbaye de Fontenay was built in 1118. Its well-preserved condition earned it a place on the World Heritage List.

法國沙特爾大教堂

Cathédrale Notre-Dame de Chartres in France

撰文：何偉傑 / 文物之友

Text: Ho Wai-kit /
Friend of Heritage

建於1145年的沙特爾大教堂本屬羅馬式，但於1194重建後卻加添了歌德式的建築特色。教堂門外的浮雕，及教堂內保存齊全的彩繪玻璃畫窗，更是藝術精萃。建築物亦被列入世界文化遺產名錄。

短短十多天的歐洲遊學，究竟能夠學到什麼書本以外的知識？如何可以在人去樓空的情況下，追溯多個世紀前的歐洲？最重要的，就是參與者能夠體會書本無法交代的空間感和距離感，這是文字和圖片無法真正表達的知識。



■ 沙特爾大教堂
Cathédrale Notre-Dame de Chartres



■ 教堂門外的浮雕
Relief on the door of the building

Chartres, a Roman-style cathedral was built in 1145. Gothic architectural details were added during the renovation in 1194. The relief on the door of the building and the stained glass windows inside are superlative examples of decorative art. It was also inscribed on the World Heritage List.

What extra-curricular knowledge could be gleaned from a study tour in Europe that lasted less than 20 days? How could we learn about European history from centuries past among the still standing but empty edifices? The most important thing is that we could experience the sense of time and space, which the words and pictures in books can never bring across.

大嶼山東涌 古蹟之旅

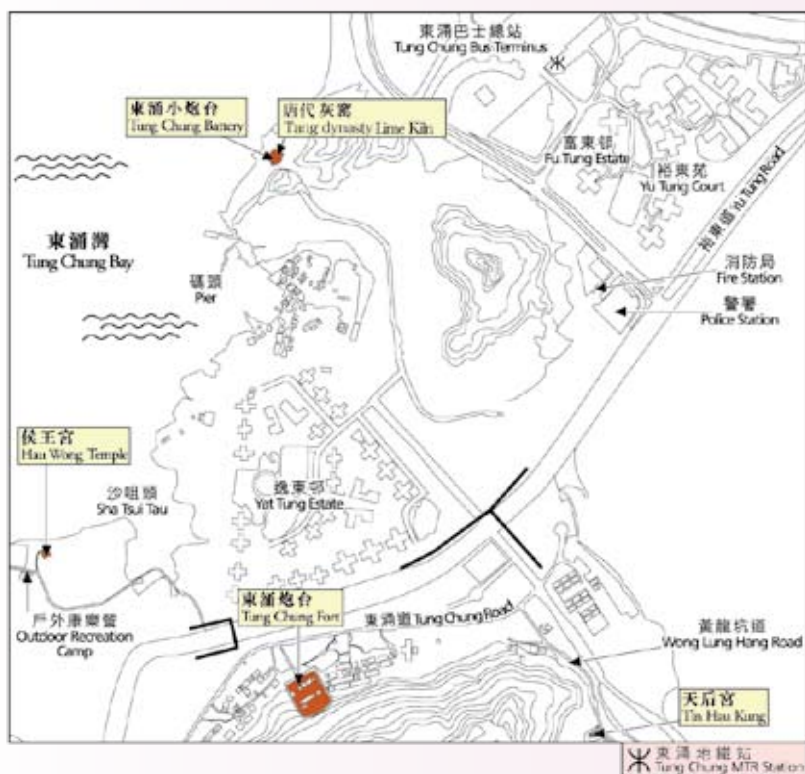
Tour of Historic Buildings in Tung Chung, Lantau

大嶼山東涌是昔日重要的交通及軍事地點，因此可見不少歷史悠久的古蹟。

東涌炮台在清代稱為東涌所城，為大鵬右營的水師總部。今日的炮台入口，仍有花崗石額刻有「道光十二年」（1832年）的字樣。新界在1898年租借予英國，清兵撤離炮台，其後炮台先後改為警署、華英中學校舍、東涌鄉事委員會及東涌公立學校等。東涌炮台現已成為東涌的地標。

Tung Chung was an important site for military and transportation in the past. A number of old buildings was constructed in the district in view of its strategic location.

Tung Chung Fort, described as the Tung Chung Suocheng (Tung Chung Battalion) in the Qing dynasty, was the naval headquarters of the Right Battalion of Dapeng. The carved granite slab above the entrance gives the date of the Fort as 1832. In 1898 when the New Territories was leased to Britain, the Fort was evacuated by the Qing authorities, then occupied, first as a police station, and then by Wa Ying College, the Rural Committee Office and the Public Primary School of Tung Chung. The Fort is now a veritable landmark of Tung Chung.



■ 東涌炮台
Tung Chung Fort





■ 東涌小炮台
Tung Chung Battery



■ 唐代灰窯
Tang dynasty Lime Kiln

另外，東涌碼頭附近臨海的山坡上亦發現小炮台遺蹟。清除叢生雜草後，顯露了一道曲尺形的圍牆，牆角有一處平台，可能是擺放大炮所用。

在東涌小炮台附近有一座唐代灰窯，是香港國際機場工程施工前，考古學家於赤鱗角所發現，其後遷移至此。

Besides, the remains of a battery were discovered on a hill slope facing the sea near the Tung Chung Pier. After clearing the dense undergrowth, an L-shaped wall with a platform at the corner, probably for gun emplacements, was revealed.

Near the Tung Chung Battery a lime kiln of Tang dyansty can be found. It was discovered by archaeologist at Chek Lap Kok before the construction of the new Hong Kong International Airport. The kiln was later relocated on this site.



■ 沙咀頭侯王宮
Hau Wong Temple, Sha Tsui Tau

東涌古樸的磚屋村舍之間，有兩座傳統中式廟宇，位於沙咀頭的侯王宮便是其中之一。侯王宮供奉楊侯王，廟頂正脊上有不少造型生動的石灣陶瓷裝飾，均保存良好。

此外，原於清道光三年（1823年）在赤鱸角廟灣興建的天后宮，是本港現存僅有以花崗石築砌而成的廟宇。由於受香港國際機場工程影響，廟宇於1990年拆卸，並於東涌黃龍坑重建。



■ 黃龍坑天后宮
Tin Hau Kung, Wong Lung Hang

Among the stone and brick village houses, there are two traditional Chinese temples in the area. One of them is the Hau Wong Temple in Sha Tsui Tau. Yeung Hau Wong is the deity worshipped. The ceramic decorations on the main ridge of the building were produced in the well-known kiln of Shiwan.

Another temple is the Tin Hau Kung in Wong Lung Hang. It was probably built in the third year of Daoguang reign (1823) of the Qing dynasty and was originally situated in Miu Wan of Chek Lap Kok. It is the only surviving temple built in completely of granitic slabs. Due to the construction of the Hong Kong International Airport in Chek Lap Kok, the temple was dismantled in 1990 and was relocated to the present site using the original materials salvaged.

撰文：何偉傑 / 文物之友
Text : Ho Wai-kit /
Friend of Heritage

上環

The Transformation of Sheung Wan

的變遷

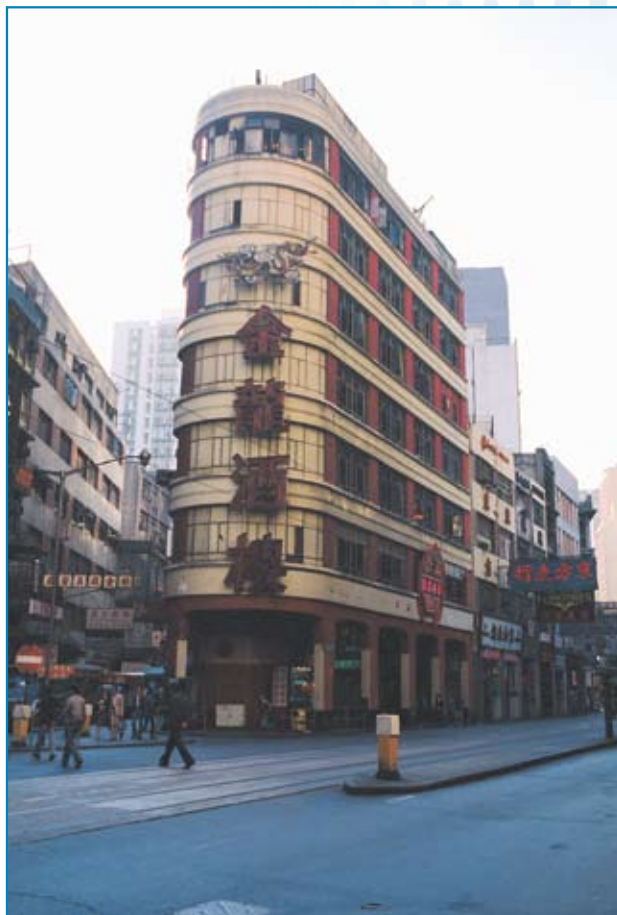
上環是香港最早發展的社區，也是華人聚居和營商的主要地帶。由於華人習慣聚居生活，以致該區人口密集。開埠初期缺乏長遠的街道和建築規劃，因此上環區一向予人擠迫和雜亂的印象。

上環距離香港的中心（中環商業區）只是咫尺之遙，隨着中環不斷現代化，上環區也進行拆舊建新，幾層高的灰暗舊樓變成了新型商廈，該區亦沒有因為是舊區而呈現老化和衰退。

Sheung Wan, the first urban community in Hong Kong, was a major residential and commercial centre for the Chinese. The Chinese proclivity for living close to one another was reflected in the high population density of the area. The layout of the streets and houses indicated the improvisation of urban planning during Hong Kong's early years. For these reasons, Sheung Wan has always been perceived as a cluttered and chaotic district.

Sheung Wan is close to Central, the commercial heart of Hong Kong. The latter's modernisation and constant renewal over the years have rubbed off on its dingier neighbour. Like swanky Central, low-rise aging buildings were replaced by modern commercial edifices. Despite being an old district, Sheung Wan has not lost its vitality.

【照片1】是昔日在上環頗有名氣的一間酒樓，由於建築物位於電車路（德輔道中）、永樂街、林士街的三角交界位，再加上弧形的外牆結構和大字招牌，遠望非常突出，自然就成為上環的地標。這張舊照片拍攝於1979至80年間，轉眼間已過了四分一個世紀。原址七層舊樓早已拆掉，新建成的金色玻璃幕牆大廈，名為「金龍中心」，就連路中心的安全島式無頂篷電車站也取消了【照片2，2006年】。



【照片1】
[Photograph 1]

[Photograph 1] shows a well-known restaurant in Sheung Wan. Standing on the triangular block bordered by Des Voeux Road Central (popularly known as “deen che lo”, or “Tram Road”), Wing Lok Street and Rumsey Street, and together with its curved exterior walls and huge sign, the eye-catching restaurant became a natural landmark of Sheung Wan. The photo was taken in 1979-1980. Today, the original seven-storey building is long gone, and in its place stands the Golden Centre, a building clad in gold-coloured plate-glass. Even the roof-less tram station on a traffic island in the middle of the road had been removed. [Photograph 2, taken in 2006]



【照片2】
[Photograph 2]



【照片3】
[Photograph 3]

If you were to walk along Rumsey Street, towards the harbour 25 years ago, you would come across the old Marine Department building. The building, an excellent example of colonial architecture, had a watchtower erected on the corner of Connaught Road Central, which underlined the department's duty in controlling ships arriving in and departing from Hong Kong [Photograph 3, taken between 1979 and 1980]. Following the building's demolition and land reclamation, the department has been moved into a new building closer to the harbour. The original site is now occupied by Vicwood Plaza. The area's openness and spaciousness, so evident in the past, has been diminished by the pedestrian bridges and elevated highways. [Photograph 4, taken in 2006]

在25年前，如果你沿着林士街向海傍走，就會到達海事處大樓，其樓宇式樣充分表現出舊英國殖民時代政府建築物的氣派。在與干諾道中的交角位，建有一個瞭望塔，更加突顯出它獨特的功能——管制進出香港的船隻【照片3，攝於1979至80年間】。因為受拆樓及填海工程影響，這個政府部門遷到更接近新海傍的大樓，而原址則建成了「維德廣場」。加建了行人天橋和行車天橋後，路面沒有以前的廣闊與開揚【照片4，2006年】。



【照片4】
[Photograph 4]



【照片5】
[Photograph 5]

撰文、攝影：阮國棟 / 文物之友
(作者保留照片版權)

Text and Photographs :
Yuen Kwok-tung / Friend of Heritage
(The author reserves the rights of the
photographs)

[Photograph 5] was also taken between 1979 and 1980 at the junction of Des Voeux Road Central and Cleverly Street. This old building, probably built in the 1930s, was used for residential purposes. Standing at only four storeys high, it was nonetheless impressive. Closer examination will reveal that the ceilings were very high. Having high ceilings increases indoor ventilation, which, in those days when air-conditioners were non-existent and electric fans were rare, would indeed be an important design feature. [Photograph 6] shows the area in 2006. The photographs were taken exactly on the same spot. The tram tracks turning left on the bottom left-hand corners can be found in both photographs.

【照片5】也是拍攝於1979至80年間，德輔道中與急庇利街的交界，這幢建築物約建於1930年代，當時用作一般居住用途。建築物雖然只有四層，但很有氣勢，只要細心看，可見它的「樓底」很高，這種設計有助空氣流通，這種優點在當時沒有冷氣機，甚至連電風扇都是稀有品的年代，至為重要。【照片6】攝於2006年，拍攝位置完全相同，請留意在兩張照片的左下方都有一條向左拐的電車路。



【照片6】
[Photograph 6]

香港郵票上的古蹟及考古發現

Monuments and Archaeological Finds on Hong Kong Stamps

司徒一凡
Situ Yifan

香港郵票相信大家見過、用過，但是在這些小小的方寸之地上可見不同的古物古蹟，可能並非人人都能留意到。

其實早在1941年2月26日，香港郵政署發行過一套6款的《香港開埠百周年紀念》郵票，其中一款的圖案就是香港大學本部大樓，是第一個出現在香港郵票上的法定古蹟。此後香港多次發行有古蹟圖案的郵票，其中有專門為古蹟而發行的特別郵票，也有一般的通用郵票，還有尺寸較大的小型張。

Everyone has used or seen Hong Kong stamps at one time or another, but the fact that ancient artefacts and heritage relics are recorded onto the tiny surfaces of Hong Kong stamps may not have caught the attention of too many people.

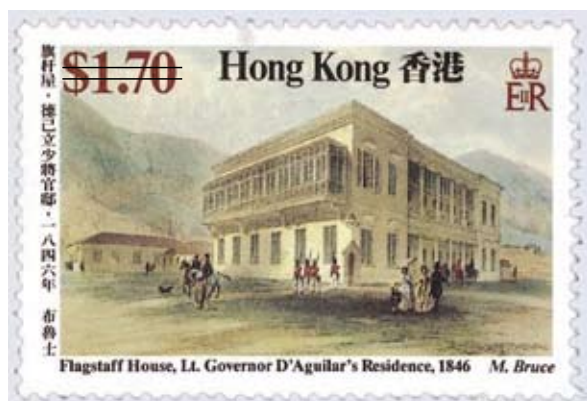
In fact, as far back on 26 February 1941, Hongkong Post had issued a set of 6 stamps titled “Hong Kong Centenary of British Occupation”. One of the images was the Main Building of The University of Hong Kong, which was the first declared monument to appear on Hong Kong stamps. Thereafter Hong Kong has issued many stamps featuring monuments on numerous occasions, including special issues for monuments, and also a number of definitive stamps, as well as some larger sized stamp sheetlets.



■ 1941年發行的郵票，其上可見香港大學本部大樓
Main Building of The University of Hong Kong can be seen in the stamp of 1941



■ 1985年發行的古蹟郵票
Stamps on historic buildings issued in 1985



■ 1987年發行的中環舊三軍司令官邸郵票
Stamp on Flagstaff House, Central issued in 1987



■ 1991年發行的古蹟郵票
Stamps on historic buildings issued in 1991



■ 1995年發行的香港郊區傳統建築物郵票
Stamps on Hong Kong Rural Heritage issued in 1995

有一些古蹟多次出現在香港郵票上，如前九廣鐵路鐘樓，共出現過12次，成為在香港郵票上亮相最多的古蹟。這些郵票上的古蹟，由不同年代的畫家以多種繪畫手法繪製，如西洋的油畫、銅版畫、水彩畫、水粉畫、鋼筆淡彩畫，還有青少年喜歡的卡通畫，更有中國傳統的剪紙藝術，令人賞心悅目。同時，因為郵票發行於不同的年代，故其所描繪的古蹟與現在的實際情況會有所不同，因此也可作為我們探尋本港古蹟的參考資料，按圖索驥，探索其中的變化。

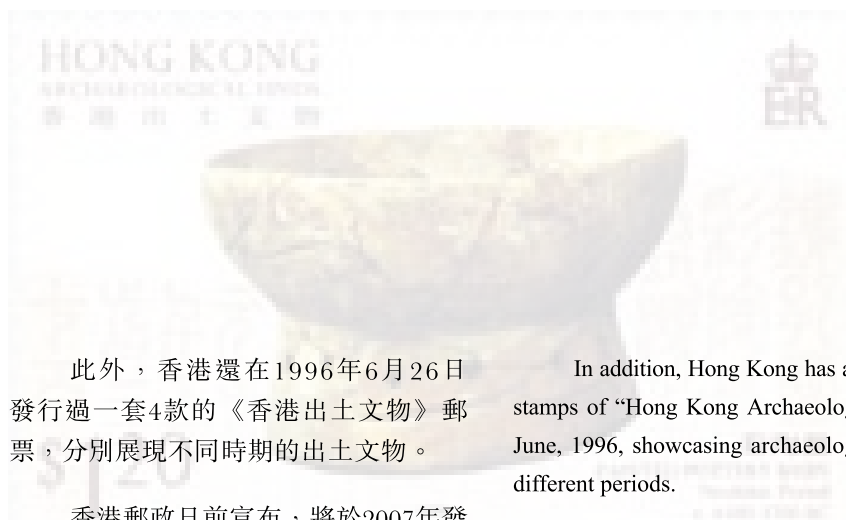
Some monuments have even appeared in many occasions on Hong Kong stamps, such as the former Kowloon-Canton Railway Clock Tower, which has appeared for a total of 12 times. The artworks of the monuments on these stamps were created by artists at different times using a variety of techniques, such as western-style oil painting, chalcography, watercolour, pastel painting, colour sketching and cartoon drawings that young people are very fond of; there were even some traditional Chinese découpage arts, making up a feast of pageantry for the eyes. At the same time, these stamps were issued at different times over the years. Hence, the monuments depicted in them may differ from their present outlooks. These stamps may therefore serve the function of reference materials for exploring heritage in Hong Kong. Following the clues provided by these stamps, people may explore the heritage and the changes that have occurred with fun and delight.



■ 1996年發行的香港市區傳統建築物郵票
Stamps on Hong Kong Urban Heritage issued in 1996



■ 1999年發行的古蹟郵票
Stamps on historic buildings issued in 1999



此外，香港還在1996年6月26日發行過一套4款的《香港出土文物》郵票，分別展現不同時期的出土文物。

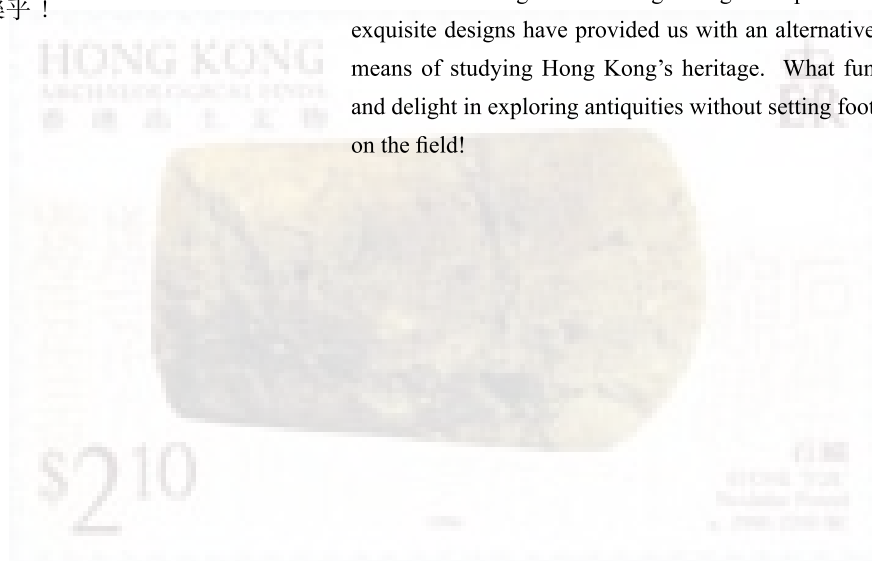
香港郵政日前宣布，將於2007年發行一套6款「香港法定古蹟」郵票。郵票圖案設計以舊式透明相角粘貼的懷舊相片之形式，分別描繪了天后廟、舊灣仔郵政局、前中區警署、前九龍寨城衙門、龍躍頭覲龍圍及燈籠洲燈塔等6處法定古蹟。這是香港首次發行以法定古蹟為主題的郵票，包括香港第一枚燈塔郵票。

收集這些設計精美的香港郵票，為我們探尋及研究香港的古物古蹟提供了另類的方法，正所謂：足不出戶，就可探古，不亦樂乎！

In addition, Hong Kong has also issued a set of 4 stamps of “Hong Kong Archaeological Finds” on 26th June, 1996, showcasing archaeological discoveries of different periods.

Hongkong Post has announced earlier that a set of 6 stamps of “Declared Monuments in Hong Kong” will be issued in 2007. These stamps, designed in the style of nostalgic photos with their corners fixed inside transparent angles, feature six declared monuments namely Tin Hau Temple, Old Wan Chai Post Office, Former Central Police Station Compound, Former Yamen Building of Kowloon Walled City, Kun Lung Gate Tower in Lung Yeuk Tau and Tang Lung Chau Lighthouse. These are the first declared monument-themed stamps issued in Hong Kong, of which, the lighthouse stamp is the first ever from Hongkong Post.

Collecting these Hong Kong stamps with exquisite designs have provided us with an alternative means of studying Hong Kong’s heritage. What fun and delight in exploring antiquities without setting foot on the field!



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編輯小組：

Editorial Team:

古物古蹟辦事處職員

Staff of Antiquities and Monuments Office

丘劉燁有

館長（教育及宣傳）

Ada Yau

Curator (Education and Publicity)

朱文燕

一級助理館長（展覽及宣傳）

Katherine Chu

Assistant Curator I (Exhibition and Publicity)

呂鍵培

二級助理館長（古蹟檔案）

Lui Kin-pui

Assistant Curator II (Monument Records)

文物之友

Friends of Heritage

程家欣、李玉蘭、何家賢、

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阮國棟

Ching Ka-yan, Debbie Levin, Ho Ka-yin,

Ho Wai-kit, Hui Yuk-lun, Lam Chi-tak,

Lee Siu-wah, Tang Mei-wan, Tse Tak-lung,

Yuen Kwok-tung

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古物古蹟辦事處

尖沙咀彌敦道一三六號

查詢電話：2208 4400

傳真號碼：2721 6216

網址：<http://www.amo.gov.hk>

Antiquities and Monuments Office

136 Nathan Road, Tsim Sha Tsui, Kowloon

Tel. No.: 2208 4400

Fax No.: 2721 6216

Website: <http://www.amo.gov.hk>



康樂及文化事務署
Leisure and Cultural
Services Department



古物古蹟辦事處
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