

粵港澳大灣區文物主題遊徑

Guangdong-Hong Kong-Macao Greater Bay Area Heritage Trail

大灣區 Greater Bay Area

Education Heritage Trail

| 香港段 Hong Kong Section |



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| 引言 Introduction |

粵港澳大灣區自古同屬嶺南地區，歷史文化一脈相承。大灣區現存的歷史建築，既承載中國源遠流長的傳統建築文化，也體現近代中西頻繁交流下，嶺南民眾開放包容、兼收並蓄的人文精神。三地在教育方面更是息息相關，如在清代，地方氏族興建大量學塾和書室，以培育子弟考取科舉功名，反映昔日嶺南的文教體制；晚清時期，許多有識之士來港宣揚國學，促進香港漢文教育的發展；至科舉制度於二十世紀初被廢除，傳統書塾也跟隨內地「六三三」學制，轉變教學模式，便利學生到內地升學；抗日戰爭期間，廣州淪陷，不少著名學校遷至香港和澳門，借用當地校舍，繼續辦學興教；及至香港淪陷後，部分學校遷回內地原址，甚或聯合辦學，並吸納了不少香港的學生，在艱難的歲月中，仍為教育事業奮進。藉着探尋教育類歷史建築的往事，大灣區的歷史脈絡躍然紙上，一段段鮮為人知的故事亦浮現眼前。

隨着香港特別行政區政府發展局、廣東省文化和旅遊廳及澳門特別行政區政府文化局，於2022年簽訂《關於深化粵港澳大灣區考古及文物建築交流與合作意向書》，以進一步推動考古和歷史建築的研究、保育、活化和教育推廣的合作與交流後，三地攜手籌劃了首條大灣區跨地域文物徑，以教育類歷史建築為切入點，追尋共同的歷史根源和人文關聯。

發展局古物古蹟辦事處從一百多項法定古蹟和超過一千項具評級的歷史建築中，挑選三十七項，共四十八座歷史建築加入粵港澳大灣區文物主題遊徑中的大灣區教育文物徑（香港段），並得到相關的業權人支持。建築歸納為四個主題，即「科舉登第：嶺南傳統書院建築風格與藝術」、「人與情：培育國家人才」、「百年樹人：辦學精神傳承」和「共同抗戰：保衛家國」。參觀人士可透過歷史建築說明牌上的二維碼，連結至古物古蹟辦事處網頁的文物徑介紹，利用該建築的粵語、普通話及英語的語音導賞，隨時隨地欣賞文物徑上的建築和聆聽它們的故事。這條跨地域的粵港澳大灣區文物遊徑，是富有生命力的，它的內容及選點會不斷擴充和深化，期望參觀遊徑的民眾，能給我們提供更多關於每座歷史建築的故事，讓三地民眾實地感受同根同源的文化和血濃於水的情懷。

Since ancient times, the Guangdong-Hong Kong-Macao Greater Bay Area (GBA) has been part of the Lingnan region. The history and culture of the three places have common roots. The existing historic buildings in the GBA embody China's long-standing traditional architectural culture, and reflect the Lingnan people's open, inclusive and diverse humanist spirit, inspired by frequent exchanges between China and the West in modern times. Guangdong, Hong Kong and Macao are intricately connected in terms of education. For instance, in Qing dynasty, local clans built many private schools and study halls to prepare their young clansmen for the Imperial Civil Service Examinations, illustrating the cultural and education system in the Lingnan region in the past. In the late Qing dynasty, many learned scholars came to Hong Kong to promote Sinology, driving the development of Chinese language education in Hong Kong. After the abolition of the Imperial Civil Service Examinations in the early twentieth century, traditional study halls adjusted their mode of teaching to be in line with the "6-3-3" school system in the Mainland, so that students could further their education in the Mainland. After the fall of Guangzhou during the Japanese Invasion, many renowned schools were relocated to Hong Kong and Macao and borrowed local school buildings to continue to operate. After the Fall of Hong Kong, some of the schools returned to their original sites in the Mainland or joined with other schools to continue to operate, while taking in many Hong Kong students. In times of great difficulty, they remained dedicated to education. Tracing the past incidents associated with the historic educational buildings has made it possible to map the history and development of the GBA through previously little-known stories.

With the signing of the Memorandum of Understanding on the Exchange and Collaboration on Archaeological and Cultural Heritage Amongst the Greater Bay Area in 2022 by the Development Bureau of the Government of the Hong Kong Special Administrative Region, the Department of Culture and Tourism of Guangdong

Province and the Cultural Affairs Bureau of the Government of the Macao Special Administrative Region to enhance the collaboration and exchange in the research on archaeology and historic buildings, heritage conservation, revitalisation of historic buildings, and education and promotion of heritage, Guangdong, Hong Kong and Macao joined hands to plan and set up the first heritage trail in the GBA using historic educational buildings as the starting point to trace our common historical roots and humanistic connections.

For the Greater Bay Area Education Heritage Trail (Hong Kong Section) of the Guangdong-Hong Kong-Macao Greater Bay Area Heritage Trail, the Antiquities and Monuments Office (AMO) of the Development Bureau, selected 48 historic buildings on 37 sites from more than 100 declared monuments and over 1,000 graded historic buildings. With the support of the respective owners, the sites are included in the heritage trail. They are categorised into four themes: (1) "Triumph in the Imperial Examinations: Architectural Style and Art of Lingnan Traditional Study Halls"; (2) "People and Sentiments: Nurturing National Talents"; (3) "Good Education Takes Time: Passing on the Mission of the Founding Schools"; and (4) "United in Resistance: Defending Our Home and Country". Visitors can scan the QR codes on the information plaques of the historic buildings to access information on the heritage trail on the AMO website. Audio guides in Cantonese, Putonghua and English help visitors learn about and appreciate the historic buildings and their stories as they walk along the heritage trail. The cross-regional Guangdong-Hong Kong-Macao Greater Bay Area Heritage Trail is vibrant and full of life. The contents and sites will be continuously expanded and explored in-depth. We hope visitors of the trail will share stories of the historic buildings with us, so that people in the GBA can experience their shared cultural roots and common lineage on these sites.

科舉登第：
嶺南傳統書院建築風格與藝術
Triumph in the Imperial Examinations:
Architectural Style and Art of Lingnan Traditional Study Halls

香港現存眾多中式傳統書室、書院、兼具教育功能的宗祠，與大灣區內傳統書室大致相同，除了用以培育族中子弟，藉考取功名，擴展氏族在地區的話語權和影響力外；書室壁畫、木雕和灰塑等的主題和題字亦具教化意味，並展現明清以來形成的「三雕、二塑、一畫」的嶺南傳統建築特色，彰顯嶺南地區共同的科舉文化源流及傳統建築藝術傳承。

「科舉登第：嶺南傳統書院建築風格與藝術」涵蓋十七座法定古蹟及具評級的歷史建築。

The numerous existing traditional Chinese study halls, schools and ancestral halls with educational function in Hong Kong share much similarities with the traditional study halls in the GBA. Young clansmen were nurtured and prepared for the Imperial Civil Service Examinations to succeed in achieving official titles to extend the clan's power and influence in the region. The study halls, therefore, carry a strong sense of education, enlightening clansmen through the themes and inscriptions of the mural paintings, wood carvings and plaster mouldings. They demonstrate characteristics of Lingnan traditional architecture as it evolved from the Ming and Qing dynasties, i.e. the “three carvings, two mouldings and one painting” style, and exemplify the shared cultural roots, along with architectural and artistic heritage, in the Lingnan region.

“Triumph in the Imperial Examinations: Architectural Style and Art of Lingnan Traditional Study Halls”, includes 17 declared monuments and historic buildings with grading.

聚星樓

Tsui Sing Lau Pagoda

法定古蹟 Declared Monument



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聚星樓，攝於1977年。
Tsui Sing Lau Pagoda, 1977.

開放時間：

星期一、三至日：

上午9時至下午1時及下午2時至5時

星期二（公眾假期除外）、聖誕日、聖誕翌日、
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Opening Hours:

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9am – 1pm and 2pm – 5pm

Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day and the first three days of Chinese New Year

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界元朗屏山
Ping Shan, Yuen Long, New Territories.

聚星樓坐落元朗屏山，屬中國傳統建築的「文塔」，由屏山鄧族第七世祖鄧彥通約於明洪武年間（1368至1398年）建造，距今已有六百多年歷史。這座香港現存唯一的六角形古塔，以青磚築砌，樓高三層，外有青磚矮牆圍繞。據族中父老相傳，古塔原高七層，後因颱風破壞，只剩塔底三層。

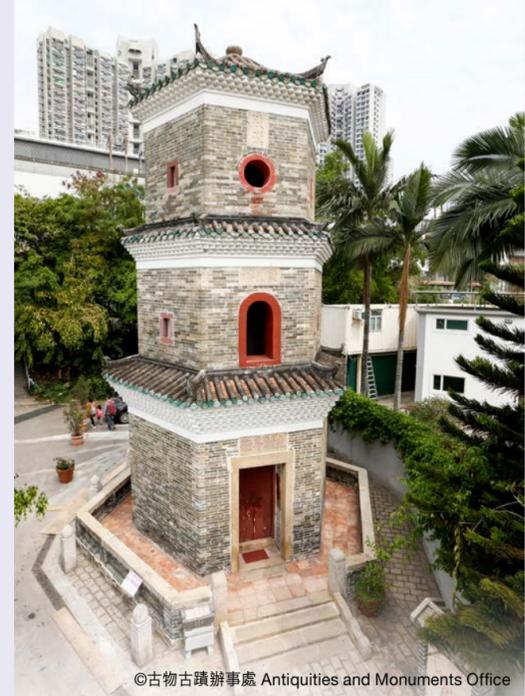
聚星樓的興建目的是「擋北煞，驅洪水，振文運」，反映它與中國傳統文化及風水觀念的密切相關。鄧氏族人亦稱聚星樓為「文塔」，承接俗稱「文筆」的青山山勢，風水遙相配合，護佑族中子弟文運昌盛，在科舉取得功名，晉身仕途，印證了屏山鄧氏對文教的重視。此外，聚星樓位於屏山鄉北面，意在阻擋北煞；當年又位於河口之處，面對后海灣，用以鎮壓海潮，同時避免海潮退潮時帶走屏山的財氣，有「收水聚財」之意，反映昔日村民的傳統風水觀念。

聚星樓入口門框由花崗石築砌，中層有拱形口，最上層則是圓形口。每層皆以青磚砌成的菱角簷口相隔，屋脊翹角，造型獨特。各層正立面皆有題字，由第一層至第三層門額分別為「光射斗垣」，意指光芒直射星宿；「聚星樓」及「凌漢」；「凌漢」即超越銀河的意思。塔內第一層供奉關帝與文昌；上層供奉主宰文運、掌握功名的魁星，文昌及魁星同屬主宰文運、掌握功名的神明，反映鄧族對文教的重視。事實上，鄧族歷代人才輩出，士人及為官者不計其數。

Located in Ping Shan, Yuen Long, Tsui Sing Lau Pagoda (Pagoda of Gathering Stars) is a “literati pagoda” in traditional Chinese architecture. It was built more than 600 years ago during the reign of Hongwu of Ming dynasty (1368–1398) by Tang Yin-tung, the seventh generation ancestor of the Tang clan in Ping Shan. The three-storey, grey brick structure, enclosed by a grey-brick boundary wall, is Hong Kong’s only surviving hexagonal-shaped ancient pagoda. According to clan elders, the ancient pagoda was originally seven storeys high, but it was damaged in typhoon, so only the bottom three storeys remained.

The purpose of the construction of Tsui Sing Lau Pagoda – “to ward off evil spirits from the north, prevent floods and bring good fortune in scholarly pursuits” – reflects its close connection to traditional Chinese culture and the concept of *fengshui*. Members of the Tang clan refer to Tsui Sing Lau Pagoda as a “literati pagoda”. In alignment with the mountain form of Castle Peak, it works with *fengshui* to ensure success for clan members in the Imperial Civil Service Examinations. This confirms the importance attached to culture and education by the Tang clan of Ping Shan. Tsui Sing Lau Pagoda was built in the north of Ping Shan to expel evil from the north; it used to be situated at the estuary, facing Deep Bay, where it was intended to serve the function of suppressing the tides and preventing them from taking away the wealth of Ping Shan at low tides. This exemplifies the idea of “collecting water and gathering wealth” and reflects the villagers’ traditional respect for *fengshui*.

The entrance of Tsui Sing Lau Pagoda has a granite frame. There is an arched opening on the middle floor, and a round opening on the top floor. Each storey is separated by a grey-brick cornice with successive courses of prism-shaped decorations. There are inscriptions on each level of the main façade: *Guang She Dou Yuan* (Light shines straight onto the dippers and enclosures) on the ground floor, *Ju Sing Lou* (Pagoda of Gathering Stars) on the middle floor, and *Ling Han* (Over the Milky Way) on the top floor. Kwan Tai, the Martial God, and Man Cheong, the God of Literature, are revered on the first floor of the pagoda, and Fui Sing, the deity in control of success in the examinations, is worshipped on the upper floor. The reverence for Man Cheong and Fui Sing, both in charge of good fortune in scholarly pursuit, reflects the importance attached to culture and education by the Tang clan. Indeed, the Tang clan nurtured generations of talented individuals, including countless scholars and government officials.



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聚星樓，攝於2018年。
Tsui Sing Lau Pagoda, 2018.



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遠眺聚星樓，攝於1980年。
Overlooking Tsui Sing Lau Pagoda, 1980.



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聚星樓上層供奉的魁星神像，攝於2024年。
Statue of Fui Sing revered on the upper floor of Tsui Sing Lau Pagoda, 2024.

仁敦岡書室 Yan Tun Kong Study Hall

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仁敦岡書室，攝於2007年。
Yan Tun Kong Study Hall, 2007.

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新界元朗屏山坑頭村
Hang Tau Tsuen, Ping Shan, Yuen Long,
New Territories.

仁敦岡書室位於屏山坑頭村，又稱「燕翼堂」。據族中父老相傳，書室名稱取自鄧氏三位先祖的字號，即第十四世祖鄧懷德（號仁所）、第十五世祖鄧枝芳（號敦復）及第十六世祖鄧鳳（號鳴岡）。而「燕翼堂」之名則取自「燕貽孫子；翼勵綱常」的訓導，鼓勵子孫奮發努力，維護綱常。

仁敦岡書室的建成年份雖難以稽考，但據書室正廳「同治九年歲次庚午重鑄」的牌匾，可推算書室曾於清同治九年（1870）進行大規模修繕，故其建造年份應不晚於同治年間。書室除了紀念先祖外，更是培育族中子弟的學堂，採用傳統私塾教育，即俗稱「卜卜齋」形式，教導子弟讀書識字，為他們應考科舉及進身仕途作準備；書室的耳房曾用作招待學者下榻的地方。

仁敦岡書室為兩進三開間一天井布局的嶺南傳統建築，屋脊及正立面均飾有以吉祥圖案為題的灰塑，帶嶺南傳統建築典型的藝術裝飾。書室現時仍保存不少造工精緻的構件和文物，例如神龕、駝峰、封簷板、對聯、練武石等。

保存於仁敦岡書室的練武石，攝於2024年。
Stone block used for martial arts training is preserved in
the study hall, 2024.

仁敦岡書室正廳，攝於2024年。
Rear hall of Yan Tun Kong Study Hall, 2024.

早期屏山鄧族文武兼修，因材施教，族中子弟因應自身才能赴考文舉或武舉。仁敦岡書室正廳保留的兩塊練武石，是供昔日應考武舉的族中子弟練習使用。據村中父老相傳，雖然每塊練武石的重量不少，看來需要兩名成年男性合力才能抬起，但往時武生是可以拿起練武石在書室天井走上數圈，以鍛鍊臂力和體力。

儘管科舉制度於1905年被廢除，仁敦岡書室仍然是村中及鄰近地方子弟讀書學習的場所，提供現代教育；直至1931年屏山達德學校創立後，書室才完成它的教育功能，但書室的教化功能卻仍然在族中傳承。

Yan Tun Kong Study Hall, also known as Yin Yik Tong, is located in Hang Tau Tsuen, Ping Shan. According to clan elders, the name of the study hall is based on the courtesy names of three ancestors of the Tang clan, namely the fourteenth generation ancestor Tang Wai-tak (courtesy name Yan-shaw), the fifteenth generation ancestor Tang Ji-fong (courtesy name Tun-fuk) and the sixteenth generation ancestor Tang Fung (courtesy name Ming-kong). The name Yin Yik Tong originates from one of the couplets in the study hall, which encourages the descendants of the clan to work diligently and uphold cardinal guides and constant virtues.

The year of construction of Yan Tun Kong Study Hall is hard to verify, but a plaque in the rear hall recording the large-scale restoration in the ninth year of the Tongzhi reign of Qing dynasty (1870) may provide clue to prove that the study hall was likely to be built no later than the Tongzhi reign of Qing dynasty. Besides commemorating the ancestors, the building housed a *Bok Bok Chai* study hall, which provided traditional private education to young clansmen. Students learned to read and write, and prepared themselves for the Imperial Civil Service Examinations and officialdom. The side chambers were used as accommodation for scholars.

Yan Tun Kong Study Hall is an exemplar of Lingnan traditional architecture in a two-hall-three-bay layout with a courtyard. The ridge and façade are adorned with plaster mouldings featuring auspicious motifs, as

well as artistic decorations typical of Lingnan traditional architecture. The study hall has preserved many delicately crafted architectural components and relics, such as the altar, camel-hump shaped inter-beam blocks, eaves boards, couplets and stone blocks used for martial arts training.

In the early years, members of the Tang clan of Ping Shan engaged in both scholarly and military pursuits and took the civil or military Imperial Civil Service Examinations according to their talents. Two stone blocks, used for training by candidates of the military Imperial Civil Service Examinations, have been preserved in the rear hall of Yan Tun Kong Study Hall. According to clan elders, even though the stone blocks are very heavy and take two adult men to lift, the candidates would carry a block and walk a few laps in the courtyard to develop their arms and improve their physical stamina.

The Imperial Civil Service Examinations was abolished in 1905, but Yan Tun Kong Study Hall continued to provide modern education to young clansmen in the village and nearby areas until the establishment of Tat Tak Public School in 1931. The study hall had fulfilled its educational purpose but continues to enlighten members of the clan.

觀廷書室

Kun Ting Study Hall

一級歷史建築 Grade 1 Historic Building



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觀廷書室，攝於2005年。
Kun Ting Study Hall, 2005.

開放時間：
星期一至日：
上午9時至下午1時及下午2時至5時
農曆年初一至三休息
Opening Hours:
Monday to Sunday:
9am – 1pm and 2pm – 5pm
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新界元朗屏山坑尾村
Hang Mei Tsuen, Ping Shan, Yuen Long,
New Territories.

觀廷書室位於屏山坑尾村，又稱「崇德堂」，於清同治九年（1870）落成，是鄧族第二十二世祖鄧香泉為紀念父親鄧觀廷而建。屏山鄧族重視文教，族中子弟初時多在宗祠或家祠上課，及後子孫繁衍，經濟日益富裕，屏山鄧族遂陸續興建書室或家塾，包括觀廷書室、仁敦岡書室、聖軒公家塾、述卿書室、若虛書室、五桂堂等，以傳統私塾模式教學，培育族中子弟應考科舉及晉身仕途。

觀廷書室屬兩進三開間一天井布局，以青磚築砌。後進明間供奉祖龕，書室內的木雕、石雕、壁畫和灰塑皆精巧細緻，是昔日工匠巧手之作，充份表現嶺南傳統建築的地域特色。

書室兼具祭祀祖先功能，第一進設有閣樓，昔日用來藏書，稱「藏經閣」；老師的居所則

位於接鄰的清暑軒，兩座建築的閣樓有通道連接。觀廷書室天井兩旁廂房用作課室，族中父老憶述最多可供五、六十名學生上課。後進明間的神龕供奉鄧觀廷父親鄧瑞泰的神主牌，鄧瑞泰是清嘉慶九年（1804）的武舉人，反映昔日屏山鄧族子弟文武兼修，因材施教，分別於文學及武舉取得功名的盛況。

觀廷書室的牌匾也反映昔日屏山鄉與廣東文人的密切關係，後進明間懸掛的「崇德堂」牌匾是順德梁澄於光緒十年（1884）所題。儘管科舉制度於二十世紀初廢除，觀廷書室仍然用作鄰近村落學子讀書學習的場所，隨着達德學校於1931年創立，觀廷書室的教育重任才結束，但它的教化功能仍在族中傳承。

Located in Hang Mei Tsuen, Ping Shan, Kun Ting Study Hall is also known as Shung Tak Tong. It was built in the ninth year of Tongzhi reign of Qing dynasty (1870) by Tang Heung-chuen, the twenty-second generation ancestor of the clan, in memory of his father Tang Kun-ting. The Tang clan of Ping Shan attaches great importance to culture and education. In the early years, the young clansmen attended classes in the clan or family ancestral halls. Subsequently, the Tang clan grew and became better off and built private study halls. These included Kun Ting Study Hall, Yan Tun Kong Study Hall, Sing Hin Kung Study Hall, Shut Hing Study Hall, Yeuk Hui Study Hall and Ng Kwai Tong. Young clansmen received traditional private education in the study halls to prepare them for the Imperial Civil Service Examinations and officialdom.

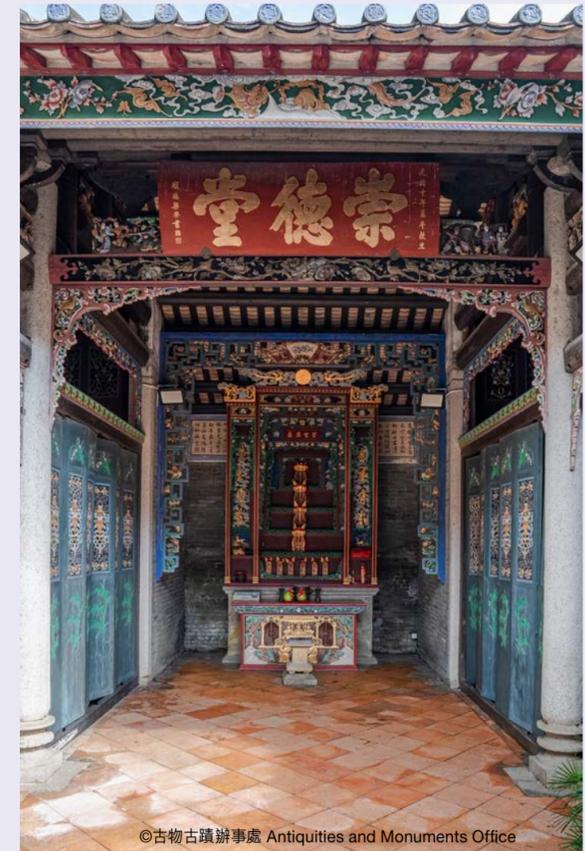
Constructed with grey bricks, Kun Ting Study Hall has a two-hall-three-bay layout with a courtyard. In the main bay of the rear hall is an altar. The delicate wood carvings, stone carvings, mural paintings and plaster mouldings display exquisite craftsmanship and epitomise the regional characteristics of Lingnan traditional architecture.

The study hall has both ancestral worship and education functions. The cockloft of the front hall was used as a library, and the adjoining Ching Shu Hin was used as accommodation for the teachers. A passage connects the cocklofts of the two buildings. The chambers on both sides of the courtyard were used as classrooms. As the clan elders recall, they could accommodate as many as 50 to 60 students. The altar in the main bay



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天井兩旁的廂房，昔日用作課室用途，攝於2008年。
Side chambers on both sides of the courtyard were used as classroom in the past, 2008.



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「崇德堂」牌匾及後進明間神龕，攝於2024年。
Plaque with the inscriptions "Shung Tak Tong" and the altar in the main bay of the rear hall, 2024.

of the rear hall houses the soul tablet of Tang Shui-tai, the father of Tang Kun-ting. Tang Shui-tai obtained the degree of *wujuren* in the ninth year of Jiaqing reign of Qing dynasty (1804). This shows that the young clansmen of Ping Shan engaged in both scholarly and military pursuits and were trained according to their talents to achieve outstanding results in both civil and military Imperial Civil Service Examinations.

The plaques in Kun Ting Study Hall also reflect the close relationship between Ping Shan and scholars in Guangdong. In the rear hall is a plaque with the inscriptions "Shung Tak Tong", written by Liang Cheng of Shunde, in the tenth year of Guangxu reign of Qing dynasty (1884). Despite the abolition of the Imperial Civil Service Examinations in the early twentieth century, Kun Ting Study Hall remained as an institute for youngsters of nearby villages. With the opening of Tat Tak Public School in 1931, the study hall had completed its educational mission, but it continues to enlighten members of the clan.

清暑軒 Ching Shu Hin

一級歷史建築 Grade 1 Historic Building



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清暑軒，攝於2008年。
Ching Shu Hin, 2008.

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清暑軒具西式元素的灰塑裝飾，攝於2024年。
Decorative plaster mouldings with Western elements in Ching Shu Hin, 2024.

清暑軒位於屏山坑尾村，毗鄰觀廷書室，由鄧香泉父子於清同治十三年（1874）斥資興建，用作接待到訪觀廷書室的鴻儒學者及賓客，並提供下榻地方。清暑軒曾接待第十七任港督金文泰爵士、商紳兼早期華人領袖何東爵士、捐建香港大學中文學院的鄧志昂及馮平山等社會賢達。

清暑軒樓高兩層，呈曲尺形，雖是獨立建築，但在上層設有通道，連接旁邊的觀廷書室，方便昔日下榻清暑軒的老師前往觀廷書室講學。此外，由於清暑軒是為招待名儒貴賓而設，鄧族因此特別從佛山和廣州聘請工匠負責興建。清暑軒的木雕、灰塑、壁畫等造工精緻，是嶺南傳統建築藝術的代表作；清暑軒的裝飾同時具備西式元素，顯示本地傳統士紳華宅的氣派。

清暑軒正門廊道兩旁展示了五對功名牌，其中兩對分別刻有「祖孫、父子、兄弟、叔侄文武登科」、「父子、兄弟聯科」，彰顯了第二十祖鄧瑞泰一房在文學及武舉考獲的功名。此外，另一塊功名牌「祖孫、甲子科、文武登科」是指鄧瑞泰於清嘉慶九年（1804）中甲子科第十五名武舉人；以及一個甲子（即60年）後，他的孫子鄧惠育於清同治三年（1864）中甲子科第四十一名文舉人，可見昔日屏山鄧族文武兼修及教育風氣之盛，同時反映鄧族驕人的科舉成就。正廳的對聯「守東平王格言、為善最樂；遵司馬公家訓、積德當先」是由清代廣東三大狀元之一林召棠所題，反映昔日屏山鄧族與廣東文人官員的連繫。

日佔期間，屏山鄧族曾把清暑軒改作臨時收容所及中轉站，為香港逃難至內地的同胞提供住宿和食物。據族中長老憶述，當時經清暑軒逃往內地的人士一批緊接一批，前後估計近六千人，可見屏山鄧族在抗日期間與同胞同舟共濟的家國情懷。

Located adjacent to Kun Ting Study Hall in Hang Mei Tsuen, Ping Shan, Ching Shu Hin was built by Tang Heung-chuen and his sons in the thirteenth year of Tongzhi reign of Qing dynasty (1874) to provide accommodation for renowned scholars and other guests visiting the study hall. Guests hosted by Ching Shu Hin include Sir Cecil Clementi, the seventeenth Governor of Hong Kong, prominent merchant and early Chinese leader Sir Robert Ho Tung, and Tang Chi-ngong and Fung Ping-shan, patrons of the School of Chinese of The University of Hong Kong.

Ching Shu Hin is a two-storey building with an L-shaped layout. Although it is an individual building, there is a passage on its upper level connecting it to the adjoining Kun Ting Study Hall, which allowed teachers staying in it to reach the study hall conveniently to conduct lessons. As Ching Shu Hin was established to host renowned scholars and other distinguished guests, the Tang clan hired specially builders and craftsmen from Foshan and Guangzhou to construct it. The exquisite wood carvings, plaster mouldings and mural paintings in Ching Shu Hin are the epitome of artistry in Lingnan traditional architecture. The decorations of Ching Shu Hin also display Western elements, which are exemplaries of the grandeur and elegance of traditional Chinese mansions of the local gentry.

Along the entrance porch of Ching Shu Hin are five pairs of title boards with the inscriptions, “Grandfather and grandson, father and son, brother siblings, and uncle and nephew, passing the Imperial Civil Service Examinations” and “Father and son, and brother siblings passing the Imperial Civil Service Examinations” manifesting the achievements of the descendants of Tang Shui-tai, the twentieth generation ancestor of the clan, who obtained degrees in both civil and military Imperial Civil Service Examinations. Another title board, with the inscription “Both grandfather and grandson obtained civil and military degrees in the *Jiazi* Imperial Civil Service Examinations”, refers to the achievements of Tang Shui-tai and his grandson Tang Wai-yuk. The grandfather passed the *Jiazi* military Imperial Civil Service Examinations in fifteenth place, obtaining the degree of *wujuren*, in the ninth year of Jiaqing reign of Qing dynasty (1804). Sixty years later, the grandson obtained the degree of *juren*, ranking forty-first in the Imperial Civil Service Examinations in the third year of Tongzhi reign of Qing dynasty (1864). This shows that the Tang clan of Ping Shan emphasised both scholarly and military pursuits and highly valued education, while reflecting the extraordinary achievements of the clansmen in the Imperial Civil Service Examinations. A set of couplets in the main hall, encourages clansmen to be kind and perform benevolent deeds, was written



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正門廊道兩旁擺放的五對功名牌，攝於2024年。
Five pairs of title boards along the entrance porch, 2024.



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清暑軒（右）上層和連接毗鄰的觀廷書室的通道，攝於2015年。
Upper floor of Ching Shu Hin (right) and the passage adjoining Kun Ting Study Hall, 2015.



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正廳對聯「守東平王格言、為善最樂；遵司馬公家訓、積德當先」是由清代廣東三大狀元之一林召棠所題，攝於2015年。
Couplets in the main hall, reminding clansmen to be kind and perform benevolent deeds, written by Lin Zhao-tang, one of the top three *zhuangyuan* in Guangdong during the Qing dynasty, 2015.

by Lin Zhao-tang, one of the top three *zhuangyuan* (principal graduate of the Imperial Civil Service Examinations) in Guangdong during Qing dynasty. It illustrates the connection between the Tang clan of Ping Shan and scholars in Guangdong in the past.

During the Japanese Occupation, the Tang clan of Ping Shan converted Ching Shu Hin into a temporary shelter and transit point, providing accommodation and food to Hong Kong compatriots fleeing to the Mainland to escape the war. According to clan elders, many groups of people fled to the Mainland via Ching Shu Hin, the total number could be close to 6,000. This exemplifies the patriotic spirit of the Tang clan of Ping Shan, offering help to fellow compatriots in times of adversity during the Japanese Invasion.

周王二公書院

Chou Wong Yi Kung Study Hall

二級歷史建築 Grade 2 Historic Building



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周王二公書院，攝於2017年。
Chou Wong Yi Kung Study Hall, 2017.

不對外開放
Not open to the public

周王二公書院位於錦田水頭村，因錦田鄉民有感兩廣總督周有德和廣東巡撫王來任二公，對清初復界有莫大貢獻，遂於清康熙二十三年（1684）建造書院以紀念及供奉二公。

清初，朝廷下禁海令，禁止沿海居民出海，以削弱鄭成功等反清復明的力量；清順治十八年（1661），清廷更下「遷界令」，將東南沿海居民內遷三十至五十里，村社田宅全部焚棄，沿海百姓家園盡失，死傷枕藉。後經兩廣總督周有德和廣東巡撫王來任向朝廷力陳百姓苦況，清廷終在康熙八年（1669）允許沿海居民復界。

周王二公書院也用於教育鄧族子弟，書院外的空間於每十年一屆的太平清醮期間，建醮演劇，以超度遷界喪生的亡魂及保佑境內居民，這習俗仍流傳至今。

周王二公神位供奉於第二進明間，神位兩側書有「惠此巖疆，恩流兩粵：復我邦族，德戴二天」；橫批為「與民休戚」，反映錦田鄉民對周王二公的愛戴。攝於2024年。

The soul tablets of Zhou and Wang are revered in the main bay of the rear hall of Chou Wong Yi Kung Study Hall. The couplets on both sides of the altar, along with a horizontal scroll, express the gratitude and respect Kam Tin residents have for Zhou and Wang, 2024.



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周王二公書院為嶺南傳統兩進三開間一天井建築，天井兩側設有廂房。書院的布局對稱，正廳位於中軸線上，第二進明間供奉周王二公神位，以表鄉民對二公的感恩與愛戴。書院亦體現嶺南傳統建築的藝術，屋脊飾有博古紋灰塑、牆頭則以造型生動的灰塑和吉祥動植物圖案的壁畫作裝飾、封簷板亦刻有吉祥圖案。書院內保存多塊記載遷界和書院歷史的重要牌匾及碑記。

除周王二公書院外，廣東沿海百姓在復界後也有建祠、造像或立木主牌位，以紀念周王二公的恩德。當時新安縣內其他供奉周王二公的建築還有沙頭墟（即今日深圳的西鄉與福田）及石湖墟（現今上水的巡撫街位置）的報德祠。現時上水、粉嶺、大埔頭等多個宗族，仍於農曆五月十九日及六月初一舉行周王二公誕，祭禮體現中國人飲水思源的美德。



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周王二公書院內的「復我鄉居」牌匾，表揚周王二公對復界的貢獻，攝於2022年。

This plaque, with the inscription *Fu Wo Xiang Ju* (restored my home) preserved in Chou Wong Yi Kung Study Hall, praises the contribution of Zhou and Wang to the lifting of the Coastal Evacuation Edict, 2022.



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周王二公書院的天井和兩側廂房，攝於2022年。

Courtyard with side chambers on both sides, Chou Wong Yi Kung Study Hall, 2022.

Chou Wong Yi Kung Study Hall is located in Shui Tau Tsuen, Kam Tin. It was built by the residents of Kam Tin in the twenty-third year of Kangxi reign of Qing dynasty (1684) to commemorate the Viceroy of Guangdong and Guangxi, Zhou You-de, and the Governor of Guangdong, Wang Lai-ren, who contributed immensely to the lifting of the Coastal Evacuation Edict in the early Qing dynasty.

A sea ban was imposed in the early years of Qing dynasty, forbidding coastal people from going out to sea in a bid to cripple the anti-Qing forces of Zheng Cheng-gong. In the eighteenth year of Shunzhi reign of Qing dynasty (1661), the Coastal Evacuation Edict was promulgated, moving the population along the southeastern coast inland for 30 to 50 Chinese miles. All the fields and houses in the evacuated villages were burned, and the coastal residents lost their homes, and many people died or were injured. The Viceroy of Guangdong and Guangxi, Zhou You-de, and the Governor of Guangdong, Wang Lai-ren, adamantly told the Qing court about the people's sufferings, and the Edict was finally rescinded in the eighth year of Kangxi reign of Qing dynasty (1669).

Chou Wong Yi Kung Study Hall was used to educate young clansmen. Once every decade during the *Jiao* Festival, memorial services and Cantonese opera were held in the space outside the study hall to release from purgatory the souls of those who had died in the coastal evacuation, and to seek blessings for local residents. The custom is still practised today.

Chou Wong Yi Kung Study Hall is an exemplar of Lingnan traditional architecture. It has a two-hall-three-bay layout with a courtyard, and side chambers on both sides of the courtyard. The study hall features a symmetrical layout, with the main hall along the central axis. In the main bay of the second hall, the soul tablets of Zhou and Wang are revered out of gratitude and respect. The study hall also exemplifies the art of Lingnan traditional architecture: the ridges are adorned with plaster mouldings featuring *bogu* (geometric) patterns; the wall frieze is decorated with vivid plaster mouldings and mural paintings depicting auspicious animals and plants; and the fascia boards are engraved with auspicious patterns. Several immensely significant plaques and inscriptions documenting the coastal evacuation and the history of the study hall have been preserved.

In addition to Chou Wong Yi Kung Study Hall, ancestral halls, statues and soul tablets were erected by coastal residents of Guangdong to commemorate the benevolent deeds of Zhou and Wang. Other buildings in Xin'an county dedicated to them include the Po Tak Temples in Shatou Xu (present-day Xixiang and Futian in Shenzhen) and Shek Wu Hui (present-day Tsun Fu Street in Sheung Shui). Today, various clans in Sheung Shui, Fanling and Taipo still celebrate the Chou Wong Yi Kung Festival on the nineteenth day of the fifth lunar month and the first day of the sixth lunar month. The ceremonies embody the Chinese virtue of showing gratitude for blessings and remembering those who have helped them.

新界元朗錦田水頭村
Shui Tau Tsuen, Kam Tin, Yuen Long,
New Territories.

鎮銳銅鄧公祠

Tang Chan Yui Kuen Ancestral Hall

三級歷史建築 Grade 3 Historic Building



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鎮銳銅鄧公祠，攝於2008年。
Tang Chan Yui Kuen Ancestral Hall, 2008.

不對外開放
Not open to the public

鎮銳銅鄧公祠位於錦田水尾村，由清朝香港首位進士鄧文蔚於清康熙年間（1662至1722年）倡建，以紀念錦田開基祖鄧洪儀的三名兒子（鄧鎮、鄧銳及鄧銅）。

鎮銳銅鄧公祠又名「茂荊堂」，取其「荊花正茂」之意，寓意鄧族子孫綿綿，科名濟濟，英才輩出。懸掛於第二進的「茂荊堂」牌匾，由榕蒲蔡學元於清嘉慶二十二年（1817）所題。蔡學元為新安縣沙浦村人，嘉慶十三年（1808）戊辰科三甲進士，授咸安宮學教習，歷任肇慶府、潮州府教授，是當代名儒。

祠堂內的「進士」牌匾，紀念清朝香港首位進士鄧文蔚的科舉成就，攝於2015年。
This plaque in the ancestral hall, with the inscription *Jinshi*, commemorates the achievements of Tang Man-wai, Hong Kong's first *jinshi* in Qing dynasty, 2015.



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鎮銳銅鄧公祠屬嶺南傳統建築，以青磚築砌，布局為三進三開間兩天井。祠堂飾以木雕、石雕、灰塑及壁畫；正脊灰塑以瑞獸、花鳥及卷草紋為題；墀頭灰塑則以花鳥為題；壁畫繪有人物故事及花鳥，寓意吉祥。

鎮銳銅鄧公祠除用於祭祀先祖外，也曾用作書室，教化子弟。祠堂內懸掛的木刻功名牌匾，例如為「康熙乙丑科（1685）會試中式第六十六名鄧文蔚立」的「進士」牌匾，除紀念族人考獲進士顯赫功名，以宣揚氏族聲望外，亦勉勵族中弟子以此為楷模。

祠堂內的「茂荊堂」牌匾，取其「荊花正茂」之意，攝於2015年。
The plaque in the ancestral hall, with the inscription "Mau King Tong", meaning orchid in full bloom, 2015.



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Located in Shui Mei Tsuen, Kam Tin, Tang Chan Yui Kuen Ancestral Hall was built during the reign of Kangxi of Qing dynasty (1662–1722), as advocated by Tang Man-wai, Hong Kong's first *jinshi* of the Imperial Civil Service Examinations in Qing dynasty, in memory of the three sons (Tang Chan, Tang Yui and Tang Kuen) of Tang Hung-ye, the founding ancestor of the Tang clan in Kam Tin.

Tang Chan Yui Kuen Ancestral Hall is also known as Mau King Tong, meaning orchid in full bloom. The name implies abundant offspring, countless successful candidates in the Imperial Civil Service Examinations and abundant talent for the Tang clan. The plaque in the middle hall, with the inscription "Mau King Tong", was written by Cai Xue-yuan in the twenty-second year of Jiaqing reign of Qing dynasty (1817). Cai Xue-yuan was a native of Shapu Tsuen in Xin'an county. In the thirteenth year of Jiaqing reign (1808), he passed the Imperial Civil Service Examinations, in third class, and obtained the degree of *jinshi*, and was appointed tutor in the Palace. He went on to serve as a professor in Zhaoqing and Chaozhou, and was a renowned scholar at the time.

Tang Chan Yui Kuen Ancestral Hall is an exemplar of Lingnan traditional architecture. Constructed with grey bricks, it has a three-hall-three-bay layout with two courtyards. The ancestral hall is adorned with wood carvings, stone carvings, plaster mouldings and mural paintings; the plaster mouldings on the main ridges feature auspicious animals, flowers, birds, and scroll grass patterns; the plaster mouldings on the gable wall heads depict flowers and birds; and the mural paintings portray folktales, flowers and birds to symbolise good fortune.

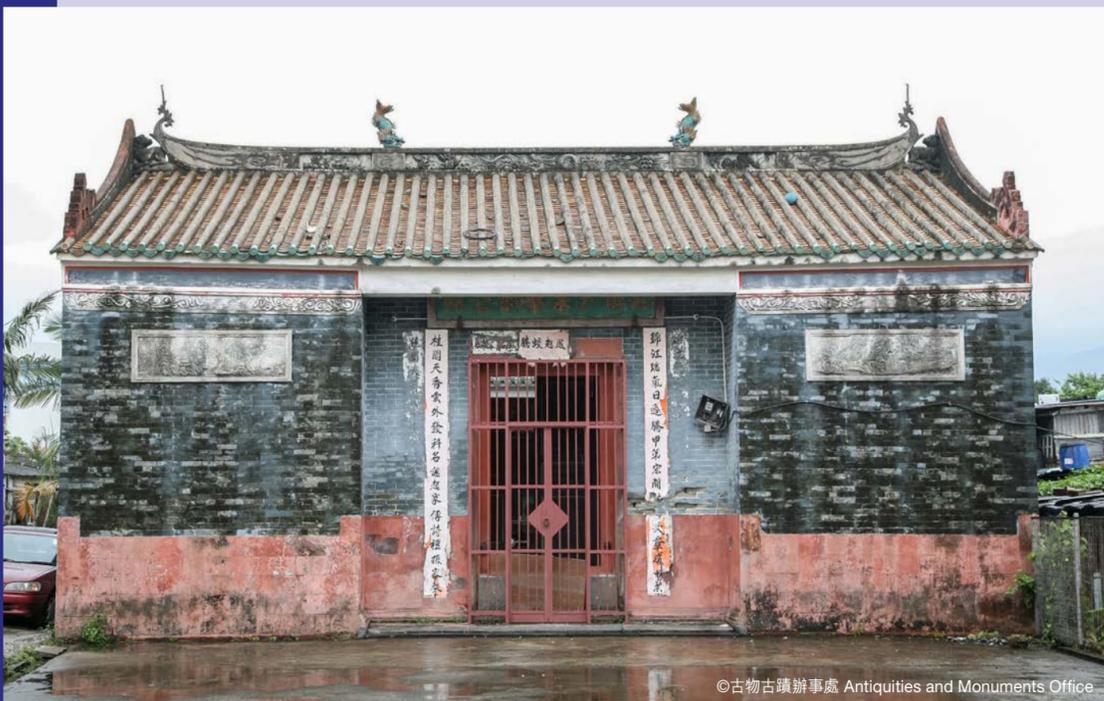
Tang Chan Yui Kuen Ancestral Hall was used both for ancestral worship and, as a study hall to educate young clansmen. There are wooden title boards in the ancestral hall, such as the *Jinshi* plaque presented to Tang Man-wai, who passed the Imperial Civil Service Examinations in sixty-six place during the reign of Kangxi of Qing dynasty in 1685. They were to commemorate the clansman who obtained the *jinshi* in the Imperial Civil Service Examinations, to enhance the reputation of the clan and to encourage young clansmen to follow suit.

新界元朗錦田水尾村201號
No. 201 Shui Mei Tsuen, Kam Tin, Yuen Long,
New Territories.

龍游尹泉菴鄧公祠

Tang Lung Yau Wan Tsuen Um Ancestral Hall

三級歷史建築 Grade 3 Historic Building



龍游尹泉菴鄧公祠，攝於2008年。
Tang Lung Yau Wan Tsuen Um Ancestral Hall, 2008.

不對外開放
Not open to the public

龍游尹泉菴鄧公祠位於元朗錦田，又稱「光裕堂」，由清朝香港首位進士、曾任浙江衢州府龍游縣縣尹（「縣尹」亦作「知縣」）鄧文蔚（號泉菴）的後人興建，用作鄧氏家祠。鄧文蔚於清康熙二十四年（1685）考獲乙丑科殿試第三甲，是清朝香港首位進士；他也是錦田鄧族舉足輕重的人物，積極團結錦田鄧族成員，並參與纂修康熙《新安縣志》，為東莞、新安等地的鄧族作出重要貢獻。

祠堂除了用作祭祀祖先外，亦透過頌揚鄧文蔚的成就，勉勵子孫以他為榜樣，通過努力學習，高中科舉，以延續錦田鄧族在地區的影響力。根據祠內立於「乾隆歲在戊子仲冬吉旦」的「光裕堂」及「文章世澤」牌匾，推算龍游尹泉菴鄧公祠或始建於1768年。



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龍游尹泉菴鄧公祠屬嶺南傳統建築，布局為三進三開間兩天井，以青磚築砌，正立面飾有山水圖案灰塑，屋脊飾以卷草紋灰塑，並配有鰲魚陶塑。公祠正門門框和牆基以紅砂岩築砌，傳統上，紅砂岩是用於重要建築的貴重材料。

時至今日，錦田鄧族仍在龍游尹泉菴鄧公祠舉行春秋二祭、團拜及點燈等傳統儀式。

Located in Kam Tin, Yuen Long, Tang Lung Yau Wan Tsuen Um Ancestral Hall is also known as Kwong Yu Tong. It was built as a branch ancestral hall by the descendants of Tang Man-wai (courtesy name Tsuen-um), who subsequently served as magistrate (Wan) of Longyou (Lung Yau) county in Quzhou, Zhejiang. Tang Man-wai came third class in the Imperial Civil Service Examinations in the twenty-fourth year of Kangxi reign of Qing dynasty (1685). He was Hong Kong's first *jinshi* in Qing dynasty, and an influential figure in the Tang clan of Kam Tin. He worked zealously to unite members of the clan and participated in writing *Xin'an Xianzhi* (Gazetteer of Xin'an County) during the reign of Kangxi, and he made important contributions to the Tang clans in Dongguan, Xin'an and other places.

The ancestral hall was used for ancestral worship and, by celebrating the achievements of Tang Man-wai, to encourage young clansmen to follow his example: study hard and pass the Imperial Civil Service Examinations to strengthen the status and influence of the Tang clan of Kam Tin in the region. According to the plaques "Kwong

祠內「光裕堂」牌匾，攝於2022年。
The plaque inscribed with "Kwong Yu Tong" in the ancestral Hall, 2022.



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龍游尹泉菴鄧公祠屬三進三開間兩天井布局，攝於2022年。
Tang Lung Yau Wan Tsuen Um Ancestral Hall has a three-hall-three-bay layout with two courtyards, 2022.



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Yu Tong" and *Wen Zhang Shi Ze* (legacy of scholarship and academic achievements of the ancestors), put up in mid-winter in the Year of Wuzi in the reign of Qianlong, the ancestral hall is believed to have been built in 1768.

Tang Lung Yau Wan Tsuen Um Ancestral Hall is an exemplar of Lingnan traditional architecture. Constructed with grey bricks, the ancestral hall has a three-hall-three-bay layout with two courtyards. The façade is adorned with plaster mouldings featuring landscape patterns, while the ridges are decorated with plaster mouldings depicting scroll grass patterns and pottery dragon fish ornaments. The door frame and wall bases at the main entrance are made of red sandstone which was traditionally valuable material used for important buildings.

Today, the Tang clan of Kam Tin still holds the Spring and Autumn Ancestral Worship, Lunar New Year gatherings and lantern lighting ceremonies in Tang Lung Yau Wan Tsuen Um Ancestral Hall.

新界元朗錦田祠塘村57號
No. 57 Tsz Tong Tsuen, Kam Tin, Yuen Long,
New Territories.

力榮堂書室 Lik Wing Tong Study Hall

一級歷史建築 Grade 1 Historic Building



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力榮堂書室，攝於2015年。
Lik Wing Tong Study Hall, 2015.

暫停開放，直至另行通知。
Temporary closed until further notice

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界元朗錦田水頭村85號
No. 85 Shui Tau Tsuen, Kam Tin, Yuen Long,
New Territories.

力榮堂書室位於錦田水頭村，俗稱「大書房」，據族中父老相傳，書室由長房鄧履元始建於明末清初。書室擋中上面掛有「力榮堂」牌匾；後進明間掛有清道光十五年（1835），官員為鄧光斗而立的「齒德兼優」牌匾，寓意人口昌盛和德行優越。力榮堂書室曾為族中子弟提供教育及為老師提供居所，培育子弟考取功名，進一步鞏固錦田鄧族在地區的影響力。

力榮堂是嶺南傳統建築的典型例子，屬兩進三開間布局，牆身以青磚築砌，配以檁木瓦片金字屋頂；書室飾有嶺南傳統建築裝飾，尤以灰塑、壁畫和木雕最為突出。書室正門上方書法，其中一幅是反書，十分罕見。就灰塑而言，次間牆頭飾有寓意四君子的梅、蘭、菊、竹的灰塑，象徵正直、道德高尚和優雅君子；屋脊正脊則飾以卷草紋灰塑；正立面及山牆灰塑以動植物、山水等吉祥圖案為主題，反映族人對吉祥和幸福的期盼；



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力榮堂書室天井月門上的灰塑對聯，寓意子孫取得功名乃尋常易事，攝於2015年。
A set of plaster couplets at the moon gate in the courtyard of Lik Wing Tong Study Hall; the inscriptions imply that it was common for the descendants of the clan to obtain outstanding results in the Imperial Civil Service Examinations, 2015.



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力榮堂書室正立面牆頭飾有反書，十分罕見，攝於2015年。
Rare calligraphy in mirror writing on the wall frieze of the main façade of Lik Wing Tong Study Hall, 2015.



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天井月門兩旁有「折桂何其便捷；簪花自是尋常」的灰塑對聯，寓意子孫取得功名乃尋常易事，可見錦田鄧族的自豪感。

力榮堂於1950年代停止辦學，但仍是宗族成員聚集討論和處理鄉村事務的地方。

Located in Shui Tau Tsuen, Kam Tin, Lik Wing Tong Study Hall is commonly known as "Grand Study Hall". According to clan elders, the study hall was first built by Tang Lei-yuen of the first branch of the Tang clan, during late Ming to early Qing dynasties. There is a plaque with the inscription "Lik Wing Tong" above the *dangzhong* screen in the study hall; and in the main bay of the rear hall is a plaque given from government officials to Tang Kwong-dau in the fifteenth year of Daoguang reign of Qing dynasty (1835), with the inscription *Chi De Jian You* implying abundant offspring and exceptional virtues. Lik Wing Tong Study Hall served as a school for young clansmen and provided accommodation for the teachers. The students were trained to achieve outstanding results in the Imperial Civil Service Examinations, to further strengthen the influence of the Tang clan of Kam Tin in the region.

Lik Wing Tong is a typical example of Lingnan traditional architecture. The two-hall-three-bay structure, constructed with grey bricks, features a tiled pitched roof supported by purlins; the study hall is adorned with Lingnan traditional architectural decorations, epitomised by plaster mouldings, mural paintings and wood carvings. Above the main entrance of the study hall features a mirror writing, which is very rare. As for the plaster mouldings, the Four Gentlemen – plum blossom, orchid, chrysanthemum and bamboo symbolising integrity, high moral standards and elegance – adorn the wall frieze of the side bays; the main ridges are decorated with plaster mouldings featuring scroll grass patterns. On the front façade and gable walls are plaster mouldings depicting auspicious motifs such as animals, plants and natural landscape, which reflect people's yearning for good fortune and blessings. At the moon gate in the courtyard is a set of plaster couplets with inscriptions that imply that it was common for the descendants to obtain outstanding results in the Imperial Civil Service Examinations and shows the sense of pride of the Tang clan of Kam Tin.

Classes in Lik Wing Tong were discontinued in the 1950s, but clan members continued to use the building as a venue for meetings, discussions and village affairs.

力榮堂書室後進明間掛有清道光十五年（1835），官員為鄧光斗而立的「齒德兼優」牌匾，攝於2015年。
The plaque given from government officials to Tang Kwong-dau in the fifteenth year of Daoguang reign of Qing dynasty (1835), with the inscription *Chi De Jian You*, in the main bay of the rear hall of Lik Wing Tong Study Hall, 2015.

二帝書院 Yi Tai Study Hall

法定古蹟 Declared Monument



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二帝書院左側通道以白石鋪砌，稱為「白石巷」，攝於2009年。
The side lane of Yi Tai Study Hall is paved with white stones, and is known as Pak Shek Hong (White Stone Lane), 2009.



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二帝書院前進明間供奉文昌和關聖二帝，攝於2014年。
Man Cheong and Kwan Tai are revered in the main bay of the front hall of Yi Tai Study Hall, 2014.



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二帝書院後進，攝於2009年。
Rear hall of Yi Tai Study Hall, 2009.

二帝書院，攝於2009年。
Yi Tai Study Hall, 2009.

開放時間：

星期一、三至日：

上午9時至下午1時及下午2時至5時

星期二（公眾假期除外）、聖誕日、聖誕翌日、元旦日及農曆年初一至三休息

Opening Hours:

Monday and Wednesday to Sunday:
9am – 1pm and 2pm – 5pm

Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day and the first three days of Chinese New Year

二帝書院位於元朗錦田水頭村，相傳由鄧族士紳組成的「鄧二帝會」於清道光年間（1821至1850年）集資興建。錦田鄧氏重視文教、興辦學塾的傳統由來已久，據《新安縣志》記載，早於宋朝時，粵派第四世祖鄧符協已設立力瀛書院。因科舉考試是學子晉身仕途的主要方式，加上明清時期宗族繁興，地方氏族欲藉功名光耀門楣、提高氏族影響力，錦田鄧氏族人遂在水頭村與水尾村之間興建一座五層高的文昌塔，供奉文昌及關帝，保佑子弟高中科舉。

文昌塔建成後，不少鄧族子弟科舉中式，包括清朝香港首位進士鄧文蔚。據傳，至道光年間，有族人毀去文塔，塔中神像也遭棄置荒野。族中十六名有識之士有見及此，遂籌組「鄧二帝會」，倡建書院，並重新供奉文武二帝，書院因而名為「二帝書院」。入讀書院的子弟無需繳付學費，平日由本地或東莞聘來的老師教授《千字文》、《三字經》乃至四書五經。

書院屬傳統嶺南建築，為兩進三開間一天井布局，以青磚築砌，書院入口設於左側兩進之間，外建圍牆，形成長巷，地面以白石鋪砌，稱為「白石巷」，故學子也被尊稱「白石巷子弟」。書院前進明間供奉文武二帝神像，後進用作子弟讀書場所。書院的裝飾與其教育功能相互配合，前進外牆飾有灰塑對聯：「品竹評花，得意時何思何慮；烹經煮史，解悟處無古無今」，形容學子讀書的悠然自得與習以為常。

二帝書院在清代是錦田的重要學府，常有學者到臨講學。二十世紀初，政府推行現代教育，書院隨之轉為小學，至1941年香港淪陷為止，見證了新界近百年的教育發展歷程。

Located in Shui Tau Tsuen, Kam Tin, Yuen Long, Yi Tai Study Hall is said to have been built with funds donated by Tang Yi Tai Wui, a group of Tang scholars and village gentry, during the reign of Daoguang of Qing dynasty (1821–1850). The Tang clan has a long tradition of upholding culture and education as well as operating study halls. According to *Xin'an Xianzhi (Gazetteer of Xin'an County)*, as early as Song dynasty, Tang Fu-hip, the fourth generation ancestor of the lineage in Guangdong, established Lik Ying Study Hall. Since the Imperial Civil Service Examinations was the main way for students to enter officialdom, and clans flourished in Ming and Qing dynasties, local clans were keen to honour their family and strengthen their influence with achievements in the Imperial Civil Service Examinations. The Tang clan in Kam Tin thus built a five-storey Man Cheong Pagoda between Shui Tau Tsuen and Shui Mei Tsuen, where Man Cheong and Kwan Tai were worshipped in the hope that clansmen of Kam Tin would pass the Imperial Civil Service Examinations.

After the Man Cheong Pagoda was completed, many clansmen passed the Imperial Civil Service Examinations, including Tang Man-wai, Hong Kong's first *jinshi* in Qing dynasty. But during the reign of Daogaung of Qing dynasty, a clan member damaged the pagoda; even the statues inside were dumped in the bushes. Therefore, 16 scholars in the clan formed Tang Yi Tai Wui and proposed the founding of Yi Tai Study Hall, which housed the statues of Man Cheong and Kwan Tai. This is how the

study hall got its name. Young clansmen attended the study hall free of charge. They were taught the *Thousand Character Classic*, the *Three Character Classic*, as well as the Four Books and Five Classics by teachers hired locally or from Dongguan, Guangdong.

The study hall is an exemplar of Lingnan traditional architecture. Built with grey bricks, it has a two-hall-three-bay layout with a courtyard. The entrance of Yi Tai Study Hall is on its left side between the two halls. A boundary wall was built along the left side forming a lane which is paved with white stones and was thus named "Pak Shek Hong" (White Stone Lane). The students were, therefore, reputed as "Students of White Stone Lane". The statues of Man Cheong and Kwan Tai are worshipped in the main bay of the front hall, and lessons were conducted in the rear hall. The building's decorations complement its function as a study hall. For instance, on the walls of the front hall entrance is a set of plaster couplets depicting carefree and contented students who are accustomed to studying.

In Qing dynasty, Yi Tai Study Hall was an important study hall in Kam Tin, with scholars often visiting to give lectures. In the early twentieth century, the government introduced modern education. The study hall was converted into a primary school and remained in operation until the Fall of Hong Kong in 1941, bearing witness to the development of education in the New Territories over almost a century.

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界元朗錦田水頭村
Shui Tau Tsuen, Kam Tin, Yuen Long,
New Territories.

泮流園

So Lau Yuen

三級歷史建築 Grade 3 Historic Building



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泮流園門額，攝於2015年。
The plaque at the main entrance of So Lau Yuen, 2015.



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懸掛於第一進的「父子登科」牌匾，由兩廣總督阮元及廣東巡撫怡良所贈，祝賀鄧鳴鸞和兒子鄧廷柱先後於清道光元年（1821）及道光二十年（1840）獲中武舉人，攝於2015年。

This plaque in the front hall, with the inscription *Fu Zi Deng Ke* (father and son enter officialdom), was presented by the Viceroy of Guangdong and Guangxi, Ruan Yuan, and the Governor of Guangdong, Yi Liang, to congratulate Tang Ming-luen and his son, Tang Ting-chu, on passing the military Imperial Civil Service Examinations as *wujuren* in the first and twentieth years of Daoguang reign of Qing dynasty (1821 and 1840) respectively, 2015.



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書室的牆頭飾有壁畫及書法，攝於2015年。

The wall frieze of the main façade of the study hall is adorned with mural paintings and calligraphy, 2015.

泮流園，攝於2023年。
So Lau Yuen, 2023.

不對外開放
Not open to the public

泮流園位於錦田水頭村，又稱「知稼堂」，由錦田第二十一世祖鄧權軒於十八世紀末興建，供鄧族子弟預備科舉考試。清乾隆（1736至1795年）及道光年間（1821至1850年），鄧權軒多名後人考取了武舉人和秀才功名，其中鄧權軒的第二子鄧鳴鶴更官至六品，他其後在村內建立專為應考武舉而建的長春園，以培育子弟。泮流園第一進懸掛的「父子登科」牌匾，是兩廣總督阮元及廣東巡撫怡良所贈，祝賀鄧權軒的第三子鄧鳴鸞及其子鄧廷柱分別於道光元年（1821）及道光二十年（1840）獲中武舉人。

泮流園屬兩進三開間的嶺南傳統建築，以青磚築砌，牆身和屋脊飾有以吉祥動植物為主題的灰塑；正立面則飾有吉祥圖案的壁畫及書法，帶有嶺南傳統建築的藝術特色。泮流園入口門額為清乾隆五十四年（1789）武舉人鄧英元所書，鄧英元曾為錦田多座傳統建築題字，亦於清嘉慶二十四年（1819）捐助編修《新安縣志》，在區內貢獻良多。

考獲功名的鄧氏族人成為地方士紳，代官府審理錦田鄉中事務。因此，泮流園大廳亦兼用作錦田鄧族訴訟公堂，為族人處理糾紛。隨着錦田公立蒙養學校於1926年成立，泮流園的教育功能逐漸減退。自1952年，大部分鄧族子弟轉讀錦田公立蒙養學校，泮流園遂停辦教育。泮流園現為錦田水頭村醒獅團（由權軒祖後人創立）總部，亦是鄧權軒後人節慶相聚之地。

Located in Shui Tau Tsuen, Kam Tin, So Lau Yuen is also known as *Gi Ka Tong*. It was built by Tang Kuen-hin, the twenty-first generation ancestor of the Tang clan in Kam Tin, in the late eighteenth century to prepare young clansmen for the Imperial Civil Service Examinations. During the reigns of Qianlong (1736 – 1795) and Daoguang (1821–1850) of Qing dynasty, numerous descendants of Tang Kuen-hin passed the Imperial Civil Service Examinations as *wujuren* and *xiuca*. Among them, Tang Ming-hok, the second son of Tang Kuen-hin, served as a sixth rank official in the imperial court. He subsequently built Cheung Chun Yuen to help young clansmen prepare for the military imperial examinations. The plaque in the front hall, with the inscription *Fu Zi Deng Ke* (Father and son enter officialdom), was presented by the Viceroy of Guangdong and Guangxi, Ruan Yuan, and the Governor of Guangdong, Yi Liang, to congratulate Tang Ming-luen, the third son of Tang Kuen-hin, and his son Tang Ting-chu on passing the military imperial examinations as *wujuren* in the first and twentieth years of Daoguang reign of Qing dynasty (1821 and 1840) respectively.

So Lau Yuen is a Lingnan traditional grey-brick building in a two-hall-three-bay layout. The walls and ridges are adorned with plaster mouldings depicting auspicious plants and animals; and the main façade is decorated with mural paintings featuring auspicious patterns

and calligraphy, reflecting the artistic characteristics of Lingnan traditional architecture. The calligraphy on the plaque at the entrance of So Lau Yuen was written by Tang Ying-yuen who passed the military Imperial Civil Service Examinations as *wujuren* in the fifty-fourth year of Qianlong reign of Qing dynasty (1789). Tang lent his calligraphy works to various traditional buildings in Kam Tin, and sponsored the compilation of *Xin'an Xianzhi* (Gazetteer of Xin'an County) in the twenty-fourth year of Jiaqing reign of Qing dynasty (1819). His contributions to the region were immense.

Members of the Tang clan who passed the Imperial Civil Service Examinations joined the local gentry and managed affairs in Kam Tin on behalf of the government. Therefore, the main hall of So Lau Yuen was also used as a court to resolve clan disputes. With the establishment of Kam Tin Mung Yeung Public School in 1926, So Lau Yuen gradually dropped its function as an educational establishment. In 1952, it stopped offering classes, as most students had transferred to Kam Tin Mung Yeung Public School. The building now serves as the headquarters of the lion dance team of Shui Tau Tsuen, Kam Tin (founded by the descendants of Tang Kuen-hin), as well as a venue for the descendants of Tang Kuen-hin to hold gatherings during festivities.

新界元朗錦田水頭村25號

No. 25 Shui Tau Tsuen, Kam Tin, Yuen Long, New Territories.



長春園 Cheung Chun Yuen

一級歷史建築 Grade 1 Historic Building



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長春園，攝於2016年。
Cheung Chun Yuen, 2016.

暫停開放，直至另行通知。
Temporary closed until further notice



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長春園左側寬闊的庭院為昔日族中子弟習武之處，攝於2016年。
The large courtyard on the left part of Cheung Chun Yuen was used for martial arts training, 2016.



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長春園位於錦田水頭村，又稱「留耕堂」，由錦田第二十二世祖鄧鳴鶴於清道光年間（1821至1850年）興建。在錦田眾多書室中，長春園是罕有為應考武科舉而建的學堂，反映鄧族重視教育，期盼子弟文武兼修，藉考獲功名，晉身仕途，從而鞏固氏族在區內的地位和影響力。

鄧鳴鶴為武舉人，曾任六品武官，其子鄧子賓亦於長春園習武，同樣取得武舉人功名。長春園現仍保留不少歷史文物，包括當年練武用，分別重62斤、85斤和112斤的鐵關刀。長春園左側寬廣的庭院，是昔日族中子弟習武之地。

長春園屬嶺南傳統建築，為兩進一開間布局，以青磚築砌，正立面牆頭設有兩個圓孔用作防禦；門前建風水牆用以擋煞。正廳安放祖先神位，「留耕堂」牌匾則懸掛在祖先神龕之上。長春園的裝飾藝術與嶺南傳統建築一脈相承，屋頂前進正脊飾有暗八仙灰塑，封簷板雕有花鳥、書卷、瑞獸等吉祥圖案，牆頭飾有以人物故事等題材的壁畫和書法。

長春園現仍保留數把當年用於練武的鐵關刀，攝於1997年。
Few iron Chinese halberds used in martial arts training are still preserved in Cheung Chun Yuen, 1997.

長春園正立面牆頭設有兩個圓洞，用作防禦，攝於2016年。
The two round openings on the wall frieze of the façade were for defence purpose, 2016.



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Located in Shui Tau Tsuen, Kam Tin, Cheung Chun Yuen is also known as Lau Gang Tong. It was built by Tang Ming-hok, the twenty-second generation ancestor of the Tang clan in Kam Tin, during the reign of Daoguang of Qing dynasty (1821–1850). Among the many study halls in Kam Tin, Cheung Chun Yuen was rare to train candidates for the military Imperial Civil Service Examinations. This shows the Tang clan attached great importance to education, with the hope that young clansmen could engage in both scholarly and military pursuits, and enter officialdom by obtaining degrees in the Imperial Civil Service Examinations, thereby strengthening the clan's status and influence in the region.

Tang Ming-hok was a *wujuren* and served as a sixth rank official in the imperial court. His son Tang Chi-bun, who studied martial arts in Cheung Chun Yuen, also obtained the degree of *wujuren*. Many relics are preserved in Cheung Chun Yuen, including the iron *guandao* halberds used in martial arts training, weighing 62, 85 and 112 *catties*. The large courtyard on the left part of Cheung Chun Yuen was used for martial arts training.

Cheung Chun Yuen is an exemplar of Lingnan traditional architecture. Constructed with grey bricks, it has a two-hall-one-bay layout. There are two round openings on the wall frieze of the façade for defence purpose, and in front of the entrance is a *fengshui* wall to ward off evil. In the main hall, the soul tablets of the clan ancestors are revered. Above the altar is a plaque with the inscription "Lau Gang Tong". The decorations of Cheung Chun Yuen are characteristic of Lingnan traditional architecture. The main ridge of the front hall is adorned with plaster mouldings depicting the Covert Eight Immortals; the fascia boards are carved with auspicious patterns, such as flowers, birds, scrolls and auspicious animals; and the wall frieze are decorated with mural paintings featuring folktales and calligraphy.



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長春園正廳安放祖先神龕及掛上「留耕堂」牌匾，攝於2022年。
The ancestral altar and the plaque inscribed with "Lau Gang Tong" are at the main hall of Cheung Chun Yuen, 2022.

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界元朗錦田水頭村82號
No. 82 Shui Tau Tsuen, Kam Tin, Yuen Long,
New Territories.

敬羅家塾 King Law Ka Shuk

法定古蹟 Declared Monument



敬羅家塾，攝於2015年。
King Law Ka Shuk, 2015.

開放時間：

星期一、三至日：

上午9時至下午1時及下午2時至5時

星期二（公眾假期除外）、聖誕日、聖誕翌日、
元旦日及農曆年初一至三休息

Opening Hours:

Monday and Wednesday to Sunday:
9am – 1pm and 2pm – 5pm

Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day and the first three days of Chinese New Year

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界大埔大埔頭村
Tai Po Tsuen, Tai Po, New Territories.

敬羅家塾位於大埔頭村，是大埔頭鄧族的書室和宗祠，屬嶺南傳統建築，布局為三進三開間兩天井。家塾確切的建造年份已無從稽考，據說是明朝第十三代鄧氏族人玄雲、梅溪及念峰所建，以紀念第十代先祖敬羅公。

大埔頭鄧氏十分重視族內子弟的教育，敬羅家塾早年是俗稱「卜卜齋」的幼童蒙學場所，由鄉紳出資聘請老師在家塾教學，家塾閣樓昔日用作老師及未婚子弟的居室。據族中父老憶述，昔日曾於內地聘請老師，例如在二十世紀初聘請來自深圳上埗的老師鄭廣州；而全盛時期的敬羅家塾有多達四十名鄧族子弟就讀。

1930年代中後期，敬羅家塾被大埔頭村借用為剛成立的「啟智學校」的校舍，除接收鄧族男生外，也兼收族內女生及外姓親屬子弟入學，直至1954年永久校舍建成，啟智學校遷往新校舍為止。

族中長老憶述，敬羅家塾內「流光堂」牌匾是出自前國民政府外交部部長及立法院院長胡漢民手筆；正門「敬羅家塾」題字則由著名書法家鄧爾雅所書，他的父親鄧蓉鏡於清同治十年（1871）高中進士，獲授翰林院庶吉士，刻有其功名的牌匾，現仍懸掛於香港多座鄧族的歷史建築中。鄧爾雅早年曾赴日留學，1907年返國擔任廣州諸校美術老師，並鑽研金石、書法、篆刻等，至民國初年移居香港，於大埔築建綠綺園，在機會使然下為敬羅家塾題字，足見大埔頭村鄧氏與學儒的連繫及對傳統中國文化藝術的推崇。



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「流光堂」牌匾，攝於2016年。
Plaque with the inscription "Lau Kwong Tong", 2016.

「敬羅家塾」匾額，攝於2016年。
Plaque with the inscription "King Law Ka Shuk", 2016.



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King Law Ka Shuk, in Tai Po Tau Tsuen, is the ancestral hall of the Tang clan of Tai Po Tau, which was once used as a study hall. It is an exemplar of Lingnan traditional architecture in a three-hall-three-bay layout with two courtyards. The exact year of construction is not known, but the ancestral hall is believed to have been built by Tang Yuen-wan, Tang Mui-kai and Tang Nim-fung, the thirteenth generation ancestors of the Tang clan in Ming dynasty to honour Tang King-law, their tenth generation ancestor.

The Tang clan of Tai Po Tau attached great importance to the education of young clansmen. In the early years, King Law Ka Shuk was used as a *Bok Bok Chai* study hall, where teachers were hired by the village gentry to teach the pupils in the private study hall. The cockloft of King Law Ka Shuk once served as a dormitory for the teachers and single students. According to clan elders, the teachers were hired from the Mainland. For instance, in the early twentieth century, a teacher named Zheng Guang-zhou, from Shangbu, Shenzhen, taught at the study hall. During its heyday, some 40 young clansmen studied in King Law Ka Shuk.

In the mid to late 1930s, King Law Ka Shuk was used by Tai Po Tau Tsuen as the premises of the newly established Kai Chi School until the completion of its permanent campus in 1954. Apart from the young clansmen, the school accepted also girls in the clan and children of close relatives.

According to clan elders, the plaque with the inscription "Lau Kwong Tong" in King Law Ka Shuk was written by Hu Han-min, a former Minister of Foreign Affairs and President of the Legislative Yuan of the National Government of the Republic of China. The plaque at the main entrance with the inscription "King Law Ka Shuk" was written by the renowned calligrapher Tang Yi-nga. His father, Tang Yung-kang, passed the Imperial Civil Service Examinations as *jinshi* in the tenth year of the Tongzhi reign of Qing dynasty (1871) and was named *Hanlin Yuan Shujishi* (scholar of the Hanlin Academy). Plaques inscribed with his academic achievements can still be found in several historic buildings of the Tang clan. Tang Yi-nga studied in Japan in his early years. In 1907, he returned to Guangzhou to teach the arts in various schools, and studied inscriptions, calligraphy and seal carving. In the early Republican Era, Tang moved to Hong Kong and built Luk Yee Yuen in Tai Po. He inadvertently wrote the inscription for King Law Ka Shuk, indicating that the Tang clan of Tai Po Tau Tsuen was closely connected with renowned scholars and had high esteem for traditional Chinese art and culture.

厦村鄧氏宗祠、禮賓樓及友恭學校

Tang Ancestral Hall, the Guesthouse and Yau Kung School in Ha Tsuen

厦村鄧氏宗祠，攝於1985年。
Tang Ancestral Hall, Ha Tsuen, 1985.
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Hong Kong Museum of History

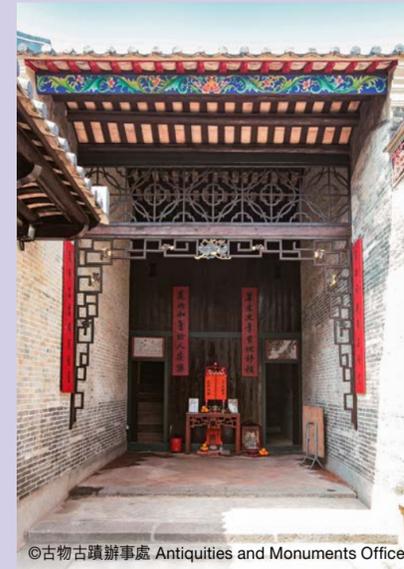
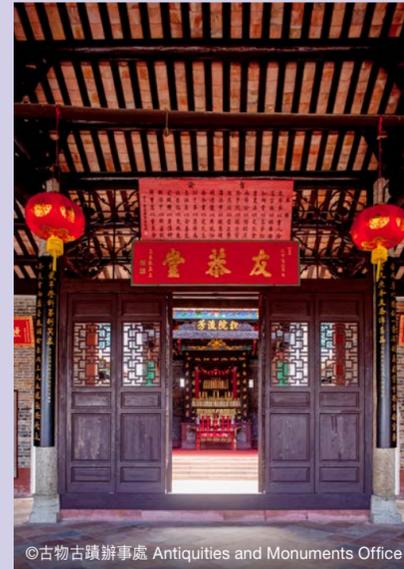


法定古蹟 Declared Monument



「友恭堂」及鄧惠麟恭錄的十六條「聖諭」牌匾，攝於2012年。
Plaques with the inscriptions "Yau Kung Tong" and the 16 imperial edicts transcribed by Tang Wai-lun, 2012.

禮賓樓，攝於2014年。
The Guesthouse, 2014.



復修後的友恭學校，攝於2024年。
Yau Kung School after restoration, 2024.



厦村鄧氏宗祠，攝於1987年。
Tang Ancestral Hall, Ha Tsuen, 1987.

開放時間：

星期一、三至日：

上午9時至下午1時及下午2時至5時

星期二（公眾假期除外）、聖誕日、聖誕翌日、
元旦日、農曆年初一至三休息

（友恭學校不對外開放）

Opening Hours:

Monday and Wednesday to Sunday:
9am – 1pm and 2pm – 5pm

Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day and the first three days of Chinese New Year

(Yau Kung School is not open to public)

厦村鄧氏宗祠又稱「友恭堂」，是厦村鄧族為紀念鄧洪贊和鄧洪惠兩位先祖而興建，屬三進三開間兩天井布局。鄧氏宗祠與鄰接的禮賓樓和友恭學校組成的歷史建築群，見證了厦村鄧族重視文教的教育理念及昔日傳統教育在香港的歷史。

鄧氏宗祠中進懸掛多塊功名牌，展示鄧族在科舉取得的顯赫成就：「友恭堂」牌匾之上，掛有鄧惠麟恭錄的十六條「聖諭」牌匾，訓諭族人守法和應具備的德行。鄧惠麟於清道光十九年（1839）在厦村錫降圍出生，清咸豐五年（1855）考獲秀才。鄧惠麟一門皆傑，他六個兒子中有三位都是名列前茅的廩生，故有「父子四案首」的美譽。友恭堂仍保存不少由鄧惠麟收藏的先儒墨寶拓印或臨摹的楹聯，例如中進石柱上的楹聯臨摹明代理學家王陽明筆書「立心不可負慚於祖父；行事須留好樣與兒孫」，期盼「凡為子弟皆得觸目而承先啟後之志」，深具教化意義。

此外，屏門兩旁的楹聯也是鄧惠麟所書，勉勵族中子弟和睦相處及潛心向學，以期在文武科舉考取功名，以顯父母、揚名聲、盡孝道。足見昔日香港宗族崇文尚學的風尚，亦見昔日香港與科舉制度的緊密連繫，反映香港濃厚的中華傳統文化。

鄰接祠堂的禮賓樓和友恭學校在1924年前已建成，禮賓樓原是招待客人留宿的地方，反映鄧族尊重及禮待客人的傳統。據族人憶述，自1940年代起，禮賓樓開始供奉文昌帝君，當時友恭學校的學子會在農曆新年或開學時在文昌神龕前進行「開筆禮」，祈求學業順利。

位於祠堂背後的友恭學校，據「友恭堂」命名，為區內子弟提供教育。由於學生眾多，鄧氏宗祠部分地方及禮賓樓也曾用作課室和教師宿舍。後來因校舍不敷應用，友恭學校於1964年遷至厦村鄉新生村，校舍則改作幼稚園，直至1970年代末停辦。

Tang Ancestral Hall in Ha Tsuen, also known as Yau Kung Tong, was built by the Tang clan of Ha Tsuen to commemorate their ancestors, Tang Hung-chi and Tang Hung-wai. It has a three-hall-three-bay layout with two courtyards. Tang Ancestral Hall, together with the adjoining Guesthouse and Yau Kung School, form a historic building compound, which bears witness to the Tang clan's emphasis on culture and education, as well as the history of traditional education in Hong Kong.

In the middle hall of Tang Ancestral Hall are several plaques showcasing the outstanding achievements of the Tang clan in the Imperial Civil Service Examinations. Above the "Yau Kung Tong" plaque are the 16 imperial edicts, transcribed by Tang Wai-lun, instructing clansmen to abide by the law and stipulating the virtues they should possess. Tang Wai-lun was born in the nineteenth year of the Daoguang reign of Qing dynasty (1839) in Sik Kong Wai, Ha Tsuen. He passed the Imperial Civil Service Examinations as a *xiuca* in the fifth year of the Xianfeng reign of Qing dynasty (1855). Tang Wai-lun's family had a number of outstanding scholars: three of his six sons were top *linsheng* in the Imperial Civil Service Examinations, and together they were hailed as "Anshou (highest-ranking *linsheng*) Father and Sons". The ancestral hall still preserves a number of rubbings and imitations of calligraphy works of prominent scholars. On the stone pillars in the middle hall of Yau Kung Tong, for example, are a set of couplets with imitations of the neo-Confucian calligraphy of Wang Yang-ming in the Ming dynasty. The couplets – "Your intentions should not bring shame to your grandfather" and "Your behaviour must set a good example for your descendants" – carry the hope that the descendants

of the clan will be inspired by the teachings of previous generations.

On both sides of the screen door is a set of couplets written by Tang Wai-lun encouraging clansmen to get along well with one another, studying diligently to achieve good results in the Imperial Civil Service Examinations so as to make their parents proud, earn a good reputation and practise filial piety. This illustrates the local clans' inclination towards scholarship and the close connection between Hong Kong and the Imperial Civil Service Examinations in the past, as well as Hong Kong's rich traditional Chinese culture.

The adjoining Guesthouse and Yau Kung School were completed before 1924. Built to provide accommodation for guests, the Guesthouse embodies a tradition of respect and hospitality. According to clan members, Man Cheong, the God of Literature, has been worshipped in the Guesthouse since the 1940s. At the time, students at Yau Kung School would perform the First Writing Ceremony in front of the Man Cheong's shrine at Lunar New Year or at the beginning of the school year to pray for success in their studies.

Yau Kung School was named after Yau Kung Tong situated at its front. It provided education for young clansmen in the area. To accommodate the growing number of students, part of Tang Ancestral Hall and the Guesthouse were used as classrooms and teachers' quarters at the time. As the campus reached capacity, in 1964, Yau Kung School was moved to San Sang Tsuen. The old premises were converted into a kindergarten which was in operation until the late 1970s.

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界元朗厦村
Ha Tsuen, Yuen Long, New Territories.

廖萬石堂

Liu Man Shek Tong Ancestral Hall

法定古蹟 Declared Monument



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廖萬石堂，攝於2010年。
Liu Man Shek Tong Ancestral Hall, 2010.

開放時間：
星期一、三至日：
上午9時至下午1時及下午2時至5時
星期二（公眾假期除外）、聖誕日、聖誕翌日、元旦
日及農曆年初一至三休息
Opening Hours:
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Day, Boxing Day, New Year's Day and the first three days
of Chinese New Year

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界上水門口村
Mun Hau Tsuen, Sheung Shui, New Territories.

廖萬石堂始建於清雍正（1723至1735年）初年，是上水鄉廖族的祖祠，每年的祭祖盛典、鄉事商議及喜慶宴會等，均在此舉行。二十世紀初新式學校興起，上水鄉於1932年以廖萬石堂為校址，興辦鳳溪小學，培育鄉中子弟，直至1974年小學遷往新校舍為止。上水鄉分為東南西北四斗，除祖祠外，東西兩斗各建有分祠，亦有用於辦學。鄉內還設集賢堂、萃英堂、允升家塾、凝秀堂等書室，可說是書塾處處，足見廖氏對文教極為重視。

自鳳溪小學起，上水鄉先後興辦鳳溪幼稚園、鳳溪創新小學、鳳溪廖潤琛紀念學校、鳳溪第一中學、鳳溪第二中學和鳳溪廖萬石堂中學等，組成多組「一條龍」現代學校體系，延續廖氏重文教的傳統。鳳溪學校的學生祭祖代表及儀仗隊，會出席每年的省墓獻花禮祭，傳承祠堂慎終追遠與教化族人的精神。

廖萬石堂是嶺南傳統建築，屬三進三開間兩天井布局，飾以灰塑、木雕、石雕、壁畫等，取材傳統吉祥圖案。正門牆頭繪有「五桂圖」，寓意族中一門共五人進士登第文武學仕，即廖氏遠祖廖剛及四位兒子共五人均取得功名，每人俸祿二千石，共擁萬石，這正道出「廖萬石堂」名稱的由來。

堂內懸掛十多塊功名牌匾，包括「成均耆俊」及「文學士」，前者由時任廣東學政的翁方綱於清乾隆辛卯年（1771）所贈，表彰一位年逾古稀才獲授恩貢生的廖氏先祖；而後者則表揚首位入讀香港大學，及後成為天文學家的族人廖慶齊，國際天文學聯合會曾將一顆小行星命名為廖慶齊星，可見他在天文的成就不亞於昔日的秀才舉人。



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正門牆頭上的「五桂圖」，寓意族中一門共五人進士登第，每人俸祿二千石，共擁萬石，道出「廖萬石堂」名稱的由來，攝於2010年。

At the wall frieze above the main entrance is the *Wuguitu* mural painting, which honours five clan members of the same family, who passed the Imperial Civil Service Examinations. They earned a salary of 2,000 *shi* each, 10,000 *shi* in total, leading to the name Liu Man Shek Tong, 2010.

懸掛於廖萬石堂後進的文學士牌匾，攝於2019年。

Plaque with the inscription *Wen Xue Shi* in the rear hall of Liu Man Shek Tong Ancestral Hall, 2019.

Liu Man Shek Tong Ancestral Hall, built in the early years of the reign of Yongzheng of Qing dynasty (1723 – 1735), is the ancestral hall of the Liu clan of Sheung Shui Heung. Annual sacrificial rituals, discussions of village affairs, festivities and celebrations are held in the ancestral hall. In the early twentieth century, modern schools gained popularity. Fung Kai Primary School was housed in Liu Man Shek Tong Ancestral Hall in 1932 to educate young clansmen of Sheung Shui Heung until it was relocated to its new campus in 1974. Sheung Shui Heung was divided into four wards by the four cardinal directions. Apart from the clan ancestral hall, the east and west wards have their own ancestral halls, which were also used as schools. Other study halls in Sheung Shui Heung included Tsap Yin Tong, Shui Ying Tong, Wan Shing Study Hall and Ying Sau Tong. This shows the Liu clan attached great importance to culture and education.

After the establishment of Fung Kai Primary School, Sheung Shui Heung founded Fung Kai Kindergarten, Fung Kai Innovative School, Fung Kai Liu Yun Sum Memorial School, Fung Kai No. 1 Secondary School, Fung Kai No. 2 Secondary School and Fung Kai Liu Man Shek Tong Secondary School, among others. The schools that adopted the “through-train” mode of operation perpetuates the Liu clan’s tradition of upholding culture and education. Every year, student representatives and honour guards of the Fung Kai schools attend the grave-sweeping and flower presentation ceremony to carry on the ancestral hall’s spirit of remembering the past and educating clan members.

Liu Man Shek Tong Ancestral Hall is an exemplar of Lingnan traditional architecture, in a three-hall-three-bay layout with two courtyards. Adorning the building are plaster mouldings, wood carvings, stone carvings and mural paintings inspired by traditional auspicious patterns. The wall frieze at the main entrance is decorated with a *wuguitu* mural painting symbolising five clan members of the same family, i.e. Liu Kong, an early ancestor of the clan, and his four sons who passed the Imperial Civil Service Examinations. They earned a salary of 2,000 *shi* each, 10,000 *shi* in total, leading to the name Liu Man Shek Tong (Liu hall of ten thousands *shi*).

There are more than a dozen title boards in the ancestral hall, including *Cheng Jun Qi Jun* (elderly scholar in the academy) and *Wen Xue Shi* (Bachelor of Arts). The former was presented by a Guangdong Provincial Educational Officer named Weng Fang-gang in the Year of Xinmao during the reign of Qianlong of Qing dynasty (1771) to honour an ancestor of the Liu clan who attained the rank of *engongsheng* (special first-class *xiuca*) in his seventies. The latter honours Joseph Liu Hing-chai, the first clan member to study at The University of Hong Kong and a renowned astronomer. The International Astronomical Union named an asteroid after him – Asteroid Liu – providing proof that his achievements were on par with those of the *xiuca* and *juren* in ancient times.

應龍廖公家塾 Liu Ying Lung Study Hall

一級歷史建築 Grade 1 Historic Building



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應龍廖公家塾，攝於2006年。
Liu Ying Lung Study Hall, 2006.

開放時間：

星期一、三至日：

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顯承堂內的配賢祠，攝於2006年。
Pui Yin Altar in Hin Shing Tong, 2006.

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Enquiry: (852) 2670 1220

新界上水水圍莆上村
Po Sheung Tsuen, Sheung Shui Wai,
Sheung Shui, New Territories.

應龍廖公家塾又稱「顯承堂」，是上水鄉廖族二房東斗第四世祖廖應龍的後代，於清道光十八年（1838）興建。家塾初期為俗稱「卜卜齋」的書塾，其後於1963至1988年改作鳳溪幼稚園。鳳溪幼稚園開辦時，上水鄉已有以廖萬石堂為校址的鳳溪小學及馬會道的鳳溪中學，完整組成了廖氏族人在上水鄉建立的現代教育網絡。顯承堂第十八世先賢廖維康出任鳳溪小學校長，並倡建鳳溪中學；而他的長子廖澤雲博士是澳門科技大學的創辦人之一，可見顯承堂一脈在廖氏興學傳統中的貢獻。

顯承堂不單是書塾，更是廖族在新界上水圍定居後興建的三座主要祠堂之一，村民會在祠內進行春祭、祝壽和婚禮。顯承堂內「科貢繼登」的牌匾，是頌揚四位獲得功名的廖族子弟，即清雍正年間（1723至1735年）的增貢生廖九我、清嘉慶年間（1796至1820年）的舉人廖有執和廩貢生廖鴻；以及道光年間（1821至1850年）的歲貢生廖有容。家塾也設有「配賢祠」，供奉取得科舉功名及晉身仕途的先祖，包括舉人廖有執、歲貢生廖有容和嘉慶年間出任武略騎尉的廖寅垣。可見廖族重視教育，辦學歷史悠久，並且人才輩出。

顯承堂屬兩進三開間一天井布局，傳承嶺南傳統建築的風格與美學。正門兩側建有鼓台，鼓台上各有花崗石柱承托屋頂。正立面及家塾內飾有壁畫，內容豐富，有人物故事、花鳥、書法題詩等題材；屋脊飾有卷草紋灰塑，祠內有精美木雕。在2004年的修復工程中，廣東省文物考古研究所為顯承堂進行了全面測繪，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榮譽獎。



應龍廖公家塾於1963至1988年改作鳳溪幼稚園，照片攝於1964年鳳溪幼稚園第一屆畢業典禮。

Liu Ying Lung Study Hall was converted to a kindergarten and operated as Fung Kai Kindergarten from 1963 to 1988. This photograph was taken at the first graduation ceremony of Fung Kai Kindergarten in 1964.

© 應龍廖公家塾
Liu Ying Lung Study Hall



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顯承堂內的「科貢繼登」牌匾頌揚四位獲得功名的廖族子弟，反映廖族重視教育，人才輩出，攝於2006年。

The plaque with the inscription *Ke Gong Ji Deng* honours four clan members who obtained degrees in the Imperial Civil Service Examinations. This indicates that the Liu clan attached great importance to education and nurtured many great scholars, 2006.

Liu Ying Lung Study Hall is also known as Hin Shing Tong. It was built by the descendants of Liu Ying-Lung, the fourth generation ancestor of the second branch of the east ward of the Liu clan of Sheung Shui Heung, in the eighteenth year of Daoguang reign of Qing dynasty (1838). Initially used as a *Bok Bok Chai* study hall, the building was converted to a kindergarten and ran as Fung Kai Kindergarten from 1963 to 1988. When the kindergarten was inaugurated, Fung Kai Primary School had already been established in Liu Man Shek Tong Ancestral Hall, and Fung Kai Secondary School had been established on Jockey Club Road. The inauguration of the kindergarten extended the “through-train arrangement” in primary and secondary education established by the Liu clan in Sheung Shui Heung. Liu Wai-hong, the eighteenth generation ancestor of Hin Shing Tong, served as headmaster of Fung Kai Primary School and advocated the establishment of Fung Kai Secondary School. His eldest son, Dr. Liu Chak-wan, was the co-founder of the Macau University of Science and Technology. They bear testimony to the contribution of Hin Shing Tong to the educational endeavours of the Liu clan through the years.

Hin Shing Tong was both a study hall and one of three main ancestral halls built by the Liu clan after settling in Sheung Shui Wai, New Territories. The clansmen hold Spring Ancestral Worship, birthday celebrations and weddings in the ancestral hall. Inside the study hall, there is a plaque with the inscription, *Ke Gong Ji Deng*, which honours four clan members who obtained degrees in the Imperial Civil Service Examinations.

They are Liu Gau-ngo, a *zengongsheng* during the Yongzheng reign of Qing dynasty (1723–1735); Liu Yau-tsap, a *juren*, and Liu Hung, a *lingongsheng*, during the reign of Jiaqing of Qing dynasty (1796–1820); and Liu Yau-yung, a *suigongsheng* during the Daoguang reign (1821–1850). Ancestors of the clan who obtained degrees in the Imperial Civil Service Examinations and entered officialdom are revered on the Pui Yin Altar inside the study hall. They include *juren* Liu Yau-tsap, *suigongsheng* Liu Yau-yung, and Liu Yan-wun, a military official during the Jiaqing reign. This shows the Liu clan attached great importance to education, which has a long history of running schools and nurtured many great scholars.

Hin Shing Tong, with its two-hall-three-bay-one-courtyard layout, displays the style and aesthetics of Lingnan traditional architecture. At the main entrance are drum terraces, one on each side, and the roof is supported by granite columns on the drum terraces. The façade and interior of the study hall are adorned with mural paintings featuring motifs such as stories, birds and flowers, calligraphy and poetry. On the ridge are plaster mouldings with scroll grass patterns, and the interior is decorated with delicate wood carvings. During the restoration project in 2004, a comprehensive survey was carried out by a team of experts from the Guangdong Provincial Institute of Cultural Relics and Archaeology. The project was awarded an Honourable Mention in the 2006 UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation.

鏡蓉書屋

Kang Yung Study Hall

法定古蹟 Declared Monument



鏡蓉書屋，攝於2015年。
Kang Yung Study Hall, 2015.

開放時間：

星期一、三至日：

上午9時至下午1時及下午2時至5時

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新界沙頭角上禾坑
Sheung Wo Hang, Sha Tau Kok,
New Territories.



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鏡蓉書屋正廳，攝於2012年。
Rear hall of Kang Yung Study Hall, 2012.

鏡蓉書屋正立面飾以嶺南傳統建築常見的裝飾，例如壁畫、木雕、灰塑等，攝於1997年。

The façade of Kang Yung Study Hall features embellishments commonly seen in Lingnan traditional architecture, such as calligraphy, mural paintings, wood carvings and plaster mouldings, 1997.



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鏡蓉書屋位於沙頭角上禾坑客家村，由李氏族人於清中晚期興建。新界傳統書室常常兼用作祠堂，但鏡蓉書屋是香港少數只作教學的書室。

清廷於順治十八年（1661）實施「遷界令」，勒令沿海百姓向內陸遷移，沿海地區淪為荒蕪之地；清康熙八年（1669）才展界，百姓得以遷回家園。展界後，朝廷鼓勵客籍人士移居沿海地區，但移居的客籍人士，應考科舉時仍需返回原籍地區應考。後經新安縣客籍人士多翻爭取，清廷遂於嘉慶七年（1802）在廣州府學設立「客籍」生員名額，香港的客籍子弟因而受惠。

書屋樓高兩層，中間設天井，整體設計簡單實用，正立面的裝飾較為豐富，室內僅以壁畫和雕刻點綴，但仍體現嶺南傳統建築的特色和美學。書屋的裝飾多選取吉祥和具寓意的傳統紋飾，如雀替飾有寓意多「福」的蝠鼠圖案，反映族人對幸福的期盼。

鏡蓉書屋最初只是一間供五至十名氏族子弟就讀的小型私塾，但在培育子弟考取科舉生員（秀才）方面卻成績斐然，因此漸漸成為聲名昭著的學府，吸引不少學生從大埔、沙田和荃灣前來禾坑求學。隨着時代變遷，教育需求有所變化，鏡蓉書屋亦積極跟上時代，改為鄉村小學，提供現代化教育，直至1986年最後一批學生畢業後才結束。

Located in the Hakka Tsuen of Sheung Wo Hang, Sha Tau Kok, Kang Yung Study Hall was built by the Lee clan in the mid to late Qing dynasty. While traditional study halls in the New Territories often served simultaneously as ancestral halls, Kang Yung Study Hall was one of few study halls in Hong Kong served solely for educational purpose.

In the eighteenth year of Shunzhi reign of Qing dynasty (1661), the Qing court imposed the Coastal Evacuation Edict, ordering coastal residents to move inland, leaving the coastal areas deserted. The ban was lifted only in the eighth year of Kangxi reign of Qing dynasty (1669), and people were allowed to return to their homes. After the ban was lifted, the Qing court encouraged Hakka people to move to the coastal areas left deserted owing to the coastal evacuation. But Hakka migrants were required to return to their native hometown to take the Imperial Civil Service Examinations. After repeated appeals by Hakka migrants in Xin'an county, the Qing court finally established a Hakka *shengyuan* quota in the academy of Guangzhou prefecture in the seventh year of Jiaqing reign of Qing dynasty (1802), which also benefited the Hakka candidates in Hong Kong.



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鏡蓉書屋耳房，攝於2015年。

Side chambers in Kang Yung Study Hall, 2015.



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The study hall is a two-storey building with a courtyard. Its overall design is simple and functional. While the façade has more elaborate embellishments, the interiors are adorned only with mural paintings and carvings. But the building still exemplifies the characteristics and aesthetics of Lingnan traditional architecture. The decorations of the study hall feature mostly traditional auspicious patterns, such as the brackets embellished with bats to symbolise abundant blessings and reflect clansmen's longing for happiness.

Kang Yung Study Hall began as a small private school for five to ten young clansmen, but since it was extremely successful in nurturing *xiucai* of the Imperial Civil Service Examinations, it gradually developed into a renowned study hall, attracting students from Tai Po, Sha Tin and Tsuen Wan. As time progressed, society's need for education changed. Kang Yung Study Hall stayed abreast of the times and transformed into a rural primary school offering modern education. It was closed in 1986 after the last group of students graduated.

鏡蓉書屋閣樓，攝於2015年。
Cockloft in Kang Yung Study Hall, 2015.

植桂書室

Chik Kwai Study Hall

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植桂書室，攝於2021年。
Chik Kwai Study Hall, 2021.

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植桂書室建於清代晚期，由八鄉黎氏族入黎金泰出資興建，屬兩進三開間一天井布局的嶺南傳統建築。書室仍然保存大量原有的建築構件和裝飾，包括手工精細的木雕、石雕、屋脊和山牆上造型生動的灰塑；以及牆上栩栩如生的壁畫等，與嶺南傳統建築的特色和美學一脈相承。植桂書室的裝飾除工藝精湛外，還蘊含豐富歷史元素，例如以《隋唐演義》故事及著名京劇劇目「秦瓊賣馬」為主題的木雕。至於功能方面，植桂書室除教學之外，亦用作宗祠，因此書室後進設有手工細緻的木雕神龕，供奉黎氏歷代祖先神位，這是嶺南書室常見的特色。

黎氏後人憶述，黎金泰曾於十九世紀中後期往澳洲「淘金」，其後出任悉尼一間貿易公司的經理；發跡回港後，與元朗鄉紳創辦合益公司，建立元朗新墟。黎金泰可謂是當時廣東華工出洋謀生後，回國貢獻的典型例子。清末局勢動盪，促使華人向外尋找機會；澳洲自1850年代興起的淘金熱，吸引了大量來自珠江三角洲的勞工，前往當地尋求機遇。僅在澳洲發現金礦的首十年（1851至1860年），便有約四萬名廣東人到澳洲謀生，澳洲華工中不乏闖出名堂者，例如港人較為熟悉的建築商林護。由於中華文化重視教化，辦學育人為宗族發展的大事，因此許多衣錦還鄉的華工會為家鄉修建書室、貢獻族人，如同黎金泰捐建植桂書室。

植桂書室後進的木雕神龕，手工細緻，供奉黎氏祖先神位，攝於2023年。

In the rear hall of Chik Kwai Study Hall is a wooden altar embellished with delicate carvings for revering soul tablets of the Lai ancestors, 2023.



以「秦瓊賣馬」為主題的木雕，攝於2023年。

Wood carving featuring the story of "Qin Qiong Selling His Horse", 2023.

Chik Kwai Study Hall, built by Lai Kam-tai of the Lai clan of Pat Heung in late Qing dynasty, is an exemplar of Lingnan traditional architecture with a two-hall-three-bay layout and a courtyard. Many of the original building components and decorations are preserved, including delicate wood carvings, stone carvings, vivid plaster mouldings on the ridges and gable walls, and mural paintings featuring lifelike subjects. These represent the characteristics and aesthetics of Lingnan traditional architecture. The exquisitely crafted embellishments in Chik Kwai Study Hall include many Chinese historical elements, such as wood carvings featuring "Qin Qiong Selling His Horse", a story from the novel *Dramatised History of Sui and Tang Dynasties* and a renowned Peking opera title. Chik Kwai Study Hall also served as an ancestral hall. In the rear hall is a wooden altar embellished with delicate carvings to revere the soul tablets of the Lai ancestors. This was a common feature of study halls in the Lingnan region.

According to the descendants of the Lai clan, Lai Kam-tai went to Australia in the mid to late nineteenth century for gold-seeking and subsequently worked as a manager in a trading company in Sydney. Lai made

a fortune and returned to Hong Kong. He co-founded Hop Yick Company with village gentry in Yuen Long and established Yuen Long San Hui (Yuen Long New Market). Lai Kam-tai was an example of a migrant from Guangdong who did well overseas and later returned to the Mainland to make important contributions to his homeland. Because of the turbulent situation in the late Qing dynasty, many Chinese people left the country in search of new opportunities. The gold rush that began in Australia in the 1850s attracted large number of workers from the Pearl River Delta to seek opportunities there. In the first ten years following the discovery of gold in Australia (1851 – 1860), some 40,000 Guangdong natives went to Australia to earn a living. Many of them became famous, including Lam Woo, a building contractor, who is well known to Hong Kong people. Since Chinese culture attaches great importance to education and enlightenment, and operating schools were crucial for clan development, many of the Chinese migrants who became successful abroad returned to their hometowns to build study halls and contribute to the clan. For instance, Lai Kam-tai donated funds for the construction of Chik Kwai Study Hall.

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Sheung Tsuen, Pat Heung, Yuen Long,
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人與情：
培育國家人才
People and Sentiments:
Nurturing National Talents

香港在推廣中華文化的傳承和培育人材方面不遺餘力，在現存不同類型的教育類歷史建築中，不少皆留有大灣區知名人士和學者的足跡與故事，例如二十世紀初，不少祖籍廣東的社會賢達和善長仁翁，慷慨捐資興建書室、學院、圖書館等教育設施。這些歷史建築多年來用作學校，培育出大批具備現代知識及中西文化視野的雙語精英，為國家近代建設和發展作出莫大貢獻。

「人與情：培育國家人才」涵蓋七項，共十座法定古蹟及具評級的歷史建築。

Hong Kong was relentless in its efforts to pass on Chinese culture and nurture talents. Among the various types of existing educational historic buildings, many are connected to renowned individuals or scholars in the GBA. For instance, in the early twentieth century, many prominent individuals and benefactors who were natives of Guangdong made generous donations for the construction of educational facilities, such as study halls, schools and libraries. Over the years, these historic buildings, used for educational purposes, nurtured many bilingual elites, equipped with modern knowledge and vision, inspired by both Chinese and Western cultures. They made an immense contribution to the country's modern construction and development.

“People and Sentiments: Nurturing National Talents”, includes ten declared monuments and historic buildings with grading on seven sites.

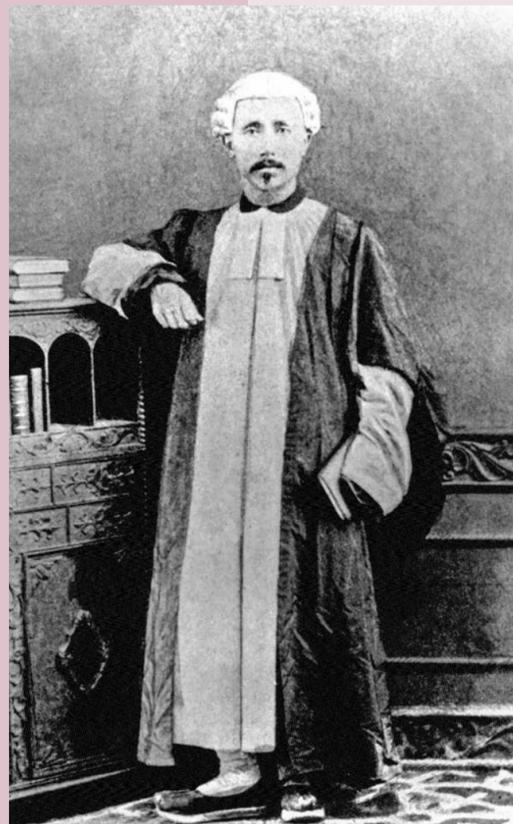
會督府 (聖保羅書院) Bishop's House (St. Paul's College)

一級歷史建築 Grade 1 Historic Building



會督府，攝於2002年。
Bishop's House, 2002.

不對外開放
Not open to the public



首名華人大律師和首名華人立法局議員伍廷芳，約攝於1880年代。
Wu Ting-fang, Hong Kong's first Chinese barrister and Chinese Legislative Council member, circa the 1880s.

© 香港歷史博物館
Hong Kong Museum of History

位於中環下亞厘畢道的會督府，不僅曾作為香港主教的府邸，它的南翼在1851年至1941年間，更用作聖保羅書院校舍。施美夫主教 (Bishop George Smith) 1852年的信件，提及會督府南翼除用作課室外，更是歐籍及本地導師、文職人員及傳道人的居所。

聖保羅書院最初以英文為主，中文為輔教學，多年來培育不少雙語精英，推動中國現代化進程。我國著名外交家伍廷芳博士，便是早期的學生之一，曾參與創辦香港首份中文報紙《中外新報》；校友陳靄庭則創辦香港第二份中文報刊《華字日報》。此外，聖保羅校友在晚清革命中擔任重要角色，例如楊衢雲、胡幹之及何汝明加入輔仁文社；楊衢雲是興中會會長，組織清末革命活動，最後為國家事業捐軀；伍廷芳與王寵惠是革命成功後孫中山先生臨時內閣的成員。

雖然聖保羅書院在日佔期間停辦，但校友積極投身抗日活動，例如余兆麒擔任軍令部派駐香港的高級參謀，確保抗日戰爭期間的物資供應，並在香港保衛戰期間瓦解日軍的滲透。1945年，聖保羅書院與1915年創立的聖保羅女書院合併，以男女校方式復課。聖保羅書院及後於1950年復校，遷往般咸道，使用香港大學聖約翰舍堂作為校舍。昔日的聖保羅女書院則維持男女校方式辦學，並於1955年確定學校的英文名稱及1962年確定中文名稱為「聖保羅男女中學」。

聖保羅書院自創校起一直教書育人，為國家培育經世致用的人才，推動中國現代化進程。



會督府的南翼 (圖片左方) 曾於1937年擴建，又稱「廣傑樓」，曾用作聖保羅書院的校舍，約攝於1950至1960年代。

The south wing of Bishop's House (left side of the picture) underwent expansion in 1937, which is also known as "Kong Kit Building", was used as the campus of St. Paul's College, circa the 1950s to 1960s.

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Hong Kong Sheng Kung Hui Archives



聖保羅書院校名及校訓石匾現仍保留於會督府外牆，攝於2024年。

The stone plaques engraved with the name of St. Paul's College and bearing the school motto are preserved on the external wall of the Bishop's House, 2024.

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Located on Lower Albert Road, Central, Bishop's House served as the residence of the Anglican bishop of Hong Kong, and the south wing was used as the campus of St. Paul's College from 1851 to 1941. Bishop George Smith mentioned in a letter in 1852 that the south wing of Bishop's House was used as classrooms and quarters for European and local teachers, office staff members and preachers.

During the initial years of St. Paul's College, English was the main medium of instruction, whereas Chinese was used as an aid. The college has nurtured many elites who could master Chinese and English over the years, contributing immensely to China's modernisation. Wu Ting-fang, a renowned Chinese diplomat who co-founded Hong Kong's first Chinese-language newspaper, *Hongkong Chinese and Foreign News*, was an early student at the college; and alumnus Chan Oi-ting founded *The Chinese Mail*, the city's second Chinese-language newspaper. Graduates of St. Paul's College played important roles in the late Qing revolutions. Yeung Ku-wan, Wu Gon-chi and Ho U-ming joined Foo Yan Man Ser (Chinese Patriotic Mutual Improvement Association), and Yeung was the Chairman of Xing Zhong Hui (Revive China Society). He organised uprisings in the late Qing dynasty and eventually gave his life for his country. Wu Ting-fang and Wang Chong-wai were members of Dr Sun Yat-sen's provisional cabinet, following the success of

the revolution.

Although St. Paul's College was closed during the Japanese Occupation, its alumni zealously took part in the resistance campaign. For instance, Yee Shiu-kee served as a senior officer of China's General Staff stationed in Hong Kong and was responsible for arranging supplies during the Japanese Invasion. In the Battle of Hong Kong, he helped resist penetration by the Japanese forces. In 1945, St. Paul's College was merged with St. Paul's Girls' College and resumed classes as a co-educational school. In 1950, St. Paul's College was reopened and relocated to the former premises of St. John's College of The University of Hong Kong on Bonham Road. The former St. Paul's Girls' College continued to operate as a co-educational school. In 1955, the school was named St. Paul's Co-educational College and its Chinese name was confirmed in 1962.

Since its establishment, St. Paul's College has nurtured elites for the country, who helped facilitate China's modernisation.

香港中環下亞厘畢道1號
No. 1 Lower Albert Road, Central, Hong Kong.

中央書院 Central School

前皇仁書院遺址 Site of Former Queen's College

具考古研究價值的地點 Site of Archaeological Interest



從荷李活道眺望前皇仁書院，約十九世紀末。
View of former Queen's College from Hollywood Road, circa the late nineteenth century.

© 香港歷史博物館
Hong Kong Museum of History

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香港中環鴨巴甸街35號元創方
PMQ, No. 35 Aberdeen Street, Central,
Hong Kong.



前皇仁書院地基，攝於2024年。
Foundation remains of the former Queen's College, 2024.

中央書院於1862年成立，是香港第一所由政府開辦，為華人提供西式現代教育的學校。原校舍最初設於歌賦街，其後於1889年遷入鴨巴甸街與荷李活道交界的新校舍，並改稱維多利亞書院 (Victoria College)，1894年再易名為皇仁書院 (Queen's College)。

書院成立之初聘請英國著名教育家史釗域博士出任「掌院」，他在任內確立了中西並重的教學方向，學生既需要修讀四書五經，亦需要學習英語及數學，因此為國家培育了一批學貫中西的雙語人才。在香港大學成立前，皇仁書院有「大書院」或「大書館」的美譽，地位相當於香港最高的教育學府。

當時中央書院吸引大批香港及內地的精英學子入讀，他們畢業後運用良好的中英雙語能力和跨文化的經驗，投身鐵路、翻譯、買辦、報界等行業，為中國現代化作出貢獻。不少畢業生更是清末革命的重要人物，包括孫中山先生和革命元勳廖仲愷。孫中山先生在1884年入讀中央書院，或曾見證當年荷李活道校舍的奠基禮；廖仲愷於1905年加入同盟會後，伴隨孫中山先生進行革命事業。此外，畢業生謝纘泰亦是早期革命組織輔仁文社的發起人之一。

在抗日戰爭期間，有皇仁書院畢業生加入東江縱隊港九獨立大隊，參與抗敵，例如1935年屆皇仁書院畢業生黃作梅，他積極參與東江縱隊和英軍服務團的間諜情報活動，並以中國共產黨黨員身份於戰後獲頒大英帝國員佐勳章，1949年出任香港新華社第二任社長。

日佔期間，荷李活道校舍遭到嚴重損毀，戰後改建為已婚警察宿舍。2005年至2007年期間，古物古蹟辦事處在該址進行考古勘測，並發掘中央書院地基遺址，遺址現時對外開放。



從士丹頓街眺望前皇仁書院，約十九世紀末。

View of former Queen's College from Staunton Street, circa the late nineteenth century.

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Hong Kong Museum of History

Established in 1862 on Gough Street, Central School (also known as the Government Central School in *The Hong Kong Government Gazette*) was the first government school to provide Western education to Chinese boys in Hong Kong. In 1889, the school was relocated to the site at the junction of Aberdeen Street and Hollywood Road and was renamed Victoria College. In 1894, the school changed its name, once again, to Queen's College.

In the school's early years, renowned British educator Dr Frederick Stewart was appointed as headmaster. During his tenure, the school established equal emphasis on Chinese and Western knowledge. Students were required to study the Four Books and Five Classics, as well as, English and mathematics, resulting in the first group of elites who could master Chinese and English and served the country with their cross-cultural experience. Prior to the establishment of The University of Hong Kong, Queen's College had a prestigious status and was hailed in Chinese as *Da Shu Yuan* or *Da Shu Guan*, meaning "Grand Academy" or "Grand College".

During that time, Central School attracted many elite students from Hong Kong and the Mainland. Making use of their bilingual ability and cross-cultural experience, the graduates joined the railway, translation and newspaper industries, or foreign trading companies as compradors, thus contributing immensely to China's modernisation. Among its graduates, many emerged as prominent figures in the late Qing revolutions, including Dr Sun Yat-sen and, a founding figure of the revolution, Liao Zhong-kai. Dr Sun Yat-sen enrolled in Central School in 1884 and is believed to have witnessed the foundation ceremony of the Hollywood Road campus. Liao Zhong-kai joined Tong Meng Hui (Chinese Revolutionary Alliance) in 1905 and followed Dr Sun in his revolutionary cause. Tse Tsan-tai, a graduate of the school, was the co-founder of the early revolutionary organisation Foo Yan Man Ser (Chinese Patriotic Mutual Improvement Association).



前皇仁書院的花崗岩樓梯，攝於2008年。
Granite staircases of former Queen's College, 2008.

During the Japanese Invasion, some graduates of Queen's College joined Hong Kong and Kowloon Brigade of the East River Guerrillas. Among them, Raymond Chok-mui Wong, graduate of 1935, was actively involved in the intelligence work of Dongjiang Column and British Army Aid Group. After the war, he was the only member of the Communist Party of China to be made a Member of the Order of the British Empire (MBE). In 1949, he took office as the second president of Xinhua News Agency (Hong Kong Branch).

The Hollywood Road campus was severely damaged during the Japanese Occupation. After the war, it was torn down to make room for the Police Married Quarters. Between 2005 and 2007, the Antiquities and Monuments Office conducted archaeological investigations at the site and unearthed the remains of the school's foundation, which is now open to the public.

中央書院 Central School

皇仁書院童軍室 Scout Den of Queen's College

二級歷史建築 Grade 2 Historic Building



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皇仁書院童軍室，攝於2024年。
Scout Den of Queen's College, 2024.

開放日：

一般定於每年3月或4月。

詳情請瀏覽皇仁書院網站：<https://www.qc.edu.hk>

Open Day:

Normally held in March or April each year.

For details, please visit the official website of Queen's College: <https://www.qc.edu.hk>

查詢電話：(852) 2576 1992
Enquiry: (852) 2576 1992

香港銅鑼灣高士威道120號
No. 120 Causeway Road, Causeway Bay,
Hong Kong.

1941年香港淪陷，皇仁書院荷李活道校舍遭戰火蹂躪，損毀嚴重；二次大戰結束後不久拆卸，以興建已婚警察宿舍。1947年，皇仁書院於堅尼地道26號臨時校舍復課，由於臨時校舍空間未能滿足學生需求，書院獲政府於1950年撥地，在銅鑼灣皇后運動場一隅興建新校舍。皇仁書院正式於1950年9月22日遷入高士威道的新校舍，並沿用至今。

新校舍樓高兩層，佔地逾八千平方米。原屬皇后運動場的涼亭，另有一說是更衣室，即現時用作童軍室的建築，亦納入皇仁書院校舍範圍內。根據皇仁校史記載，戰前的皇仁書院曾用皇后遊樂場進行體育課及舉辦週年運動會，最後一次在皇后遊樂場舉辦的週年

運動會是1950年3月，皇后運動場隨後改建成皇仁書院新校舍及海軍球場。

該座原屬皇后運動場的涼亭建築納入皇仁書院校舍後，用途經歷多次轉變，輾轉成為童軍室及活動室，見證皇仁書院遷往銅鑼灣校舍以來的變遷；亦見證皇仁書院作育英才，為國家培育人才不變的教育理念。



威廉臣校長 (Harry Norman Williamson) 在皇仁書院童軍室前主持活動，攝於1950年代。
Principal Harry Norman Williamson presides over an activity in front of the Scout Den, circa the 1950s.

© 皇仁書院
Queen's College



皇仁書院高士威道校舍，攝於1950年。
Queen's College's Causeway Road campus, 1950.

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Queen's College

After the Fall of Hong Kong in 1941, the Queen's College's Hollywood Road campus was severely damaged. It was torn down shortly after the war to make room for the Police Married Quarters. In 1947, Queen's College resumed classes in a temporary school building at No. 26 Kennedy Road. In 1950, the college was allocated a plot of land at Queen's Recreation Ground in Causeway Bay to construct a new campus for accommodating the needs of the students. The college was moved to its new campus on Causeway Road on 22 September 1950, where it remains to this day.

The new two-storey school building covered more than 8,000 square metres. The pavilion, which is said to have been a dressing room for Queen's Recreation Ground was incorporated into the Queen's College campus. According to the historical records of Queen's College, physical education classes and the annual

sports day were held in Queen's Recreation Ground. In March 1950, the college held its last sports day in Queen's Recreation Ground before it was redeveloped into the new campus of Queen's College and Royal Naval Sports Ground.

After being incorporated into the Queen's College campus, the pavilion was used for various purposes, including as a Scout Den and activity room. It continues to be a testimony to the changes at the college over the decades and the college's continual commitment and contribution to nurturing elites for the country.

油麻地天后古廟及其鄰接建築物

Tin Hau Temple and the adjoining buildings in Yau Ma Tei

法定古蹟 Declared Monument



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油麻地天后古廟南端的書院，攝於2019年。
Shu Yuen at the south end of the Tin Hau Temple compound, Yau Ma Tei, 2019.



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油麻地天后古廟北端的書院，攝於2019年。
Shu Yuen at the north end of the Tin Hau Temple compound, Yau Ma Tei, 2019.

油麻地天后古廟及其鄰接建築物，攝於2020年。
Tin Hau Temple and the adjoining buildings in Yau Ma Tei, 2020.

開放時間：
星期一至日：
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Opening Hours:
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Enquiry Hotline: (852) 2915 3488

九龍油麻地廟街眾坊街
Temple Street near Public Square Street,
Yau Ma Tei, Kowloon.

油麻地天后古廟及其鄰接建築物是九龍規模最大的廟宇群，昔日兼具祭祀、仲裁及教學等多種功能，是油麻地水陸華人生活的中心，鄰近的廟街亦因此得名。廟宇建築群共有五座傳統中式建築，以互通的走廊相連，天后古廟最先約於1878年建成，其他四座建築，即公所、福德祠及兩所書院，則先後於1894年至1920年間落成。

早年香港沿用民間私塾形式興辦義學，廟宇以廟嘗或捐獻支持傳統中文教育，以解決學額不足的問題。天后古廟建築群北端的書院，建於1897年，見證油麻地坊眾早於十九世紀末，已開始興辦義學，為區內水陸居民子弟提供免費教育的歷史；而南端的書院則於1920年建成。根據東華三院史料記載，東華醫院積極支持這兩所書院的營運，北端的書院為「天后廟第一義學」及「天后廟第二義學」所用，而南端的書院則名為「文武廟第十四義學」。

東華義學課程緊貼內地教育改革及發展，例如清廷於1905年宣布廢除科舉，加上二十世紀初的新文化運動，內地教育開始連番改革，東華義學亦隨之而革新。然而，在革新的同時，東華總理又以「四書為萬世不磨之道，似不宜刪去，求將義學課程參正」，因此東華義學課程仍保留經學一科。

油麻地天后古廟義學是昔日香港教育發展的縮影，譜寫着昔日由平民義學傳承中國傳統教育的歷史，反映香港教育歷程的多元性。



油麻地天后古廟及其鄰接建築物，攝於1972年。
Tin Hau Temple and the adjoining buildings in Yau Ma Tei, 1972.
© 香港歷史博物館
Hong Kong Museum of History

Tin Hau Temple and the adjoining buildings in Yau Ma Tei form the largest temple compound in Kowloon. As a multi-functional place for worship, arbitration and study in the past, the compound was at the core of the lives of both Chinese boat people and land dwellers in Yau Ma Tei. The nearby Temple Street was named after it. The temple compound consists of five traditional Chinese buildings linked by interconnecting corridors. Tin Hau Temple was the first building constructed within the site and was completed in about 1878. The other four buildings – Kung Sor, Fook Tak Tsz and two Shu Yuen (schools) – were completed between 1894 and 1920.

In the early years of Hong Kong, free schools were operated in the form of private study halls. Temple donations were used to support traditional Chinese education and solve the problem of the shortage of school places. The Shu Yuen in the north end of the compound was built in 1897. It bore witness to the establishment of communal schools by the residents of Yau Ma Tei as early as the late nineteenth century to provide free education for the children of both boat people and land dwellers in the area. The Shu Yuen in the south end was completed in 1920. According to the historical records of Tung Wah Group of Hospitals, Tung Wah Hospital zealously supported the operation of the two Shu Yuen. The Shu Yuen in the north end housed Tin Hau Temple No. 1 Free School and Tin Hau Temple

No. 2 Free School, and the Shu Yuen in the south end was named Man Mo Temple No. 14 Free School.

The curriculum of the Tung Wah free schools followed the education reforms and developments in the Mainland. For instance, owing to the abolition of the Imperial Civil Service Examinations in 1905, coupled with the New Culture Movement in the early twentieth century, education in the Mainland underwent a series of reforms, and the free schools of Tung Wah evolved accordingly. While reforms were implemented, the directors of Tung Wah demanded a revision of the free school curriculum, for they believed that the teachings of the Four Classics shall be everlasting and that the subject should not be withdrawn from the curriculum. The curriculum of Tung Wah free schools thus retained the subject of Chinese Classics.

The free schools in Tin Hau Temple, Yau Ma Tei, were the epitome of education development in Hong Kong. They narrate a chapter in the history of the city, about the perpetuation of traditional Chinese education by private free schools, illustrating the diversified development of education in Hong Kong.

大坑書館街12號

No. 12 School Street, Tai Hang

三級歷史建築 Grade 3 Historic Building



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No. 12 School Street, 2024.

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香港銅鑼灣大坑書館街12號
No. 12 School Street, Tai Hang, Causeway Bay,
Hong Kong.

大坑是早期華人聚居地之一，1905年清廷宣布廢除科舉考試後，儒學經典面臨遭摒棄的危機。1907年，《祖國文明報》在廣州提倡開設孔教義學，推廣儒家思想。大坑村民刁振雲響應呼籲，倡議在大坑設立一所義學，他的提議得到商人朱沃鑿的支持，所以他們聯手募捐在書館街12號興建孔聖義學，並由著名華人領袖劉鑄伯創辦的「香港孔聖會」負責辦學，「書館街」的名稱亦由此而來，印證早期香港華人對孔教義學思潮的響應。

孔聖義學在日佔期間遭到嚴重破壞。戰後，由於大坑村內兒童失學嚴重，大坑坊眾福利會遂發起募捐，籌得港幣三萬二千元重建學校；另外又獲得在大坑修建虎豹別墅的華僑商人胡文虎捐贈港幣一萬元；以及他的兒子胡好捐助學校椅桌。學校重建奠基典禮於1949年8月14日舉行，由胡文虎主持。當時退役著名足球員、大坑坊眾福利會理事長李惠堂亦有出席典禮。同年11月20日孔聖義學進行啟鑰典禮，由胡好、李惠堂及大坑坊眾福利會副理事長冼培坤主禮。建築昔日正門旁，現時仍保存1949年李惠堂為紀念學校重新落成啟用而撰寫的〈重建題記〉石碑。

書館街12號多年來用作教學場所。1953年，孔聖義學獲政府津貼，正式成立「孔聖會小學」，1978年因收生不足停辦。1984至1999年期間，建築用作孔聖會維多利亞英文小學校舍，及後建築重用於推廣孔子學說和中華文化。2007至2010年間，建築用作東區文藝協進會東區兒童合唱團的辦事處。

書館街12號已透過發展局的「活化歷史建築伙伴計劃」，活化成大坑火龍文化館，介紹「大坑舞火龍」的歷史、起源、火龍紮作的工藝和典故。

1949年大坑坊眾福利會贈予胡文虎的重建大坑孔聖義學奠石紀念手鐲。

Commemorative shovel for the foundation ceremony of *Hung Shing Yi Hok*, presented to Aw Boon-haw by the Tai Hang Residents' Welfare Association in 1949.



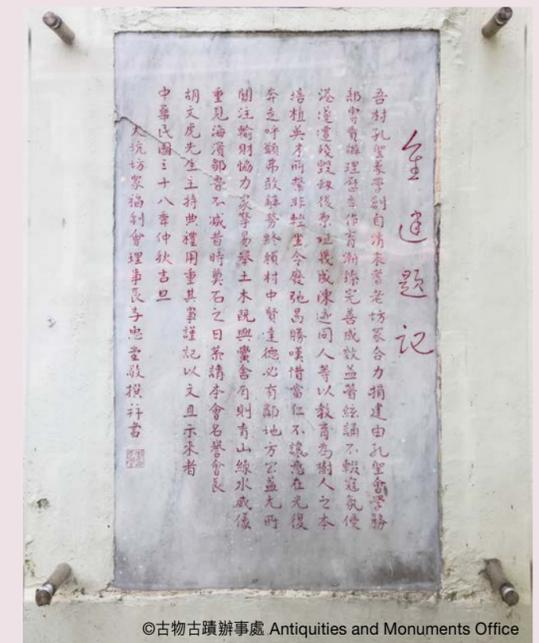
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Tai Hang was one of the early Chinese settlements in Hong Kong. After the Qing court announced the abolition of the Imperial Civil Service Examinations in 1905, Confucian classics faced the challenge of being removed from the curriculum. In 1907, the newspaper *Zu Guo Wen Ming Bao*, advocated setting up of a school to promote Confucianism in Guangzhou. Diu Chen-wan, a villager of Tai Hang, responded to the call and set out to establish a free school in Tai Hang. With the support of Chu Yuk-wan, a Chinese merchant, they raised funds for the construction of *Hung Shing Yi Hok* (literally, Confucius Free School for the Poor) at No. 12 School Street. The school was operated by Confucian Society, which was founded by Lau Chu-pak, a renowned Chinese merchant. "School Street" is named after the free school. This illustrates the role of Hong Kong's early Chinese community in the establishment of Confucian free school.

During the Japanese Occupation, *Hung Shing Yi Hok* was severely damaged. After the war, the number of out-of-school children in Tai Hang soared. Through local donations by Tai Hang Residents' Welfare Association, which 32,000 Hong Kong dollars was collected in the fundraising campaign, and 10,000 Hong Kong dollars from Aw Boon-haw, a Chinese entrepreneur and owner of Haw Par Mansion, in 1949, the free school was rebuilt on the same site. Aw's son, Aw Hoe, also contributed and purchased desks and chairs for the school. The foundation ceremony was held on 14 August 1949, presided over by Aw Boon-haw. Also attending the ceremony was prominent retired football player and President of Tai Hang Residents' Welfare Association, Lee Wai-tong. On 20 November of the same year, the opening ceremony of *Hung Shing Yi Hok* was held,

李惠堂為紀念學校重新落成啟用而撰寫的〈重建題記〉石碑，攝於2024年。

Stone tablet with the inscription *Chong Jian Ti Ji* (tablet to commemorate the rebuilding), written by Lee Wai-tong, to commemorate the reconstruction of the free school, 2024.



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with Aw Hoe, Lee Wai-tong and Sin Pui-kwan, Vice President of Tai Hang Residents' Welfare Association, as officiating guests. Outside the original main entrance is a stone plaque, with the inscription *Chong Jian Ti Ji* (tablet to commemorate the rebuilding), written by Lee Wai-tong in 1949 to commemorate the reconstruction of the free school.

Over the years, No. 12 School Street has been used as an education facility. In 1953, *Hung Shing Yi Hok* obtained government subsidies to officially establish Confucian Society Primary School. The school, however, was closed in 1978 due to insufficient enrolment. The building later served as the campus of Confucian Society Victoria English Primary School from 1984 to 1999, and was subsequently used to promote Confucian doctrine and Chinese culture. Between 2007 and 2010, it housed the office of Eastern District Children's Choir of Eastern District Arts Council.

No. 12 School Street was revitalised into Tai Hang Fire Dragon Heritage Centre under the Revitalising Historic Buildings Through Partnership Scheme of Development Bureau to introduce the history and origin of the Tai Hang Fire Dragon Dance, and to promote the traditional craftsmanship and symbolism of the fire dragon.

聖若瑟書院北座及西座 North and West Blocks of St. Joseph's College

法定古蹟 Declared Monument



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聖若瑟書院內的李石朋紀念堂，攝於2015年。
Li Shek Pang Hall in St. Joseph's College, 2015.



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聖若瑟書院，約攝於1918至1920年間。
St. Joseph's College, circa 1918 to 1920.

© 香港歷史博物館
Hong Kong Museum of History



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聖若瑟書院內的李石朋紀念堂，攝於2015年。
Li Shek Pang Hall in St. Joseph's College, 2015.



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聖若瑟書院，攝於2016年。
St. Joseph's College, 2016.

聖若瑟書院，攝於2004年。
St. Joseph's College, 2004.

開放日：

一般定於每年一月至二月期間舉行，詳情請瀏覽
聖若瑟書院官方網站：www.sjc.edu.hk

Open Day:

Normally held in between January and February each year.
For details, please visit the official website of St. Joseph's
College: www.sjc.edu.hk

聖若瑟書院前身為救主書院 (St. Saviour's College)，於1860年代由羅馬天主教會高神父 (Father Timoleone Raimondi) 創辦，當時不少學生為葡人子弟。事緣十九世紀中葉，澳門經濟蕭條，大批澳門葡人移居香港。葡人多信奉天主教，僑港葡族社群便成為香港天主教會的重要成員。教會替他們的子弟提供天主教教育，成立救主書院等天主教學校。同時，救主書院亦招收華人學生，提供實用的商業教育。這些學生畢業後，不少在內地發揮所長。早在1870年代，已有數十名救主書院畢業生在上海、廣州等地工作。

1875年，喇沙修士會抵港，先後接管救主書院的葡人子弟及華人學生，學校更名為

聖若瑟書院。翌年書院遷往堅道新校舍。不過，由於堅道校舍空間有限，華人學生依然在救主書院舊校舍上課，直至1881年書院遷往己連拿利新址。1918年，校舍因地震嚴重損毀，遂遷至堅尼地道現址。

今天的聖若瑟書院現址北座和西座於1920年代啟用，西座禮堂名為李石朋紀念堂。李石朋祖籍廣東鶴山，於1880年入讀聖若瑟書院。他曾在廣州經商，後往香港發展。除李石朋外，不少李氏後人亦畢業於聖若瑟書院，如李冠春、李國寶等。李氏為顯赫的華商家族，李冠春更是1918年東亞銀行的創辦人之一，可見書院百多年來在港興學育人，貢獻良多。

St. Joseph's College was formerly St. Saviour's College, founded in Hong Kong in the 1860s by Father Timoleone Raimondi of Roman Catholic Church. At that time, many of the students were Portuguese. From the mid-nineteenth century on, large number of Portuguese moved to Hong Kong after commercial activity in Macao declined. Most Portuguese are Catholic, so the Portuguese community from Macao became important members of the Catholic Church in Hong Kong. The church provided Catholic education and contributed to the founding of Catholic schools like St. Saviour's College. The college also accepted Chinese students and offered education in practical commerce. When the students finished school, many put their knowledge to good use in the Mainland. As early as the 1870s, several dozens St. Saviour's College graduates were working in Shanghai and Guangzhou.

In 1875, De La Salle Brothers came to Hong Kong and took over the Portuguese and Chinese students of St. Saviour's College. In the following year, the school was renamed St. Joseph's College and was relocated to a new campus on Caine Road. Subsequently, the

Chinese classes were also transferred to De La Salle Brothers, but owing to limited space on the Caine Road campus, the Chinese students remained at the St. Saviour's College campus until 1881. In the same year, St. Joseph's College was moved to a new campus in Glenealy. In 1918, the campus was severely damaged in an earthquake, so the school was relocated to its present site on Kennedy Road.

The North and West Blocks of the current campus of St. Joseph's College were inaugurated in the 1920s. The Old Hall in the West Block, Li Shek Pang Hall, is named after Li Shek-pang, a native of Heshan, Guangdong, who went to St. Joseph's College in 1880. He established business in Guangzhou before relocating to Hong Kong. In addition to Li Shek-pang, many descendants of the Li family, such as Li Koon-chun and David Kwok-po Li, also graduated from the college. The Li family is a prominent Chinese merchant family, and Li Koon-chun was one of the founders of the Bank of East Asia, Limited, in 1918. This reflects the college's important contribution to education in Hong Kong in the past century.

香港中環堅尼地道7號
No. 7 Kennedy Road, Central, Hong Kong.

英皇書院 King's College

法定古蹟 Declared Monument



英皇書院，攝於2016年。
King's College, 2016.

開放日：

一般定於每年3月。詳情請瀏覽英皇書院網站：
<https://www.kings.edu.hk>

Open Day:

Normally held in March each year. For details, please visit the official website of King's College:
<https://www.kings.edu.hk>

查詢電話：(852) 2547 0310
Enquiry: (852) 2547 0310

香港半山般咸道63號A
No. 63A Bonham Road, Mid-levels, Hong Kong.

英皇書院位於般咸道與西邊街交界，校舍於1926年落成，1928年正式啟用，一直沿用至今，是本港現存少數戰前官立學校之一。書院一直扎根香港島西區，前身為政府於1879年興辦的西營盤學校，早期校址先後位於西營盤第三街及薄扶林道。

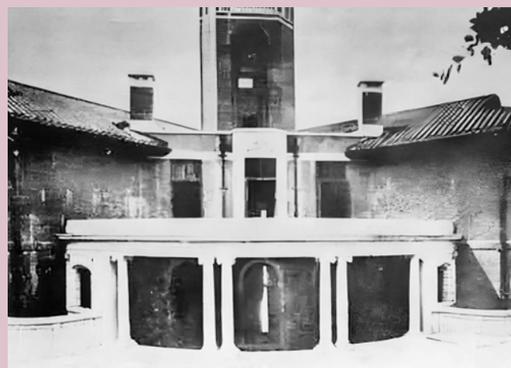
校舍於1926年竣工時，政府在行政報告中形容書院為「最優良、最新式的校舍之一，內有29個班房、職員及公共活動室……一間博物館暨圖書館、美術室、物理及化學實驗室……體育館、有蓋操場及消防器具……」。

1941年香港保衛戰期間，由於英皇書院內具備由首任校長莫理士(Alfred J. Morris)引進的聖約翰救傷隊設備，因此校舍相信曾用作急救站支援抗敵。書院在戰時遭受嚴重破壞，需要大規模修繕。

修繕工程於1950年開展，雖然首階段的修繕及擴建工程於1953年完成，但由於戰後的香港校舍短缺，英皇書院先後與葛量洪師範



英皇書院的窗戶具古典風格的磚、石築砌緣飾，攝於2011年。
Windows of King's College are designed in the Neo-classical style with stone and bricks surrounds, 2011.



英皇書院正門入口，攝於1933年。
Main entrance of King's College, 1933.

© 英皇書院
King's College



英皇書院建築具新古典主義風格，例如拱形柱廊，攝於2011年。

Neoclassical architectural features in King's College, such as arched colonnades, 2011.



戰後經修繕的英皇書院，昔日正門入口弧形柱廊上的鐘樓已不復存在，攝於1957年。
King's College after restoration; the bell tower above the colonnaded curved entrance porch was removed, 1957.

© 英皇書院
King's College



英皇書院校舍，攝於1933年。
Campus of King's College, 1933.

© 英皇書院
King's College

專科學校、李陞小學、羅富國師範學院的附屬學校和伊利沙伯學校共用校舍，為戰後香港教育復甦提供了重要場所。1960年，英皇書院最後擴建階段完工，學校亦自戰後首次以全日制方式運作。

英皇書院自創校以來培育眾多人才，著名畢業生包括劉殿爵教授，他是世界聞名的儒學學者，1938年獲獎學金入讀香港大學中文系，其後赴英國深造，並曾於倫敦大學亞非學院任教。他將《論語》、《孟子》和《老子》等傳統中國典籍翻譯成英文，成為外國學者研究中國哲學思想的必讀文本。劉殿爵教授1978年回港，任教於香港中文大學中國語言及文學系。

金應熙教授與劉殿爵教授同屆，深受許地山教授、陳寅恪教授的治學態度啟發，於中國史、香港史、東南亞史皆有所建樹。他其後在中山大學任教，並於1979年出任廣東省社會科學院副院長。

Located at the junction of Bonham Road and Western Street, King's College was completed in 1926 and was officially opened in 1928. Being one of few existing pre-war government schools in Hong Kong, the school premises remain in use today. The college is rooted in the Western District on Hong Kong Island. It was formerly the Saiyingpun School, established by the government in 1879 on Third Street, Sai Ying Pun, before it was relocated to Pok Fu Lam Road.

At the time of the college's completion in 1926, the Hong Kong Government Administrative Report described it as "one of the finest and most modern of school buildings; it contains 29 Classrooms, Staff and Common Rooms...a Museum and Library, an Art Room, Physics and Chemistry Laboratories...Gymnasium, Covered Playground, Fire Fighting appliances....".

During the Battle of Hong Kong in 1941, King's College, with St. John Ambulance equipment introduced by its first headmaster, Alfred J. Morris, was presumably used as a first-aid station to support the resistance efforts. The college was severely damaged during the war and required extensive repairs.

The restoration began in 1950. Owing to a shortage of school buildings in Hong Kong, despite the completion of the first phase restoration and expansion works in 1953, King's College had to share the school premises with Grantham Training College, Li Sing Primary School, an affiliate school of Northcote Training College

and Queen Elizabeth School. The college was an important venue for the post-war recovery of education in Hong Kong. In 1960, the final phase of expansion was completed, and King's College operated on a whole-day basis for the first time since the end of the war.

Since its establishment, King's College has nurtured many talented individuals. Notable graduates include Professor Lau Din-cheuk, a world-renowned scholar of Confucian classics, who was awarded a scholarship to study in the Department of Chinese of The University of Hong Kong in 1938. He furthered his studies in Britain and held a teaching position in School of Oriental and African Studies at University of London. The Chinese classics he translated into English include *The Analects*, *Mencius* and *Laozi*. The translated works are must-read books for foreign scholars studying Chinese philosophy. In 1978, Professor Lau returned to Hong Kong to teach in the Department of Chinese Language and Literature of The Chinese University of Hong Kong. Professor Jin Ying-xi was a classmate of Professor Lau Din-cheuk. Deeply influenced by the spirit of academic pursuit of Professor Hsu Ti-shan and Professor Chen Yin-ke, he contributed immensely to the history of China, Hong Kong and Southeast Asia. He subsequently taught at Sun Yat-sen University and took office as deputy director of Guangdong Academy of Social Sciences in 1979.

香港大學 The University of Hong Kong

本部大樓外部 The Exterior of the Main Building

法定古蹟 Declared Monument



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香港大學本部大樓，攝於1995年。
Main Building, The University of Hong Kong, 1995.

所有進入港大校園的遊客須在香港大學網上登記平台預約參觀，最多可提前14天網上預約。在星期一至五上午8時前及下午6時30分後、星期六、星期日或公眾假期到訪則無須預約。

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https://www.hku.hk/visitors/c_visiting-hku.html

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For updated information on tourist flow management and to make reservations, please visit HKU's website:

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General Enquiry: (852) 3917 2882



香港薄扶林道香港大學
The University of Hong Kong,
Pok Fu Lam Road, Hong Kong.

本部大樓是香港大學內歷史最悠久的建築，1912年竣工；大樓內的大禮堂一直是大學舉辦學術和社交活動的重要場地。孫中山先生曾於1923年2月20日在大禮堂公開演講，講述他革命思想的來源：「從前在香港大學讀書，其教育是在本港得來……從前人人問我，你在何處及如何得到革命思想，吾今直言答之：革命思想，從香港得來。」足見孫中山先生以香港及香港大學前身——香港西醫書院，為他學問與思想啟蒙的地方。

抗日戰爭期間，廣州淪陷，廣州嶺南大學無校園可用，香港大學遂伸出援手，每天下午二時三十分開始借出校舍，包括本部大樓、實驗室等供嶺南大學授課。及後香港淪陷，內地院校念及香港大學早年滴水之恩，皆湧泉相報，如當時遷校成都的齊魯大學，收容了不少因戰亂而逃往四川的香港大學醫學院學生，包括後來出任香港大學醫學院內科教授、港府醫務總監及中文大學醫學院院長的蔡永業教授。

香港大學本部大樓陸佑堂，攝於2022年。
Loke Yew Hall in Main Building, The University of Hong Kong, 2022.



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戰後，為紀念大學的贊助人陸佑博士，大禮堂於1956年改稱「陸佑堂」。陸佑原籍廣東江門，是馬來亞殷商及當地華人領袖，於1915年借出港幣五十萬元免息貸款給香港大學，分二十五年償還，這筆資金對早期香港大學的發展至為重要。

此外，陸佑亦在香港大學設立陸佑獎學金，資助馬來亞華裔學生到香港大學就讀，吸引不少馬來亞的華人入讀香港大學，包括祖籍廣東的學生，可見香港不僅是早年華人的出洋之地，亦是透過教育為橋樑，吸引華人回流的重要平台。

The Main Building, completed in 1912, is the oldest building in The University of Hong Kong (HKU). The Great Hall in the building was used as an important venue for academic and social events of the university. On 20 February 1923, Dr Sun Yat-sen gave a public speech in the Great Hall and spoke of the origin of his revolutionary ideas: "Hongkong [Hong Kong] and its university [The University of Hong Kong] are my intellectual birthplace...". In the occasion, he answered the question "Where and how did I get my revolutionary and modern ideas?", which had been put to him many times: "That is the answer to the question... It is entirely from Hong Kong." Thus, we see that Dr Sun considered Hong Kong and the Hong Kong College of Medicine for Chinese, the predecessor of HKU, the source of his knowledge and thoughts.

After the fall of Guangzhou during the Japanese Invasion, Lingnan University was left without a campus. HKU stepped in and allowed Lingnan University to use part of its campus, including the Main Building and the laboratories, to conduct lessons daily starting from 2:30 p.m. After the Fall of Hong Kong in 1941, academic institutions in the Mainland repaid the kindness of HKU. Shantung Christian University (Cheeloo), which had relocated to Chengdu at the time, took in HKU medical students who had fled to Sichuan. They

香港大學本部大樓內陸佑銅像，攝於1995年。
Bronze statue of Loke Yew in Main Building, The University of Hong Kong, 1995.



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香港大學本部大樓，攝於1912年至1919年間。
Main Building, The University of Hong Kong, 1912-1919.

©香港歷史博物館
Hong Kong Museum of History



included Gerald Choa, a former Professor of Medicine in the Faculty of Medicine of HKU, Director of Medical and Health Services of the Hong Kong government, and Founding Dean of the Faculty of Medicine of The Chinese University of Hong Kong.

In 1956, the Great Hall was renamed Loke Yew Hall in honour of Dr Loke Yew, an early benefactor of the university. Of Jiangmen, Guangdong origin, Loke Yew was a reputable merchant and Chinese leader in Malaya. In 1915, he made a 25-year interest-free loan of 500,000 Hong Kong dollars to HKU, which was crucial for the early development of the university.

In addition, Loke Yew established the Loke Yew Scholarships at HKU to sponsor Malay Chinese students attending the university. Many Malay Chinese were drawn to the university, including students whose families originated from Guangdong. This shows that Hong Kong was not only a gateway for emigration in the early days, with education, it was also an important platform that appealed to overseas Chinese returning to their home country.

香港大學 The University of Hong Kong

鄧志昂樓外部 The Exterior of the Tang Chi Ngong Building

法定古蹟 Declared Monument



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大堂兩側木匾題有早年畢業生芳名，攝於2022年。
Wooden plaques on both sides of the main lobby written with the names of graduates of early years, 2022.



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香港大學鄧志昂中文學院石碑樓，攝於2003年。
Stone gateway of Tang Chi Ngong School of Chinese of The University of Hong Kong, 2003.



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香港大學鄧志昂樓，攝於2002年。
Tang Chi Ngong Building, The University of Hong Kong, 2002.

饒宗頤學術館開放時間：

星期一至五：上午10時至下午5時
星期六、日及大學/公眾假期休息

所有進入港大校園的遊客須在香港大學網上登記平台預約參觀，最多可提前14天網上預約。在星期一至五上午8時前及下午6時30分後、星期六、星期日或公眾假期到訪則無須預約。

更多關於預約參觀的最新資訊請瀏覽香港大學「遊客登記及須知」：

https://www.hku.hk/visitors/c_visiting-hku.html

及饒宗頤學術館網站，獲取進內參觀的資訊：<https://www.jaotipe.hku.hk/>

電話：(852) 3917 5598

Opening Hours of Jao Tsung-I Petite Ecole:

Monday to Friday 10am – 5pm

Closed on Saturdays, Sundays & University/Public Holidays

All visitors to HKU campus should make an online reservation to visit the campus up to 14 days in advance. No registration is needed for entry on public holidays in Hong Kong, Saturdays, Sundays, or weekdays before 8am or after 6:30pm.

For updated information on tourist flow management and to make reservations, please visit HKU's website: <https://www.hku.hk/visitors/visiting-hku.html>

For interior visits, please refer to the website of Jao Tsung-I Petite Ecole:

<https://www.jaotipe.hku.hk/>

Tel: (852) 3917 5598

一般查詢：(852) 3917 2882
General Enquiry: (852) 3917 2882

香港薄扶林道香港大學
The University of Hong Kong, Pok Fu Lam Road, Hong Kong.

鄧志昂祖籍廣東南海，十九世紀末來港經商，後來獨自創辦鄧天福銀號，為昔日少數華人銀號。鄧志昂熱心社會公益，曾任東華醫院主席，是早期獲授太平紳士的華人之一。

1920年代，在一眾華商的熱心推動下，香港大學中文學院於1927年創立，藉以推動香港的中文研究。後來鄧志昂獨力捐建一座建築供香港大學中文學院使用，以保存中國國粹及推動國學經典研究，1931年落成的建築遂以他的名字命名，以作誌念。其後在鄧志昂的推動下，中文學院又獲得華人社團捐助港幣二十萬元，以持續推廣中文教學。

鄧志昂樓樓高三層，外牆以上海批盪鋪蓋。大堂兩旁掛有木匾，以金漆書寫1932至1962年畢業生芳名。1932年首名記錄的畢業生馮秉華，是香港大學中文學院另一位主要捐助人馮平山的兒子。此外，著名學者例如劉殿爵教授及金應熙教授亦在木匾上有題名。

隨鄧志昂樓外的小徑蜿蜒而下，可到達般咸道上香港大學鄧志昂中文學院的石碑樓；兩側所題的對聯：「大德不踰，行為世法；學古有獲，業精於勤」，是昔日創辦中文學院的宗旨，勉勵學生於個人品格及學術修養上要追求成就。

Tang Chi-ngong was a native of Nanhai, Guangdong. He came to Hong Kong to do business in the late nineteenth century on his own and founded Tang Tin Fook Bank, one of the few Chinese-funded local banks. Tang was a philanthropist. He served as chairman of Tung Wah Hospital and was among the first Chinese to be appointed a Justice of the Peace.

In the 1920s, Chinese merchants advocated Chinese education, and thus leading to the establishment of the School of Chinese at The University of Hong Kong (HKU) in 1927. Tang Chi-ngong then donated all the funds for the construction of a building for the School of Chinese to preserve the quintessence of Chinese culture and promote research on the Chinese classics. The building, completed in 1931, was named after him. Subsequently, Chinese associations, prompted by

Tang Chi-ngong, donated 200,000 Hong Kong dollars to the School of Chinese to promote Chinese as the medium of instruction for teaching.

The Tang Chi Ngong Building is a three-storey structure featuring iconic Shanghai plaster exterior. The names of the graduates from 1932 to 1962 are written with gold paint on the wooden plaques on both sides of the main lobby. The first entry on the list of 1932 graduates is Fung Ping-wah, the son of Fung Ping-shan, another major benefactor of the School of Chinese of HKU. All mentioned on the plaques are renowned scholars, such as Professors Lau Din-cheuk and Jin Ying-xi.

The winding path outside Tang Chi Ngong Building leads to a stone gateway of Tang Chi Ngong School of Chinese of HKU on Bonham Road. On the gateway is a set of couplets which tells the mission of the School of Chinese, encouraging students to pursue achievements in both personal and academic endeavours.

香港大學 The University of Hong Kong

馮平山樓外部 The Exterior of the Fung Ping Shan Building

法定古蹟 Declared Monument



香港大學馮平山樓，攝於2022年。
Fung Ping Shan Building, The University of Hong Kong, 2022.

香港大學美術博物館開放時間：

星期二至六：上午9時30分至下午6時

星期日：下午1時至6時

逢星期一、公眾及大學假期休館

所有進入港大校園的遊客須在香港大學網上登記平台預約參觀，最多可提前14天網上預約。在星期一至五上午8時前及下午6時30分後、星期六、星期日或公眾假期到訪則無須預約。

更多關於預約參觀的最新資訊請瀏覽香港大學「遊客登記及須知」：

https://www.hku.hk/visitors/c_visiting-hku.html

及香港大學美術博物館網站，獲取進內參觀的資訊：<https://umag.hku.hk/tc/visit/>
電話：(852) 2241 5500

Opening Hours of University Museum and Art Gallery:

Tuesday to Saturday: 9:30am – 6pm

Sunday: 1:00pm – 6pm

Closed on Mondays, University/Public Holidays

All visitors to HKU campus should make an online reservation to visit the campus up to 14 days in advance. No registration is needed for entry on public holidays in Hong Kong, Saturdays, Sundays, or weekdays before 8am or after 6:30pm.

For updated information on tourist flow management and to make reservations, please visit HKU's website: <https://www.hku.hk/visitors/visiting-hku.html>

For interior visits, please refer to the website of University Museum and Art Gallery:

<https://umag.hku.hk/tc/visit/>

Tel: (852) 2241 5500



一般查詢：(852) 3917 2882

General Enquiry: (852) 3917 2882



香港薄扶林道香港大學

The University of Hong Kong, Pok Fu Lam Road, Hong Kong.

馮平山是香港著名企業家及東亞銀行創始人之一，素來熱心華文教育。他於1924年起捐助香港大學，在1929年，他提議捐贈大學港幣十萬元，以興建一所中文圖書館。馮平山後來再捐款資助購置圖書館的文具、電燈、風扇、家具及書架等。圖書館於1931年動工興建，並命名馮平山圖書館，以紀念他的慷慨捐贈。圖書館於1934年1月正式對外開放。

可惜馮平山於1931年去世，未能親眼目睹他捐資的中文圖書館落成。他的兒子馮秉華在圖書館落成時講述父親對圖書館的冀望：「先父捐建此館之目的有二：一以使香港大學成為南中國蒐藏與保存中國古籍之主要重心，一以鼓勵華人研究祖國語言及

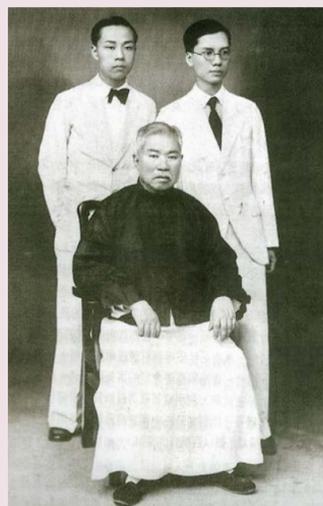


馮平山圖書館，攝於1930年代。
Fung Ping Shan Library, circa the 1930s.

© 黃祖棠香港大學藏品
Wong Cho Tong HKU Collection

馮平山(坐)與兒子馮秉芬(左)及馮秉華(右)合照。
Fung Ping-shan (seated) with his sons Fung Ping-fan (left) and Fung Ping-wah (right).

© 香港大學檔案館
University Archives of The University of Hong Kong



戰時竭力保存國家珍本古籍的陳君葆，背景是損毀嚴重的香港大學本部大樓，攝於1945年或之後。
Chan Kwan-po, who worked ceaselessly to protect the rare books during the war, in front of the severely damaged HKU Main Building, circa 1945 or later.

© 香港大學檔案館
University Archives of The University of Hong Kong

歷史風俗習慣。先父對香港大學成為南中國學術中心深具信念，且深信此中文圖書館必能填補本港教育制度之重要空隙，使東西文化制度能溝通研究。」

馮平山圖書館的創建顯示了中文教育及香港大學中文學院的長足發展，不久後成功吸納學者許地山教授於1935年出任中文系主任，他加入香港大學前曾任北平燕京大學教授、國立北京大學及國立清華大學講師。

抗日戰爭初期，為免珍貴的書籍善本遭劫，內地文人設法將書籍裝箱遠運，馮平山圖書館便成為當時的中轉站或暫托所。香港大學中文系系主任許地山教授和馮平山圖書館館長陳君葆，竭力協助暫存書籍。許、陳二人作為中間人，幾年內以香港大學圖書館名義，收取暫存數萬冊來自內地的珍本古籍，為保存中華文化典籍作出重要貢獻。1942年，陳君葆目睹圖書館內過百箱典籍被日軍劫走，故在戰後努力追尋典籍下落，發現這批典籍收藏於日本帝國圖書館。及後在陳君葆及多方的努力下，這批珍貴藏書終於得以歸還我國。

Fung Ping-shan, a renowned Hong Kong entrepreneur and co-founder of The Bank of East Asia, Limited, was an enthusiastic supporter of Chinese education. In 1924, he began making generous donations to The University of Hong Kong (HKU). In 1929, he offered to donate 100,000 Hong Kong dollars to HKU for the establishment of a Chinese library. He subsequently increased his donation to finance the purchase of stationery, electric lights and fans, furniture, bookshelves, and more. Construction of the library began in 1931. It was named Fung Ping Shan Library in honour of his generous donation. The library was officially opened to the public in January 1934.

Fung Ping-shan passed away in 1931 before the completion of the Chinese library built with his donation. At the inauguration of the library, his son Fung Ping-wah, spoke of his father's expectations for the library: "My late father sponsored the establishment of this



library to serve two purposes. He hoped The University of Hong Kong would develop into an important centre in South China for collecting and preserving Chinese classic ancient books and that local Chinese would be encouraged to study the language, history and customs of our motherland. My father was confident that The University of Hong Kong would develop into an academic hub in South China, and he firmly believed that this Chinese library would fill an important gap in Hong Kong's education system, facilitating the exchange amongst Eastern and Western cultural systems."

The establishment of Fung Ping Shan Building bore testimony to the remarkable development of Chinese education and the School of Chinese of HKU. Not long after its establishment, in 1935, Professor Hsu Ti-shan, former professor of Yenching University, Peking University and Tsinghua University in Beijing, took office as head of the Chinese Department.

During the early years of Japanese Invasion, to protect invaluable manuscripts and rare books from being looted, Mainland scholars found ways to send the books to faraway places for preservation. Fung Ping Shan Library became a transit point or temporary repository for the books. Professor Hsu Ti-shan, head of the Chinese Department of HKU, and Chan Kwan-po, librarian of Fung Ping Shan Library made every effort to keep the holdings safe. Hsu and Chan acted as intermediaries and collected tens of thousands of invaluable rare books from the Mainland in the name of the library of HKU, contributing immensely to the preservation of Chinese classical texts. In 1942, Chan Kwan-po witnessed the Japanese forces seizing hundreds of cases of the holdings from the library. After the war, he searched relentlessly for the lost books and discovered that they were in the collection of the Imperial Library of the Empire of Japan. Following the extensive efforts by Chan Kwan-po and other parties, the invaluable collection was returned to the Mainland.

百年樹人： 辦學精神傳承

Good Education Takes Time: Passing on the Mission of the Founding Schools

清末以來，不少學者名人來港講學和辦學，從而宣揚國學，促進香港漢文教育的發展。抗日戰爭爆發後，廣州不少著名學校遷至香港和澳門，成立臨時院校授課；及至香港淪陷，部分學校遷回內地原址，甚或聯合辦學，讓灣區學子在艱難的歲月中繼續學習，以辦學精神連結三地師生。至二次大戰結束，與內地淵源深厚的大專院校亦在香港成立，招收的學生遍及內地大部分省份，甚至海外華僑，為國家廣育英才。

「百年樹人：辦學精神傳承」涵蓋五項，共十二座法定古蹟及具評級的歷史建築。

From the late Qing dynasty on, many scholars and renowned individuals came to Hong Kong to give lectures and establish schools to promote Sinology, driving the development of Chinese language education in Hong Kong. During the Japanese Invasion, many renowned schools in Guangzhou were moved to Hong Kong and Macao and continued teaching in temporary facilities. After the Fall of Hong Kong, some of the schools returned to their original sites in the Mainland or joined with other schools to continue to operate, so that students in the GBA could continue their studies during the difficult times. The mission of the founding schools linked teachers and students in Guangdong, Hong Kong and Macao. When World War II ended, a tertiary institution with strong ties to the Mainland was founded in Hong Kong. It recruited students from the Mainland and overseas countries to nurture national talent.

“Good Education Takes Time: Passing on the Mission of the Founding Schools”, includes 12 declared monuments and historic buildings with grading on five sites.

香港大會堂 (學海書樓) Hong Kong City Hall (Hok Hoi Library)

法定古蹟 Declared Monument



香港大會堂，攝於2022年。
Hong Kong City Hall, 2022.

開放時間：
星期一至日：
上午9時至晚上11時
Opening Hours:
Monday to Sunday:
9am – 11pm

查詢熱線：(852) 2921 2840
Enquiry Hotline: (852) 2921 2840

香港中環愛丁堡廣場5號
5 Edinburgh Place, Central, Hong Kong.

1920年代，香港以賴際熙太史為首的前清學者認為，西方思想對中華文化衝擊日重，決定聚書講學，弘揚中國傳統文化。在紳商何東、利希慎、李海東、郭春秧等人支持下，學海書樓於1923年正式創立，透過邀請名師鴻儒開壇講學及收集群書供公眾閱覽，以保全國學。學海書樓的創立受廣州學海堂啟發，因為賴際熙太史的辦學理念深受學海堂影響，期望「尊崇孔聖，羽翼經訓」。廣州學海堂由兩廣總督阮元於清嘉慶年間（1796至1820年）設立，倡導重訓詁和考據的「實學」，是清代最有影響力的書院之一，亦是近代廣東文人的重要文化認同，學海書樓創樓元老之一陳伯陶，也肄業於學海堂。

學海書樓廣集名師鴻儒如陳伯陶、賴際熙、朱汝珍、溫肅、區大典、區大原、岑光樾、俞叔文等人講學，致力發展儒學和中文教育，亦推進了香港大學中文學院的成立。當二十世紀初中國興起「西學」之際，學海群賢在港推動中國文化傳承，格外難能可貴。戰後，南來香港的學者日眾，學海書樓亦

香港大會堂公共圖書館曾免費借出高座演講室，供學海書樓作公開國學講座。圖為興建中的大會堂高座，攝於1960年代初。

City Hall Public Library facilitated Hok Hoi Library to use the lecture room in High Block free of charge to hold public talks on Sinology. This photograph, taken in the early 1960s, shows the High Block of Hong Kong City Hall under construction.

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



廣聘名師如唐君毅、饒宗頤主持講座，其中廣州來港的中山大學陳湛銓教授，更為書樓講學三十多年。

1960年代，學海書樓位於中環的樓址重建，適逢香港大會堂建成啟用，遂將全部藏書借存於大會堂圖書館，直至2001年，藏書遷至銅鑼灣香港中央圖書館保存為止。期間，大會堂公共圖書館免費借出高座演講室，供學海書樓作公開國學講座，傳承清末南來學者弘揚中國文化的熱情。時至今日，學海書樓仍然繼續舉辦國學講座；書樓藏書更超過1,900多種，合共34,600餘冊，主要為國學古籍的線裝本和手抄本，經、史、子、集俱全，全部妥善收藏於香港中央圖書館，實為不可多得的國學寶藏。



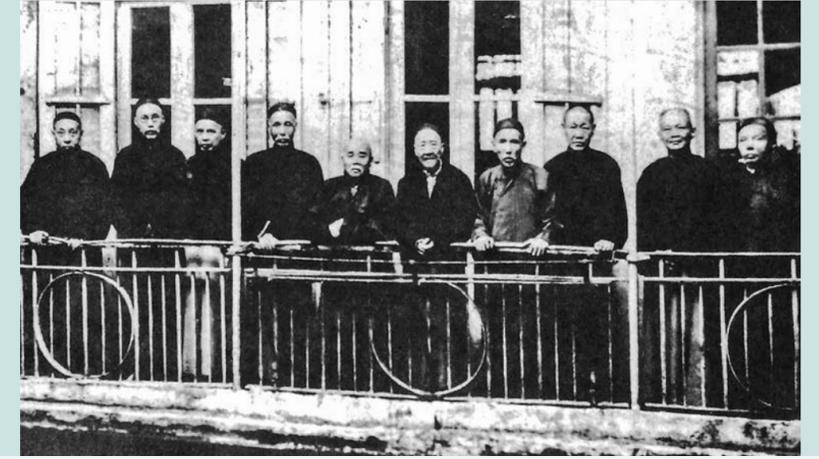
學海書樓創辦人賴際熙太史。
Scholar of Hanlin Academy, Lai Tsi-hsi, founder of Hok Hoi Library.

© 學海書樓
Hok Hoi Library

在學海書樓任教的前清翰林，1936年攝於般咸道樓址。左起：溫肅、岑光樾、陳念典、區大原、賴際熙、周廷幹、區大典、朱汝珍、左霽、陳煜庠。

Scholars of the former Qing Hanlin Academy who taught in Hok Hoi Library, photographed at the library's Bonham Road premises in 1936. From left: Wen Su, Cen Guang-yue, Chen Nian-dian, Ou Da-yuan, Lai Tsi-hsi, Zhou Ting-gan, Ou Da-dian, Zhu Ru-zhen, Zuo Pei and Chen Yu-xiang.

© 學海書樓
Hok Hoi Library



In the 1920s, former Qing scholars, led by Lai Tsi-hsi, a scholar of Hanlin Academy, decided to gather for book-reading sessions and lectures to promote Chinese traditional culture, amidst the strong waves of Western influence. With the support of merchants Robert Ho Tung, Lee Hysan, Li Hai-tang and Kwik Djoen-eng among others, Hok Hoi Library was founded in 1923. To preserve traditional Chinese culture, renowned teachers and scholars were invited to give lectures, and a collection of books were available for public access. The establishment of Hok Hoi Library was inspired by Xuehai Tang, in Guangzhou, since the education philosophy of Lai Tsi-hsi of upholding the teaching of Confucius and Chinese classics was strongly influenced by Xuehai Tang. Guangzhou's Xuehai Tang was founded by the Viceroy of Guangdong and Guangxi, Ruan Yuan, during the Jiaqing reign of Qing dynasty (1796-1820). The school, which advocated "practical study" emphasising the interpretation of classical texts, as well as philology, was one of the most influential schools in Qing dynasty and an important cultural heritage for contemporary scholars in Guangdong. Chan Pak-tao, a founding member of Hok Hoi Library, also attended Xuehai Tang.

Many renowned teachers and prominent scholars, such as Chan Pak-tao, Lai Tsi-hsi, Zhu Ru-zhen, Wen Su, Ou Da-dian, Ou Da-yuan, Cen Guang-yue, Yu Shu-wen and so on, gave lectures in Hok Hoi Library. Extensive efforts were made to drive the development of Confucianism and Chinese language education in Hong Kong, and the library prompted the establishment of the School of Chinese of The University of Hong Kong. In the early

twentieth century when "Western knowledge" took China by storm, the Hok Hoi scholars jointly promoted the inheritance of Chinese culture, which was particularly meaningful. After World War II, increasing number of scholars came to Hong Kong from the Mainland, and Hok Hoi Library hired renowned teachers, such as Tang Chun-i and Jao Tsung-i, to deliver talks. Among them, Professor Chan Cham-chuen from Sun Yat-sen University, in Guangzhou, gave lectures at the library for more than 30 years.

In the 1960s, the premises of Hok Hoi Library in Central underwent reconstruction. When Hong Kong City Hall was inaugurated, the library entrusted its entire collection to the City Hall Public Library. The collection remained in City Hall until 2001 when it was moved to Hong Kong Central Library. During the time when the collection was in City Hall, City Hall Public Library made available the lecture room in the High Block for Hok Hoi Library to use free of charge to hold public talks on Sinology, in an effort to carry on the passion of scholars who moved south in the late Qing dynasty to preserve Chinese culture. Today, the Sinology talks in Hok Hoi Library continue. The Hok Hoi Collection comprises more than 34,600 volumes in over 1,900 categories—mostly thread-sewn copies and manuscripts of historical Sinology books. The *jing* (classics), *shi* (history books), *zi* (works of philosophers) and *ji* (fine writing) are well-preserved in Hong Kong Central Library and are indeed gems of Sinology.

孔聖講堂 Confucius Hall

一級歷史建築 Grade 1 Historic Building



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孔聖講堂，攝於2022年。
Confucius Hall, 2022.

孔聖講堂（孔聖堂禮仁書院入口）對外開放時間：
星期一至星期五：上午八時至下午五時
星期六、日及公眾假期不對外開放

Opening Hours (Entrance at the Academy of Innovation
(Confucius Hall)):

Monday to Friday: 8am – 5pm

Closed on Saturdays, Sundays and public holidays

查詢電話：(852) 2576 3415
Enquiry: (852) 2576 3415

香港銅鑼灣加路連山道77號
77 Caroline Hill Road, Causeway Bay, Hong Kong.

孔聖講堂位於香港銅鑼灣加路連山道77號，於1935年落成，是香港現存歷史最悠久的儒學傳揚地。1905年清廷廢除科舉，西方宗教和學術日漸衝擊中華文化，不少華商如簡孔昭、曾富、周壽臣、羅旭蘇、曹善允和周焌年；以及名儒溫肅、朱汝珍等冀以傳統倫理凝聚社會，共同籌建孔聖講堂，以供名儒講學，欲藉文學道德教化民眾。簡孔昭更捐出土地和資金，以興建孔聖講堂。

在1962年香港大會堂啟用前，孔聖講堂是本港主要的社區會堂，開放給公眾人士參與活動和講座。曾經在孔聖講堂舉行的活動十分多元化，例如魯迅六十歲誕辰紀念會、許地山追悼會、五四運動紀念活動等，凸顯香港文化兼收並蓄的特質。名人學者如郭沫若、茅盾、錢穆、唐君毅、饒宗頤、陳湛銓、杜維明、單周堯等也曾在孔聖講堂演講。

抗日戰爭期間，孔聖講堂成為愛國運動的重要場所，例如1938年，由中學和香港大學學生組成的香港學生賑濟會在講堂舉行動員儀式；1939年的國民公約宣誓典禮上，更有一千二百名學生齊集講堂，誓言全民抗戰。

孔聖講堂由廣東新會人譚肇康設計，他畢業於香港聖保羅書院，後在遼寧大連學習建築設計。孔聖講堂糅合了中國傳統建築的雀替、斗拱、如意圖案及西方現代主義的簡樸、混凝土建築元素，內部採用懸吊屋頂，講堂無一直柱。簡孔昭於孔聖堂開幕典禮致辭中說出，期望宏偉的建築設計，能使大眾「見之而景仰」和「引起尊聖道之心」。講堂內保存大量珍貴牌匾和對聯，例如廣州志德嬰孩醫院贈予講堂的對聯、由移居香港的清末榜眼清遠人朱汝珍，代表孔教學院祝賀講堂落成所題的「闡揚聖教」牌匾，牌匾仍懸掛於正門上。講堂內外皆體現了大灣區長久以來緊密的人情脈絡。



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孔聖講堂採用懸吊屋頂的設計，以增強內部空間感；裝飾細節則富有中華文化色彩，攝於2019年。

Confucius Hall has a suspended roof system, creating a sense of space, and the decorative details are with the influence of traditional Chinese architecture, 2019.



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由朱汝珍所題的「闡揚聖教」牌匾，懸掛於正門上方，攝於2022年。

Hanging above the main entrance is a plaque with the inscription *Chan Yang Sheng Jiao*, written by Zhu Ru-zhen, 2022.

Confucius Hall is located at 77 Caroline Hill Road, Causeway Bay, Hong Kong. Completed in 1935, the hall is the oldest Confucian teaching establishment in existence in Hong Kong today. In 1905, the Qing court abolished the Imperial Civil Service Examinations. Amidst the strong waves of Western influence on religion and academia in Hong Kong, many Chinese merchants, including Kan Hung-chiu, Tsang Foo, Shouson Chow, Sir Robert Kotewall, Tso Seen-wan and Chau Tsun-nin, along with renowned scholars Wen Su, Zhu Ru-zhen and so forth, hoped to unite the society through traditional ethics. They co-founded Confucius Hall as a venue for renowned scholars to give lectures and enlighten people through Chinese classic literature and ethics. Notably, Kan Hung-chiu donated land and fund for the construction of Confucius Hall.

Prior to the opening of Hong Kong City Hall in 1962, Confucius Hall was the main community hall in Hong Kong. It was open to the public for activities and lectures. A wide array of activities was held in Confucius Hall, including the celebration of Lu Hsun's sixtieth birthday, the memorial service for Hsu Ti-shan, and commemorative activities for the May Fourth Movement. They underscored cultural inclusion in Hong Kong. Renowned scholars, such as Guo Mo-ruo, Mao Dun, Chi'en Mu, Tang Chun-i, Jao Tsung-i, Chan Cham-chuen, Du Wei-ming and Sin Chow-yiu, gave lectures at Confucius Hall.

During the Japanese Invasion, Confucius Hall was an important venue for patriotic activities. For instance, in 1938, the Hong Kong Committee for Student Relief, established by secondary students and students of

The University of Hong Kong, organised a mobilisation ceremony in Confucius Hall. In 1939, more than 1,200 students gathered in the hall for the oath-taking ceremony of the National Covenant, pledging to fight with the people against Japan.

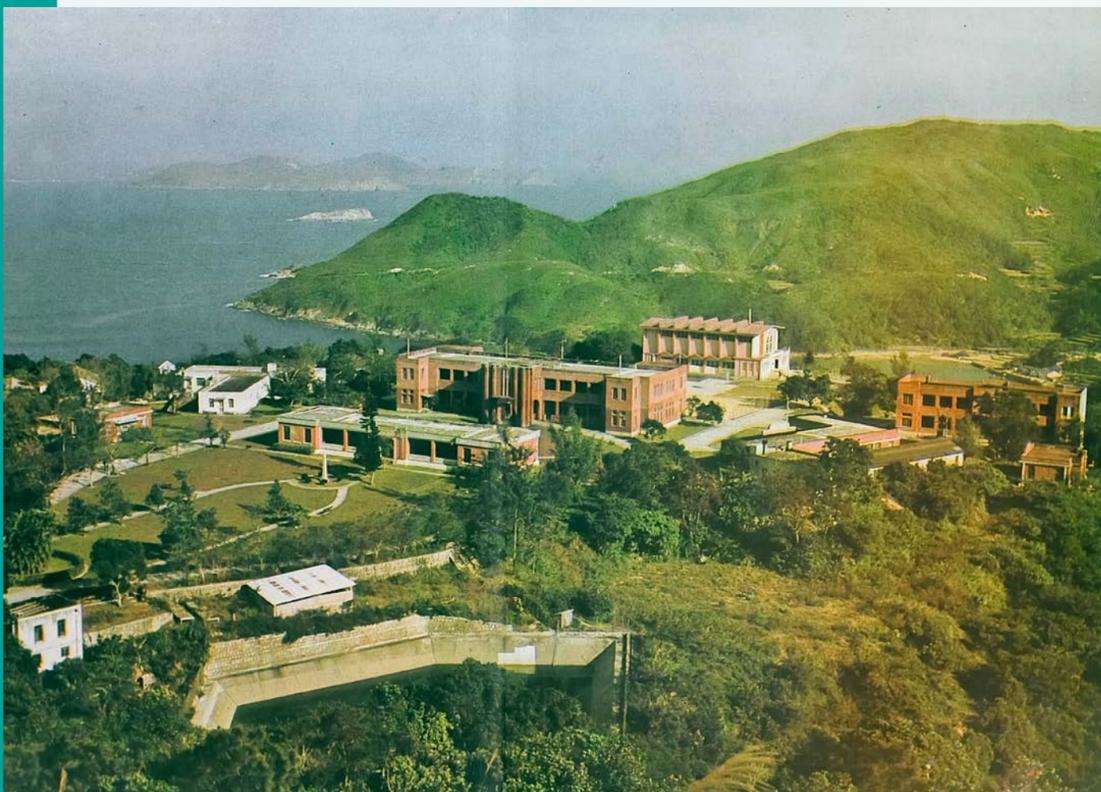
Confucius Hall was designed by Tam Shiu-hong, a native of Xinhui, Guangdong. He graduated from St. Paul's College in Hong Kong and studied architecture in Dalian. Confucius Hall was designed with the influence of traditional Chinese architecture, and adopted elements including brackets, bracket sets and *ru-yi* motifs; and constructed with Western influence and modern techniques, with emphasis on simplicity and utilisation of concrete construction. The hall has a suspended roof system to create a column-free lecture hall. In his speech at the opening ceremony of Confucius Hall, Kan Hung-chiu expressed his hope that the magnificent architectural design would enable the public to "behold and admire [Confucius]" and that "respect for the sage's teachings would be instilled [in them]". A large number of invaluable plaques and couplets are preserved in the hall. For instance, at the main entrance are a set of couplets presented by Zhide Children's Hospital in Guangzhou and a plaque with the inscription *Chan Yang Sheng Jiao* (expounding and advocating the sage's teachings), written by Zhu Ru-zhen, a *bangyan* of the Imperial Civil Service Examinations to celebrate the inauguration of Confucius Hall. Confucius Hall epitomises the close bonds among people in the Greater Bay Area over the years.

香港三育書院 Hong Kong Adventist College

行政樓 • 教學大樓 • 學生宿舍 • 教員宿舍 • 五家教員宿舍

Administration Building • Academy Building • Student Dormitory • One-Unit Staff Quarters • Five-Unit Staff Quarters

二級歷史建築 Grade 2 Historic Buildings



香港三育書院清水灣校址，攝於1975年。最早的校舍建築於1939年落成。
Campus of Hong Kong Adventist College in Clear Water Bay, 1975. The first school building was completed in 1939.

© 香港三育書院
Hong Kong Adventist College

開放日：

一般定於每年12月第一個星期日舉行，詳情請瀏覽香港三育書院網站：<https://www.hkac.edu>

Open Day:

Normally held in the first Sunday in December each year. For details, please visit the official website of Hong Kong Adventist College: <https://www.hkac.edu>

新界西貢上洋清水灣道1111號
1111 Clear Water Bay Road, Sai Kung,
New Territories.

會馬禮遜修士 (Rev. Robert Morrison) 到達廣州，是為新教在華傳教的開始。初時，辦學是傳教士傳福音的途徑之一，不被傳統華人接受，加上教士活動範圍仍受清廷限制，教會學校因此未能大規模發展。

直至1858年簽訂《天津條約》及1860年簽訂《北京條約》後，清廷開放教禁，來華傳教士劇增，活動範圍擴展，加上洋務運動興起，教會學校正好配合社會需要而蓬勃發展。香港是中國南方的重要門戶之一，因此成為外國傳教士進入內地的跳板，並留下眾多教會學校的歷史足跡。

二十世紀初，基督復臨安息日會全球總會派遣傳教士安德純牧師 (Rev. J.N. Anderson) 夫婦、譚愛德女士 (Ida Thompson) 及鄔爾布牧師 (Rev. E.H. Wilbur) 夫婦等來華辦學傳道。1903年，譚愛德女士在廣州同慶坊創立伯特利女校；其後，鄔爾布牧師也在同慶坊興辦益智男校。男校雖在1911年停辦，但數年後於1915年在廣州南關珠光里復辦，並易名為三育學校，是為「三育」學校的開始。約於1915年，伯特利女校遷往東山犀牛尾，三育學校稍後於1917年也遷至該處，兩校遂於1922年合併，改稱為三育中學，服務廣西、廣州和客家傳教區。其後因時局動盪，三育中學在粵港之間數次遷校，辦學歷程緊扣大灣區的歷史發展。

三育中學在1920年代首次遷校，當時教會學校在華發展蓬勃，規模龐大，引起部分內地教育界人士憂慮，並建議收回教育權。1925至1927年期間，廣州一些教會學校出現退學潮，不少外國教員紛紛離境。廣州三育中學亦處於艱難時期，1927年一度將部分學生轉移到香港深水埗庵油街（現為

福華街）的華安學校。不過，是次風波與遷校為時甚短，翌年學校已遷回廣州繼續教務。及至1930年代，「三育」在內地日益發展，擴充為服務粵、桂、閩三省的教育機構。

Hong Kong Adventist College is located in Clear Water Bay. Five buildings from its early years, including Administration Building, Academy Building, Student Dormitory, One-Unit Staff Quarters and Five-Unit Staff Quarters are still preserved in the campus. They have been confirmed as Grade 2 historic buildings and were designed mainly by Elder Chu Yue-tat, the former president of the Hong Kong-Macao Conference of Seventh-day Adventists and the late father of Pastor David Chu. Born in Guangdong, Chu Yue-tat was a civil engineer, who assisted in the design of Kwangtung Provincial Bank Building, Taishan Middle School, Dr Sun Yat-sen's Mausoleum in Nanjing, and Sun Yat-sen Memorial Hall in Guangzhou.

Schools Run by the Seventh-Day Adventists Church in China and Sam Yuk Schools

After the Qing court abolished the Imperial Civil Service Examinations in 1905, there was a growing demand for modern education in the society. Various Christian organisations came to China to establish schools, including the Seventh-Day Adventists Church, which founded the Sam Yuk schools. As early as the nineteenth century, Protestant missionaries had been arriving in China. In 1807, Rev. Robert Morrison of the London Missionary Society reached Guangzhou and embarked on the first Protestant mission in China. Initially, the schools were founded for evangelistic purposes and were not well-received by traditional Chinese people. In addition, the early missionaries were subject to various restrictions from the Qing court, and this inhibited the development of missionary schools.

After the signing of the Treaty of Tientsin in 1858 and the Convention of Peking in 1860, the Qing court lifted the religion ban. There was a surge in the number of missionaries coming to China, and their scope of work was expanded. Coupled with the rise of the Self-Strengthening Movement, missionary schools developed rapidly to meet the needs of the society. As one of the

country's important gateways in the south, Hong Kong became a springboard for foreign missionaries entering the Mainland, and the missionary schools left historical footprints in the city.

In the early twentieth century, the General Conference of Seventh-Day Adventists sent missionaries Rev. J.N. Anderson and his wife, Ida Thompson and Rev. E.H. Wilbur and his wife to China to set up schools to preach. In 1903, Ida Thompson founded Bethel Girls' School in Tongqing Square, Guangzhou; subsequently, Rev. Wilbur established Yick Chi Boys' School in Tongqing Square. The boys' school was closed in 1911, but was reopened a few years later, in 1915, in Zhuguang Li, Nanguan, Guangzhou, under a new name. It was the first Sam Yuk School. Bethel Girls' School was moved to Xiniuwei, Dongshan, in about 1915, followed by Sam Yuk School in 1917. In 1922, the two schools were merged to form Sam Yuk Middle School, serving the Guangxi, Guangzhou and Hakka missions. In the years that followed, Sam Yuk Middle School was relocated several times between Guangdong and Hong Kong due to the turbulent situation in the country. The school's development was closely linked to the history and development of the Greater Bay Area.

Sam Yuk Middle School was relocated for the first time in the 1920s. As missionary schools in the Mainland prospered and grew, some educators there became concerned and called for the revocation of the churches' rights to operate schools. Between 1925 and 1927, many students withdrew from some of the missionary schools in Guangzhou, and many foreign teachers left the Mainland. Sam Yuk Middle School in Guangzhou went through a difficult time. In 1927, some of the students were transferred to Wah On School on Om Yau Street (present-day Fuk Wa Street), Sham Shui Po, Hong Kong. But the crisis in Guangzhou and the resulting relocation were rather short-lived. In the following year, the school returned to Guangzhou and classes resumed. By the 1930s, Sam Yuk had developed substantially in the Mainland and expanded into an education institution with operations in Guangdong, Guangxi and Fujian.

香港三育書院

Hong Kong Adventist College



香港三育書院的行政樓（中）和教學大樓（前）皆為學校早期建築，已被評為二級歷史建築，攝於2002至2005年。

Administration Building (middle) and Academy Building (front) of Hong Kong Adventist College, both are the early buildings on campus and have been confirmed as Grade 2 historic buildings, circa 2002–2005.

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Hong Kong Adventist College



香港三育書院的學生宿舍，攝於1955年。
Student Dormitory of Hong Kong Adventist College, 1955.

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Hong Kong Adventist College



香港三育書院的學生宿舍，攝於1995年。
Student Dormitory of Hong Kong Adventist College, 1995.

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Hong Kong Adventist College

戰時三育學校的發展和清水灣校址

1937年，廣州「三育」學校受戰事影響，再次遷往香港，暫駐沙田陳樓教學，當時學校稱為華南三育研究社。1938年，南京橋頭鎮的中華三育研究社因戰火停辦，並於同秋天遷往香港，與華南三育研究社合併，改稱為中華華南三育研究社。然而，沙田陳樓只是臨時校舍，「三育」需要在香港尋找合適的永久校址。校方其後覓得現時清水灣校址，遂積極籌建校舍，校舍於1939年竣工啟用。

好景不常，1941年日軍侵襲香港，「三育」被逼停辦，促使校方於1942年，再次遷往廣東東江上游的重鎮老隆辦學，重新設立校舍、禮堂、課室、學生宿舍、教職員宿舍，並添置學校桌椅等。往後數年，「三育」順利地在老隆教學，戰後才回港復校。

戰後三育學校的發展

二次大戰結束後，由於香港「三育」校舍被英軍借用，學校遂從戰時臨時辦學的老隆，再次搬回其創辦地——廣州，至1947年才遷回清水灣現址。其時，學校仍以華南三育研究社為校名，直至1950年代初，才復稱為三育中學。在華南聯合會及中華總會的支持和贊助下，香港「三育」的校務迅速復原，清水灣校舍更從十六座增至二十二座。

與此同時，基督復臨安息日會繼續在香港積極辦學，開辦多間以「三育」為名的學校，例如九龍三育中學和大埔三育中學；教務也擴展至澳門，於1953年9月在美珊枝街五號創辦「三育」幼稚園及小學，1961年再辦中學。現時的澳門三育中學校舍，位於氹仔運動場大馬路，於1996年落成。

早期的清水灣「三育」的導師，有部分是在本地招聘，部分是從廣州三育轉來，部分是從美國差會派來。為了安置非本地導師，朱如達建造了幾十個教員宿舍單位。而且為了節省成本，大部分的宿舍單位都是連起來建造的。但經歷時代轉變，現在遺留下來的就只有面向東北方向的五間教員宿舍。在上世紀六十至八十年代期間，每到星期五、六晚，這些教員



香港三育書院的五間教員宿舍，共有五個員工宿舍單位，攝於2003年。
Five-Unit Staff Quarters of Hong Kong Adventist College comprise five residential units, 2003.

宿舍便會變成大量學生的聚會點，與導師打成一片，大家一起談心、唱歌、玩遊戲、煮食等。三育校友對三育深刻的懷念，很大程度是因為他們的青春歲月，是與導師一起走過的。

時至今日，基督復臨安息日會在華辦學已逾百年，位於清水灣的香港「三育」校址，仍然保存五座建校初期的建築，是重要的歷史見證。

Development of Sam Yuk Schools during World War II and the Clear Water Bay Campus

In 1937, Sam Yuk Middle School was moved from Guangzhou to Hong Kong again and used Chan Lau in Sha Tin as its temporary campus. The school was named South China Training Institute. In 1938, China Training Institute in Qiaotou town, Nanjing, was closed due to the war, and the school was relocated to Hong Kong in autumn of the same year. It was merged with South China Training Institute and was renamed China and South China Training Institute. As Chan Lau in Sha Tin was only a temporary campus, Sam Yuk had to look for permanent premises in Hong Kong. The school identified the current site in Clear Water Bay and began construction of the school premises, which were inaugurated in 1939.

Not long after, events took an unfortunate turn. In 1941, Japanese forces invaded Hong Kong. Sam Yuk was forced to suspend classes, and in 1942, the school was moved to Laolong, a strategic town in the upper stream of the Dongjiang River in Guangdong again. A school campus, with an auditorium, classrooms, student dormitories and staff quarters, was set up, and desks, chairs and among other furniture were acquired. For the next few years, Sam Yuk conducted classes in Laolong without any hiccups and returned to the Hong Kong campus only after the war.

Development of Sam Yuk Schools after the War

After World War II, Sam Yuk's Clear Water Bay campus was requisitioned by the British army, so the school was moved from its temporary location in Laolong during



香港三育書院的教員宿舍，攝於2003年。
One-Unit Staff Quarters of Hong Kong Adventist College, 2003.

the war to its birthplace – Guangzhou – and returned to the Clear Water Bay campus only in 1947. The school operated as South China Training Institute until the early 1950s, when it resumed its name, Sam Yuk Middle School. With support and sponsorship from Chinese Union Mission of Seventh-day Adventists and the China headquarters, Sam Yuk's operations in Hong Kong recovered swiftly, and its Clear Water Bay campus was expanded from 16 to 22 buildings.

Meanwhile, the Seventh-Day Adventists Church continued to expand its education mission in Hong Kong, opening several "Sam Yuk" schools, such as Kowloon Sam Yuk Secondary School and Tai Po Sam Yuk Secondary School. Operations were also extended to Macao: a kindergarten and a primary school were founded at No. 5 Rua de Sanches de Miranda in September 1953, and a secondary school was established in 1961. Today, Macao Sam Yuk Middle School, completed in 1996, is located at Rua Do Colégio, Taipa.

In the early days of Sam Yuk in Clear Water Bay, some of the teachers were hired locally, while the rest were transferred from Sam Yuk in Guangzhou or sent from the mission in the United States. To accommodate the non-local teachers, Chu Yue-tat built several dozen residential units. To reduce construction costs, most of the units were connected. As time passed, only Five-Unit Staff Quarters, facing northeast, remained. Between the 1960s and 1980s, the staff quarters were used as venues for gatherings on Friday and Saturday evenings, in which teachers and students would chat, sing, play games and cook. The strong bond between the alumni and Sam Yuk is largely due to the time they spent with their teachers during their formative years.

The Seventh-Day Adventists Church has operated schools in China for over a century. Five historic buildings at early years have been preserved in the Clear Water Bay campus, bearing important testimony to its history.

達德學院 Ta Teh Institute

馬禮遜樓 (前教學樓)

Morrison Building (Former Main Building)

法定古蹟 Declared Monument

何福堂會所 (前女生宿舍) · 何福堂中心涼亭 · 何福堂中心飯堂 (民主禮堂舊址)

Hoh Fuk Tong House (Former Girls' Dormitory) · Pavilion of Hoh Fuk Tong Centre · Canteen of Hoh Fuk Tong Centre (Former Democracy Hall)

三級歷史建築 Grade 3 Historic Buildings



達德學院教學樓，前身為芳園別墅，現稱馬禮遜樓，建於1936年，具裝飾派藝術建築風格，攝於1940年代。

Main Building of Ta Teh Institute, formerly Fong Yuen Villa and currently Morrison Building, was built in 1936 in Art Deco style, circa the 1940s.

照片由劉智鵬教授, BBS, JP提供
Courtesy of Professor LAU Chi-pang, BBS, JP

不對外開放

Not open to the public

新界屯門青山道新墟段28號
28 Castle Peak Road – San Hui, Tuen Mun,
New Territories.

位於屯門青山公路新墟，建於1936年，具裝飾藝術建築風格，外牆使用當時流行的上海批盪。

達德學院開辦時，師資陣容鼎盛，開設商業經濟、法政、文哲等學系，且招生過程十分認真。達德學院1946年9月登報招生，借用基督教青年會課室進行入學考試，由陳其瑗、楊逸棠、丘克輝、張明生和一位在基督教青年會任教的英語老師主考，香港教育司亦有派督學監考。第一次招生共招收了百餘名學生。

來自五湖四海的達德學生

香港向來是中國的南大門，四通八達，達德學院的學生也來自五湖四海，既遍及內地大部分省份，亦有海外學生。當學院臨近停辦時，在校的華僑學生超過一百名，分別來自印尼、馬來西亞、菲律賓、泰國、越南等地，佔總學生人數約三分之一。因此，達德學院有很多地緣學生組織，例如南洋同學會、福建、潮州、廣西同鄉會或同學會等。這些組織促進學生團結互助，也反映香港通達交流的特點。

達德學院學生之間情誼深厚，香港達德學院校友會於1984年在廣州成立，並得到散居多處的校友響應，集合約三百人於羊城聚會。廣西、湖南、福建、北京等地的校友會亦相繼成立。即使校友人數較少的上海、江蘇、浙江、江西、安徽、湖北、河南、新疆等省市，也於南京成立聯合校友會。時至今日，校友會仍然活躍，舉辦活動，出版刊物，以弘揚達德精神。

達德學院於1949年停辦後，芳園別墅易手，現時為中華基督教會香港區會的何福堂中心；中心的何福堂會所，便是當年達德學院的女生宿舍，俗稱「紅樓」。

One declared monument and three historic buildings with grading associated with Ta Teh Institute now stand in the institute's former site in Tuen Mun (the present-day Hoh Fuk Tong Centre). The buildings include Morrison Building (the former Main Building; a declared monument), Hoh Fuk Tong House (the former girls' dormitory / commonly known as "Red House"; a Grade 3 historic building), Pavilion (a Grade 3 historic building) and Canteen of Hoh Fuk Tong Centre (the former Democracy Hall; a Grade 3 historic building).

Ta Teh Institute

After World War II, Hong Kong's population surged as society gradually recovered, but there was only one university in the territory. Zhou En-lai, Dong Bi-wu and others thus proposed to establish a university offering arts subjects in Hong Kong, resulting in the founding of Ta Teh Institute in 1946. Ta Teh Institute aimed to nurture young people to serve the country. It was praised for its patriotic, democratic, progressive and pragmatic approach to education, as well as good discipline.

The Main Building of Ta Teh Institute was Fong Yuen, the private villa of renowned anti-Japanese general Cai Ting-kai who loaned it to the institute at no cost. Born in Luoding county, Guangdong in 1892, Cai held important government positions, such as member of the Central People's Government Committee, after the People's Republic of China was founded. Fong Yuen was located in San Hui on Castle Peak Road. It was built in 1936 in Art Deco style, including a rendered exterior with Shanghai plaster that was popular at the time.

At its early times, Ta Teh Institute had an impressive faculty. Courses were offered in the departments of Commerce and Economics, Law and Politics, and Arts and Philosophy, and student recruitment was rigorous. In September 1946, Ta Teh Institute published a student recruitment advertisement on newspaper and borrowed classrooms from Young Men's Christian Association (YMCA) to hold the entrance examination. The examination was conducted by Chen Chi-yuan, Yang Yi-tang, Qiu Ke-hui, Zhang Ming-sheng and an English teacher from YMCA and, was witnessed by inspectors from the Education Department of the Hong Kong government. In its first intake, the institute recruited over 100 students.

Ta Teh Students from All Over the World

As Hong Kong is easily accessible from different parts of the world, it has always been the gateway to South China. Thus, Ta Teh Institute students came from most of the provinces of the Mainland and overseas. When the institute was about to close, there were more than 100 overseas students from Indonesia, Malaysia, the Philippines, Thailand and Vietnam, among other places, accounting for approximately one-third of the total student population. Therefore, many regional student associations were set up in Ta Teh Institute, including Nanyang Student Association and, native or student associations for students from Fujian, Chaozhou, Guangxi, and so forth. These associations promoted solidarity and mutual assistance among the students and reflected Hong Kong's convenient transport network.

The students of Ta Teh Institute formed a close-knit community. In 1984, the Hong Kong Ta Teh Alumni Association was established in Guangzhou. It received overwhelming support from alumni all over the world, attracting some 300 former students to Guangzhou. Subsequently, alumni associations were set up in Guangxi, Hunan, Fujian, Beijing and other cities. There were, smaller alumni communities in Shanghai, Jiangsu, Zhejiang, Jiangxi, Anhui, Hubei, Henan and Xinjiang, as well as other provinces and cities, and a joint alumni association in Nanjing. Today, the alumni associations remain active, with activities organised and publications produced to advocate the Ta Teh spirit.

When Ta Teh Institute ceased operation in 1949, Fong Yuen changed hands, and the site now houses the Hoh Fuk Tong Centre under the Hong Kong Council of the Church of Christ in China. The Centre's Hoh Fuk Tong House was converted from the girls' dormitory of Ta Teh Institute, commonly known as "Red House".

達德學院 Ta Teh Institute

何福堂會所是昔日達德學院的女生宿舍，建於1940年代，以紅磚築砌，所以又稱為「紅樓」，攝於2000年。

Formerly the girls' dormitory of Ta Teh Institute, Hoh Fuk Tong House was built in the 1940s. As it was constructed with red bricks, the building is also known as "Red House", 2000.



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昔日達德學院的涼亭，現仍保存良好，攝於2021年。
The Pavilion of Ta Teh Institute is well preserved, 2021.

昔日達德學院的涼亭，年份不詳。
The Pavilion of Ta Teh Institute; year unknown.

照片由劉智鵬教授, BBS, JP提供
Courtesy of Professor Lau Chi-pang, BBS, JP



達德學院學生的貢獻

雖然達德學院開辦時間不長，且只得三屆學生（1946至1949年）共一千餘人，但貢獻卻很大。由於學院匯聚眾多內地頂尖學者和專家講學，遂吸引了許多海內外有志青年前來求學。這批青年在達德學院接受教育後，為國家服務。學院停辦後，師生多返回內地，例如到閩、粵、贛前線，或在華南、北京等地區從事財經、革命等工作。1949年以後，達德學生分布在全國二十多個省份，在不同崗位上施展才能，很多更成為單位的骨幹，例如副省長、國家或省機關的司、局、廳、處級幹部、大專院校的黨委書記、副校長、教授和講師、中學校長、省級銀行副行長、公司董事長、駐外首席記者、省級以上報刊正副主編等。可見達德學院為國家眾多領域的建設和發展培養了大批人才。

達德學院的師資陣容

何福堂中心的飯堂在重建之前，是達德學院用以舉行專題講座的民主禮堂。達德學院師資陣容強大，結集眾多戰後南來文人學者，盛況空前。時任香港總督葛量洪(Alexander Grantham)曾指達德學院有不少能高識廣的教授，其中很多是中國知名學者，教職員質素明顯高於香港其他教育機構。

達德學院的任課教師多達六十餘人，應邀到學院作專題演講的學者和專家也近六十人，不少是名聞海內外的文豪和名儒，例如楊伯愷、陳此生、沈志遠、鄧初民、黃藥眠、薩空了、劉思慕、千家駒、翦伯贊、侯外廬、鍾敬文、胡繩、周鋼鳴、司馬文森、瞿白音、林林、何香凝、喬冠華、茅盾、曹禺、郭沫若等。因着達德學院的師資和貢獻，著名學者小思更譽當時為「香港現代文學史上第二個高潮」。更難得的是，任職達德學院，薪酬微薄，甚至需要義務工作，全賴老師們一片愛國熱忱，甘願在簡樸的環境中，吃苦耐勞，貢獻自己。

達德學院師生之間感情融洽深厚，不少溫情故事令人動容，例如來自台山縣的陳肇漢，因為經濟困難申請停學，院長陳其瑗認為就此停學實在可惜，於是免其學雜費，並安排他刻印蠟板，工讀自給，以完成學業。可見達德老師非但學問淵博，更對學生關懷備至。



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民主禮堂由達德學院師生籌款建成，設計簡樸，用以舉行專題講座，攝於1940年代。

Democracy Hall was built with funds raised by the students and teachers of Ta Teh Institute. Featuring a simple design, it was used to hold thematic talks, circa the 1940s.

照片由劉智鵬教授, BBS, JP提供
Courtesy of Professor LAU Chi-pang, BBS, JP



郭沫若在達德學院的除夕聯歡會上講話，攝於1947年。
Guo Mo-rou at a New Year's Eve party at Ta Teh Institute, 1947.

照片由劉智鵬教授, BBS, JP提供
Courtesy of Professor LAU Chi-pang, BBS, JP

Contributions of Ta Teh Institute Students

Even though Ta Teh Institute operated for a short time with only about 1,000 students in three years (1946–1949), the contributions of the students were significant. With a faculty made up of first-class scholars and experts from the Mainland, the institute attracted many ambitious young people from the Mainland and abroad. After completing their education at Ta Teh Institute, the graduates served the country. Following the institute's closure, most of the teachers and students returned to the Mainland. Some went to the front lines in Fujian, Guangdong and Jiangxi, while others engaged in financial and revolutionary endeavours in South China and Beijing. After 1949, former students of Ta Teh Institute were spread over to more than 20 provinces across the country, putting their talent to good use in various positions. Many of them became the backbone of their organisations, such as executive vice governors; high-level officials in state or provincial government units; secretaries, vice presidents, professors and lecturers in tertiary institutions; secondary school principals; provincial deputy directors of banks; company directors; chief foreign correspondents; and editors-in-chief and deputy editors of provincial and national newspapers. They contributed immensely to national construction and development in many areas. Thus, Ta Teh Institute nurtured many talented individuals for the development of the country.

Faculty of Ta Teh Institute

Before redevelopment, the building that now houses the Canteen of Hoh Fuk Tong Centre was Democracy Hall, used by Ta Teh Institute to hold thematic talks. Ta Teh Institute had an unprecedentedly impressive faculty, comprising scholars who came to Hong Kong from the Mainland after World War II. The then

Governor of Hong Kong, Alexander Grantham, said there were many highly knowledgeable professors in Ta Teh Institute, many of whom were renowned Chinese scholars. The quality of its faculty was significantly higher than that of other educational institutions in Hong Kong.

There were over 60 teachers teaching at the institute, and close to 60 scholars and experts were invited to give talks. Many of them were renowned writers and scholars at home and abroad, including Yang Bokai, Chen Tzu-sheng, Shen Zhi-yuan, Teng Chu-min, Huang Yao-mian, Sa Kung-liao, Liu Si-mu, Chien Chia-chu, Jian Bo-zan, Hou Wai-lu, Zhong Jing-wen, Hu Sheng, Chow Kong-ming, Szu-ma Wen-shen, Qu Baiyin, Lin Lin, He Xiang-ning, Chiao Kuan-hua, Mao Dun, Tsao Yu and Guo Mo-rou. Owing to the distinguished faculty and contributions of Ta Teh Institute, renowned scholar Lu Wei-luan, who is better known by her pen name, Xiaosi, referred to that period of time as "the second climax in the history of modern literature in Hong Kong". Ta Teh teachers were indeed hard to find, as they received only meagre salaries, and some worked as volunteers. Patriotic and passionate, the teachers were frugal, relentless and selfless.

The teachers and students of Ta Teh Institute shared a close bond, and there were many heart-warming stories. For instance, Chen Zhao-han from Taishan sought to suspend his studies due to financial difficulties, which school president Chen Chi-yuan thought was a great pity. So he granted Chen Zhao-han an exemption from school fees and miscellaneous fees, and arranged him to engrave wax tablets so that he could earn a living and support himself through his studies. Indeed, the teachers of Ta Teh Institute were both knowledgeable and caring to their students.

前元朗公立中學

Former Yuen Long Public Middle School

二級歷史建築 Grade 2 Historic Building



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前元朗公立中學，攝於2024年。
Former Yuen Long Public Middle School, 2024.

開放日：
一般定於每年12月。詳情請瀏覽東華三院馬振玉紀念中學網站：www.cyma.edu.hk

Open Day:
Normally held in December each year. For details, please visit the website of TWGHs C.Y. Ma Memorial College: www.cyma.edu.hk

查詢電話：(852) 2443 9833
Enquiry: (852) 2443 9833

新界元朗凹頭友善街3號
No. 3 Yau Shin Street, Au Tau, Yuen Long, New Territories.

元朗公立中學是新界第一所官立中學。早於戰前，元朗紳商已有在該區籌辦中學的計劃，但因日本侵略香港而擱置。戰後，元朗公立中學在1946年，借用博愛醫院作校舍才得以開辦，但因學生日眾，校舍不敷使用，元朗紳商鄧伯裘、趙聿修等便發起募捐，籌得港幣十萬元興建永久校舍；在紳商的動議下，香港政府配對撥款港幣十萬元；以及撥出凹頭官地建校。這種配對撥款模式又稱「等額資助」，屬戰後香港政府資助成立鄉村學校的常見方法。

凹頭校舍於1950年啟用後，移交政府管理，成為官立中學。據時任校長憶述，當時建校委員會獲政府批准，保留昔日募捐時所使用的「元朗公立中學」校名，以回應地方人士捐獻時的期望。學校亦獲准成立校董會，協助政府管理學校，是官立中學中絕無僅有的例子，體現當時政府與地區士紳攜手辦學的理念。

元朗公立中學由周李建築工程師事務所設計。學校最初是一棟T型建築，後期擴建為E型，正面入口採用中式風格，兩側是建有柱廊的教室翼樓。校舍具中式建築元素，包括橫樑、門楣、額枋、斗拱、中式瓦頂等。正門門楣掛有1949年秋紀念校舍落成的大理石匾額，匾額上刻「百年樹人」四個字，是前清翰林和著名書法家岑光樾（1876–1960）所書，足見昔日學校與國家文人的連結；以及對中國傳統文化的推崇。

元朗公立中學於1989年遷離凹頭校舍，校舍後來曾作天水圍官立中學臨時校舍；自1994年為東華三院馬振玉慈善基金實用學校使用，學校於2001年改名為東華三院馬振玉紀念中學。正門門楣「百年樹人」匾額，輾轉經歷三代校園，見證香港戰後中學教師春風化雨、學子間薪火相傳的歷史。

前元朗公立中學柱廊，攝於2024年。
Colonnaded corridor of the Former Yuen Long Public Middle School, 2024.

Yuen Long Public Middle School was the first government secondary school in the New Territories. A plan to set up a middle school in Yuen Long was mooted before World War II by the gentry and merchants of Yuen Long, but the plan was put aside due to the Japanese Occupation. In 1946, Yuen Long Public Middle School was started in temporary premises in Pok Oi Hospital. Tang Pak-kau and Chiu Lut-sau along with other members of the Yuen Long gentry launched a fundraising campaign and raised 100,000 Hong Kong dollars for the construction of a permanent campus. Following lobbying efforts by the gentry, the government provided a matching grant of the same amount and a land grant in Au Tau to build a permanent campus. This type of matched funding from the government, also known as the “dollar-for-dollar” subsidy, was a common practice for village schools founded after World War II.

After the Au Tau campus was inaugurated in 1950, it became a government school, but it was allowed to retain its name “Yuen Long Public Middle School” which was used in the fundraising campaign, in order to meet the expectations of patrons in the local community. Permission was also granted for the establishment of a management committee to assist the government to operate the school. It was the only government secondary school at the time with such a management committee and was an exemplar of collaboration between the government and the local gentry in running schools.

The school campus was designed by Chau & Lee Architects. It was originally T-shaped, but with later additions, the layout was changed to an E-shape. There is a Chinese-style main entrance, flanked by colonnaded classroom wings. Chinese architectural elements are adopted across the school campus, including beams, lintels, architraves, brackets and Chinese tiled roofs. On the lintel at the main entrance is a marble plaque erected in autumn 1949 to commemorate the completion of the school campus. Engraved on the plaque are the Chinese characters *Bai Nian Shu Ren* (literally, a century to train a man, meaning that good education takes time) written by Shum Kwong-yuet (1876–1960), a renowned Qing calligrapher and scholar from Hanlin Academy. It bears testimony to the school's connection with Chinese scholars and its respect for traditional Chinese culture.

Yuen Long Public Middle School was moved out of the Au Tau campus in 1989. The campus was subsequently used as temporary premises for Tin Shui Wai Government Secondary School, and since 1994, it has been used as the campus of TWGHs C.Y. Ma Charity Fund Practical School which was renamed TWGHs C.Y. Ma Memorial College in 2001. Over the years, the campus was used by three schools, but the *Bai Nian Shu Ren* plaque on the lintel of the main entrance remains, bearing witness to the history of secondary education in post-war Hong Kong, in which generations of students were nurtured by their teachers and passed the torch to their successors.

前元朗公立中學正門，攝於2024年。
Main entrance of the Former Yuen Long Public Middle School, 2024.

前元朗公立中學禮堂，攝於2024年。
Hall of the Former Yuen Long Public Middle School, 2024.

共同抗戰： 保衛家國

United in Resistance: Defending Our Home and Country

抗日戰爭期間，大灣區內院校互相扶持，讓學子繼續就學，承接教育使命。香港淪陷後，在長達三年零八個月的日佔時期裏，學校的命途各異，部分學校或被日軍侵佔，及肆意破壞；部分或用作收容所和抗戰基地，盡力保衛家國。面對危難時刻，香港學生依然心繫祖國，積極投身救國慈善工作，凸顯大灣區人民血濃於水、風雨同舟、守望相助的深摯情感。

「共同抗戰：保衛家國」涵蓋八項，共九座法定古蹟及具評級的歷史建築。

During the Japanese Invasion, schools in GBA supported each other by allowing students to continue their studies and schools to continue their educational mission. Hong Kong was occupied by the Japanese for three years and eight months. During that period, the plight of schools in Hong Kong varied. Some were occupied by Japanese soldiers and were ruthlessly sabotaged; while others were used as shelters and bases for the resistance campaign, as everyone united to defend the country. In the face of crisis, Hong Kong students showed their deep love of the motherland. Their dedication to charitable work to help save the country underscored the close relationship among people in GBA, built on the shared lineage and willingness to support and help one another through thick and thin.

“United in Resistance: Defending Our Home and Country”, includes nine declared monuments and historic buildings with grading on eight sites.

達德公所 Tat Tak Communal Hall

法定古蹟 Declared Monument



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達德公所，攝於2018年。
Tat Tak Communal Hall, 2018.

開放時間：

星期一、三至日：

上午9時至下午1時及下午2時至5時

星期二（公眾假期除外）、聖誕日、聖誕翌日、
元旦日及農曆年初一至三休息

Opening Hours:

Monday and Wednesday to Sunday:
9am – 1pm and 2pm – 5pm

Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day and the first three days of Chinese New Year

查詢熱線：(852) 2208 4488
Enquiry Hotline: (852) 2208 4488

新界元朗屏山
Ping Shan, Yuen Long, New Territories.

達德公所位於元朗屏山，由鄧勳猷及族人於清咸豐七年（1857）興建，供更練和「達德約」成員聚會議事，以及作屏山市管理處。公所以青磚築砌，配以金字屋頂，牆基以花崗石建造。三個入口上方繪有孔雀和喜鵲等吉祥動物的壁畫及字畫。封簷板雕工精細，刻有竹子、牡丹和梅花等吉祥圖案；屋脊兩端則飾有幾何圖案灰塑。公所前進掛有彩門，飾以花卉和中國民間故事圖案，並刻有「福有攸歸」四字。

抗日戰爭期間，達德公所為內地同胞提供支援。1938至1939年主理達德公所重修的元朗鄉紳蔡寶田，是香港紅卍字會的副會長，他於1940至1941年間借出達德公所，供香港紅卍字會開辦「屏山慈幼院」，救濟及收容深圳五十餘名無家可歸的兒童。1940年10月，香港紅卍字會組織的香港救濟隊，為達德學校和屏山慈幼院等學童注射疫苗。1942年初，日軍疏散人口，趕走南下難民，屏山慈幼院被迫關閉。

二次大戰後，公所曾短暫收容屏山坑尾村公立達德學校的超額學生。1951年，達德公所供基督教兒童福利會開設孤兒院—元朗兒童教養院使用；至教養院於1958年關閉後，公所改作私立小學，營運至1970年代。達德公所不但見證了香港與內地的家國情，也見證了香港百年歷史；以及在教育及慈善福利方面發揮的功能。

此彩門懸於香港元朗屏山達德公所前進的橫披，刻有吉祥花卉和中國民間故事，展現精湛の木雕工藝，攝於2023年。
In the front hall is a *caimen* featuring exquisite wood carvings of flowers and Chinese folktales, 2023.



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達德公所曾用作香港紅卍字會屏山慈幼院，約攝於1940年。

Tat Tak Communal Hall when it was used by Ping Shan Children's Home of Hong Kong Red Swastika Society, circa 1940.

照片由香港紅卍字會提供
Courtesy of Hong Kong Red Swastika Society



公所用作元朗兒童教養院時拍攝的照片，約攝於1957年，取自《童聲》期刊，第30期，1957年6月。
Tat Tak Communal Hall, when it was used as Uen Long Children's Home, circa 1957; Photo retrieved from *Children's Voice*, Issue 30, June 1957.

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ChildFund International

Located in Ping Shan, Yuen Long, Tat Tak Communal Hall was built by Tang Fan-yau and his fellow clansmen in the seventh year of the Xianfeng reign of Qing dynasty (1857) as a meeting place for the village watchmen and members of Tat Tak Alliance, and as the management office of Ping Shan Market. It is a grey brick structure with pitched roofs and granite wall foundation. Above the three entrances are mural paintings with auspicious motifs, such as peacocks and magpies, and calligraphy. Eaves boards are adorned with delicately carved bamboos, peonies and plum blossoms, along with other auspicious patterns, and the roof ridges are decorated with geometric plaster mouldings at both ends. In the front hall is a *caimen* featuring carvings of flowers and Chinese folktales, and the saying, *Fu You You Gui* (Good deeds will bring blessings).

During the Japanese Invasion, Hong Kong provided immense support to compatriots in the Mainland. Tsoi Po-tin, a member of the gentry in Yuen Long who was the vice-chairman of Hong Kong Red Swastika Society, oversaw the restoration of Tat Tak Communal Hall from 1938 to 1939. He lent the Tat Tak Communal Hall to the society for the establishment of Ping Shan Children's Home from 1940 to 1941 to provide shelter to some 50 homeless children rescued from Shenzhen. In October 1940, the relief team of Hong Kong Red Swastika Society administered vaccines to the children of Tat Tak Public School and Ping Shan Children's Home. In early 1942, Japanese forces evacuated the population and expelled the refugees who had travelled south from the Mainland, and Ping Shan Children's Home was forced to close.

After World War II, the communal hall was used briefly to accommodate over-enrolled students at Tat Tak Public School in Hang Mei Tsuen, Ping Shan. In 1951, Christian Children's Fund operated an orphanage, called Uen (Yuen) Long Children's Home, in Tat Tak Communal Hall. After the children's home was closed in 1958, the communal hall was converted into a private primary school, which remained in operation until the 1970s. Tat Tak Communal Hall bears testimony to Hong Kong's history over the past century and played an important role in education and social welfare.

沙頭角山咀協天宮

Hip Tin Temple, Shan Tsui, Sha Tau Kok

法定古蹟 Declared Monument



協天宮(右)與接鄰的福德學社小學(左)，攝於2016年。
Hip Tin Temple (right) and the adjacent Fuk Tak Education Society Primary School (left), 2016.



協天宮後進明間神龕，攝於2016年。
Altar in the main bay of the rear hall of Hip Tin Temple, 2016.



沙頭角山咀協天宮，攝於2021年。
Hip Tin Temple, Shan Tsui, Sha Tau Kok, 2021.

因工程進行中，協天宮暫時不對外開放。
Hip Tin Temple is temporarily closed for maintenance.

沙頭角山咀協天宮是供奉關帝的廟宇，於1894至1895年在原址重建。關帝在明朝獲加封為「協天護國忠義大帝」，因此，一些關帝廟會稱為協天宮。協天宮內的五塊碑記詳載廟宇重建的細節，反映沙頭角地區與海外華人的社會網絡。廟宇飾有精巧的木雕神龕、封簷板、三葉形拱門及鰲魚等。

山咀協天宮是沙頭角早期發展的重要歷史地標，是區內的宗教、公共事務及教育場所；也是現存少數與沙頭角東和墟有關的廟宇，見證沙頭角在十九世紀的經濟與社會發展。位於沙頭角的客家村落，約於1830年組成「十約」，並設立東和墟，對沙頭角經濟發展有舉足輕重的影響。

協天宮於1920至1930年代用作「福德私塾」校舍，為沙頭角山咀村的學童及鄰近的內地學童提供啟蒙教育。1938年廣州淪陷後，福德私塾校舍曾借予廣州中醫學院復課，以延續培育中醫學人才的使命。私塾見證了香港和內地同胞共渡時艱，與大灣區歷史的緊密連結。

1959年，政府撥款資助山咀村於協天宮旁興建一棟設有三間課室的新校，名為「山咀公立學校」，廟宇借出部分地方作學校的辦事處及課室。由於學生人數不斷增加，學校於2011年獲教育局撥款興建一所新型校舍，在2015年9月正式啟用，並將山咀公立學校改名為福德學社小學。學校現時已是香港邊境接收跨境學童的擴建學校之一，支援大灣區兒童，協天宮距離校舍也只是數步之遙。



廟宇正門上方石匾「協天宮」，攝於2016年。
Stone plaque above the main entrance, with the inscription "Hip Tin Temple", 2016.

Hip Tin Temple in Shan Tsui, Sha Tau Kok, was rebuilt on its original site between 1894 and 1895. It is dedicated to the worship of Kwan Tai. Since Kwan Tai was bestowed the title "Hip Tin" in Ming dynasty, some Kwan Tai temples are called Hip Tin Temple. Five stone plaques in Hip Tin Temple are inscribed with details of its reconstruction, reflecting the social network of the Sha Tau Kok area with overseas Chinese. The Temple is embellished with a delicately carved wooden altar, eaves boards, trefoil doorways and dragon fish.

Hip Tin Temple in Shan Tsui represents an important historical landmark in the early development of Sha Tau Kok. It was a religious, communal and educational venue in the district, as well as one of few existing temples associated with the Tung Wo Market in Sha Tau Kok. It bears witness to the economic and social development of Sha Tau Kok in the nineteenth century. The Hakka villages in Sha Tau Kok formed the "Shap Yeuk" (Alliance of Ten) village alliance in about 1830 and established the Tung Wo Market, exerting a significance influence on the economic development of Sha Tau Kok.

In the 1920s and 1930s, Hip Tin Temple was used as the premises of Fuk Tak Study Hall to provide early education to children in Shan Tsui Tsuen and nearby mainland Chinese pupils. After the fall of Guangzhou

in 1938, Fuk Tak Study Hall was made available to Guangdong College of Traditional Chinese Medicine so that the college could resume classes and continue to nurture talents in traditional Chinese medicine. The study hall witnessed the efforts of Hong Kong and mainland compatriots in overcoming the hardships, reflecting the close linkage in the history of the Greater Bay Area.

In 1959, the government allocated funding to Shan Tsui Tsuen for the construction of a school with three classrooms beside Hip Tin Temple. Named Shan Tsui Public School, the new school used parts of the temple as its office and classrooms. To accommodate the growing number of students, the government provided grants for the construction of a new campus, which was inaugurated in September 2015. In the same year, the school was renamed Fuk Tak Education Society Primary School, after its sponsoring body. Today, it is one of the schools on the Hong Kong border that was expanded to accommodate cross-boundary students, providing support to children in the GBA. The school is just a few steps from Hip Tin Temple.

新界沙頭角山咀
(位於邊境禁區範圍內)
Shan Tsui, Sha Tau Kok
(Within Frontier Closed Area)



西貢育賢書室

Yuk Yin Study Hall, Sai Kung

三級歷史建築 Grade 3 Historic Building



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育賢書室曾是東江縱隊港九獨立大隊的基地之一，攝於2022年。

Yuk Yin Study Hall was one of the bases of Hong Kong and Kowloon Brigade of East River Guerrillas, 2022.

不對外開放

Not open to the public



新界西貢沙角尾村二巷1A號
No. 1A Sha Kok Mei Second Lane, Sai Kung,
New Territories.

育賢書室位於西貢沙角尾村，建於1928年，由韋氏成員捐地及移居海外的村民捐資興辦，在二次大戰前提供俗稱「卜卜齋」的書塾教育。書室設有前後院，牆身以青磚築砌，正面門楣仍見「民國十七年建」和外牆上端的三角楣飾「1928」字樣，顯示建造年份。一樓陽台則飾以西式圓柱和拱門，配以花瓶狀欄杆，兼具中西建築特色。

隨著日軍1941年攻佔香港及擴大華南佔領區，廣東人民抗日游擊隊整合抗戰力量，並於1943年12月改稱東江縱隊。為進一步打擊日軍勢力，他們於1942年2月在西貢黃毛應村成立港九獨立大隊，由蔡國樑擔任大隊長，隊員多為本地居民，是為日佔期間堅持武裝抗日的組織。

由於西貢是港九獨立大隊的大本營，為應對日軍的嚴密監管及加強游擊成員的聯繫，育賢書室由典型的「卜卜齋」書室，變為東江縱隊港九獨立大隊重要的秘密抗日基地之一。港九獨立大隊致力緊急營救留港的文化界名人及愛國民主人士，在香港抗日戰爭中發揮重要作用。中國第七戰區司令余漢謀夫人曾在育賢書室暫居，後渡海至深圳。

據時任游擊隊西貢支部書記劉錦文口述，東江縱隊成員喜歡在育賢書室歌唱具有愛國情懷的歌曲，例如《松花江上》、《八路軍進行曲》、《東江縱隊之歌》等，向青年群眾宣傳愛國思想、激發村民團結抗日，從而訓練生力軍搜集情報。

育賢書室見證了東江縱隊港九獨立大隊，在港抗日的珍貴歷史。書室於日佔期間曾被日軍短暫佔據；1945年日軍投降後，育賢書室重開，得到政府資助改為「育賢小學」。1966年，育賢小學與四所村校合併成為「西貢中心李少欽紀念學校」並遷出。1971至1976年，書室為「中業中學西貢分校」所用。近年，書室用作村民活動中心。

育賢書室正門的石雕，包括門額、對聯及門框，攝於2022年。

Traditional stone carvings at the main entrance of Yuk Yin Study Hall, in the form of a plaque and a set of couplets at the door frame, 2022.



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Yuk Yin Study Hall in Sha Kok Mei Tsuen, Sai Kung, was built in 1928 with donations from members of the Wei clan and villagers abroad. Before World War II, it housed a *Bok Bok Chai* study hall. The walls of the study hall are constructed with grey bricks, and it has a forecourt and a backyard. Above the lintel of the main entrance are the words *Minguo Shiqinian Jian* (built in the seventeenth year of the Republican Era), along with the inscription "1928" on the pediment of the upper part of the exterior wall, indicating the year of construction. The first floor balcony is adorned with Western-style round columns and arches, as well as vase-shaped balustrades, representing a fusion of Chinese and Western architectural features.

After the Japanese forces invaded Hong Kong and extended their occupied territory in South China in 1941, Guangdong People's Anti-Japanese Guerrilla Force consolidated its resistance forces and renamed as Dongjiang Column in December 1943. To strike back at the Japanese army, Hong Kong and Kowloon Brigade of the East River Guerrillas was established in Wong Mo Ying Tsuen, Sai Kung, with Cai Guo-liang as its leader. Most of its members were local residents. The brigade continued its armed resistance against Japan during the Japanese Occupation.

Since Sai Kung was the base camp of the brigade, Yuk Yin Study Hall was transformed from a typical study hall to one of the key secret resistance bases of Hong Kong and Kowloon Brigade of East River Guerrillas to step up surveillance of the Japanese forces and strengthen connections among members of

育賢書室內的西式圓柱，攝於2022年。

Western-style column in Yuk Yin Study Hall, 2022.



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the guerrilla forces. Hong Kong and Kowloon Brigade of the East River Guerrillas was committed to rescuing prominent cultural figures and patriotic democrats who had remained in Hong Kong. It played an important role in Hong Kong's resistance campaign. The wife of Yu Han-mou, commander of the Seventh Theatre Command in China, stayed briefly in Yuk Yin Study Hall, Sai Kung, before travelling to Shenzhen by sea.

According to the oral history account of Lau Kam-man, the then secretary of the guerrillas in Sai Kung, members of the brigade liked to sing patriotic songs, such as "On Songhua River", "Eighth Route Army Chorus" and "Dongjiang Column Chorus" in Yuk Yin Study Hall to spread patriotic ideas to the young people and unite the villagers in the resistance campaign. New members were trained to gather intelligence.

Yuk Yin Study Hall bears witness to the invaluable history of the resistance efforts of Hong Kong and Kowloon Brigade of East River Guerrillas. The study hall was seized by Japanese forces for a short time during the Japanese Occupation. It was reopened after Japan's surrender in 1945 and was subsequently converted into Yuk Yin School with the support of government funding. In 1966, Yuk Yin School was amalgamated with four village schools as Sai Kung Central Lee Siu Yam Memorial School and was moved out of the building. From 1971 to 1976, the study hall was used by Sai Kung branch of Chung Yip Middle School. In recent years, it has been used as a community centre for the villagers.

厦村東頭村1號舊鄉村學校 (原為「芳春貧民免費學校」) Old Village School, No. 1 Tung Tau Tsuen, Ha Tsuen (Formerly Fong Chun Free School for the Poor)

三級歷史建築 Grade 3 Historic Building



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仍掛於外牆的「芳春貧民免費學校」木匾，攝於2024年。
Wooden plaque with the inscription "Fong Chun Free School for the Poor" still hung on the exterior wall, 2024.



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學校內貌，攝於2024年。
Interior of the school, 2024.



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舊鄉村學校，原為「芳春貧民免費學校」，攝於2024年。
Old Village School, formerly Fong Chun Free School for the Poor, 2024.

一樓開放予公眾參觀，可致電 (852) 9126 2009 向建築物的管理機構查詢及預約。

Public access is allowed to the 1/F of the building by appointment. For details, please contact the Building Management at (852) 9126 2009.

舊鄉村學校，原為「芳春貧民免費學校」，位於厦村東頭村1號，於1930年代落成，由厦村鄧培昌、鄧瑞昌、鄧懿昌、鄧鏗昌及鄧彝昌五兄弟集資興建，以紀念曾祖父鄧芳春，為村內及鄰近村落的清貧子弟提供教育，故校名原為「芳春貧民免費學校」。校舍以青磚築砌，樓高兩層，上層用作課室，下層則用作課室、廚房、洗手間及教師宿舍。

「芳春貧民免費學校」不僅為鄧族學童提供教育，亦在抗日戰爭期間與內地同胞共渡時艱。學校當時曾改用為難民收容所，安置因戰爭而流離失所的難民。學校於戰後短暫重開，創辦人之一鄧鏗昌亦曾在這時間任教，學校最後於1948年停辦。

學校停辦後，校舍曾用作小型廠房。建築物頂部及部分牆身曾於2018年倒塌，於2019年獲得發展局「歷史建築維修資助計劃」撥款，進行屋頂及牆修復工程。

The Old Village School, formerly Fong Chun Free School for the Poor, in Tung Tau Tsuen, Ha Tsuen, was completed in the 1930s to provide education for the sons of needy families in the village and nearby villages of the same clan. It was built with funds from five brothers – Tang Pui-cheong, Tang Sui-cheong, Tang Yee-cheong, Tang Hin-cheong and Tang Yi-cheong – in memory of their great-grandfather, Tang Fong-chun. The school was thus initially named Fong Chun Free School for the Poor. It is a two-storey grey brick structure, with classrooms on the upper floor, and the ground floor had a classroom, kitchen, washroom and teachers' dormitories.

Fong Chun Free School for the Poor provided education for children of the Tang clan and supported mainland Chinese compatriots through hard times during the Japanese Invasion. The school was used to accommodate war refugees, providing shelter to people displaced by the war. After the war, the school resumed operation for a short period of time. Co-founder Tang Hin-cheong was one of the teachers. The school was closed in 1948.

A small factory was set up after the school closed. The roof and part of the walls collapsed in 2018. In 2019, repair works were carried out under the grant from the Financial Assistance for Maintenance Scheme on Built Heritage of Development Bureau.

新界元朗厦村東頭村1號
No. 1 Tung Tau Tsuen, Ha Tsuen, Yuen Long,
New Territories.

協恩中學主樓

Main Building of Heep Yunn School

三級歷史建築 Grade 3 Historic Building



協恩中學主樓，攝於2024年。
Main Building of Heep Yunn School, 2024.

© 協恩中學
Heep Yunn School

學校不對外開放

The school is not open to the general public

協恩中學位處何文田農圃道1號，學校的主樓於1937年落成。學校的歷史最早可追溯到兩間英國聖公會海外傳道會學校，即1886年創立的飛利女子學校 (Fairlea Girls' School) 和1887年創立的維多利亞女校暨孤兒院 (Victoria Home and Orphanage)。飛利女子學校是專為華人基督徒女童而設的中文學校，1924年起與聖士提反女子中學共用列堤頓道的校舍。1936年，飛利女子學校和維多利亞女校暨孤兒院合併，以「協恩」為校名，取「兩校協作以見證神恩」之意。農圃道校舍由時任港督郝德傑爵士 (Sir Andrew Caldecott) 奠基，並於1937年由香港首位華人主教、中華聖公會港澳教區主教莫壽增會督主持開幕典禮。

日佔期間，日本陸軍、海軍及空軍先後進駐該校，課室改成馬廄。戰後，校舍短暫改為

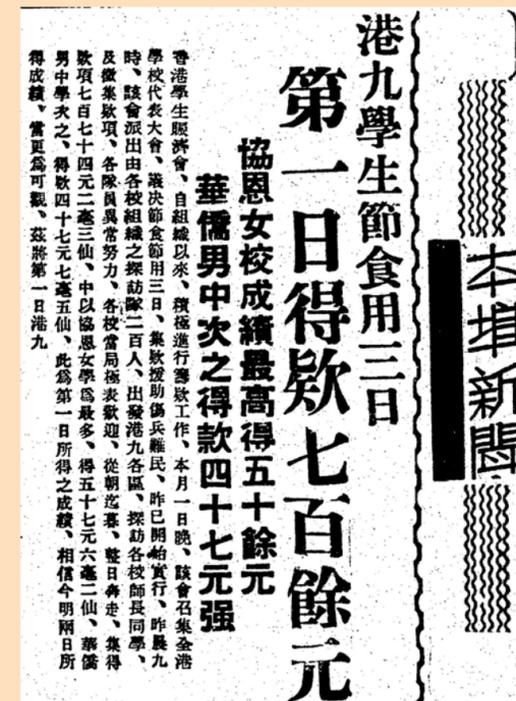
拘留日軍和作為印籍軍人的軍營。據拔萃男書院第六任校長施玉麒牧師 (Rev. George She) 憶述，1945年香港重光當日，協恩中學校長陳儀貞已回校檢視，著手處理修復校舍等事宜。協恩中學於1946年2月重開，是香港首批恢復教學的教會學校之一。

協恩師生蕙心蘭質，於七七事變後，以不同方式支援內地同胞，包括自1937年9月起接收從廣州等地逃難來港的學生，人數佔全校學生三分之一；戰後校方更為她們到內地升學，特地向僑務委員會呈請立案。在校學生也積極呼應香港學生賑濟會的號召，參與「港九學生節食用三日，集款援助傷兵難民」活動，首日籌得五十餘元，為全港學校之冠。因協恩中學於戰時的貢獻相當矚目，故眾多報章皆讚揚該校「對於慈善事業尤具熱心」。

協恩中學內的紀念碑，碑文記錄了1936年創校至1946年戰後復校的一段歷史，攝於2011年。
A wall plaque in Heep Yunn School records a chapter of the school's history from its inception in 1936 to post-war class resumption in 1946, 2011.



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協恩中學參與「港九學生節食用三日，集款援助傷兵難民」活動，支援內地同胞，刊於《香港工商日報》，1937年10月7日。

Heep Yunn School took part in a campaign where students cut their spending for three days to raise funds for wounded Chinese soldiers and refugees, published on *Kung Sheung Daily News*, 7 October 1937.

© 何鴻毅家族
The Robert H. N. Ho Family

school to check the damages and made arrangements for restoration. In February 1946, Heep Yunn School was among the first church schools in Hong Kong to resume classes after the war.

Elegant and virtuous, the teachers and students of Heep Yunn School supported compatriots in the mainland in various ways after the Marco Polo Bridge Incident of 7 July 1937. From September 1937, they took in students who fled to Hong Kong from Guangzhou and other places, which accounted for one-third of the total number of students; after the war, the school specifically petitioned to the Overseas Community Affairs Council in a bid to help the students further their studies in the mainland. The current students responded to the appeal of the Hong Kong Committee for Student Relief and took part in a campaign where students cut their spending for three days to raise funds for wounded Chinese soldiers and refugees. On the first day of the campaign, more than \$50 was raised, topping all the schools in Hong Kong. Since the contribution of Heep Yunn School during the war was indeed remarkable — many newspapers praised the school as “particularly enthusiastic about charitable causes”.

Heep Yunn School is located at No. 1 Farm Road, Ho Man Tin. Its main building was completed in 1937. The history of the school can be traced to two Anglican schools founded by the Church Missionary Society, namely Fairlea Girls' School founded in 1886 and Victoria Home and Orphanage established in 1887. Fairlea Girls' School was a Chinese school for Chinese Christian girls. It shared the school building on Lyttelton Road with St. Stephen's Girls' College from 1924. In 1936, Fairlea Girls' School merged with Victoria Home and Orphanage, and the new school was named “Heep Yunn”, meaning “United in Grace”. The foundation stone for the Farm Road campus was laid by then Hong Kong Governor Sir Andrew Caldecott. In 1937, Bishop Mok Sau-tseng of the Diocese of Hong Kong and Macao of Chung Hua Sheng Kung Hui, the first Chinese bishop in Hong Kong, officiated at the school's inauguration ceremony.

During the Japanese occupation, the Japanese Army, Navy and Air Force occupied the school successively, and the classrooms were converted into stables. After the war, the school building was temporarily used as a detention facility for Japanese troops and barracks for Indian soldiers. As Rev. George She, the sixth principal of Diocesan Boys' School, recalled, on the day of Hong Kong's liberation in 1945, the principal of Heep Yunn School, Cheung Chinn Yee-ching, had returned to the

九龍何文田農圃道1號
No. 1 Farm Road, Ho Man Tin, Kowloon.

聖士提反女子中學主樓

Main Building of St. Stephen's Girls' College

法定古蹟 Declared Monument



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聖士提反女子中學位於柏道的入口，攝於2013年。
Entrance of St. Stephen's Girls' College on Park Road, 2013.



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聖士提反女子中學內貌，攝於2011年。
Interior of St. Stephen's Girls' College, 2011.



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聖士提反女子中學主樓，攝於2013年。
Main Building of St. Stephen's Girls' College, 2013.

學校不對外開放。如有興趣參觀，請與校方聯絡。
參觀的申請將由學校自行決定。

The school is not open to the general public. All interested individuals are requested to contact the school prior to planning a visit. Please note that visitor approval will be determined at the school's discretion.

聖士提反女子中學位於半山列堤頓道2號，是本港首批女子學校之一。在何啟爵士和曹善允博士等華人領袖推動下，該校於1906年由英國聖公會創立，招收華裔女童。初期校舍設於堅道，1923年遷往現址，由當時訪港的威爾斯親王(H.R.H. the Prince of Wales)奠基、港督司徒拔爵士夫人(Lady Stubbs)主持開幕。主樓於1998年更名為李余愛喜大樓，樓高四層，由東西兩翼組成，學校禮堂位於中央；牆身以麻石及紅磚築砌，屋頂為金字形，以中式屋瓦鋪砌，學校的西式建築布局與中國傳統合院式風格相近，別具特色。

香港保衛戰之初，校舍改作臨時醫院，接收來自瑪麗醫院和那打素醫院的病人，著名作家蕭紅也是在1941年轉入這間醫院，隨後於此逝世。至1943年，日軍佔校園，將學校改為「東亞學院」，由日籍講師培訓教師與政府公務員。

抗日戰爭期間，該校學生和舊生不辭勞苦地為國家付出，部分回到內地，參與紅十字會和醫院的救援工作；部分留在香港擔任醫生和護士，謹守崗位，繼續服務香港市民。校友李曹秀群博士於1938年成立了「香港中國婦女會」，旨在聯繫中國婦女，推動救國慈善工作，服務社會，造福人群，對近代爭取婦女權益及地位貢獻莫大。校報《珽聲》(News Echo)也常有刊登學生對中國現況的看法，如〈祖國的懷念〉、〈我國不亡於日本而亡於漢奸論〉等。可見該校學生心繫祖國，抗日戰爭期間仍是念茲在茲。

St. Stephen's Girls' College, located at No. 2 Lyttelton Road, is one of the earliest girls' schools in Hong Kong. It was founded in 1906 by Anglican Church, with the support of Chinese leaders such as Ho Kai and Tso Seen-wan, for Chinese girls. Initially located on Caine Road, the college was moved to its present site in 1923. The foundation stone of the building was laid by the then-visiting H.R.H the Prince of Wales, and Lady Stubbs, the wife of then Hong Kong Governor, Sir Reginald Stubbs, officiated at the college's opening ceremony. The Main Building was renamed June Li Building in 1998. It is a four-storey structure with East and West Wings enclosing the school hall in the centre; the walls are constructed with granite and red bricks, and its pitched roof is laid with Chinese pan-and-roll tiles. The Western layout of the building is of particular interest due to its similarity to the traditional Chinese courtyard house.

In the early days of the Battle of Hong Kong, the school building was used as a temporary hospital to care for patients from Queen Mary Hospital and Nethersole Hospital. Prominent writer Xiao Hong was admitted to the hospital in 1941 and subsequently passed away there. In 1943, Japanese forces seized the campus

and converted the college into *Toa Gakuin*, in which Japanese instructors gave lessons to teachers and civil servants.

During the Japanese Invasion, alumni and current students of the college devoted themselves to the country. Some students returned to the Mainland to join the relief efforts of the Red Cross and hospitals; others remained in Hong Kong as doctors and nurses, upholding their duties and continuing to serve the people of Hong Kong. Alumna Ellen Li Ts'o Sau-kuan founded Hong Kong Chinese Women's Club in 1938, with the mission of gathering Chinese women, promoting charity work for national salvation, serving the community. The club contributed immensely to fight for women's rights and status in modern times. The school magazine, *News Echo*, often published students' views on China's current affairs, with articles such as *Zuguo Di Huainian* (Thinking of the Motherland) and *Woguo Buwangyu Riben Er Wangyu Hanjian Lun* (Our country will not fall at the hands of Japan but of traitors). Thus, we see that the students of the college cared deeply about China and supported their country throughout the Japanese Invasion.

查詢熱線：(852) 2549 2521
Enquiry Hotline: (852) 2549 2521

香港西半山列堤頓道2號
No. 2 Lyttelton Road, Mid-levels, Hong Kong.

聖士提反書院 St Stephen's College

書院大樓

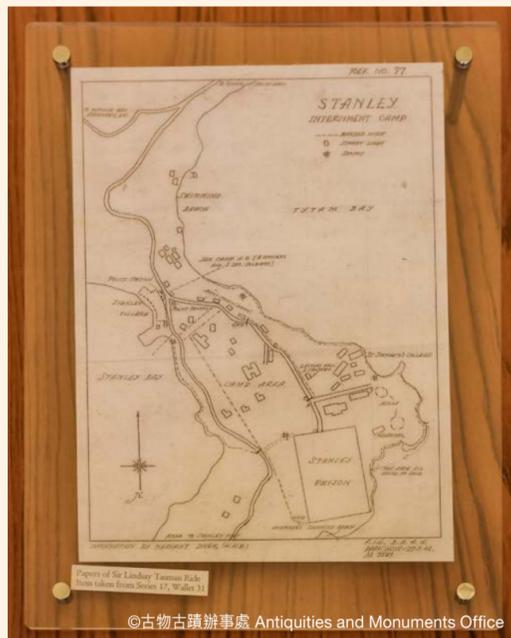
School House of St Stephen's College

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於1942年11月27日繪製的赤柱拘留營地圖，攝於2024年。
Map of Stanley Internment Camp, drawn on 27 November 1942, 2024.



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聖士提反書院的書院大樓奠基石，由時任港督金文泰爵士主持奠基儀式，攝於2015年。

The foundation stone of St Stephen's College's bears witness to the foundation-laying ceremony presided over by then Hong Kong Governor Sir Cecil Clementi, 2015.



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一九四一年譚長萱教授護校殉難紀念碑，攝於2009年。

Memorial plaque dedicated to Professor Tam Cheung-huen who gave his life in 1941 to protect the students, 2009.

聖士提反書院的書院大樓，攝於2015年。
School House of St Stephen's College, 2015.

聖士提反書院文物徑因應學校活動情況而安排於星期六、日對外開放，詳情請參閱官方網頁。有興趣者可透過校方導賞申請表：<https://www.ssc.edu.hk/links/ssctrail/chi/docent.html> 報名預約參觀。

詳情請瀏覽聖士提反書院網站：
https://www.ssc.edu.hk/zh_tw/site/index

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<https://www.ssc.edu.hk/links/ssctrail/eng/docent.html>

For details, please visit the official website of St Stephen's College: <https://www.ssc.edu.hk/>

查詢熱線：(852) 2813 0360
Enquiry Hotline: (852) 2813 0360

香港赤柱東頭灣道22號
22 Tung Tau Wan Road, Stanley, Hong Kong.

聖士提反書院位於赤柱東頭灣道22號，最初於1903年在西邊街建校，其後於1924年遷往薄扶林，至1930年遷至赤柱現址。聖士提反書院的書院大樓於1930年3月25日啟用，不僅是書院內最古老的建築，亦是香港現存歷史最悠久的寄宿校舍建築。

1941年12月8日，日軍入侵香港，隨即展開歷時十八天的香港保衛戰。黃泥涌及赤柱半島是香港守軍的重要防線，聖士提反書院亦因此而成為香港抗日戰爭的要點。聖士提反書院的書院大樓被英軍徵用為緊急軍事醫院，教職員和學生則在醫院內協助。在日佔期間，書院師生互相守護的精神令人動容，當時中文科科主任譚長萱為守護留守校園的學生而喪生。書院大樓內的「一九四一年本校譚教授護校殉難紀念碑」，便是為紀念譚長萱而立。

香港守軍最終不敵日軍，日軍於1941年12月25日清晨攻入聖士提反書院，並闖進書院大樓發動「聖士提反書院大屠殺」，同日下午，港督楊慕琦向日軍投降，這日後來被稱為「黑色聖誕」。

香港淪陷後進入三年零八個月的日佔時期，聖士提反書院，連同鄰近的赤柱監獄守衛宿舍，被用作赤柱拘留營，共關押約三千名非華裔盟國國民及少量戰俘，其中一千名被拘禁在聖士提反書院，當中約三百七十人正拘禁在書院大樓。由於糧食短缺，被拘留人士大多營養不良，骨瘦如柴，生活艱苦。

聖士提反書院經歷日佔時期後仍屹立至今，培育多位傑出華人。

St Stephen's College is located at No. 22 Tung Tau Wan Road, Stanley. Founded in Western Street in 1903, it was relocated to Pok Fu Lam in 1924 and to the present site in Stanley in 1930. Its School House was inaugurated on 25 March 1930. It was the first building completed in the college and was the oldest boarding school building in Hong Kong.

On 8 December 1941, Japanese forces invaded Hong Kong, and the 18-day Battle of Hong Kong began. Since Wong Nai Chung and the Stanley peninsula were important defence lines for Hong Kong defence forces, St Stephen's College was a strategic location in the Hong Kong's resistance campaign. The School House of St Stephen's College was requisitioned by the British army and converted into an emergency military hospital, and the staff members and students of the college helped in the hospital. The spirit of mutual assistance among the teachers and students of the college during the Japanese Occupation was deeply moving. Tam Cheung-huen, the college's Head of Chinese Studies, sacrificed his life protecting the students who remained in the campus. He is honoured with a memorial plaque inside School House.

The Hong Kong defence forces eventually succumbed to the Japanese army. At the dawn of Christmas Day, 1941, Japanese troops occupied St Stephen's College. They broke into School House and committed the "St Stephen's College Massacre". In the afternoon, Hong Kong Governor Sir Mark Young surrendered to the Japanese troops. That day was subsequently referred to as "Black Christmas".

The Fall of Hong Kong lifted the curtain on three years and eight months of the Japanese Occupation. St Stephen's College, along with the nearby Stanley Prison Warders' Quarters, were used as Stanley Internment Camp. Some 3,000 non-Chinese civilians from the Allies and a small number of prisoners of war were held in the camp, including 1,000 in St Stephen's College. Among the detainees in the college, about 370 were held in School House. Owing to food shortages, most of the detainees were skin and bones by the end of the war. They suffered from malnutrition and lived in very difficult condition.

St Stephen's College remains in operation today. It has nurtured many outstanding Chinese individuals over the years.

聖士提反書院 St Stephen's College

聖士提反堂 (聖士提反書院小教堂) St Stephen's Chapel of St Stephen's College

三級歷史建築 Grade 3 Historic Building



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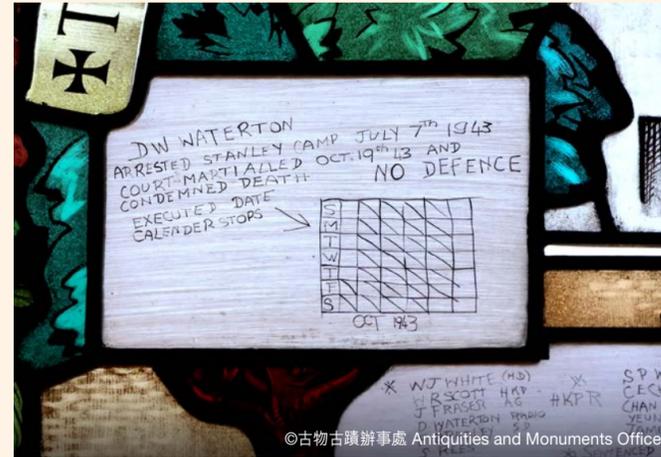


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小教堂內的金色十字架，曾用於日佔期間赤柱拘留留營的聯合崇拜，現仍保存良好，並一直沿用至今，攝於2024年。Golden cross in Chapel, used in the joint Sunday service of Stanley Internment Camp during the Japanese Occupation. It is preserved in good condition and remains in use today, 2024.



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彩繪玻璃上複製了兩份拘留人士的文字紀錄。圖中是D.W. Waterton 手繪的日曆，以記錄他在赤柱拘留留營的最後日子，攝於2024年。Two textual records by the detainees are reproduced on the stained glass. Above is a calendar drawn by D. W. Waterton to mark his final days in Stanley Internment Camp, 2024.



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小教堂的彩繪玻璃，反映日佔期間的艱苦歲月，攝於2024年。The stained glass of St Stephen's Chapel reflects the difficult times during the Japanese Occupation, 2024.

小教堂內的紀念牌匾，紀念部分在二次大戰期間犧牲的士兵及日本戰俘船「里斯本丸」號的遇難者，攝於2024年。A plaque inside St Stephen's Chapel honours soldiers who gave their lives during World War II and the victims of the sinking of the Japanese prisoner-of-war ship *Lisbon Maru*, 2024.

聖士提反書院小教堂，攝於2023年。
St Stephen's Chapel of St Stephen's College, 2023.

聖士提反書院文物徑因應學校活動情況而安排於星期六、日對外開放，詳情請參閱官方網頁。有興趣者可透過校方導賞申請表：<https://www.ssc.edu.hk/links/ssctrail/chi/docent.html> 報名預約參觀。

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Enquiry Hotline: (852) 2813 0360

香港赤柱東頭灣道22號
22 Tung Tau Wan Road, Stanley, Hong Kong.

建於聖士提反書院校園最高點的小教堂，於1950年啟用，以紀念日佔期間(1941至1945年)在拘留營中遇害的人士及二次大戰蒙難者。

小教堂的平面布局呈十字形，以花崗石建造牆基，外牆以素色抹灰飾面。從小教堂的建築細節，可見學校紀念戰爭蒙難者的歷史。正門上拱形的彩繪玻璃，中間部分繪有骨瘦如柴的戰俘和飢餓的兒童，他們聚首禱告，上面有兩隻振翅高飛的鴿子，這畫面不僅反映昔日拘留營的苦難日子，亦展示受難者憑著信、望、愛的宗教精神渡過艱難的日佔歲月。彩繪玻璃上還複製了兩份拘留人士原本刻劃在拘留營囚室牆上的文字紀錄，記載赤柱拘留營的艱苦；其中一份是由D.W. Waterton手繪的日曆，記錄他自1943年7月7日被拘留在營中囚室，一天劃一條斜線直至行刑當日的最後日子；另一份則記錄部分戰俘的姓名及處決日子。校方指相關文字紀錄原件在戰後

被送到英國帝國戰爭博物館(Imperial War Museum, UK)收藏及展出，由於其深具歷史意義，故特意在彩繪玻璃上複製相關文字紀錄。

另外，小教堂也設有紀念牌匾，以紀念部分在二次大戰期間犧牲的軍人，其中包括1942年，由香港往日本途中沉沒的日本戰俘船「里斯本丸」號的遇難者。

小教堂現時供學生及教職員祈禱及聚會禮拜之用，校內師生仍定期在教堂悼念因抗日犧牲，並葬於學校附近赤柱軍人墳場的老師，包括中文科主任譚長萱、數學老師靳約翰(John Guant)及舍監夫人嘉芙蓮·馬田(Mrs Kathleen Louisa Martin)。

校方於2008年成立文物徑，串連書院大樓及小教堂等歷史建築，以紀念二次大戰期間的死難者，亦向公眾闡釋建校歷史，印證聖士提反書院與香港社會發展的緊密連結。

Inaugurated in 1950, St Stephen's Chapel of St Stephen's College was built on the highest point of the campus to honour those killed in the internment camp during the Japanese Occupation (1941–1945) and other victims in the World War II.

The chapel was built to a cruciform plan, with its plain-rendered walls raised off a granite plinth. The architectural details show how the school remembered the victims of World War II. The stained glass on the arched door features emaciated prisoners of war and children praying in the centre. Above them are a pair of doves in flight. This picture reflects the harsh days in the internment camp and shows that the victims overcame the hardships of the Japanese Occupation with great virtues of faith, hope and love. Two textual records originally engraved on the cell walls by the detainees documenting the hard times in Stanley Internment Camp were reproduced on the stained glass. The first is a calendar drawn by D.W. Waterton. Using one oblique stroke to represent each day, he recorded his time in Stanley Internment Camp, from the start of his detention on 4 July 1943 to the day of his execution. The second record shows the name and date of the execution of some of the prisoners of war. According to the college, the original textual records were exhibited in Imperial War Museum in Britain.

They were reproduced on the stained glass because of their historical significance.

A plaque in the chapel commemorates some of the soldiers who gave their lives during World War II. Among them were victims of the sinking of *Lisbon Maru*, a ship carrying prisoners of war from Hong Kong to Japan in 1942.

Today, students and staff members of the college pray and attend services in the chapel. Memorial services are held regularly to honour the teachers who sacrificed their lives in the Japanese Occupation and were buried in Stanley Military Cemetery near the college. These include Professor Tam Cheung-huen, head of Chinese Studies; Mr John Gaunt, mathematics teacher; and Mrs Kathleen Louisa Martin, wife of the warden.

In 2008, the college set up a heritage trail linking its historic buildings, such as the School House and chapel. The trail commemorates victims of World War II, while illustrating the school's history to the public and bearing testimony to the close connection between St Stephen's College and the history of Hong Kong.

般咸道官立小學 Bonham Road Government Primary School

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防空洞入口，攝於2020年。
Entrance to the air-raid shelter, 2020.



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位於學校地庫的圖書館及英語活動室，昔日是防空洞，各有氣閘；照片為圖書館，攝於2020年。
The library and English activities room in the basement of the school, which used to be an air-raid shelter, with airlocks; photo showing the library, 2020.



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主樓中央樓梯的正門入口，仍可隱約見到「NORTHCOTE TRAINING COLLEGE」的字眼，即羅富國師範學院的英文名稱。羅富國師範學院曾培育多位對香港，以至大灣區有傑出貢獻的人才，例如資深中文教育工作者盧璋鑾教授、香港著名史學家蕭國健教授及香港太空館創館館長廖慶齊等。照片攝於2021年。
The words "NORTHCOTE TRAINING COLLEGE" can be vaguely seen at the entrance of the main building with the spiral staircase. Northcote Training College nurtured a number of individuals who contributed immensely to Hong Kong and the Greater Bay Area, such as veteran Chinese-language educator Lo Wai-luen, renowned Hong Kong historian Siu Kwok-kin and founding curator of the Hong Kong Space Museum Joseph Liu Hing-chai, 2021.



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學校禮堂命名為「中山堂」，以紀念孫中山先生曾於上址的拔萃男書院求學。照片攝於2019年。
The school hall is named after Dr. Sun Yat-sen to commemorate his attendance at Diocesan Boys' School, which once stood on the site, 2019.

般咸道官立小學校舍主樓布局呈E字形，中間部分狹長，兩端各有附翼，攝於2021年。
The main building of Bonham Road Government Primary School has an E-shaped plan, with a long centre portion and a wing on each end, 2021.

開放日：

一般於每年11月至翌年1月其中一個星期六舉行，詳情請瀏覽般咸道官立小學網站：

<https://brgps.edu.hk/tc/>

Open Day:

Normally held on a Saturday from November each year to January of the following year. For details, please visit the official website of Bonham Road Government Primary School: <https://brgps.edu.hk/tc/>

般咸道官立小學位於般咸道9A號的校舍於1941年落成，原為羅富國師範學校校舍，是香港少數僅存曾用作小學及專上學院的校舍。羅富國師範學院於1939年成立，原名香港師資學院，是香港首間全日制教師培訓學院。日佔期間，師範學院關閉，校舍被日本憲兵佔用，至1946年3月才重開。學校的地段於1869至1926年間，建有拔萃男書院，孫中山先生曾在此就讀。

從般咸道官立小學的建築可窺探香港的抗日歷史，因戰火於1930年代開始蔓延，香港

政府已準備防禦空襲，所以在設計校舍時已預留空間興建防空洞，讓師生遇上空襲時暫避，需要時從防空洞內的氣閘離開。兩個防空洞均設於主樓地庫，由於香港保衛戰只持續了十八日，防空洞並沒有按原定計劃使用。目前防空洞雖已改用作圖書館及英語活動室，但仍完整保留昔日結構。防空洞在香港現存的歷史建築中頗為罕見，見證了日本侵略香港的歷史。

香港淪陷後，校舍被用作日本憲兵總部，主樓用於審問疑人，體育館則用作馬廄。校舍及後遭日軍破壞，木材、家具、隔板及地板等均被拆去。戰後，庇理羅士女子中學因位於荷里活道的校舍遭嚴重破壞，遂於1945年11月1日借用般咸道校舍復課，為期四個月。羅富國師範學院則在翌年3月重開，至1962年遷往沙宣道校園。此後，般咸道9A號校舍先後成為香港中文大學聯合書院及羅富國教育學院第二分校校舍。於2000年1月25日，李陞小學下午校遷入現址，正式定名為般咸道官立小學，回應社會不同需要，繼續肩負作育英才的重要角色。



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防空洞氣閘，攝於2024年。
Airlock of the air raid shelter, 2024.

The current campus of Bonham Road Government Primary School at No. 9A Bonham Road was completed in 1941 as premises of Northcote Training College. It is one of few existing campuses in Hong Kong that has housed a primary school and a tertiary institute. Northcote Training College was founded in 1939 as Government Training College, the first full-time teacher training institute in Hong Kong. During the Japanese Occupation, the college was closed, as its premises were occupied by the Japanese Military Police. It was reopened only in March 1946. Between 1869 and 1926, the site was once the Diocesan Boys' School, which Dr Sun Yat-sen attended.

The architecture of Bonham Road Government Primary School offers a glimpse into the history of Hong Kong's resistance efforts. As the Japanese forces extended their occupied territory in Asia in the 1930s, the Hong Kong government began to install defences against air strikes. Therefore, space was reserved for the construction of air-raid shelters in the design of the school building, so that the teachers and students could hide during air-raids and leave through ventilation shafts if necessary. The air-raid shelters were in the basement of the main building. Since the Battle of Hong Kong lasted only 18 days, they were never used as intended. The air-raid shelters were refurbished and today, they are used as a library and English activities

room, but the original structure was preserved. Air-raid shelters, which bear witness to the Japanese Occupation, are rare among existing historic buildings in the city.

After the Fall of Hong Kong, the school premises were used as the headquarters of the Japanese Military Police. Suspects were interrogated in the main building, and the gymnasium was used as a stable. The school premises were subsequently sabotaged by the Japanese troops – wood, furniture, partitions and floor boards were removed. After the war, Belilios Public School borrowed the Bonham Road campus from 1 November 1945 for four months to resume classes, since its premises on Hollywood Road had been severely damaged. Northcote Training College reopened in March of the following year and was relocated to the campus on Sassoon Road in 1962. Subsequently, the school building at No. 9A Bonham Road was used by United College of The Chinese University of Hong Kong and by the Northcote College of Education. On 25 January 2000, Li Sing Primary School (P.M. Section) moved in and renamed the Bonham Road Government Primary School to meet different needs of the community. The building continued to play an important role in nurturing talent.

查詢熱線：(852) 2517 1216
Enquiry Hotline: (852) 2517 1216

香港西營盤般咸道9A號
NO. 9A Bonham Road, Sai Ying Pun, Hong Kong.

| 結語 Conclusion |

中國著名歷史建築學家梁思成曾言：「建築之規模、形體、工程、藝術之嬗遞演變，乃其民族特殊文化興衰潮汐之映影；一國一族之建築適反鑒其物質精神，繼往開來之面貌。」上述多座教育類歷史建築的故事，反映嶺南地區重視教育的傳統及傳承，也見證粵港澳三地共同的歷史脈絡。粵港澳大灣區近代發展雖有異同，但人民依然跨越地域空間，風雨同舟、守望相助，彼此相連，這種關聯從未中斷，並延續至今。粵港澳大灣區將繼續深化交流與合作，並豐富文物徑的內容，增強民眾對歷史和文化的了解，增進民族自豪感、弘揚中華文化和說好中國故事。

Renowned Chinese historic architecture expert Liang Si-cheng said, “The evolution of the scale, form, construction and art of architecture reflects the rise and fall of a culture; and a nation’s architecture demonstrates its material spirit, as well as its past, present and future.” The above-mentioned educational historic buildings reflect the tradition and passing on of the emphasis on education in the Lingnan region and bear witness to the shared history of Guangdong, Hong Kong and Macao. Even though different parts of the GBA have developed in different ways, the people have transcended geographical territories and space, supporting and helping one another through hardships. They remain closely connected even today. The GBA will continue to deepen exchange and collaboration, enriching the contents of the heritage trail, enhancing people’s understanding of their common history and culture, increasing their sense of national pride, promoting Chinese culture and telling good stories about China.

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| 劉智鵬教授, BBS, JP | 皇仁書院 | 新界上水鄉鄉公所 |
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Antiquities and
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