



河南考古及文化遺產之旅 Henan Archaeology and Heritage Sites Tour

由承真樓主辦的「河南考古及文化遺產之旅」已於二零一七年四月二十三至三十日圓滿結束。旅程得以順利完成實有賴河南省文物考古研究院的鼎力支持和接待，讓團員們能夠有機會體驗了一次難能可貴的考古之旅。這次河南之旅有別於一般的觀光旅遊團，為了讓團員們能夠更全面的認識河南，認識考古工作，所以我們在行程設計上特別加入了很多實地考察和與當地考古工作者交流的時間在內，讓團員們能從不同角度去認識河南，了解考古工作。



Meeting with Mr. Liu Hai Wang (HPICRA) 與院長劉海旺先生會面

Our Henan Archaeology and Heritage Sites Tour (23-30 April, 2017) was an incredible, memorable experience! We would like to especially thank the incredible assistance of Henan Provincial Institute of Cultural Relics and Archaeology (HPICRA) for making the tour possible and letting the participants have a unique opportunity to experience history and archaeology in person. Different from the general sightseeing tours, our focus was to provide meaningful context and unique learning opportunities by visiting several key archaeological sites that are not otherwise open to the public. As a result, participants could have a better appreciation of the archaeological efforts currently underway in China, and to see Chinese history from a different angle.



Excavation of horse chariots at an archaeological site near Zhengzhou. 參觀在鄭州正在發掘的車馬坑遺址



Visiting Luoyang Ancient Tombs 參觀洛陽古墓

每個文化遺產所藏有的情懷與歷史痕跡，只以文字表達未必傳神，要親身到當地感受才能完整呈現情懷。我們在河南省文物研究院的帶領下有幸親臨鄭州、洛陽、開封、安陽等古都，在河南這中華民族的重要發源地體驗了一次與眾不同的考古之旅。我們相信旅程加深了團員們對考古的興趣與關注度，亦希望日後有更多機會帶領大家遊覽中國，推廣中國文化！

The feelings and historical meaning embedded in heritage are not easily expressed through words alone. It is better to visit and experience firsthand the tactile remnants of history and the change of dynasties. With the incredible support of the HPCIRA, we were able to visit Luoyang, Kaifeng, Anyang and Zhengzhou, the major ancient capitals in China. We had the most worthwhile of experiences in Henan, the cradle of Chinese civilization. We look forward to organizing more heritage tours in the future to share the wonders of history!



Looking at Yinxu archaeological sites 參觀殷墟考古遺址

For the full version of the article, please visit our website! 觀看完整文章請瀏覽承真樓網站

“從中國明式古典家具看中國美學” 講座

2017 年 6 月 2 日



由承真樓創辦人蔣藹玲女士主講的“從中國明式古典家具看中國美學”講座已於 2017 年 6 月 2 日晚上順利結束。

在講座中，為了讓觀眾更加明白何謂「中國美學」，藹玲以文人的生活，即詩詞、書畫、建築、音樂、室內佈局設計等範疇向我們解釋中國的美學思想。有別於西方美學，中國人追求的是一種高尚情操，一種精神修養，是一種家國情懷。以《詩經·周南》為例，古人追求的是「窈窕淑女」，美心為窈、美狀為窕，只有內外兼修才能達到「美」。

再以古琴藝術為例，古琴的精髓不在於拍子節奏的精準度，而是要把環境和心境完全統一並融入在琴曲當中。從不同範疇的闡述可見古代文人對美的要求和情操影響下，對文房陳設十分講究，設計出端莊雅致的明式家具，譽滿海外。

MEET OUR INTERNS!

CCSC's Summer Interns share
with us their views on Intangible
Cultural Heritage
承真樓實習生對非遺的看法



The “safeguarding” of China Intangible Cultural Heritage

It has been a month since we started our internship at CCSC! In this time, we have gained a deeper understanding of Chinese Intangible Cultural Heritage (ICH), as one of our tasks is to collate, arrange and translate the provincial level lists of ICH, and to write articles on specific items from the national list of ICH. At first, we expected that the provincial level lists would be easy to search for on the Internet. However, we found that we needed to spend a lot of time to even find complete batches of the lists.

The Ministry of Culture of the People's Republic of China has set up a website for the ICH items that have been inscribed on the UNESCO representative list, as well as the national level lists for the purposes of documentation and promotion, with regularly published articles and interviews. Nevertheless, a complete provincial level list is hard to find on the Internet. For example, if we search the ICH list of Hainan Province on official government websites, the result would be “Sorry, no results found.” We have to spend considerably challenging process of searching in order to find complete lists for each province. The online ICH information of Guangxi is quite detailed and substantial, but there is still room for improvement. For instance, some of items are missing, and the items do not have the sequence and inventory number.

Before we talk about “safeguarding,” “documentation” is a basic step that needs to be implemented first. Documents are valuable assets to a nation. Good record keeping and management promotes transparency, openness and credibility of the government, which enhances the efficiency of the safeguarding of ICH. Transparency and accessibility of information will also encourage the public to understand more about the history and the ICH of different places in China. A complicated process to find information on ICH will hinder

中國非物質文化遺產的「保護」工作

在承真樓實習迄今一個月，對中國非物質文化遺產的認識加深不少。我們的工作包括整理及翻譯中國各省級的非遺名錄和從國家級名錄挑選一項遺產撰寫文章。

開初我們曾以為省級的非遺名錄會如國家級般齊全，但其後發現單是在網上搜尋不同批次的省級名錄已需花費不少時間。中國文化部只為被列入聯合國或國家級名錄的項目特設網站介紹及發佈相關資料，可見其在「立檔」、「研究」、「宣傳」方面齊全完善。

相反一份完整省級名錄在網上卻難以搜尋。以海南省為例，在其官方網站上搜尋「非物質文化遺產」只會出現「很抱歉，沒有找到和您的查詢相匹配的結果」。我們需要透過不同網站才輾轉找到相關的海南省省級名錄；又如已建立專屬非遺保護網站的廣西省，雖資料較完整卻未有記錄全部項目，亦缺少名錄所需的序號和編號。

在談「保護」措施之先，「立檔」應是先要做好的基本程序。檔案是國家重要資產，良好的檔案管理能提高資料的透明度和國民的知情權，有助提高非遺保護的工作效率。非遺受重視的程度在中國政府近年積極發展軟實力下提升不少，非遺既是政府重點推廣的文化項目，理應讓國民能容易地找到官方資料，了解各省各地的非遺歷史，從而產生興趣、支持政府所舉辦有關非遺的活動和保護工作。

此外，一絲不苟的檔案管理能反映政府的良好管治和在非遺保護上的決心。若然政府網站連非遺的項目也未能記錄好，便會阻礙非遺保護工作的效率。我們期望中央政府能加強對各省政府在檔案管理上的意識，統一和執行完備立檔、歸檔、妥善管理和保存檔案的程序，有助日後的非遺保護工作。

public interest. Nowadays, the importance of ICH is increasingly being recognized by the Chinese Government. As a result, information and resources on ICH should hopefully be increasingly easy to find on the Internet.

We hope that the Chinese Government can help to strengthen the documentation and accessibility of ICH at the provincial level, which will greatly assist in the safeguarding of ICH.

By Donna Lam

Year 3 student from the Cultural Management Program,
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My thoughts on the representative inheritors of Chinese Intangible Cultural Heritage

In the few weeks of working here thus far, I have gained a deeper understanding of Chinese Intangible Cultural Heritage (ICH). With each national list of ICH items, a list of representative inheritors of ICH is also created. The inheritors are those with the most professional skills related to a specific ICH item. They are key in helping to sustain ICH, and to promote and sure that the ICH items will not disappear over time. As the representative inheritors selected by the government, they may gain social recognition and have a clearer aim in taking on a role to sustain the development of the heritages.

In my opinion, I agree that representative inheritors are important to the preservation and development of ICH. However, how these inheritors are selected may leave some room for debate. Some says that the final decision in the selection process may be based on the personal preferences of those with the power of decision, whereas some say that there may be potential inheritors who might be neglected if the selection is based on seniority. These factors may affect the fairness and acceptance of the representative inheritors announced by government and may impact the preservation and inheritance of ICH. In addition, it may be more appropriate in some situations to consider the representative inheritors as a group or community, instead of individuals. When I was collecting information on the Grand Ceremony of Worship of Confucius, for example, I discovered that there is only one representative inheritor for this item. However, the ceremony itself involves many people. Therefore, I think that this kind of ICH should have more than one inheritor. It is true that too many inheritors may raise questions regarding the quality of the inheritors, but at the same time there is more than only a few professionals who have comprehensive understanding and skills for each cultural practice or art. More inheritors being approved by the government may better help to preserve and promote cultural heritage.

Apart from this, I found that most of the representative inheritors in China are elderly. I understand that people with an elderly age will have more years worth of training and

海南省級非物質文化遺產名錄
Hainan Provincial Level List of Intangible Cultural Heritage

序號 Sequence no.	編號 Inventory no.	項目名稱 Item name	分類 Categories	申報地區或單位 Nominating unit(s)
第一批 Batch 1				
1	II-1	黎族哈語口傳長篇創世史詩《存德創》 Oral epic "Tun De Pou" in Hlai language of the Li nationality (Song of the Ancestors)	民間文學 (口頭文學) Folk Literature (Oral Literature)	海南省民族博物館、三亞市文化廣播電台 Hainan Provincial Museum of Ethnology, Department of culture radio television publication and sports of Sanya
2	III-1	七色彩畫 Qicai diao hua (Seven-colour mezzorrelievo)	民間美術 Traditional Arts	澄邁縣文化廣播電台 Department of culture radio television publication and sports of Chengmai County
3	IV-1	儋州調聲 Danzhou diaosheng (toning)	民間音樂 Traditional Music	儋州市文化廣播電台 Department of culture radio television publication and sports of Danzhou
4	IV-2	黎族著名民歌手王奴大民歌 Folk singer Wong Fou Da's folk song of the Li nationality	民間音樂 Traditional Music	瓊中黎族苗族自治縣文化廣播電台 Department of culture radio television publication and sports of Qiongzong Li and Miao Autonomous County
5	IV-3	崖州民歌 Yazhou folk song	民間音樂 Traditional Music	三亞市文化廣播電台、崖州民歌協會 Department of culture radio television publication and sports of Sanya, Yazhou Folk Music Association
6	IV-4	春米舞 Chongmi dance (Rice)	民間音樂 Traditional Music	五指山市文化廣播電台 Department of culture radio

實習生在承真樓的工作 A provincial list translated by our interns.

我對中國非物質文化遺產傳承人制度有感

在實習期間我們對中國的非物質文化遺產(非遺)有更多認識。中國政府在公佈名錄隨後會公佈文化遺產的傳承人，他們是能夠掌握有關項目的精髓的繼承者。由於非遺是十分需要依賴傳承以得到保存及延續，所以傳承人肩負如何將文化遺產持續獲得傳誦及發展的責任。

我認同認定傳承人對於非遺保育及發展的作用，但關於官方是如何判定合資格的傳承人，翻閱資料後發現現時雖有一套標準與制度，但實際似乎並非十分規範。有人提及部分地方幹部會以自己標準作判斷；有人提出論資排輩尋找傳承人會導致群眾中有相比「正統」技術更高、更適合成為傳承人的民間藝人被忽略；亦有質疑傳承人規定數目問題，例如一些大型文化活動如祭孔大典，國家所認定的傳承人亦僅一人。雖然過多傳承人可能會導致社會質疑官方認定傳承人的資格與質素，但我認為每項文化藝術活動必定有一批對該藝術熟練與精通的人應可受國家肯定成為傳承人，肩負起將非遺延續及保存的重責。

另外在整理資料時也發現現時認定的傳承人大多年紀較大。雖然年紀能反映傳承人擁有更深厚經驗及熟練技術，但難免讓人擔憂該項文化遺產有沒有合格的年輕繼承人。我相信年輕的人才亦是對每一項文化遺產的延續有莫大的影響。而如果有較為年輕的人得到認定，可讓這些年輕的傳承人得到更多認同與支持，使保護及傳承文化遺產的工作更成功。

The Grand Ceremony of Worship of Confucius 曲阜祭孔大典



學校非遺無連理 效率教育要打破

香港首份非物質文化遺產清單推出至今已數年，但未有實質探討傳承等問題，就在實習期間對非物質文化議題的認識下，我發現不少國家均面對官方教制下非遺的傳承問題。戰後的普及教育思潮，孩童必須在統一的教育體制下學習成長，衝擊很多以往靠師徒從小相伴，口傳身授為傳承關鍵的文化遺產。中國國務院的「關於加強文化遺產保護的通知」中表明積極將非遺滲透至正規教育。但在香港的非遺議題在小學非指定課程內容；至高中通識科雖有文化與身份認同的內容但內容簡陋，而且文化相關議題在公開考試中「冷門」，望學生奪分之學校甚少耗時針對香港非遺項目講解。我認為這種方便、省時大於反思的教育方針使非遺教育留於形式，難以令在學的一代動心。他們對從事非遺傳承工作抱冷漠心態；或是知道傳承欠缺經濟收益的非遺傳統的付出與成效不成正比而無意傳承。

相反在日本的非遺傳承人被推崇為「人間國寶」，每年可獲政府資助兩百萬日圓（折合約一百四十萬港元）支持生計並享有稅務優惠，以培養傳人。這吸引的社會地位與收入大大增加學藝人數及巧遇人材之機，提升非遺的傳承人數、質素與市場競爭力。只可惜香港只以經濟效益決定推廣力度，避免投入金錢支持遺產，只望有心之士不計利益，義務自力承傳香港非遺。樂見的是香港新一代確實對文化保育重視更多，甚至不計回報去學習將近失傳的非物質文化遺產。新媒體教化補充了教育制度之不足，可是要做到培養非遺傳承人，還看政府會否從教制著手，以及一改升學為本的教育方向，鼓勵欠缺讀書資質的學子轉向非常規的專職學院，包括開設傳統文化技藝的學院，為年青人，為非遺創新出路。

professional skills and techniques. However, this situation may not be favorable for sustainable development. If the young talents or professionals of ICH can be approved by the government, they would gain more needed support and social recognition. In long term, this may bring a great benefit to the preservation of cultural heritage.

By Vanessa Yu
Year 3 student from Cultural Management Program
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Education of Efficiency – A Hurdle to the Intangible Cultural Heritage of Hong Kong

Three years ago the Hong Kong government published the First Intangible Cultural Heritage (ICH) Inventory of Hong Kong, which with little promotion, was introduced to the public. However, it seems to me that both the government and the general public have stopped stepping into the discussion of inheritance of the ICH of Hong Kong.

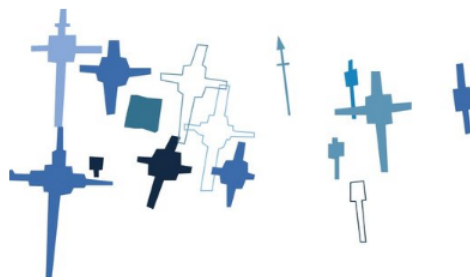
In the few weeks I have been here, I have acquired a deeper understanding of ICH and discovered that many countries have faced the same problem of inheriting ICH due to the challenges posed by institutional education. Universal education, popular after the WWII, requires children to study full-time at school. The traditional teach-and-study method of ICH—where masters teach orally and practically and students may live with them to learn and work—has been destroyed. According to the “Notice of the State Council on Strengthening Protection of Cultural Heritages” announced by the State Council of China, the Chinese government works very actively to introduce their ICH to the next generation in schools, In contrast, Hong Kong primary schools do not have compulsory units on ICH. In secondary school, the topic of cultural conservation may be covered in Liberal Studies, but that also seems ineffective. Also, schools seldom give much time to less popular topics such as ICH on public examinations. Efficiency

and convenience, which hinder students to learn with their hearts, are poisons to the learning and inheritance of ICH. Hence it is hard to attract the interest of local students to be concerned about ICH in Hong Kong.

Under the current educational systems, students are trained to think but not to feel. They are not willing to work to become inheritors of ICH in such a commercial city. In contrast with Japan, the inheritors of ICH are respectfully named “Living National Treasures”. A subsidy of 2 million Japanese Yen (approx. 140,000 HKD) and tax allowance are given to them for basic living needs, innovation and teaching. An assured income as well as social status can increase the number of apprentices and talents to compete in the market. The Hong Kong government, in an economic view, hopes to commercialize but not subsidize, or just encourages volunteers to conserve ICH. Regrettably educated as spectators in the cultural heritage system, most Hong Kong people will not voluntarily involve themselves in ICH conservation.

The Hong Kong government has an undeniable responsibility to save its heritage, which is an identity of a city. Fortunately, under the trend of cultural conservation and localism, the new generation is more concerned about topics of ICH or are even more willing to help in conservation efforts without profit. The socialization of new media is effective in some ways but is not enough to encourage new inheritors. Much of the future outcome of conservation efforts will depend on how the government modifies the current direction of education, to provide vocational schools such as ICH institutes to provide a new gateway for young people and the ICH in Hong Kong as well.

By Jarvis Yiu
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商代古城與大遺址保護

URBAN ARCHAEOLOGY OF THE SHANG DYNASTY
AND CONSERVATION OF MAJOR SITES

2017/11/6-7

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