



許舒博士
Dr James William HAYES

榮譽大學院士
Honorary Fellow of HKUST

In the field of Hong Kong studies, Dr James Hayes' works are among the most significant. To the indigenous people of the New Territories, Mr Hui Shu (許舒), his Chinese name, was (and is) a courteous and respectful government official who spoke their language, Cantonese, and valued Chinese traditional and local cultures. Dr Hayes is a scholar-official.

Dr Hayes came to Hong Kong in 1956, as a Cadet Officer in the former Hong Kong government. He was a member of the Hong Kong Civil Service for the next 32 years, serving as the Regional Secretary, New Territories, when he retired in 1988. He was a government official, but at the same time a participant, observer, researcher, and recorder of Hong Kong's culture and society, during decades of rapid change.

During Dr Hayes' time in the government, he had been involved in many development projects which crucially affected people's lives. These were difficult jobs — bringing Hong Kong forward whilst preserving the local culture and society. When District Officer for the Southern District between 1957-1962, he was tasked with the relocation of indigenous villages for the Shek Pik Water Scheme, on Lantau Island, the largest capacity reservoir project of its time. Two villages were resettled on Lantau, while another chose to move to specially-built apartment blocks in Tsuen Wan. The village temples, dedicated to Hau Wong and Hung Shing, were also relocated. Though obliged to move from their old homes, the villagers were pleased that their communities were being kept intact.

From 1975 to 1982, Dr Hayes was Town Manager and District Officer of Tsuen Wan. One of his jobs was to assist with the development of the Tsuen Wan New Town, which also included Tsing Yi Island and Kwai Chung. This was before the present Kwai Tsing District was formed in 1986. This time, the resettling arrangements were much more complicated, involving not only indigenous villagers but also many thousands of immigrants, mostly living in squatter areas. New villages were built for the village populations, and the immigrants were relocated to public housing estates. Again, the old local temples, and a few well-established new ones, were given permanent locations within the new development. Today, these temples serve all residents of the New Town, including the former immigrants and their Hong Kong born children.

Although Tsuen Wan has become a very large urban center, the indigenous villages and their Rural Committee still play a significant role in the District. Between 1976 and 1982, Tsuen Wan was the first testing ground for what became Hong Kong's elected District Board system, when its then three rural committees and their leaders made a great contribution to its success. When Dr Hayes was posted elsewhere in 1982, the former Tsuen Wan community made him "First Honorary Citizen of Tsuen Wan" (荃灣第一榮譽市民), whilst the resited Tsuen Wan villagers expressed their gratitude for his contributions to their resettlement by naming him the calligrapher of the village names on the "pailau" (牌樓) or entrance gateways of their new villages.

在有關香港研究工作方面，許舒博士有著非常重要的貢獻。在香港新界原居民的眼中，他是一位會說廣東話、重視中國傳統及地方文化、謙恭而又值得尊敬的政府官員。許舒博士是一位學者官員。

許舒博士於一九五六年來港，成為前香港政府的「官學生」(Cadet Officer)。他參與香港公務員行列三十二年，在一九八八年退休之時是「新界政務署署長」。在這三十二年中，他除了履行他的日常公職外，還參與、觀察、研究和記錄了過去數十年來急劇改變的香港社會與文化。

許舒博士在任職公務員期間，曾參與多項對香港民生有重大影響的發展計劃。這些都是十分艱巨的工作 — 在推動香港發展之同時又能夠保存地方社會組織與文化。當許舒博士在一九五七至一九六二年間出任「南約理民官」時，政府正在大嶼山興建當時全港儲水量最大的石壁水塘，他要安排受水塘計劃影響的原居民村落的遷徙工作。三條村落中，兩條在大嶼山覓地安頓，一條則選擇移居荃灣；侯王及洪聖兩間廟宇亦能隨村遷移。村民雖然受到水塘興建計劃而要搬遷，但他們亦慶幸自己的社區可以維持完整。

在一九七五至一九八二年間，許舒博士出任荃灣區的「理民官兼市鎮專員」。他的其中一項工作，是協助發展在當時包括青衣島及葵涌區的荃灣新市鎮，今天的葵青區是在一九八六年才劃分出來的。這時期的安置工作變得更加複雜，因為受影響的，除了原居民外，還涉及數以千計居住在寮屋的移民。政府為受到新市鎮發展計劃影響的村落覓地重建，而居於寮屋的移民則獲編配公共房屋。同樣地，所有歷史悠久的及一些新建的廟宇，都在新發展區內得到了永久的廟址。今天，這些廟宇成為新市鎮居民宗教崇拜的地方，信眾包括當年的移民，以及他們在香港出生的下一代。

雖然荃灣已經成為一個都市，但在地區事務上，原居民及鄉事委員會仍然扮演著一個重要的角色。在一九七六至一九八二年間，區議會制度首先在荃灣區試驗推行，其成功有賴當時三個鄉事委員會及地方領袖的支持。當許舒博士在一九八二年調職時，荃灣社區贈予他「荃灣第一榮譽市民」的美譽；而那些接受搬遷的荃灣村民，為了表彰許舒博士對他們的幫忙，他們把他的名字刻在村口牌樓上，成為村名的題字人。

While Hayes was in government service, his duties in the Home Affairs Department and the New Territories Administration took him to many parts of Hong Kong. He was diligent both at work and in his leisure hours. Prior to his retirement in 1988, he had published two books and dozens of articles. In the two decades since then, he has published four more books, including a survey of South China Village Culture, and an account of the New Territories and its People 1898-2004. His curiosity in local history and culture not only led village people to supply primary materials for his writings, but also made them realize the worth of their own traditional culture. Benefiting from Dr Hayes' interest, many present-day village elites are proud of their genealogies and their ancestors' historical records.

Dr Hayes is far from being a hermit scholar; he has contributed much of his time to the academic community of Hong Kong. For seven years, he was President of the Hong Kong Branch of the Royal Asiatic Society, which organizes talks, overseas visits, and local field-trips, and publishes a prestige journal on Hong Kong and Asian studies. Between 1967 and 1980, he had edited fourteen of its yearly issues. Dr Hayes also gives high priority to helping students and young scholars who are studying Hong Kong's society and culture. Over the years, many researchers have benefited from his advice, and as a former official he has been able to give them valuable hints on the availability and use of government records.

Dr Hayes has always realized the importance of folk materials in historical research, notably land deeds, genealogies, and business accounts. In the 1970s and '80s, he purchased many such documents, all from Guangdong, from local dealers in the City. Besides helping the Hoover Institution at Stanford University to build up its holdings, he has made available his own collections for academic research. In addition to a Tokyo University publication on Guangdong lineage land papers, the Hong Kong University of Science and Technology has been able to publish four volumes in the South China Research Center's documentary series. Together with other documentary collections deposited elsewhere, in Hong Kong and overseas, Dr Hayes has helped to create a greater awareness of these types of documents and their usefulness to students of Chinese society and culture.

In short, we may describe Dr Hayes as a sort of "maintenance engineer" who services the local as well as the academic communities. Yet in doing so, he has been ever mindful of his debt to others. As a scholar-official, it is fitting that the memoir of his working life in Hong Kong published by the Hong Kong University Press in 1996, is entitled *Friends and Teachers*, borrowing from Confucius' saying: "When I walk along with two others, I am bound to be able to learn from them" (三人行必有我師). And he, in turn, has been our "Friend and Teacher".

Mr Pro-Chancellor, I have the honor to present to you, on behalf of The Hong Kong University of Science and Technology, Dr James William Hayes, a scholar-official specializing in the study of Hong Kong and her people, for the award of Honorary Fellowship.

許舒博士在民政事務署及新界民政署的工作讓他有機會接觸香港不同的地方社會。無論在上班時或下班後，他都勤奮工作。在一九八八年退休時，他已經出版了兩本書及無數的文章，在繼後的二十年裡，他又再完成了四本著作，包括一個南中國鄉村文化的研究及一個一八九八至二零零四年間香港新界及其居民的報告。他對地方歷史與文化的好奇心，讓村民認識到自身傳統文化的價值，亦為他的著作找到第一手資料。許舒博士對地方社會的興趣，令到很多鄉村精英對族譜及祖先歷史記錄產生了自豪感。

許舒博士絕對不是一位隱世學者，他把大部份時間都貢獻給研究香港的學術界，他曾經擔任皇家亞洲學會香港分會會長七年，該會籌辦講座、海外及本地田野考察，亦出版一本有著崇高地位的、刊登香港及亞洲研究的學術期刊。自一九六七至一九八零年的十四年間，他擔任期刊的主編。許舒博士亦為有興趣研究香港地方社會及文化的學生及年青學者大開方便之門。多少年來，無數的學者都曾受惠於他的意見及建議。作為一位前公務員，他為學者們提供了如何尋找和使用政府檔案的竅門。

許舒博士一直以來都強調民間資料，特別是地契、族譜及商業記錄等，對歷史研究的重要性。在一九七零年代及一九八零年代，他在坊間購買了大量的地方文獻。除了協助美國史丹福大學的胡佛研究所搜集館藏外，他更將個人的收藏開放作學術研究及出版之用。東京大學出版了一套兩冊有關廣東宗族土地文獻的書籍，香港科技大學華南研究中心亦相繼出版了四冊文獻資料叢刊。對從事中國社會與文化研究的學者來說，許舒博士存放在香港及海外的收藏品，提高了他們對這類文獻資料的認識和使用的關注。

總的來說，許舒博士可以說是地方社區及學術界的「維護工程師」。但他並沒有忘記別人對他的幫助，香港大學出版社在一九九六年出版了他的工作回憶錄 *Friends and Teachers*，中文書名取自孔子的說話：「三人行必有我師。」這話道出了他感謝友人，特別是新界的朋友，給予他學習的機會。這本回憶錄的書名亦貼切地描述了我們這位「亦友亦師」的學者官員——許舒博士。

副監督先生，本人謹代表香港科技大學，恭請閣下頒授榮譽大學院士予一位專注研究香港及香港居民的學者官員許舒博士。