

SUPERVISOR:

Prof. TAM MAN KWAN

Ph.D., B.H., B.B.S., J.P. 校監: 譚萬鈞教授・太平紳士

PRINCIPAL:

Ms. CHAN YIN YIN(MA) 校長:田盈盈女士(文學碩士)

函件編號 : L24012

#### 第十一屆元朗區小學生中英文書法比賽

敬啟者:

賽馬會萬鈞毅智書院一向致力多元化的藝術推廣活動及中華文化教育,本校將舉辦第十一屆「元朗區小學生中英文書法比賽」,以達致持續分享書法藝術,陶冶青少年的藝術修養,加深學生對中華文化及其精神價值的認識。為方便更多學生參賽,本屆比賽全部組別將以郵寄作品形式進行,名額不限。請有意參賽同學透過就讀小學或網上個人報名表報名,並於2024年12月6日(星期五)或之前郵寄或親身到本校遞交參賽作品。

本校將於 2025 年 2 月 15 日(星期六)舉行中華文化日暨第十一屆「元朗區小學生中英文書法 比賽」頒獎典禮,詳情容後通知。

本校現誠邀 貴校/機構支持是次中英文書法比賽,並推薦及鼓勵學生參加。如對活動有任何 查詢,歡迎致電 2447 2322 與校務處鍾小姐或黃子昌首席主任聯絡。

此致 各小學校長

校長 田盈盈



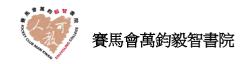
電話 / Tel; (852) 2447 2322

傳真 / Fax: (852) 2447 3058

二零二四年十月二十五日

附件:書法比賽章程





一、 目 的 : 宏揚書法藝術,陶冶青少年的藝術修養,培養學生正向的價值觀和態度,

認識中華傳統文化的價值。

二、 頒獎典禮日期 : 2025年2月15日(星期六)

三、 活動時間: 10:00a.m-1:00p.m

活動內容:中華文化體驗日,書法比賽頒獎典禮,攤位活動等。

四、 地 點 : 天頌苑羅馬廣場

五、組別: (甲) 中文硬筆書法組 - 小一至小六

(乙) 英文硬筆書法組 -小一至小六

(丙) 中文毛筆書法組 - 高小組(小四至小六)

六、 参 賽 資 格 : 現就讀或居住元朗區、屯門區及北區小一至小六學生均可參加。可參加多個

組別,名額不限。

七、 比賽細則: (甲) & (乙) 中文及英文硬筆書法組(小一至小六)(郵寄作品)

(1) 中文組可在印有格或線上的 A4 紙上書寫;

英文組可在印有橫線的 A4紙上書寫。

- (2) 參賽者必須用鉛筆書寫。
- (3) 紙頁可自行下載或影印。
- (4) 中文組字體只接受楷、行兩種書體,其他書體將不被接受;英文組字 體只接受正楷和草書,其他書體將不被接受。
- (丙)中文毛筆書法組(高小組)(小四至小六)(郵寄作品)
- (1) 參賽者必須用毛筆書寫,不接受科學毛筆。
- (2) 作品需寫在宣紙上。
- (3) 字體只接受楷、隸或行書體。
- (4) 參賽者須為小四至小六學生,三級學生均以同一題目作賽。

八、 評分準則: (1)字體結構和錯別字 50%

(2) 用筆/筆劃 30%

(3) 整潔及完整 20%

九、 評 判 : 資深書法導師、中文、英文及視覺藝術科老師。

#### 十、 各組別獎項如下:

個 人 獎 項 : 每組別設冠、亞、季軍各一名,優異獎數名。

- 冠軍:獎盃,獎狀及書券150元。 - 亞軍:獎盃,獎狀及書券100元。

- 季軍:獎盃,獎狀及書券50元。

- 優異獎: 獎牌及參與獎狀。

- 嘉許狀:每名參賽者可獲嘉許狀一張。

團 體 獎 : 設「最積極參與學校獎」三名,頒發予參賽學生人數最多的三間學校。

十一、 結 果 : 頒獎典禮一星期前公佈, <u>獲獎者須於2月15日參加頒獎典禮。而作品將於校</u> 內外展覽至 2025 年 4月中旬。

十二、 参 加 辦 法 : (1) 郵寄/親臨:新界天水圍天榮路 5 號 賽馬會萬鈞毅智書院,信封請註明 「第十一屆元朗區小學生中英文書法比賽」。

(2) **學校報名**:學校需就參與學生的資料填寫 Excel 檔,並於電郵至 eduyoung@icmkec.edu.hk。

(3) 個人報名:參與學生需填寫網上個人報名表



- (4) 網上個人報名表及學校報名 Excel 檔及書法比賽資料已上載至本校網站最新 消息位置:www.jcmkec.edu.hk ,可前往下載。
- (5) 所有報名表及參賽作品須於 <u>2024 年12月 6 日中午12時正</u>或之前交至本校,如重複遞交作品,以最後一份收到的作品為準。
- (6) 收到參賽學校 Excel 表和個人網上報名表後,本校將會用電話與參與學校負責人或個人參賽者家長聯絡,以確認參賽者資料。

十三、 報 名 日 期 : 由即日起至 2024 年 12 月 6 日(星期五) 中午12時正止。

十四、報名名額: (1) 名額不限

(2) 若所屬學校已經報名,則該校學生不得再以個人名義報名。

十六、 備 註 : (1) 本校不接受延遲報名。

- (2) 參賽者需於頒獎典禮當天出示學生證或學校手冊以資證明
- (3) 本校保留所有結果之最終決定權,參賽同學不得異議。所有參賽的作品, 不論獲獎與否,均由本校處理,本校不會將作品交還參賽者。

十七、 比賽內容

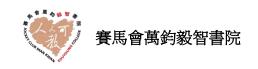
| 項目            | 年級                  | 參考內容  |
|---------------|---------------------|---|
|               | 小一學生<br>中國儒家文化<br>孝 | 《弟子規‧孝》  父母呼應勿緩父母命行勿懶父母教須敬聽父母責須順承   |
| 小一至小六         | 小二學生<br>中國儒家文化<br>義 | 《荀子·議兵》<br>孫卿子曰:非汝所知也!汝所謂便者,不便之便也;吾所謂仁義者,<br>大便之便也。彼仁義者,所以修政者也;政修則民親其上,樂其君,<br>而輕為之死。                                 |
| 中文硬筆書法組(郵寄作品) | 小三學生 中國儒家文化 仁       | 《論語·里仁》 子曰:「富與貴,是人之所欲也;不以其道得之,不處也。貧與賤,是人之所惡也;不以其道得之,不去也。君子去仁,惡乎成名?君子無終食之間違仁,造次必於是,顛沛必於是。」                             |
|               | 小四學生<br>中國儒家文化<br>禮 | 《論語·顏淵》<br>顏淵問仁。子曰:「克己復禮為仁。一日克己復禮,天下歸仁焉。為<br>仁由己,而由人乎哉?」顏淵曰:「請問其目。」子曰:「非禮勿<br>視,非禮勿聽,非禮勿言,非禮勿動。」顏淵曰:「回雖不敏,請事<br>斯語矣。」 |

| 小一至小六<br>中文硬筆<br>書法組<br>(郵寄作品) | 小五學生<br>中國儒家文化<br>義<br>小六學生 | 《孟子·魚我所欲也》 魚,我所欲也,熊掌,亦我所欲也;二者不可得兼,舍魚而取熊掌者也。生亦我所欲也,義亦我所欲也;二者不可得兼,舍生而取義者也。生亦我所欲,所欲有甚於生者,故不為苟得也;死亦我所惡,所惡有甚於死者,故患有所不辟也。  《荀子·子道》  子路人,子曰:「由,知者若何?仁者若何?」子路對曰:「知者使人知己,仁者使人愛己。」子曰:「可謂士矣。」子貢入,子曰:「賜, |
|--------------------------------|-----------------------------|--|
| 高小<br>中文毛筆<br>書法組<br>(郵寄作品)    | 中國儒家文化智中國儒家文化               | 知己,仁者使入愛己。」于曰:「可謂士矣。」于貝入,于曰:「賜,知者若何?仁者若何?」子貢對曰:「知者知人,仁者愛人。」子曰:「可謂士君子矣。」顏淵入,子曰:「回,知者若何?仁者若何?」顏淵對曰:「知者自知,仁者自愛。」子曰:「可謂明君子矣。」 《論語·里仁》 子曰:「不仁者不可以久處約,不可以長處樂。仁者安仁,知者利仁。」                           |

|                                    | P.1          |  |
|------------------------------------|--------------|--|
| P.1-P.6 English Calligraphy (mail) | Taoism       | 'If you give a hungry man a fish, you feed him for a day, but if you teach him how to fish, you feed him for a lifetime.'  Laozi   |
|                                    | P.2          | 'When you know a thing, to hold that you know it;  |
| (man)                              | Confucianism | and when you do not know a thing, to acknowledge that you do not know it  – this is knowledge.'  Confucius   |
|                                    | P.3          | 'To put the world in order, we must first put the nation in order;   |
|                                    | Confucianism | to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; and to cultivate our personal life, we must first set our hearts right.'  Confucius  |
|                                    | P.4          |  |
|                                    | Confucianism | 'Charity is in the heart of man, and righteousness in the path of men.  Pity the man who has lost his path and does not follow it and who has lost his heart and does not know how to recover it. When people's dogs and chickens are lost, they go out and look for them and yet the people who have lost their hearts do not go out and look for them. The principle of self-cultivation consists in nothing but trying to look for the lost heart.' |
|                                    |              | Mencius  |

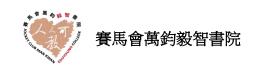
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|             | P.5         | Chinese zodiac, or shengxiao ('born resembling'), is represented by 12 zodiac animals. In order, they are the Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, |
|             |             | Goat, Monkey, Rooster, Dog, and Pig.  |
|             |             | Chinese zodiac years begin/end at Chinese New Year. Each year in the  |
| P.1-P.6     |             | repeating zodiac cycle of 12 years is represented by a zodiac animal, each  |
| English     |             | with its own reputed attributes.  |
| _           |             | 2025 is the year of the Snake, starting from January 29th, 2025 and ends on   |
| Calligraphy | Chinese     | February 16th, 2025.  |
| (mail) zodi | zodiac      | Chinese people believe that a person's horoscope, personality, and love   |
|             |             | compatibility are closely associated with his/her Chinese zodiac sign,  |
|             |             | determined by his/her birth year.   |
|             |             | Excerpt: 'Chinese Zodiac' – China Highlights, 23Aug 2024  |
|             |             |   |
|             |             |   |
|             | P.6         | In Chinese culture, the dragon, or Chinese loong, is considered an  |
|             |             | auspicious symbol, with emperors often referring to themselves as the "true dragon sons of heaven."   |
|             |             | In the Chinese language, more than 100 idioms incorporate the word  |
|             |             | "dragon," predominantly conveying positive connotations such as excellence, power, prestige, royalty and good luck. Given the Chinese                       |
|             |             | penchant for illustrating daily nuances through idiomatic expressions, the term "dragon" remains a pervasive and integral element in their everyday         |
|             | Chinese     | conversations.  |
|             |             | It is a prevalent aspiration among Chinese parents to hope for their  |
|             | culture and | children to "become a dragon," signifying the pursuit of greatness or success. This cultural inclination underscores the profound significance              |
|             | Loong       | and positive attributes associated with the dragon within the Chinese   |
|             |             | collective consciousness.   |
|             |             | Excerpt: 'Welcoming the Year of the Dragon or the Loong? Insights from the Chinese perspective'   |
|             |             | - The Standard, 11 Feb 2024   |
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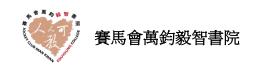
|          | 參加表格【請填妥以下資料】                             |    |   |    |          |    |     |    |     |          |              |    |  |   |   |
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| 學生       | 學生中文姓名:                                   |    |   |    |          |    |     |    |     |          |              |    |  |   |   |
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|          |   |    |   | 按照 | 「題目      | 内容 | 」全篇 | 書寫 | ・鉛筆 | - 楷      | <b>書或行</b>   | 書• |  |   |   |
|          |   |    |   |    | <b>«</b> | 弟  | 子   | 規  | •   | 孝        | >            |    |  |   |   |
| ,        | 父   | 母  | 呼 |    | 應        | 勿  | 緩   |    | 父   | 母        | 命            |    | 行  | 勿 | 懶 |
| ).       | 父   | 母  | 教 |    | 須        | 敬  | 聽   |    | 父   | 母        | 責            |    | 須  | 順 | 承 |
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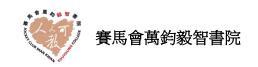
| 参加表格【請填妥以下資料】          |          |   |   |          |   |   |   |   |   |   |   |   |   |   |   |
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| 學生「                    | 學生中文姓名:  |   |   |          |   |   |   |   |   |   |   |   |   |   |   |
| 學校名稱:                  |          |   |   |          |   |   |   |   |   |   |   |   |   |   |   |
|                        | 書寫紙/題目內容 |   |   |          |   |   |   |   |   |   |   |   |   |   |   |
| 按照「題目內容」全篇書寫・鉛筆・楷書或行書・ |          |   |   |          |   |   |   |   |   |   |   |   |   |   |   |
|                        |          |   |   | <b>«</b> | 荀 | 子 | • | 議 | 兵 | > |   |   |   |   |   |
| 孫                      | 卿        | 子 | 日 | •        | 非 | 汝 | 所 | 知 | 也 | ! | 汝 | 所 | 謂 | 便 | 者 |
| ,                      | 不        | 便 | 之 | 便        | 也 | • | 吾 | 所 | 謂 | 仁 | 義 | 者 | , | 大 | 便 |
| 之                      | 便        | 也 | 0 | 彼        | 仁 | 義 | 者 | , | 所 | 以 | 修 | 政 | 者 | 也 | • |
| 政                      | 修        | 則 | 民 | 親        | 其 | 上 | , | 樂 | 其 | 君 | , | 而 | 輕 | 為 | 2 |
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|    | 参加表格【請填妥以下資料】  |     |   |   |          |   |   |   |   |   |             |   |   |     |   |   |
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| 學生 | 學生中文姓名: 級別: <b></b>                                  |     |   |   |          |   |   |   |   |   |             |   |   |     |   |   |
| 學校 | 學校名稱:  |     |   |   |          |   |   |   |   |   |             |   |   |     |   |   |
|    | 書寫紙 <b>/</b> 題目內容<br>按照「題目內容」全篇書寫・ <b>鉛筆・</b> 楷書或行書・ |     |   |   |          |   |   |   |   |   |             |   |   |     |   |   |
|    |  |     |   |   | <b>«</b> | 論 | 語 | • | 里 | 仁 | <b>&gt;</b> |   |   |     |   |   |
| 子  | 日  | •   | Γ | 富 | 與        | 貴 | , | 是 | 人 | 之 | 所           | 欲 | 也 | • • | 不 | 以 |
| 其  | 道  | 得   | 之 | , | 不        | 處 | 中 | 0 | 貧 | 與 | 賤           | , | 是 | 人   | 之 | 所 |
| 惡  | 也  | • • | 不 | 以 | 其        | 道 | 得 | 之 | , | 不 | 去           | 也 | 0 | 君   | 子 | 去 |
| 仁  | ,  | 惡   | 乎 | 成 | 名        | ? | 君 | 子 | 無 | 終 | 食           | 之 | 間 | 違   | 仁 | , |
| 造  | 次  | 必   | 於 | 是 | ,        | 顛 | 沛 | 必 | 於 | 是 | 0           |   |   |     |   |   |
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### 硬筆高級組(小四)

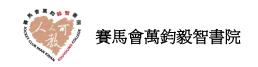
題目內容

按照「題目內容」全篇書寫・鉛筆・楷書或行書・

《論語·顏淵》

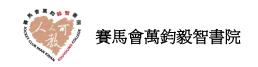
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| 學生中文姓名: |                   | 級別:    | 硬筆高級組(小四) |
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### 硬筆高級組(小五)

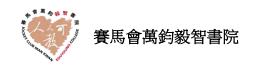
題目內容

按照「題目內容」全篇書寫・鉛筆・楷書或行書・

### 《孟子·魚我所欲也》

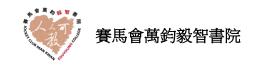
魚,我所欲也,熊掌,亦我所欲也;二者不可得兼,舍魚而取熊掌者也。生亦我所欲也,義亦我所欲也;二者不可得兼,舍生而取義者也。生亦我所欲有甚於生者,故不為苟得也;死亦我所惡,所惡有甚於死者,故患有所不辟也。





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| 學生中文姓名: |                                   | _ 級別:_ | 硬筆高級組(小五) |
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### 硬筆高級組(小六)

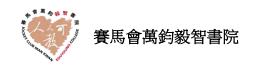
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### 《荀子·子道》

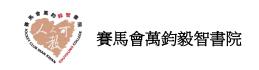
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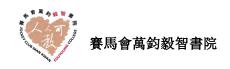
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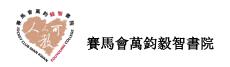
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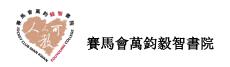
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| School Name:                              |  |
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| Grade: Primary 1                          | Class:   |
| 'If you give a hungry man a fish, you fee | d him for a day, but if you teach him how to fish,         |
| you feed him for a lifetime.'             | # 11111 101 # ##J, 0# 11 J 0# 14441 11111 110 11 to 11011, |
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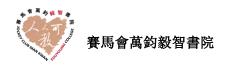
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| School Name:  |  |
| Grade: Primary 2  | Class:   |
| 'When you know a thing, to hole thing, to acknowledge that you do | d that you know it; and when you do not know a not know it – this is knowledge.' |
| Confucius   |  |
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| Grade:     | Primary 3                                    | Class:   |  |
| in order,  | we must first put the vate our personal life | we must first put the nation in order; to put the nation family in order; to put the family in order, we must e; and to cultivate our personal life, we must first see |  |
| Confuci    | us   |  |  |
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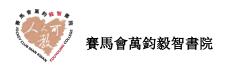


**Primary 4** 

'Charity is in the heart of man, and righteousness in the path of men. Pity the man who has lost his path and does not follow it and who has lost his heart and does not know how to recover it. When people's dogs and chickens are lost, they go out and look for them and yet the people who have lost their hearts do not go out and look for them. The principle of self-cultivation consists in nothing but trying to look for the lost heart.'

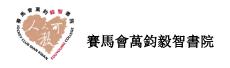
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**Primary 5** 

Chinese zodiac, or shengxiao ('born resembling'), is represented by 12 zodiac animals. In order, they are the Rat, Ox, Tiger, Rabbit, Dragon, Snake, Horse, Goat, Monkey, Rooster, Dog, and Pig.

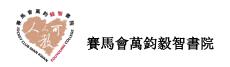
Chinese zodiac years begin/end at Chinese New Year. Each year in the repeating zodiac cycle of 12 years is represented by a zodiac animal, each with its own reputed attributes.

2025 is the year of the Snake, starting from January 29th, 2025 and ends on February 16th, 2025.

Chinese people believe that a person's horoscope, personality, and love compatibility are closely associated with his/her Chinese zodiac sign, determined by his/her birth year.

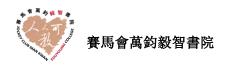
Excerpt: 'Chinese Zodiac' - China Highlights, 23Aug 2024





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**Primary 6** 

In Chinese culture, the dragon, or Chinese loong, is considered an auspicious symbol, with emperors often referring to themselves as the "true dragon sons of heaven."

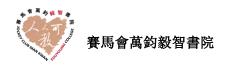
In the Chinese language, more than 100 idioms incorporate the word "dragon," predominantly conveying positive connotations such as excellence, power, prestige, royalty and good luck. Given the Chinese penchant for illustrating daily nuances through idiomatic expressions, the term "dragon" remains a pervasive and integral element in their everyday conversations.

It is a prevalent aspiration among Chinese parents to hope for their children to "become a dragon," signifying the pursuit of greatness or success. This cultural inclination underscores the profound significance and positive attributes associated with the dragon within the Chinese collective consciousness.

Excerpt: 'Welcoming the Year of the Dragon or the Loong?
Insights from the Chinese perspective'

— The Standard, 11 Feb 2024





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