

## Cheung Ancestral Hall

The Cheung Ancestral Hall, also known as Wah Fung Hall, was mainly built by Cheung Nam-yat, Cheung Shui-yat, Cheung Chi-kwong and Cheung Yiu-fong of the 22nd generation of the clan in the 20th year of the Jiaqing reign (1815) of the Qing dynasty to serve as a venue for communal gatherings and ancestral worship.

The Cheung Ancestral Hall is a traditional two-hall grey brick structure with an open courtyard in between. The rooms on the two sides of the entrance hall were once used as school offices. The chamber on the right of the courtyard is the kitchen where the villagers prepare meals for their families and friends on special occasions such as wedding banquets and the spring and autumn sacrificial rites. The altar in the rear hall is embellished with wood carvings that feature "The Eight Immortals": their lifelike portrayal fully reflects the superb craftsmanship of the time. Respectfully placed on the top shelf of the altar is the soul tablet of Cheung Gau-ling, a prime minister of the



宗祠後進內的神龕，飾以「八仙」為主題的木雕。  
The altar in the rear hall, embellished with wood carvings of "The Eight Immortals"



村民歡迎張氏宗親蒞臨山廈村祭祖的情況  
Villagers welcome their fellow clansmen returning to Shan Ha Tsuen to worship their ancestors



天井廂房的廚房  
Kitchen at the chamber of the courtyard

In addition to being a place for ancestral worship, the hall was home to a primary school, also used as the Wah Fung School, for children of the clan from the 1930s to the 1950s. Tuition was also provided to young girls in the ancestral hall, but only in evening classes. With the completion of the new school premises built by the clan near Lam Hau Tsuen in 1958, the principal's office that was previously housed in the left chamber of the entrance hall was vacated and converted into a temporary office for the village committee, which it occupied for about 10 years.

The Cheung Ancestral Hall is living testimony to the respect the Cheung clan has always paid its ancestors and embodies many of the traditional customs practised in the New Territories.



精緻的斗拱  
Finely carved supporting brackets

## 修繕工程

張氏宗祠曾於1960年代進行重修。最近一次大規模的修繕於1998年中展開，翌年完成，由古物古蹟辦事處及建築署負責統籌、策劃和監工，工程則由工藝精湛的本地承建商負責。1999年12月19日舉行開光典禮，慶祝重修竣工，山下村場面熱鬧，鄉紳雲集，設盆菜宴客達四百席。

其後在張氏族人的鼎力支持下，張氏宗祠於1999年12月30日根據《古物及古蹟條例》宣布為法定古蹟。



張氏宗祠修復前的外觀  
The Cheung Ancestral Hall before restoration



修復工程進行中  
Restoration work in progress



工匠於牆頭上重新飾上灰塑  
Redecoration of plaster mouldings on wall frieze

## Restoration Works

Although the Cheung Ancestral Hall underwent repairs in the 1960s, the Antiquities and Monuments Office and the Architectural Services Department co-ordinated, planned and supervised major restoration work, drawing on the skilful craftsmanship of a local contractor, that commenced in mid-1998 and was completed in 1999. To mark the building's rehabilitation, a ceremony attended by many members of the rural community - nearly 400 tables were served basin meals - was held at Shan Ha Tsuen on 19 December 1999.

With great support from the Cheung clan, the Cheung Ancestral Hall was declared a monument under the Antiquities and Monuments Ordinance on 30 December 1999.



修復後的外貌  
The restored façade of the building



修復後的天井及正廳  
The restored courtyard and main hall



開光典禮盛況  
A spectacular view of the rehabilitation ceremony

張氏宗祠位置圖  
Location plan of Cheung Ancestral Hall



### 公共交通 Public Transport

專線小巴 604 元朗港鐵站 - 山下村  
Green Minibus 604 Yuen Long MTR Station - Shan Ha Tsuen

★ 以上交通資料只供參考，如有更改，以有關交通機構或運輸署公布為準。  
The above transport information is for reference only, and is subject to change in accordance with the announcement of the transport company or the Transport Department.

### 開放時間 Opening Hours

每日上午九時至下午一時及下午二時至五時  
逢星期二、聖誕日、聖誕翌日、元旦日及農曆年初一至初三休息  
9:00 am - 1:00 pm and 2:00 pm - 5:00 pm daily  
Closed on Tuesdays, Christmas Day, Boxing Day, New Year's Day and the first three days of the Chinese New Year

### 古物古蹟辦事處

九龍尖沙咀彌敦道136號  
電話：2208 4488  
傳真：2721 6216  
網址：https://www.amo.gov.hk

### Antiquities and Monuments Office

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Tel: 2208 4488  
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# 張氏宗祠

Cheung Ancestral Hall



## 元朗山廈村

元朗山廈村(今稱山下村)的開村始祖乃張直臣，字祝平，良孫祖汝霖公之子，明朝萬曆年間(1573-1620年)恩賜八品冠帶，因經營鹽業，由東莞簞村遷至新安橫洲肥沃之地，與林、李二姓同居一帶，各立一村，開荒墾田；其後子孫繁衍，至清順治年間(1644-1661年)，部分遷居山廈村現址。康熙元年(1662年)，清廷厲行遷界令，使沿岸居民內遷五十里，族人亦被迫遷徙。康熙八年(1669年)遷界令解除，復村時部分族人未有回歸，致使族人離散，分居各地。

山廈村與其他圍村不同之處，在於沒有圍牆環繞，但四周由村屋圍繞成「口」字，保護村民。整條村由多行青磚房舍及花崗岩巷道排列而成。神廳原是對正圍門，但因風水問題，圍門入口改建在現時的位置。村前原有一風水塘，現已填平及改為休憩場所。時至今日，山廈村仍為單一姓張的氏族村落。



遷建後的山廈村圍門  
Gatehouse of Shan Ha Tsuen after it was relocated



張氏族人遷徙路線圖  
Migration route of the Cheung clan from mainland China to Shan Ha Tsuen



民國二十四年(1935年)版《張氏族譜》有關山廈村(山下村)的記載  
Record of Sha Ha Tsuen in the 1935 edition of *Cheungs Genealogy*

## Shan Ha Tsuen, Yuen Long

The founding ancestor of the villagers of Shan Ha Tsuen, Yuen Long was Cheung Chik-san (also known as Chuk-ping), the son of Cheung Yu-lam, who is regarded as the clan's "honourable progenitor". During the Wanli reign (1573-1620) of the Ming dynasty, Cheung Chik-san was conferred the status of an "eighth-ranked official with cap and sash". To safeguard the future of his salt business, he moved from Huang Cun in Dongguan to the fertile land of Hengzhou, Xin'an, where he settled near the Lam and Lee families. As Cheung's descendants began to proliferate, some then moved to the present location of Shan Ha Tsuen during the Shunzhi reign (1644-1661) of the Qing dynasty. In the first year of the Kangxi reign (1662), the Qing government issued an Evacuation Edict ordering people living along the coast to move inland by 50 *li*, and its strict enforcement compelled the Cheung clansmen to leave the village. Although the Edict was eventually rescinded in the eighth year of the Kangxi reign (1669), not all of the villagers returned, and the Cheung clan ended up separated and settling in different places.

Different from other villages, Shan Ha Tsuen is not enclosed with walls. Instead, the village houses are arranged in a square to provide protection for the residents. The village's layout is characterised by rows of terraced grey-brick houses and lanes arranged in orderly form. The original entrance to the village stood directly opposite the shrine, but was later relocated to its present position for reasons of *feng shui*. The space in front of the village used to be a *feng shui* pond, but it has now been filled in and converted into a resting area. Today, Shan Ha Tsuen is still a clan village whose residents share the same surname, Cheung.



現存的山廈村舊村屋  
The old village houses that still stand in Shan Ha Tsuen

## 生計

過往山廈村村民以務農為生，主要種植稻米和甘蔗。當時每戶差不多種有三至四畝甘蔗。甘蔗於秋冬收割後，會送往村中蔗寮(糖廠)造糖，造糖所有工序均由張氏族人互相協助進行。直到二十世紀五十年代初，由於外地大量食糖輸入香港，蔗寮才結束運作。蔗寮在香港並不常見，山廈村的蔗寮遺址仍在村中保留，見證昔日煉糖業的歷史。



古物古蹟辦事處人員視察山廈村蔗寮遺址  
Staff of the Antiquities and Monuments Office inspecting the site of a small sugar refinery in Shan Ha Tsuen

## Livelihood

The villagers of Shan Ha Tsuen were originally farmers who cultivated mainly rice and sugarcane. In those days, every household grew nearly three to four *mu* (around half an acre) of sugarcane. The sugarcane harvested in the autumn and winter was turned into sugar in small refineries in the village, with the Cheung clan carrying out all the processes involved in making sugar. It continued to operate its refinery business until the early 1950s, when Hong Kong began importing large quantities of sugar. Sugar refineries are not a common sight in Hong Kong, and the remains of the one in Shan Ha Tsuen bear unique witness to the history of this rarely practised industry.



蔗寮遺址  
Remains of the sugar refinery

## 教育

山廈村雖然距離市區較遠，且交通不便，但張氏族人對子孫的教育仍然重視，曾邀請名儒教授族中子弟讀書識字，更利用村內宗祠和家祠作為教學地點。祖輩對子孫教育的重視，從各家祠的名稱可窺一斑，如張氏宗祠(又稱華封堂)、君悅書室(又稱振業堂)、達仁書室(又稱樹德堂)、興寶書室(又稱義慶堂)等，當時不論男女均可讀書。隨著社會的轉變，各私塾形式的學校遂轉變為一所鄉村學校—華封學校，其校舍曾設於張氏宗祠內，以教育村童。



攝於1950年的華封學校結業禮合照  
Photo of graduation ceremony at Wah Fung School in 1950

## Education

Given Shan Ha Tsuen's remote location - even the nearest urban areas were some distance away and transport was also difficult - the Cheung clan attached great importance to the education of their children in the village. Several famous Confucian scholars were invited to give lessons in the Cheung Ancestral Hall and other family ancestral halls, the names of which also reflect the emphasis that the clan placed on education: as well as the Cheung Ancestral Hall (also known as Wah Fung Hall), there was also the Kwan Yuet Study Hall (also known as Chun Yip Hall), the Tat Yan Study Hall (also known as Shue Tak Hall) and the Hing Bo Study Hall (also known as Yi Hing Hall), where both boys and girls were taught. As society developed, the old-style private schools were merged into a single once village school, the Wah Fung School, which was once housed in the Cheung Ancestral Hall.



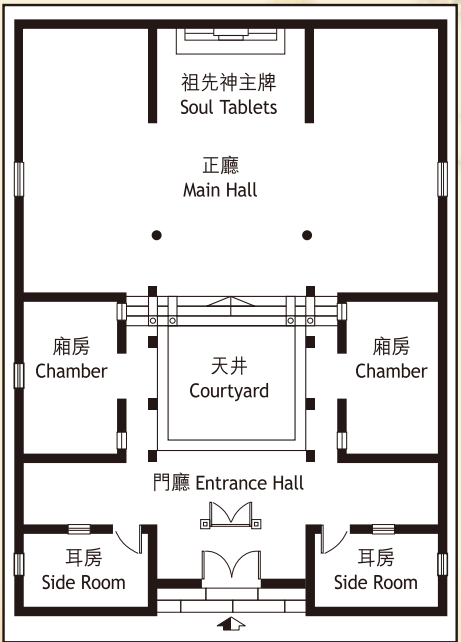
攝於1954年的華封學校結業禮合照  
Photo of graduation ceremony at Wah Fung School in 1954

## 張氏宗祠



張氏宗祠  
Cheung Ancestral Hall

張氏宗祠為傳統的兩進式青磚建築，前進兩旁的耳房曾作辦學之用。天井右側廂房為廚房，村中每有婚宴盛事或春、秋二祭，村民均在煮食，以款待親朋。位於宗祠後進的神龕，飾以「八仙」為主題的木雕，神采活現，足見昔日工匠的精湛工藝。神龕頂層供奉唐朝丞相張九齡



張氏宗祠平面圖  
Floor plan of the Cheung Ancestral Hall

張氏宗祠，又稱「華封堂」，建於清嘉慶二十年(1815年)，由該族第二十二世祖張南一、張瑞一、張志廣及張耀晃主力籌建，是張氏族人議事和祭祖的重要場所。

的木主，蓋因山廈村及廣東東莞張氏族人多奉張九齡為先祖。

除奉祀祖先外，宗祠曾於二十世紀三十至五十年代用作華封學校的校舍，供村中子弟入讀；女孩子亦可在祠內就學，但只限於晚間時分。1958年，族人在橫口村附近建成新校。此後，祠內前廳的左邊廂房便由校長室一改而成村公所，歷時約達十年之久。

張氏宗祠充分反映了山下村張氏族人慎宗追遠的觀念和傳統，也是新界鄉郊風俗的例證。



1950年代村民祭祖時享用祭祀食物(俗稱「食山頭」)的情況  
Villagers worship ancestors and take food to serve at the graveside (a practice known as "sek shan tou" or "eating on the hillside") in the 1950s



張氏宗祠側面立面圖  
Side elevation of the Cheung Ancestral Hall



外牆上的灰塑裝飾  
Plaster moulding decorations on the exterior wall