

# 龍躍頭

文物徑

Lung Yeuk Tau  
Heritage Trail

## 古物古蹟辦事處

九龍尖沙咀  
海防道九龍公園  
香港文物探知館  
電話：2208 4488  
傳真：2721 6216  
網址：<https://www.amo.gov.hk>

©2018 古物古蹟辦事處  
版權所有，未經許可不得翻印、節錄或轉載。  
2018年9月編印

## Antiquities and Monuments Office

Hong Kong Heritage Discovery Centre  
Kowloon Park, Haiphong Road,  
Tsim Sha Tsui, Kowloon  
Tel : 2208 4488  
Fax: 2721 6216  
Website: <https://www.amo.gov.hk>

© 2018 Antiquities & Monuments Office  
All rights reserved.  
Printed in September 2018



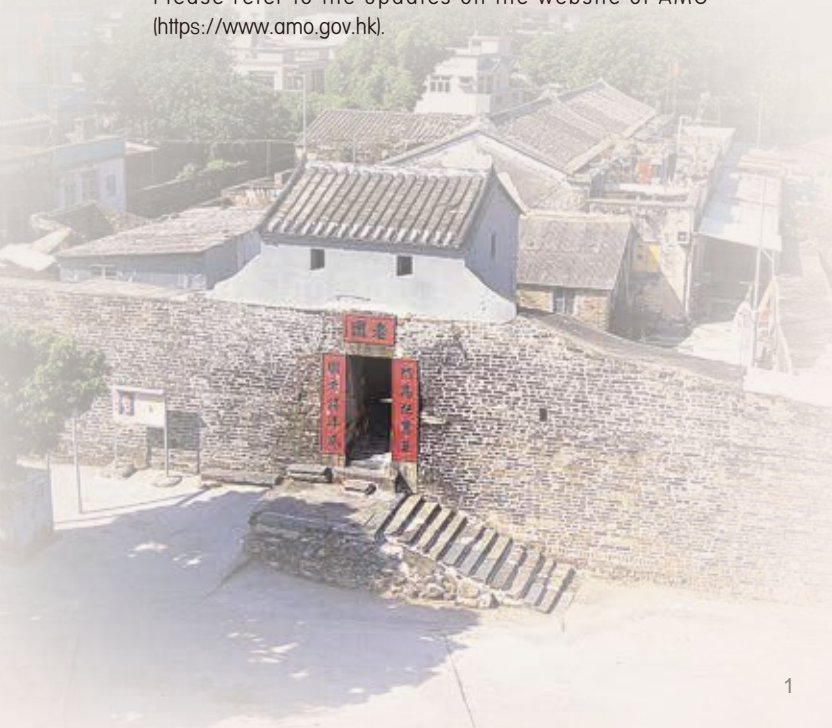
古物古蹟辦事處  
Antiquities and  
Monuments Office

### 參觀須知：

1. 愛護古蹟，尊重村民：參觀龍躍頭文物徑時，請降低聲量及保持地方清潔。
2. 龍躍頭文物徑沿線歷史建築並非全部對外開放，部分歷史建築的開放時間或會變更，請留意古物古蹟辦事處網站 (<https://www.amo.gov.hk>) 上的最新公布。

### Notes to Visitors:

1. Protect the historical relics. Respect the village residents. When visiting the Lung Yeuk Tau Heritage Trail, please lower your voice and keep the place clean.
2. Not all of the historic buildings on the Trail are open to the public. The opening hours of the historic buildings may change. Please refer to the updates on the website of AMO (<https://www.amo.gov.hk>).



## 【簡 介】

龍躍頭文物徑是政府於新界設立的第二條文物徑，於1999年12月4日正式開放，長約2.6公里，串連了多所文物建築，市民只需花半天時間，便可領略粉嶺龍躍頭一帶傳統的面貌及居民的生活。

龍躍頭文物徑的構思源自古物諮詢委員會，經古物古蹟辦事處籌備多年而成，並得到當地居民、北區區議會、建築署、北區民政事務處，以及香港賽馬會、衛奕信勳爵文物信託、香港旅遊發展局等機構的鼎力支持。

### 【龍躍頭鄧族】

龍躍頭位於新界粉嶺聯和墟東北面，俗稱龍骨頭，亦稱龍嶺。由於該處有山名龍躍嶺，相傳有龍跳躍其間，因而得名。

龍躍頭鄧族原籍江西吉水，與宋朝(960-1279年)皇室淵源頗深。據傳南宋(1127-1279年)初年，宋室皇姑南逃，後嫁予錦田鄧氏族人鄧惟汲，其長子後人於元朝(1279-1368年)末年遷居龍躍頭。此後開村立業，子孫繁衍，並分遷鄰近地區，數百年間，演變為今日的五圍六村，即老圍、麻笏圍、永寧圍、東閣圍(又稱嶺角圍)及新圍(又稱覲龍圍)，以及麻笏村、永寧村(又稱大廳)、祠堂村、新屋村、小坑村及覲龍村。

龍躍頭鄧氏至今仍保留鄉村風俗，除春、秋二祭及天后誕外，正月十五仍有為初生男丁舉行開燈儀式，又於二月初一祭祖及設齋宴，並舉行十年一屆的太平清醮。

現時龍躍頭保存不少典型的中式傳統建築，如松嶺鄧公祠、天后宮和老圍的圍牆等，印證新界早期居民的歷史和生活。



1999年龍躍頭文物徑開幕典禮  
Opening ceremony of the Lung Yeuk Tau Heritage Trail in 1999



## 【 Introduction 】

The Lung Yeuk Tau Heritage Trail (the Trail) is the second of its kind established in the New Territories by the government. Inaugurated on 4 December 1999, the 2.6 km Trail links up the built heritage sites and situates them within easy walking distance of each other. The Trail provides an opportunity to learn more about traditional life in the area of Lung Yeuk Tau, Fanling in a convenient half-day excursion.

The idea of setting up a heritage trail was initiated by the Antiquities Advisory Board. With the full support of local residents, the North District Council, the Architectural Services Department, the North District Office, the Hong Kong Jockey Club, the Lord Wilson Heritage Trust and the Hong Kong Tourism Board, it was brought to fruition after several years of preparation by the Antiquities and Monuments Office.

### 【 Tang Clan in Lung Yeuk Tau 】

Lung Yeuk Tau is located northeast of Luen Wo Hui in Fanling, the New Territories. It derives its name from the nearby mountain range Lung Yeuk Ling, named after the legend of “leaping dragon” that once inhabited the mountain. The area is commonly known as Lung Ku Tau and is also called Lung Ling (“dragon mountain”).

The Tangs of Lung Yeuk Tau originated from Jishui in Jiangxi province. They enjoyed the strongest claim to royal lineage among their fellow clansmen, as they trace their descent back to the eldest son of a princess of the Song dynasty (960 - 1279). When the princess took refuge in the south in the early Southern Song dynasty (1127 - 1279), she was married to Tang Wai-kap of Kam Tin. The descendants of the eldest son moved to Lung Yeuk Tau at the end of the Yuan dynasty (1279 - 1368). As the clan prospered, it branched out to the neighbouring area and established the present-day “Five *Wais* and Six *Tsuens*” within a few hundred years. The “Five *Wais* (walled villages)” are Lo Wai, Ma Wat Wai, Wing Ning Wai, Tung Kok Wai (also known as Ling Kok Wai) and San Wai (also called Kun Lung Wai). The “Six *Tsuens* (villages)” are Ma Wat Tsuen, Wing Ning Tsuen (also called Tai Tang), Tsz Tong Tsuen, San Uk Tsuen, Siu Hang Tsuen and Kun Lung Tsuen.

The Tangs of the area still practise traditional village customs, including communal worship in spring and autumn and celebrating the Tin Hau Festival. Additionally, a lantern-lighting ceremony is held for newborn boys on the 15th day of the first lunar month, and an ancestral worship ceremony and vegetarian feast is held on the first day of the second lunar month. What’s more, the *Jiao* Festival (“the Purest Sacrifice Celebrated for Great Peace”) is held once every decade.

Many traditional Chinese buildings and structures, including the Tang Chung Ling Ancestral Hall, Tin Hau Temple and the Enclosing Walls of Lo Wai, have been preserved in their original state, thus demonstrating the history and life of early inhabitants in the New Territories.

## 【小坑村 Siu Hang Tsuen】

小坑村位於新圍西北面，約有二百年歷史。小坑村的鄧氏先祖原居於老圍，由於居住環境擠迫而遷往龍堂。據說當時龍堂只有十間房屋，住了三代後，因經常受賊匪滋擾而遷回龍躍頭，並建立小坑村。

村前的磚牆和東面村口的拱門約於1960年因風水理由而興建，以增加男丁；門外建有福德祠，供奉土地公。

Situated northwest of San Wai, Siu Hang Tsuen has a history of about 200 years. The Tang Clan of Siu Hang Tsuen originally came from Lo Wai, but a lack of living space later prompted them to move to Lung Tong. When they first settled in Lung Tong, it was said there were only 10 houses. After living in Lung Tong for three generations, the clan moved back to Lung Yeuk Tau as the village was frequently harassed by bandits, and established the present-day Siu Hang Tsuen.

The wall in front of the village, together with the archway at the eastern entrance, was built around 1960 to generate *feng shui* that was better suited for producing male offspring. A small temple called Fuk Tak Tsz, dedicated to worshipping the Earth God, is situated outside the archway.

東面村口的拱門及福德祠  
The archway and Fuk Tak Tsz at the  
eastern entrance of the village



為避免對居民造成滋擾，內部並不對外開放。

To avoid disturbance to the residents, the interior is not open to the public.

## 【新圍 San Wai】

新圍又名觀龍圍，門樓石額刻有「觀龍」及「乾隆甲子歲（1744年）」等字。

新圍是典型的本地圍格局，四面圍牆以青磚築砌，牆體有槍孔，四角建有更樓，以供守望。門樓外牆以麻石砌成，入口裝有連環鐵門。牆外原有護城河環繞，但已被填平。圍內房屋依中軸線排列，正中主巷盡頭處為神廳，但房舍多已改建新屋。

新圍的門樓及圍牆（包括更樓）分別於1988年及1993年列為法定古蹟。

San Wai is also known as Kun Lung Wai with the characters for “Kun Lung” and “the *jiazi* year of Qianlong reign (1744)” engraved on the stone lintel of the entrance to the village.

San Wai is a typical local walled village which is enclosed by grey brick walls with loopholes. A watchtower was constructed at each of the four corners of the enclosing walls to defend the village. The exterior of the gate tower was made of granite while two chained-ring iron gates were installed at the front entrance. The moat that originally surrounded the walled village has been filled in. Houses inside the village are laid out along the central axis with a communal shrine situated at the end of the main alley. Most of the old houses have been replaced by new buildings.

The gate tower and the enclosing walls, including the watchtowers, were declared monuments in 1988 and 1993 respectively.



更樓  
Watchtower



新圍全貌  
Overview of San Wai



門樓及圍牆  
Gate tower and enclosing wall

為避免對居民造成滋擾，內部並不對外開放。  
*To avoid disturbance to the residents, the interior is not open to the public.*

## 【善述書室 Shin Shut Study Hall】

善述書室位於新屋村，約建於清道光二十年（1840年），以紀念鄧氏十九世祖鄧雲階。除供奉祖先神主外，書室亦作教育族中子弟之用，是龍躍頭文物徑內現存唯一的書室。1938年以前，該處曾用作校舍，並擺放了古代練武用的刀、劍、戟、弓及箭等武器；二次世界大戰後曾改為幼稚園。

善述書室為兩進式建築，庭院兩旁有走廊，廚房與門廳毗連，門外有禾坪，並有多間耳房。

The Shin Shut Study Hall, situated in San Uk Tsuen, was built in 1840 to commemorate Tang Wan-kai, the 19th generation ancestor of the Tang Clan. The building was used for ancestral worship and educating the clan members, and is the only existing study hall along the Lung Yeuk Tau Heritage Trail. The hall had been used as a school before 1938 and ancient weapons such as long-bladed knives, swords, halberds, bows and arrows were also once kept there. It housed a kindergarten after the Second World War.

The building features two halls and a courtyard flanked by covered aisles. A kitchen is located on one side of the entrance hall, while outside the main entrance is a threshing ground with small chambers on both sides.



後進  
Rear hall



壁畫  
Mural

書室的正面  
Facade of the study hall



此乃私人物業，並不對外開放。

*This is private property and is not open to the public.*



## 【永寧圍 Wing Ning Wai】



圍門門額  
Lintel plaque of the entrance

永寧圍相傳已有四百年歷史，四周原有圍牆包圍，現只餘部分牆壁。圍內有三排朝向東北的房舍，不少已改建新屋或荒廢，主要通道盡頭原有的神廳已不存在。圍門於清乾隆九年（1744年）重建，以紅砂石築砌。

Wing Ning Wai is said to have a history dating back 400 years. It originally had enclosing walls, but only part of them still survives. Inside the village are three rows of houses facing northeast, many of which have been rebuilt or vacated. The shrine situated at the end of the main alley no longer exists. The entrance gate was built in 1744 with red sandstone blocks.

永寧圍圍門  
Entrance gate of Wing Ning Wai



為避免對居民造成滋擾，內部並不對外開放。  
*To avoid disturbance to the residents, the interior is not open to the public.*



## 【永寧村 Wing Ning Tsuen】

永寧村毗鄰永寧圍，亦稱大廳，原為永寧圍的分支，約有三百年歷史。據說永寧村村址的前身是紅沙嶺，泥土呈紅色，因而得名。

永寧村內原來的房舍主要排成三列，全部面向東北，前排房舍比後排為低，以獲得更佳的風水；現今大部分已改建成新屋。村前原有的漁塘已改建為休憩場所。

Wing Ning Tsuen, situated behind Wing Ning Wai and also known as Tai Tang, is a branch of Wing Ning Wai and has a history dating back some 300 years. It used to be Red Sand Hill, receiving its name from the red soil in the area.

The houses in the village are situated in three rows and face northeast. Those at the front are lower than those at the back in order to generate good *feng shui*. Most of the old houses have been replaced by new buildings, and a fish pond that was once situated in front of the village has been replaced by a playground.



村口附近的福德祠  
Fuk Tak Tsz near the village entrance

永寧村村口  
Entrance of Wing Ning Tsuen



為避免對居民造成滋擾，內部並不對外開放。

To avoid disturbance to the residents, the interior is not open to the public.

## 【東閣圍 Tung Kok Wai】

東閣圍由鄧氏十三世祖鄧龍崗(1363 - 1421年)所建，約有五百多年歷史，因位處龍躍頭東面而得名。

東閣圍建於高台上，使房舍免受水浸的威脅。圍內有四排面向西北的房舍。圍村原有圍牆和護城河環繞，圍牆四角均建有更樓，圍門通道盡頭原為神廳，現只餘門樓及部分牆壁。圍村的門樓於1953年重建。門樓內有四座紅砂石柱礎及兩塊大麻石，相傳是一間與東閣圍同時期建造的廟宇所遺下的建築構件。

Tung Kok Wai (Eastern Walled Village) was established by the 13th generation ancestor Tang Lung-kong (1363 - 1421). The village has a history of more than 500 years and received its name due to its location in the east of the Lung Yeuk Tau area.

Tung Kok Wai was constructed on a raised platform to protect it against flooding. The houses inside the village are primarily arranged in four rows and face northwest. Originally, the village was enclosed by a moat and grey brick walls with watchtowers at the four corners and a shrine at the end of the main alley, but only the entrance tower and part of the enclosing walls still survive. The existing entrance tower was reconstructed in 1953. Inside the tower are four red sandstone column bases and two large granite square blocks. According to local legend, these are the remains of a temple that was built around the time that the village was constructed.



紅砂石柱礎  
Red sandstone column bases



門樓內的土地  
To Tei (the Earth God)  
inside the tower

東閣圍的門樓  
Entrance tower of  
Tung Kok Wai



為避免對居民造成滋擾，內部並不對外開放。  
*To avoid disturbance to the residents, the interior is not open to the public.*

## 【松嶺鄧公祠 Tang Chung Ling Ancestral Hall】

松嶺鄧公祠於十六世紀初為紀念開基祖鄧松嶺公而建，是龍躍頭鄧氏的祠堂。

松嶺鄧公祠為三進式建築，擋中設於中進。後進分三開間，明間供奉歷代祖先木主，包括宋二世祖稅院郡馬鄧惟汲及皇姑趙氏的木主，其木主有龍頭木雕，與其他祖先的木主不同；右次間供奉對宗族有貢獻的先祖；左次間供奉鄉賢或功名顯赫的族人，包括忠僕鄧師孟的木主。建築物的祖龕、斗栱、橫樑及簷板均飾有精緻的木刻、彩塑或壁畫，圖案題材寓意吉祥，反映昔日工匠的精湛技藝。

松嶺鄧公祠於1997年列為法定古蹟。

The Tang Chung Ling Ancestral Hall was built in the early 16th century in memory of founding ancestor Tang Chung-ling. It is the main ancestral hall of the Tang Clan of Lung Yeuk Tau.

It is a three-hall building with “dong chung” (the screen doors that prevent evil spirits from entering) placed in the central hall. The rear hall is divided into three bays. The central bay houses the soul tablets of the ancestors of the clan, including that of the Song princess and her husband Tang Wai-kap, whose posthumous title was *Junma* (husband of an imperial relative). The soul tablet of the royal couple is distinguished from the others by the elaborately carved dragon's head that adorns it. The right side bay is dedicated to ancestors who made a significant contribution to the clan. In contrast, the left side bay serves to worship virtuous members of the clan, one of whom is the “Loyal Servant” Tang Si-meng, or those who achieved a high rank at the imperial court. The building features an impressive array of altars, brackets, beams and fascia boards exquisitely decorated with fine wood carvings, polychrome plaster mouldings or murals depicting auspicious motifs, all of which fully reflect the superb craftsmanship that was applied in the past.

The Tang Chung Ling Ancestral Hall was declared a monument in 1997.



開放時間：

星期一、三至日：上午九時至下午一時及下午二時至五時

星期二（公眾假期除外）、聖誕日、聖誕翌日、元旦日及

農曆新年初一至初三休息



瑞獸陶塑  
Ceramic sculpture of  
auspicious animal



駝峰及簷板  
*Tuofeng* (camel hump) and fascia board

鄧惟汲及皇姑趙氏的木主 (右二)  
Soul tablet of Tang Wai-kap and  
the Song princess (second from right)



從正面和側面可見其三進的規模  
A view of the facade and side elevation  
showing the scale of three halls



*Opening Hours:*  
Monday, Wednesday to Sunday: 9 am - 1 pm & 2 pm - 5 pm  
Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day  
and the first three days of the Chinese New Year



## 【天后宮 Tin Hau Temple】

天后宮位於松嶺鄧公祠與老圍之間，其建築年代已難稽考。該廟於1913及1981年曾進行全面維修。

天后宮為兩進式建築，正殿內供奉天后及其侍神千里眼和順風耳。右殿供奉土地神位，並放置兩口古鐘，其中一口為清康熙三十四年(1695年)鑄造，乃鄧氏族人為子弟投契天后的酬神之物；另一古鐘鑄於康熙三十九年(1700年)，為村內族中子弟出門往省城應試、祈求路上平安的酬神之物。

天后宮於2002年列為法定古蹟。

The Tin Hau Temple is situated between the Tang Chung Ling Ancestral Hall and Lo Wai. The date of construction is not known. It underwent full restoration in both 1913 and 1981.

The temple is a two-hall building, with the main hall devoted to the worship of Tin Hau and her guards, Chin Lei Ngan, who had eyes to see a thousand *li* (Chinese miles), and Shun Fung Yi, who had ears to hear a pin drop in heaven. The right chamber is dedicated to the Earth God. There are two historic bells, one of which was cast in 1695 as a gift from the Tang Clan to thank Tin Hau for adopting their sons. The other bell was cast in 1700 as an offering to Tin Hau for blessing the young men of the clan when they travelled to the city to take the provincial examinations.

The Tin Hau Temple was declared a monument in 2002.



天后像  
Statue of Tin Hau



古鐘  
Historic bells

天后宮的正面飾有寓意吉祥的精緻灰塑和壁畫  
Facade of the Tin Hau Temple  
with exquisite plaster mouldings and murals of auspicious motifs



開放時間：

每日上午九時至下午五時

Opening Hours:

9 am – 5 pm daily

## 【老圍 Lo Wai】



門樓  
Entrance tower



水井  
A well

老圍位於松嶺鄧公祠西面，為該鄉最早創建的圍村。

老圍立於小丘上，四面有圍牆環繞。據說圍門原是北向，由於風水理由而改為東向，圍門窄小，以利防守。圍內房舍排列整齊，圍門側有一口水井，以往為村民的食水來源。圍牆上築有供守望用的高台。老圍雖然經歷多次改建，但圍牆形制及建築布局仍保持完好。1997年，老圍進行全面修繕，由香港賽馬會慈善信託基金資助。

老圍的門樓及圍牆於1997年列為法定古蹟。

Situated west of the Tang Chung Ling Ancestral Hall, Lo Wai was the first walled village built in the area.

Located on a small mound, Lo Wai was enclosed by brick walls on four sides. It is said that the original village entrance faced north, but it was relocated later to face east in order to generate better *feng shui*. The entrance was designed to be narrow in order to facilitate the defence of the village. The houses inside the village are arranged in an orderly manner. Next to the entrance is a well, which provided the village with its water supply. Raised platforms were built on the enclosing walls to serve as watchtowers. Although the village has undergone several changes, the village walls and architectural setting still exist. A full restoration was undertaken in 1997 with the generous financial support of the Hong Kong Jockey Club Charities Trust.

The entrance tower and enclosing walls of Lo Wai were declared monuments in 1997.

老圍門樓及圍牆  
Entrance tower and enclosing walls of Lo Wai



為避免對居民造成滋擾，內部並不對外開放。  
*To avoid disturbance to the residents, the interior is not open to the public.*

## 【麻笏圍 Ma Wat Wai】

麻笏圍位於老圍西北面，由鄧氏族於清乾隆年間（1736 - 1795年）所建。門樓上紅砂石門額刻有「鬱（同『鬱』）葱」二字，寓意春葱生長茂盛之地，亦可證該圍原稱「鬱葱圍」。

麻笏圍原有圍牆，四角建有更樓，兩層高的門樓為花崗石牆及青磚建築，並裝有連環鐵門。圍內房屋排列整齊，正中主巷盡頭設有神廳，可惜大部分圍牆已不存在。

麻笏圍的門樓於 1994 年列為法定古蹟。

Located northwest of Lo Wai, Ma Wat Wai was built by the Tang Clan during the Qianlong reign (1736 - 1795) of the Qing dynasty. At the entrance tower there is a red sandstone lintel plaque engraved with the two characters read "Wat Chung", which means verdancy. This evidence supports the supposition that the original name of the village was Wat Chung Wai.

The village was originally enclosed by walls, with a watchtower on each of the four corners. The two-storey main entrance was made of granite and grey bricks, and installed with two chained-ring iron gates. All the houses in the village are built along orderly rows, and a communal shrine resides at the end of the main alley. Most of the enclosing walls no longer exist.

The entrance tower of Ma Wat Wai was declared a monument in 1994.



鐵門  
Iron gates



圍門門額  
Lintel plaque of entrance tower

麻笏圍的門樓  
Entrance tower of Ma Wat Wai



為避免對居民造成滋擾，內部並不對外開放。

To avoid disturbance to the residents, the interior is not open to the public.



## 【石廬 Shek Lo】

石廬位於崇謙堂東面，由徐仁壽(1889 - 1981年)於1924年興建。徐仁壽祖籍廣東五華，幼年隨父到香港生活，1919年及1924年分別在香港及九龍創辦華仁書院，1920年代起定居粉嶺，1980年代末以前石廬一直是徐氏家族的居所。

石廬為兩層高中西合璧的建築，由主樓及附屬建築物組成。建築物的牆身、露台及石柱充滿著殖民地建築的特色，但屋頂卻是中國傳統的金字頂，以木桁及枋板承托，並以瓦片鋪築。石廬另一特色是屋內天井及房間的布局，與中國傳統的民居相似。石廬主樓正面有一半圓形山花，上有「石廬」字樣的灰塑。

Situated east of Tsung Kyam Church, Shek Lo was built in 1924 by Mr Tsui Yan-sau (1889 - 1981). Mr Tsui was born in Wuhua, Guangdong province, and migrated at an early age to Hong Kong with his father. He founded Wah Yan College on Hong Kong Island and in Kowloon in 1919 and 1924 respectively. Mr Tsui finally settled in Fanling in the 1920s and the building was the residence of the family until the late 1980s.

The two-storey building is a blend of Chinese and Western architectural styles comprising a main building and an annex block. Despite its colonial-style characteristics in the walls, balcony and stone columns, the building has a traditional Chinese pitched roof supported on wooden purlins and battens and is covered by Chinese clay tiles. Another notable feature includes the courtyard, as well as the layout of the rooms, which resembles that of traditional Chinese residences. On the facade of the main building is a semi-circular pediment engraved with the characters for "Shek Lo".



露台  
Balcony



石廬灰塑  
Plastered mouldings of Shek Lo



正面  
Front facade

此乃私人物業，並不對外開放。  
*This is private property and is not open to the public.*



## 【崇謙堂 Tsung Kyam Church】

崇謙堂位於龍山山咀，是龍躍頭文物徑上的西式教會建築。1903年，巴色會（基督教崇真會前身）的退休牧師凌啟蓮在粉嶺傳播福音，並創立崇謙堂。因信眾多在鄰近聚居，漸成村落，並因該教堂而定名崇謙堂村。由於信徒增多，1927年於村前建成新堂。1951年，崇謙堂擴建成兩層。1983年在村口左側建造新堂後，舊堂仍然保留。

崇謙堂村內有古房舍名「乾德樓」，建於1910年，大門上刻有「乾德門」，曾用作佈道場所。村後為墳場，1931年闢置，為教友最後安息的地方。

The Tsung Kyam Church, located at the Lung Shan spur, is a Western ecclesiastical building along the Lung Yeuk Tau Heritage Trail. In 1903, Mr Ling Qilian, a retired pastor from the Basel Mission Society (forerunner of the Tsung Tsin Mission), preached the Christian Gospel in Fanling. He later founded the Tsung Kyam Church. As most of the worshippers lived in the neighbourhood, a village gradually sprung up and named Shung Him Tong Village. Since the congregation grew, a new church was constructed in 1927 in front of the village. The Church extended to two storeys in 1951. When a new church was built on the left of the village entrance in 1983, the old church is still preserved.

Constructed in 1910, an old house named “Kin Tak Lau” still survives today in Shung Him Tong Village. The door of the main entrance was engraved with the characters “Kin Tak Mun”. It was once used as a church. A graveyard for the congregation, first consecrated in 1931, is situated at the back of the village.



正面  
Front facade



乾德門及乾德樓  
Kin Tak Mun and Kin Tak Lau

崇謙堂全貌  
Overview of the Tsung Kyam Church



此乃私人物業，並不對外開放。

*This is private property and is not open to the public.*

## 【擋煞碑石 Stone Tablets to Ward off Evil Spirits】

村民於村內環境欠佳處，豎立「泰山石敢當」石碑，用以鎮妖邪、擋煞氣。另外，村民又於交通意外頻生或經常發生事故的地方，豎立「喃嘸阿彌陀佛」石碑，藉此鎮壓鬼怪，並警惕路人及駕駛者。

A number of stone tablets engraved with the characters read “Tai Shan Shek Kam Dong” (“the stone from Tai Shan dares to defend”) have been erected at environmentally unfavourable places. Additionally, others with the characters read “lam mo au li to fat” (*Namo Amitabha*, in homage to Buddha) have been set up at locations where traffic accidents and other serious incidents frequently occur. In both instances, they are designed to protect against and ward off evil spirits. The tablets also serve to alert pedestrians and drivers in the area.



「泰山石敢當」石碑  
Stone tablet of  
“Tai Shan Shek Kam Dong”



「喃嘸阿彌陀佛」石碑  
Stone tablet of  
“lam mo au li to fat”

## 【社壇 Shrines of the Earth God】

龍躍頭五圍六村建有不少社壇，以守護村落。一般建在鄉村主要通道入口的社壇最具規模，以磚及水泥建造，上奉石碑、神像或石頭，稱為土地公、社公、伯公或福德公，供人拜祭。

Shrines are constructed in the villages of Lung Yeuk Tau to protect the villagers. Those shrines built at the main entrances of the villages are formal in style, and are made of brick and concrete. The tablets, statuettes or stones are known as To Tei Kung, She Kung, Pak Kung or Fuk Tak Kung (the Earth God).

老圍附近的社壇  
Shrine near Lo Wai



# 【龍躍頭文物徑 Lung Yeuk Tau Heritage Trail】



## 【交通 Transport】

### 九巴

78K 上水 — 沙頭角

79K 上水 — 打鼓嶺

### 專線小巴

52B 粉嶺站 — 鶴藪

52K 粉嶺站 — 坪輦

54K 粉嶺站 — 龍躍頭（循環線）

55K 上水站 — 沙頭角（順隆街）

56B 粉嶺站 — 丹竹坑

56C 粉嶺站 — 小坑村

56K 粉嶺站 — 鹿頸

### Kowloon Motor Bus (KMB)

78K Sheung Shui – Sha Tau Kok

79K Sheung Shui – Ta Kwu Ling

### Green Minibus (GMB)

52B Fanling Station – Hok Tau

52K Fanling Station – Ping Che

54K Fanling Station – Lung Yeuk Tau (Circular route)

55K Sheung Shui Station – Sha Tau Kok (Shun Lung Street)

56B Fanling Station – Tan Chuk Hang

56C Fanling Station – Siu Hang Tsuen

56K Fanling Station – Luk Keng

\* 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 companies or the Transport Department.