

元朗山廈村

Shan Ha Tsuen, Yuen Long

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，聚族而居。至清順治年間（1644-1661年），其子孫遷居山廈村現址，仍有未遷者，原居舊鄉。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。



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

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 Wang Chau, 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 Although the Edict was eventually rescinded in the eighth year of the Kangxi reign (1669), not all of the villagers returned, and the Cheung clan ended up separated and settling in different places.

祖上於順治年間遷居山廈大版爾字
永籍立業稅在斯邑今及寶安縣立
都之高原十甲之長孫並四報墾近荒
土名山廈村前左右田地一帶宗族子孫
同墾均耕仍有未墾不一原居舊鄉至
康熙年間劉傑作叛捉擄勸贖奉旨
移村山廈村之時各遷離散今君球子
孫遷居于黃泥涌沙角尾深埗軍圍
居住內有子孫漫回原居山廈奉祀祖
墓今君守祖子孫遷橫洲岸以錦田
南頭順風圍枕口村居住因此移村鄉
族離散分居各地失譜未修難於深
悉耳傳我祖
君悅公與次祖君仔公子孫復回山廈
居住照舊承稅又同墾均耕歷為

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 Shan Ha Tsuen in the 1935 edition of Cheungs' Genealogy

元朗山廈村

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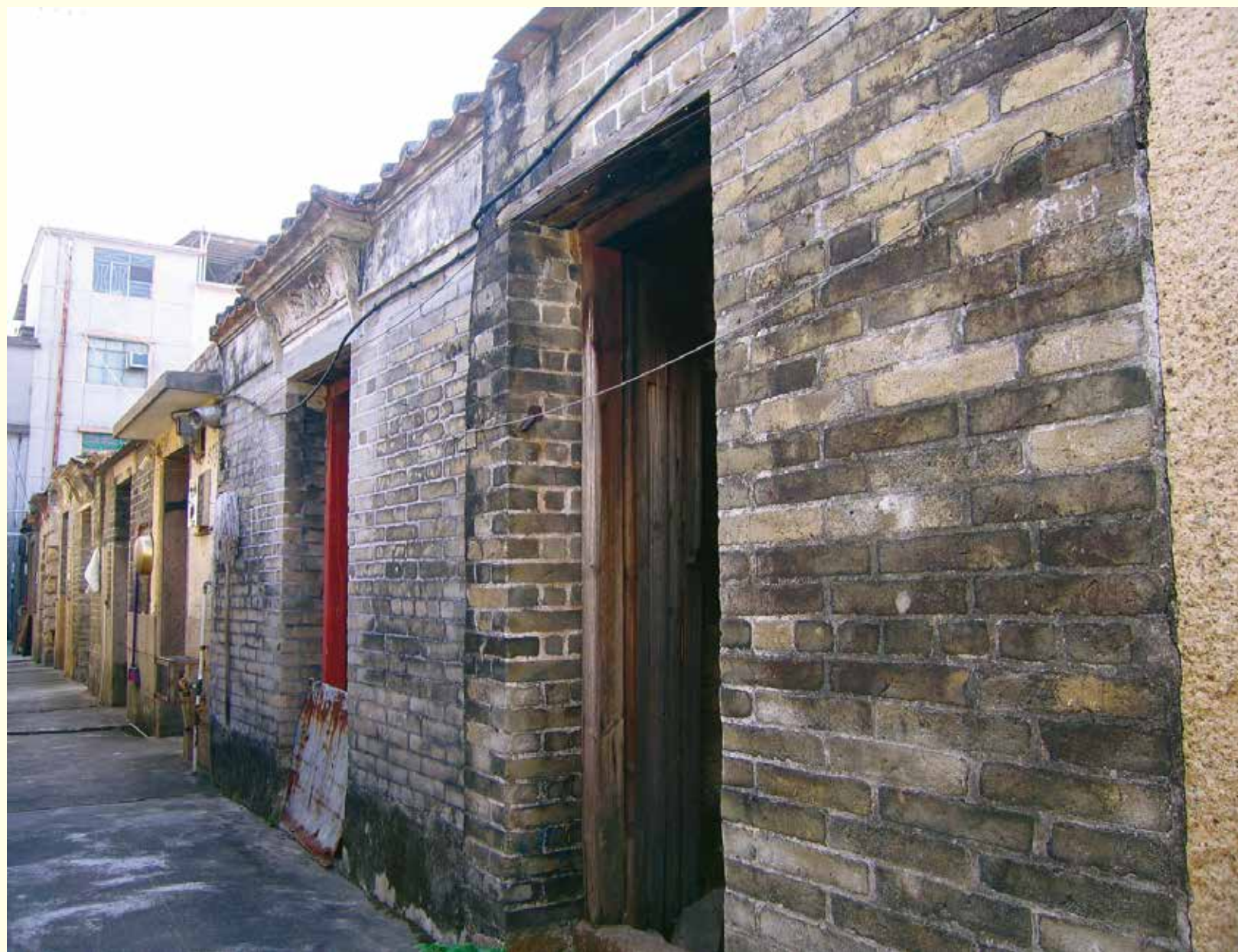


遷建後的山廈村圍門
Gatehouse of Shan Ha Tsuen after relocation

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。神廳原是面對圍門，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。

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.



山廈村舊村屋
The old village houses stand in Shan Ha Tsuen



生計 Livelihood

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。



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 a site of sugar refining workshop in Shan Ha Tsuen



蔗寮遺址
Remains of the sugar refinery

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.



教育 Education

張氏族人對子孫的教育非常重視，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場所。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



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

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。學校於1958年遷往欖口村附近的新校舍。

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 village school, the Wah Fung School, which was housed in the Cheung Ancestral Hall. The school was relocated to a new building near Lam Hau Tsuen in 1958.



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

張氏宗祠

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、張志廣、張耀晃及張瑞一等人興建，是張氏族人議事和祭祖的重要場所。

宗祠為傳統兩進式建築，以青磚砌成，前進兩旁的廂房曾作辦學之用。天井右側廂房為廚灶，村中每有婚宴盛事或春、秋二祭，村民均在廚灶煮食，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的木主，因山廈村及廣東東莞張氏族人多供奉張九齡為祖先。

The Cheung Ancestral Hall, also known as Wah Fung Hall, was mainly built by Cheung Nam-yat, Cheung Chi-kwong, Cheung Yiu-fong and Cheung Shui-yat 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

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



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"

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 features "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 Tang dynasty, who is commonly recognized as the pioneer ancestor by the Cheung clan in both Shan Ha Tsuen and Dongguan, Guangdong province.

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

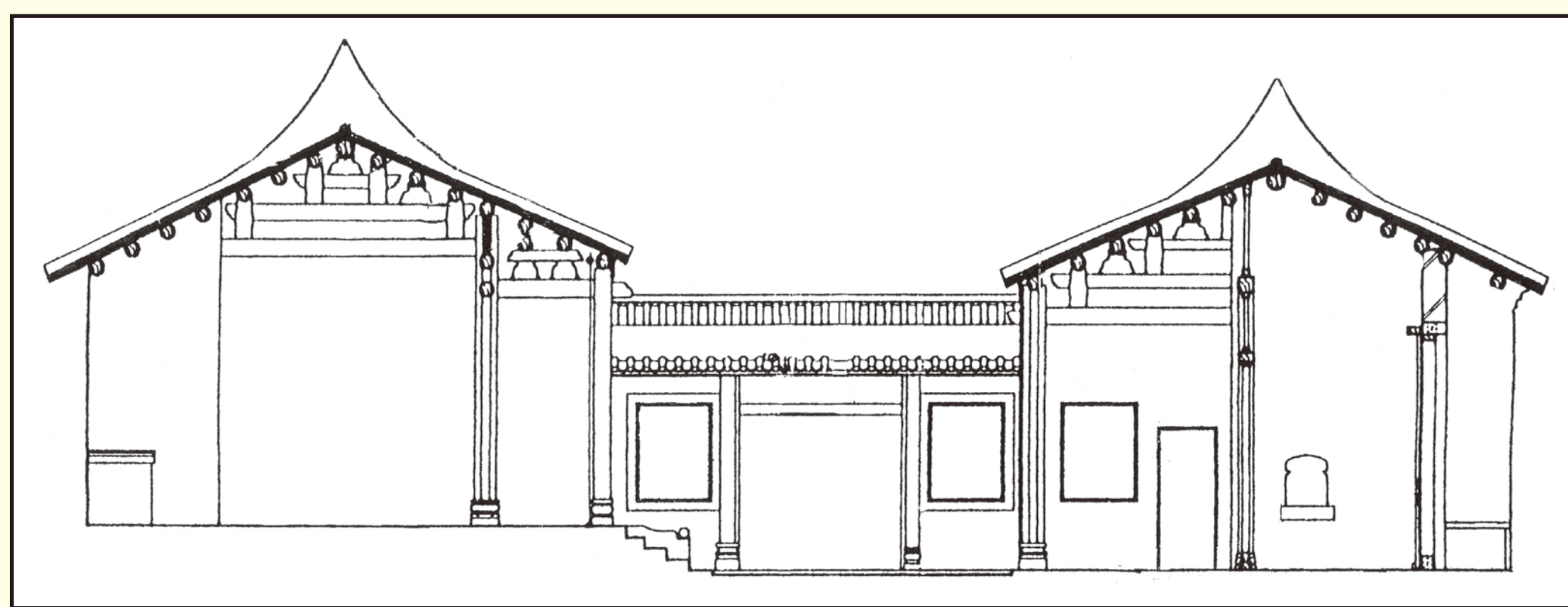


張氏宗祠

Cheung Ancestral Hall

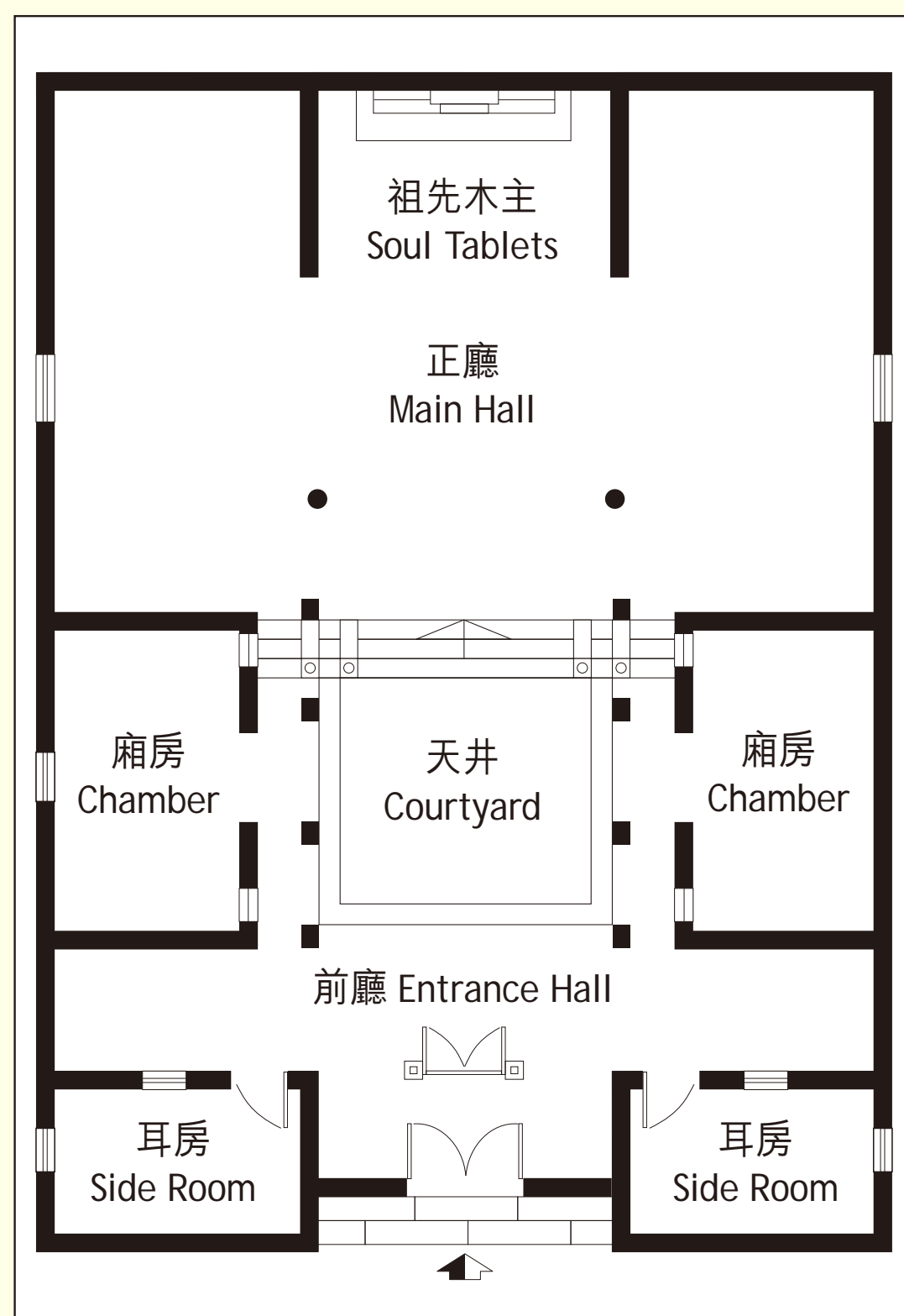
除奉祀祖先外，宗祠曾於二十世紀三十至五十年代用作興辦小學，為華封學校的校舍，供村中子弟入讀，女孩子亦可在祠內就學，但只限於晚間。1958年，族人在欖口村附近建成新校。此後，祠

內前廳的左邊耳房便由校長室改用作村公所，歷時約達十年之久。



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

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



In addition to being a place for ancestral worship, the hall was home to a primary school, 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 an office for the village committee, which it occupied for about 10 years.

修繕工程

Restoration Works

張氏宗祠曾於1960年代進行重修，並於1999年進行大規模的修繕工程，由古物古蹟辦事處及建築署負責統籌、策劃和監工。1999年12月19日，張氏宗祠舉行開光典禮，慶祝重修竣工，山廈村場面熱鬧，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。

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 works 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.

工匠於牆頭修復灰塑
Redecoration of plaster mouldings on wall frieze



修復前的張氏宗祠
The Cheung Ancestral Hall before restoration



修復後的張氏宗祠
The Cheung Ancestral Hall after restoration

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.

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

