

元朗厦村

Ha Tsuen,
Yuen Long

厦村位於元朗西北，毗鄰屏山和后海灣，是新界鄧族的其中一個聚居地。鄧族是新界主要氏族之一，據厦村鄧氏族譜記載，鄧族先祖在九百多年前已定居元朗錦田，至明朝（一三六八至一六四四年）初年，厦村鄧氏第九世祖洪惠、洪贄二公率領族人由錦田遷居厦村，並建東西頭里，分為兩房，今日的東頭村及祥降圍，便是他們的祖居。其後子孫繁衍，相繼開闢了多條村落，包括東頭村、巷尾村、羅屋村、祥降圍、新圍、錫降村、錫降圍、厦村市、西山村（現稱新生村）、新屋村、輞井等，另有子孫遷居至屯門紫田開村及移居至元朗大井村等。昔日厦村佈滿蠔田和稻田，漁農產甚豐，鄉民可從水路到達厦村墟，買賣農產品。

Situated between Ping Shan and Deep Bay to the northwest of Yuen Long, Ha Tsuen was settled by one of the major clans in the New Territories, the Tangs, which emigrated to Kam Tin in Yuen Long about 900 years ago. According to the genealogy of the Ha Tsuen branch, some members of the clan led by Tang Hung-wai and Tang Hung-chi (ancestors of the 9th generation of the Tang clan of Ha Tsuen) moved to the area from Kam Tin during the early Ming dynasty (1368-1644). They later branched out into two lineages, one of which then founded the village of Tung Tau Lei and the other the village of Sai Tau Lei. As the Tang clan continued to grow, more villages were established, including Tung Tau Tsuen, Hong Mei Tsuen, Lo Uk Tsuen, Tseung Kong Wai, San Wai, Sik Kong Tsuen, Sik Kong Wai, Ha Tsuen Shi, Sai Shan Tsuen (now known as San Sang Tsuen), San Uk Tsuen and Mong Tseng. Some descendants also moved to Tsz Tin in Tuen Mun to found a new village there, while others settled in Tai Tseng Tsuen in Yuen Long. In the past, Ha Tsuen was home to rich oyster beds and fertile paddy fields, and the Ha Tsuen Market thrived as villagers came from all over the neighbouring area to buy and sell agricultural produce.



鄧氏宗祠
Tang Ancestral Hall

一九四九年厦村市及鄧氏宗祠的航空照片
(地政總署提供)

Aerial photo of Ha Tsuen Shi and Tang Ancestral Hall in 1949
(By courtesy of Lands Department)

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一九七六年厦村市，右方可見鄧氏宗祠。
(政府新聞處提供)

Ha Tsuen Shi in 1976, Tang Ancestral Hall is on the right.
(By courtesy of Information Services Department)



古物古蹟辦事處
Antiquities and
Monuments Office

鄧氏宗祠

Tang Ancestral Hall

鄧氏宗祠又名「友恭堂」，是廈村鄧族為了紀念鄧洪贊和鄧洪惠兩位先祖開基勤勞之功而興建。

鄧氏宗祠原位於東西頭里之間，在明朝中葉興建，至廈村鄧氏第十八世祖鄧作泰才遷建現時的祠堂。據宗祠中進內的「鼎建贊惠二公祠配享碑」所載，現時的鄧氏宗祠於清乾隆己巳年（即一七四九年）立基上樑，翌年竣工。宗祠於道光十七年（一八三七年）、光緒九年（一八八三年）及於二〇〇九至二〇一一年進行過大規模修葺，宗祠內具歷史價值的建築構件和文物至今仍保存完好。

鄧氏宗祠是廈村鄧族重要的祭祀和節慶活動場所，每年仍會在宗祠內舉行春、秋二祭和點燈等傳統宗族活動。此外，宗祠也是廈村十年一屆太平清醮的重要活動場地。

The Tang Ancestral Hall, also known as Yau Kung Tong, was constructed by the Tang clan of Ha Tsuen to commemorate their two ancestors, Tang Hung-chi and Tang Hung-wai, who founded the village settlements in Ha Tsuen.

The Tang Ancestral Hall was originally built between Tung Tau Lei and Sai Tau Lei in the middle of the Ming dynasty, but it was moved to its present site by Tang Tso-tai, an 18th-generation ancestor. According to an old stone inscription in the middle hall, construction of the current hall began in the 14th year of the Qianlong reign (1749) during the Qing dynasty and was completed the following year. It underwent some major renovations in the 17th year of the reign of the Daoguang emperor (1837) and the ninth year of the reign of the Guangxu emperor (1883) as well as from 2009 to 2011. Most of the historic architectural features and relics are still well preserved in the ancestral hall.

The Tang Ancestral Hall plays an important role in the religious and ceremonial activities of the clan. Traditional events such as the worship of ancestors during the spring and autumn equinoxes and the lantern-lighting ceremony still take place every year in the hall, and it also hosts the Jiao Festival which is held every 10 years in Ha Tsuen.

中進懸有多塊功名牌匾，展示鄧族祖先在清朝取得的顯赫功名。
A number of honorary plaques hanging in the middle hall indicate the glorious history of the Tangs in the Qing dynasty.



懸掛於祠堂中進的「友恭堂」木匾，取兄弟友恭之意。
A wooden tablet of Yau Kung Tong hanging in the middle hall emphasises the principle of brotherly unity among clansmen.



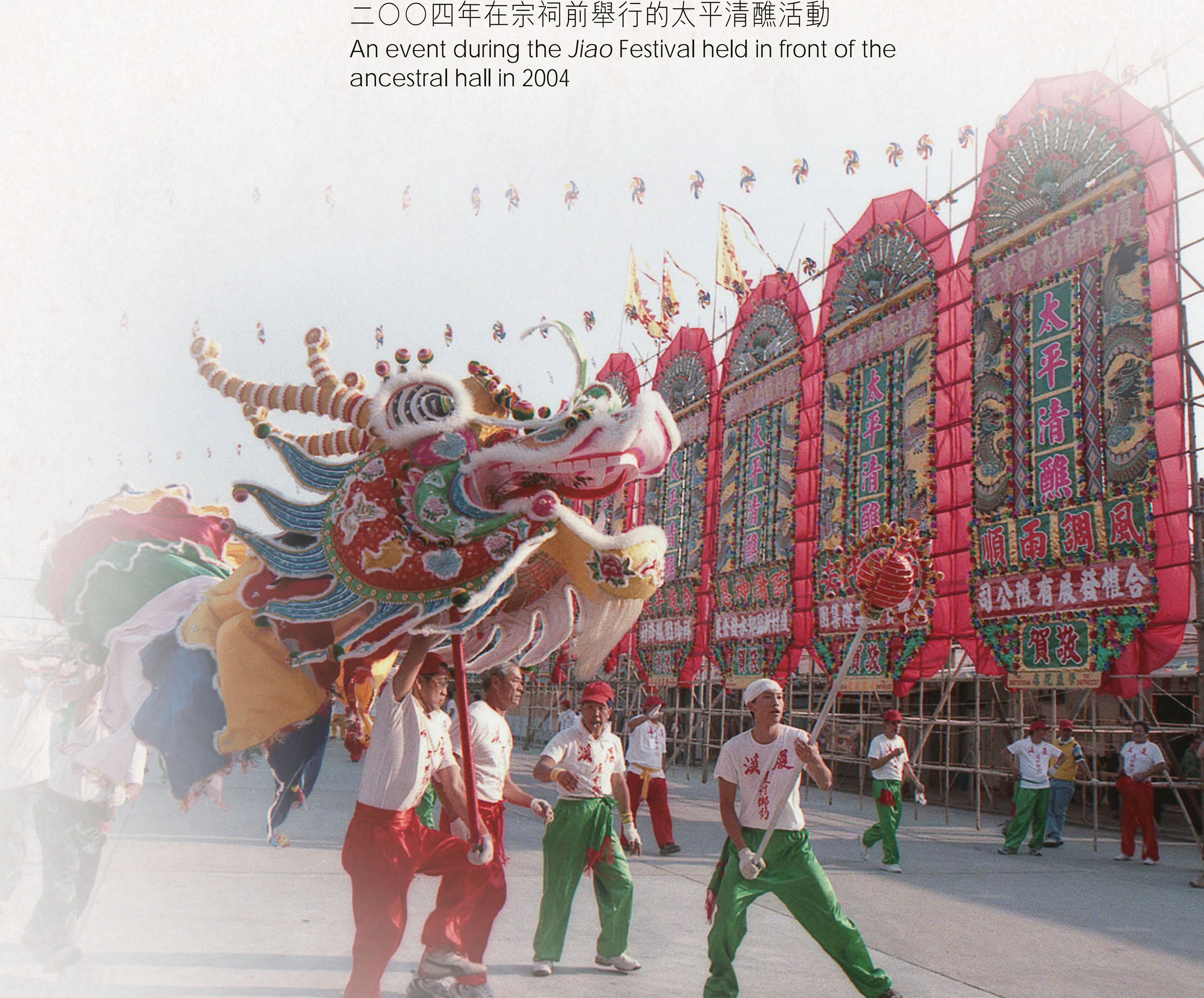
祠堂中進內的「聖諭」匾額，訓諭族人守法和應有的德行。
A wooden tablet in the middle hall is inscribed with an imperial edict instructing the clansmen to abide by the law and encouraging their good behaviour.



二〇一四年在宗祠舉行的點燈儀式
Lantern-lighting ceremony held in the ancestral hall in 2014



二〇〇四年在宗祠前舉行的太平清醮活動
An event during the Jiao Festival held in front of the ancestral hall in 2004



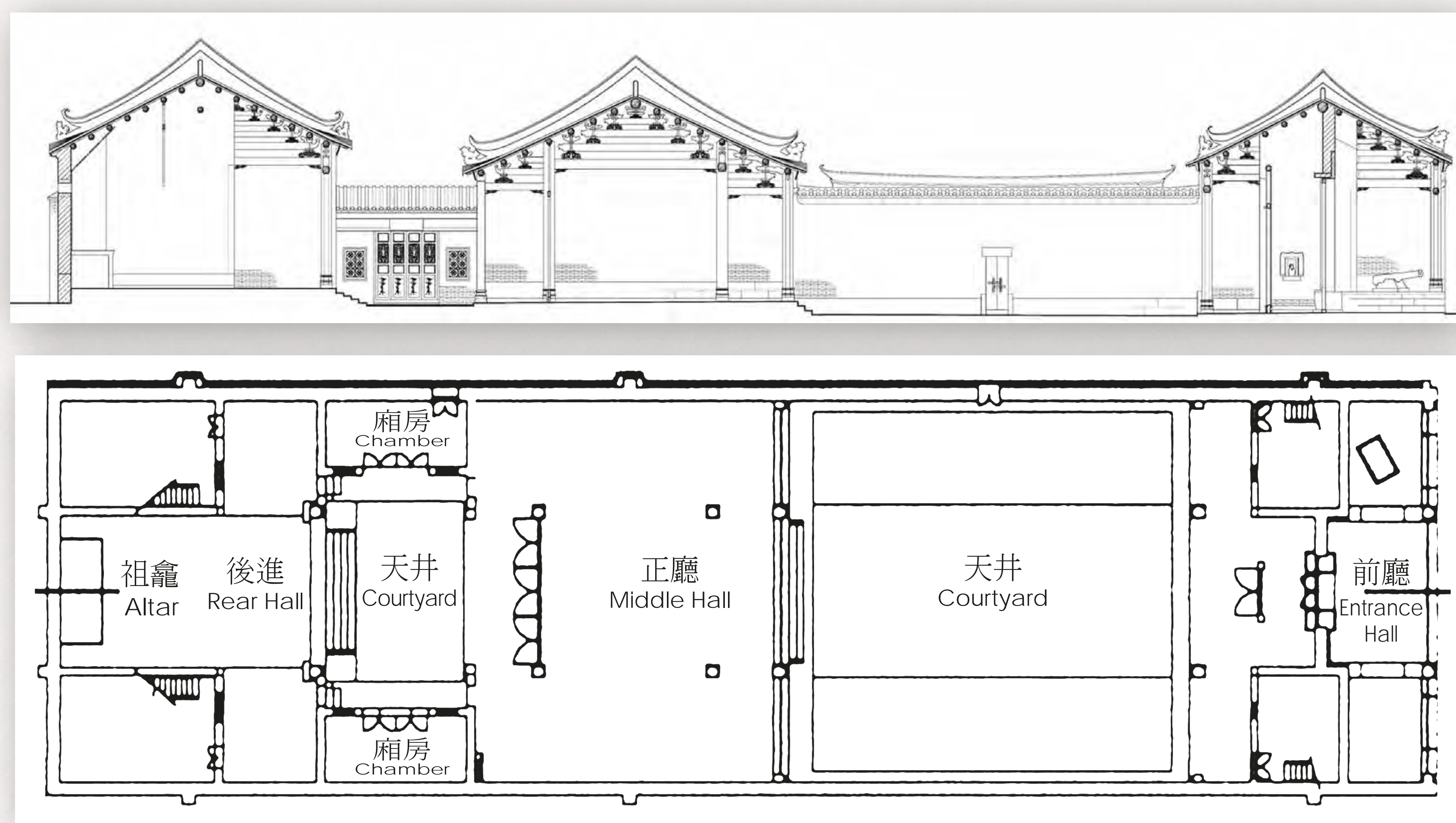
建築特色

Architectural Characteristics

鄧氏宗祠屬三進三開間式的清代民間建築，正門東西兩邊建有鼓台，西鼓台上放置了一門古炮，後進與中進之間的天井兩側建有廂房，祖先牌位供奉在後進明間の木祖龕內，莊嚴肅穆。宗祠的主要建築結構是以青磚牆體和石柱支撐著木構屋頂，樑架配以雕工精緻的斗拱，屋頂天面以筒、板瓦鋪砌。宗祠的三進建築和廂房均配以花卉圖案為題的封簷板，部分橫樑雕刻了精巧的傳統中式吉祥圖案。宗祠前的廣場豎立了一座高約一米的風水牆（照壁）。

The magnificent Tang Ancestral Hall is a typical three-hall, three-bay complex built in the Qing vernacular architectural style. At each side of the main entrance is a drum platform; on the drum platform on the left of the main entrance, facing the playground, is an old cannon. Two side chambers are built in the courtyard between the middle and rear halls. The soul tablets of the Tang clan are placed in a dignified timber altar in the middle bay of the rear hall. The hall is built with grey brick walls and stone columns to support the tiled, timber-framed roofs. Fine and delicate brackets are affixed to the truss system, exquisite fascia boards with floral patterns can be found in the three halls and the side chambers, while several beams are elaborately carved with traditional auspicious Chinese motifs. A one-metre high screen wall stands in the playground in front of the ancestral hall to provide good *feng shui* protection.

宗祠剖面圖及平面圖
Cross section and floor plan of the ancestral hall



正門鼓台上的古炮於一九六五年在村後出土
The old cannon on the drum platform next to the entrance hall that was excavated from the rear of the village in 1965



位於後進の木祖龕，供奉鄧族祖先木主。
A timber altar in the rear hall houses the soul tablets of the Tang clan.



封簷板及木樑架均飾有精美的雕刻裝飾
Fascia boards and timber truss decorated with exquisite wood carvings



修復工程

Restoration Work

厦村鄧氏宗祠具極高的文物價值，在鄧族的大力支持下，宗祠連同毗鄰的禮賓樓和友恭學校於二〇〇七年十二月被列為法定古蹟。

其後，政府撥款為鄧氏宗祠進行全面的修復工程。工程開展前，古物古蹟辦事處委聘廣州大學嶺南建築研究所負責工程的前期文物研究，為古蹟進行全面的測繪記錄及制定修復指引。鄧氏族人亦積極參與修復工程，熱心提供舊照片及口述歷史資料，為古物古蹟辦事處提供關於宗祠過往修葺及改動的紀錄。修復工程的範圍包括拆除近代建造的混凝土結構、還原傳統中式瓦頂、修葺和更換已腐朽的木構件、清除磚牆及石柱的現代油漆，以及修葺木雕、灰塑和陶塑裝飾等等。此外，工程亦改善宗祠現有的電力設施及加裝照明設備，以便鄧族在宗祠內舉行會議及祭祀儀式。

鄧氏宗祠的修復工程於二〇〇九年十月展開，二〇一一年十二月正式完成。二〇一二年一月九日，鄧氏宗祠舉行重修進火典禮，以慶竣工。

In view of its significant heritage value and with the support of the clan, the Tang Ancestral Hall together with the adjoining Guesthouse and Yau Kung School in Ha Tsuen were declared as monuments in December 2007.

A full restoration of the Tang Ancestral Hall was subsequently carried out with funds from the government. The Antiquities and Monuments Office (AMO) commissioned the School of Architecture and Urban Planning of Guangzhou University to undertake a conservation study in the early stages of the project and to produce cartographic records and conservation guidelines for the monument. The Tang clan also participated in the restoration work, providing the AMO with old photos and oral histories of past restorations and other alterations to the hall. The restoration work involved demolishing concrete elements that had been added to the original structure, repairing and restoring the Chinese tiled roofs, repairing or replacing rotten timber architectural elements, removing modern paintwork from the brick walls and stone columns and repairing the timber, plaster and ceramic decorative works. The existing electrical wiring was also upgraded and lighting was installed to facilitate the clan meetings, rituals and worship held in the ancestral hall.

The restoration works of the Tang Ancestral Hall commenced in October 2009 and were completed in December 2011. A rehabilitation ceremony marking the reopening of the ancestral hall was held on 9 January 2012.

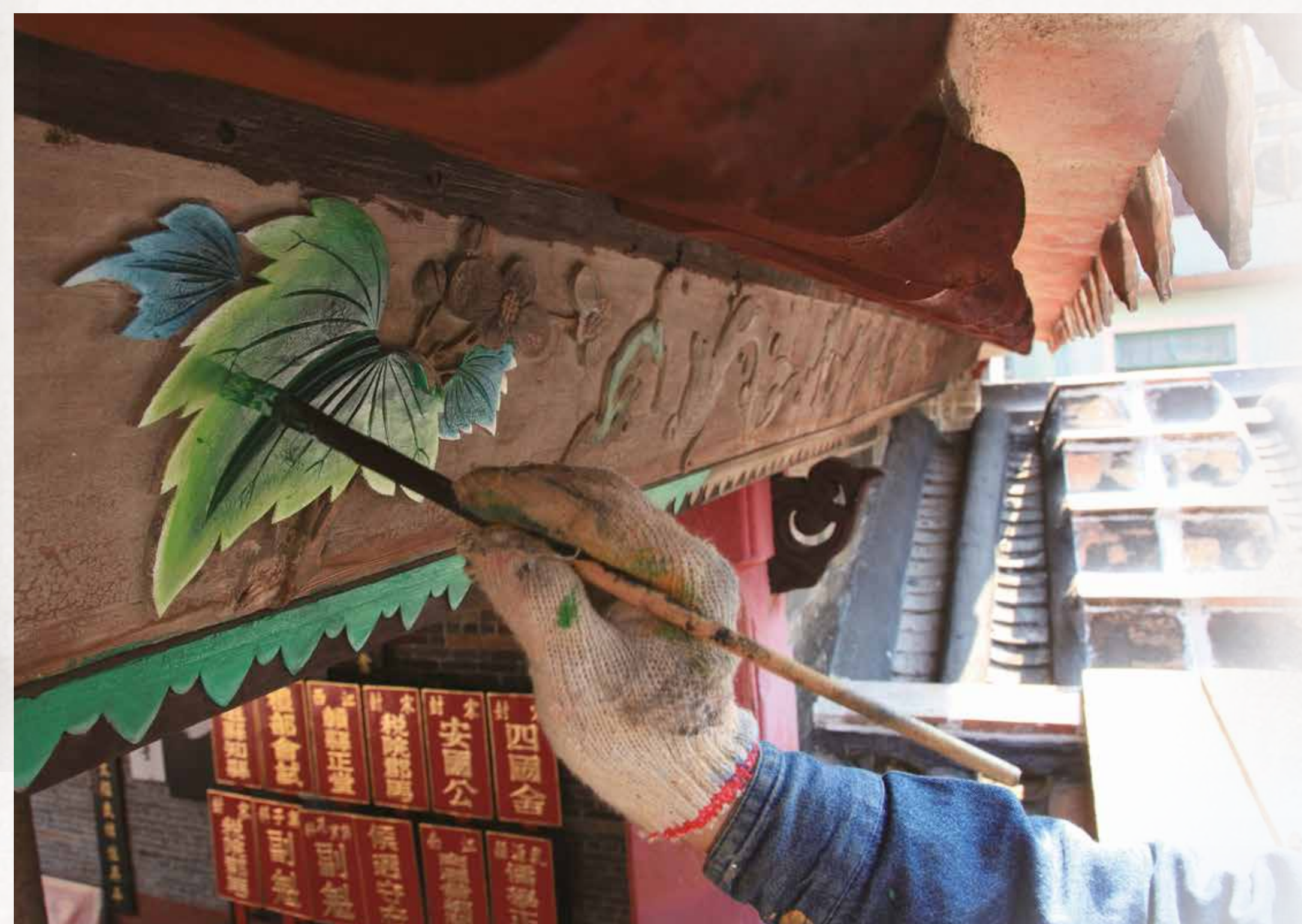
清除磚牆上的現代油漆

Removing modern paintwork from the brick walls



為封簷板上色

Painting fascia boards



鋪砌天面瓦頂

Laying roof tiles



修復前、後的鄧氏宗祠

The Tang Ancestral Hall before and after restoration



二〇一二年舉行祠堂進火典禮

The rehabilitation ceremony marking the reopening of the ancestral hall in 2012



禮賓樓

Guesthouse

禮賓樓毗鄰鄧氏宗祠，相信在一九二四年以前已經建成。禮賓樓原本是鄧族招待客人留宿的地方，約一九四四年至一九六四年改作友恭學校教員宿舍。其後用作族長及父老住所，直至一九七〇年代初期為止。

禮賓樓內仍保存供奉文昌及武曲的神位。現時仍有不少家長於學期開始或農曆新年期間帶同子女前來參拜，祈求子女學業有成。

Situated next to the Tang Ancestral Hall, the Guesthouse is believed to have been built before 1924, originally to provide accommodation for guests of the clan. It was then used as quarters for teachers of Yau Kung School from around 1944 to 1964, before being converted into a residence for the patriarch and some village elders until the early 1970s.

An altar for worshipping Man Cheong (God of Literature) and Mo Kuk (God of Martial Arts) still stands in the Guesthouse. Even today, some families still come to worship these two deities in the Guesthouse at the beginning of the school term or during the Lunar New Year and pray to them for good academic results for their children.

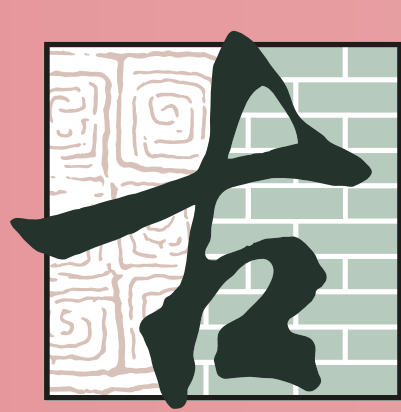
修復前的禮賓樓主樓

The main block of Guesthouse before restoration



修復後的禮賓樓主樓

The main block of Guesthouse after restoration



建築特色

Architectural Characteristics

禮賓樓由主樓和倒座兩幢建築物組成，中間以天井分隔。該樓以青磚建造，牆身支撐著由桁條和桷板構成的人字瓦面屋頂。牆楣以花卉和幾何圖案的灰塑裝飾。倒座為兩層高的建築物，下層面向天井的外牆正中為綠色琉璃陶製漏窗，兩側配以一副灰塑對聯，上層建有陽台。主樓正廳仍保存了木製天彎罩及橫披，別具特色。

The Guesthouse comprises two blocks separated by an open courtyard. It is built of grey bricks. The walls support pitched roofs constructed of timber purlins, battens and tiles. The wall cornices are decorated with mouldings featuring floral motifs and geometric patterns. The front block is a two-storey building with a balcony on the first floor. On the ground floor are well-preserved green glazed ceramic grilles flanked by a pair of plaster couplets in the middle of the wall facing the courtyard. The pierced wooden screen and decorative surrounds in the hall of the main block are also very impressive.

綠色琉璃陶製漏窗及灰塑對聯
Green glazed ceramic grilles flanked by a pair of plaster couplets on the ground floor of the front block



修復前的禮賓樓倒座及天井
The front block and open courtyard of Guesthouse before restoration



修復後的禮賓樓倒座及天井
The front block and open courtyard of Guesthouse after restoration



友恭 Yau Kung School 學校

歷史 History

友恭學校位於厦村鄧氏宗祠後方，相信是在一九二四年以前建成，為區內孩童提供教育。該校以「友恭堂」的名字命名。友恭學校在日佔時期（一九四一至一九四五年）以前，教授中國傳統經典及一些現代科目如珠算、尺牘、體育等；日佔期間曾經斷續辦學，直至一九四五年重開；一九四〇年代末，學校增設國語科教授國語，並設有音樂科以陶冶學生性情；學校於一九五二年成為政府資助學校。其後由於學生人數增加，鄧氏宗祠的部分地方和禮賓樓也曾用作課室和教師宿舍。

一九六二年，學校開班總數多達十八班，學生人數約七百五十人，並且成為區內首屈一指的學校。由於校舍不敷應用，因此學校需要籌建新校舍。一九六四年，友恭學校被厦村鄉新生村（舊稱西山村）的新校舍取代。

Situated at the rear of the Tang Ancestral Hall in Ha Tsuen, Yau Kung School, which was named after "Yau Kung Tong", is thought to have been established in the early 1920s to provide an education for the local children. The school taught the Chinese classics as well as modern subjects such as abacus, letter writing and physical education until the Japanese invaded Hong Kong in 1941; it operated intermittently during the occupation, before reopening with a full timetable when the Second World War ended in 1945. The school started to teach students Mandarin in the late 1940s, while music was also introduced to cultivate the pupils' spiritual growth. It became a government-aided school in 1952. Owing to the increase in the number of students, the Guesthouse and part of the Tang Ancestral Hall were once used as classrooms and teachers' quarters.

By 1962, around 750 pupils, taught in 18 classes, already attended the school, which had earned a distinguished reputation in the region. As the school premises were not large enough to cope with the demands of its operation, a new site had to be found, and in 1964 Yau Kung School was replaced by a new school in San Sang Tsuen (previously known as Sai Shan Tsuen) in Ha Tsuen Heung.



友恭學校的課室，站立者為宋耀南老師。
（攝於一九五〇年代）
Teacher Mr Song Yiu-nam stands at the front of the classroom at Yau Kung School in the 1950s.



一九五八年，香港大學教育系教授及畢業生參觀友恭學校。
Professors and graduates of the Department of Education at the University of Hong Kong visit Yau Kung School in 1958.

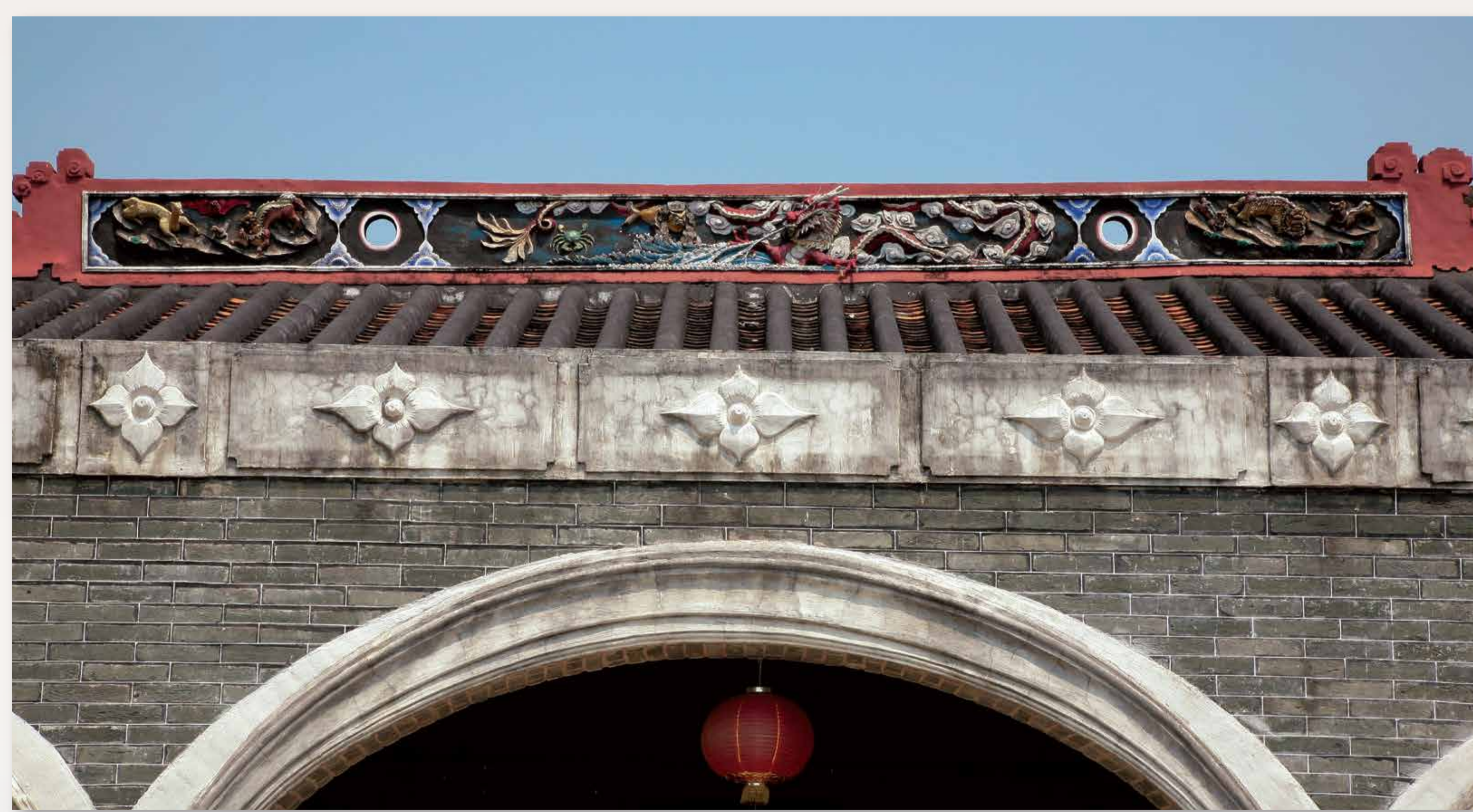
建築特色 Architectural Characteristics

單層的校舍前臨露天操場。校舍以青磚築砌，人字屋頂主要由牆體及拱洞支撐。校舍原來布局為三開間，後來其右側再行加建，因此原來結構及增建部分各有獨立的屋脊。兩組屋脊的末端均綴有幾何狀灰塑，中央部分的灰塑為中式傳統吉祥圖案。建築物正面建有由六個相連拱洞組成的遊廊，遊廊頂部的女兒牆上飾以花朵狀的灰塑。

The single-storey school building has an open playground at the front. It is constructed of green bricks, with its pitched roofs supported by the walls and arches. An extension was later added on the right. The two separate roof ridges of the original structure and the extension are both decorated with geometric mouldings at the ends and traditional Chinese mouldings with auspicious meanings in the middle. Plaster mouldings with floral patterns can still be seen on the parapet wall above the veranda with its six arched openings forming the façade of the building.



修復前的友恭學校
Yau Kung School before restoration



屋脊及女兒牆上的灰塑裝飾
Decorative plaster mouldings on the roof ridges and parapet wall

修復後的友恭學校
Yau Kung School after restoration

