

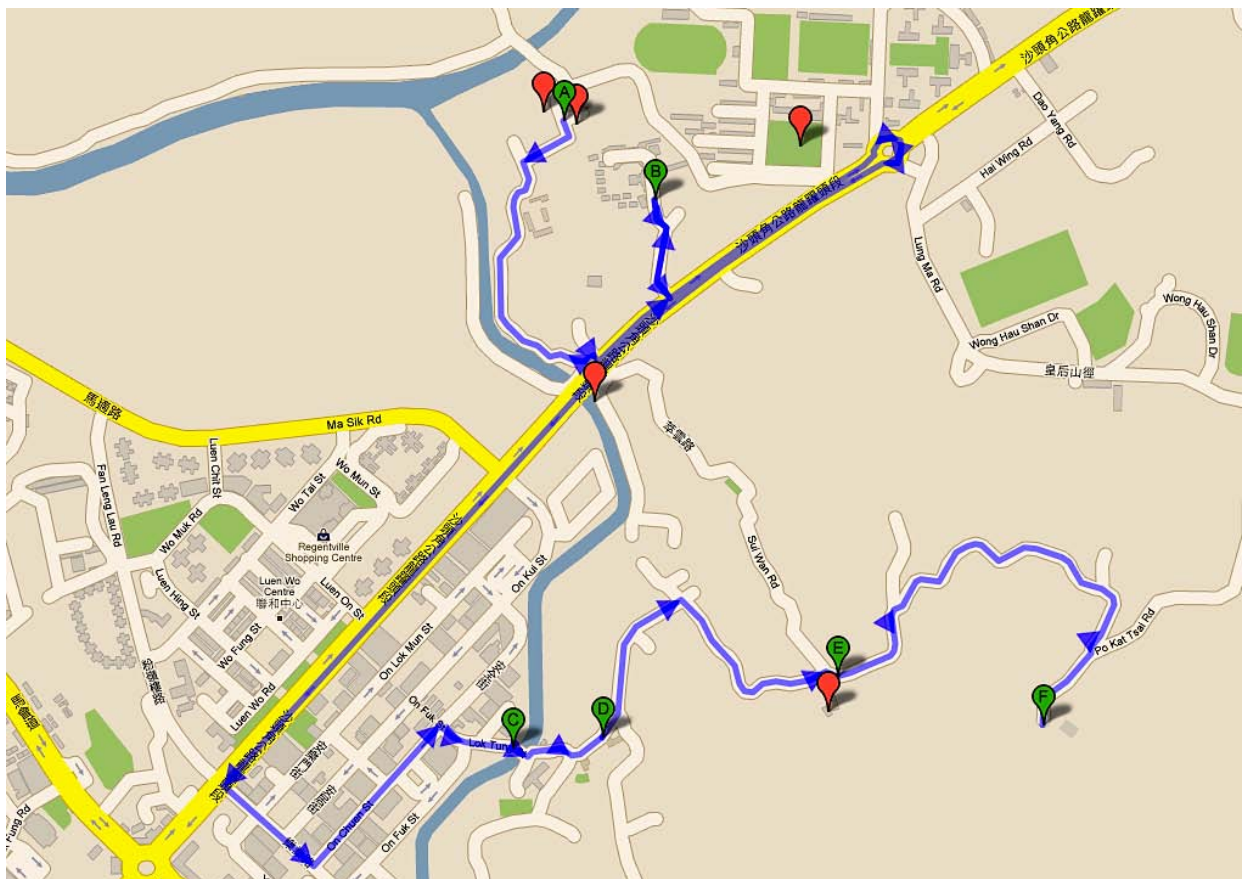
Fieldtrip (10 October, 2010)

14:00 – 17:00

Itinerary

粉嶺龍躍頭 Lung Yeuk Tau, Fanling

- A. 觀龍圍 Kun Lung Wai
- B. 寶血兒童村 Sisters Of The Precious Blood-precious Blood Children's Village
- C. 崇謙堂 Tsung Kyam Church D. 石廬 Sheklo
- E. 松嶺鄧公祠 Tang Chung Ling Ancestral Hall / 天后宮 Tin Hau Temple
- F. 龍山寺 Lung Shan Temple



新界五大氏族是指錦田鄧氏、上水侯氏、上水廖氏、文氏及粉嶺彭氏。他們都在北宋期間移居香港現時的新界，至今發展至新界多個地方定居。期間五族各自在根據地內建築圍村、祠堂、書院，並在交通要道成立墟市。更於英國在光緒廿五年（1899年）接管新界時，五族聯手抵抗，惟以失敗告終。

上水北面有一條"雙魚河"，於是上水及粉嶺一帶古時名為"雙魚市"。

粉嶺名字的由來，與區內一座名叫大嶺山的地方有關。相傳山上有一塊石壁，雪白如粉，居於附近的鄉民，便稱之為"粉壁嶺"，位於附近的鄉村，便成為粉壁嶺村。在天旱時，鄉民會帶備三牲酒禮，跑到壁前祈求天降甘霖。據說由於有求必應，村民漸漸稱這座山為"靈山"，現在香港的地圖也有顯示靈山的位置。山既已改名，粉壁嶺村也被簡稱作"粉嶺村"，粉嶺也就逐漸成為附近一帶的名稱。定居於粉嶺龍躍頭、粉嶺樓、粉嶺圍及掃管埔等地的有五大族中的鄧氏及彭氏。

粉嶺彭氏

粉嶺彭氏原籍江西宜春盧陵，其祖先最遠可以上溯至彭祖。彭氏一族於南宋年間來到今日之香港新界，並於明代遷居粉壁嶺。彭氏在粉嶺最初建立了粉嶺圍，隨後三房人向四周擴展，居於今日的南邊村、圍內村、北邊村及粉嶺樓，並有分遷至蕉徑彭屋、大埔汀角村及掃管埔村。

粉嶺彭氏秋祭 resources.hkedcity.net/downloadResource.php?rid=705085793

龍躍頭鄧族與宋朝皇室淵源最深，南宋末年，七世祖鄧銑為贛縣令。建炎三年（1129），金人南下，銑公起兵勤王，護衛隆知太后等於虔州，獲功勳，並在戰亂中救獲宋室皇姬，後來以之許配其子惟汲。惟汲與皇姬隱居岑田莊舍，生四子。惟汲公先卒，皇姬命長子林持手書見光宗，帝追封惟汲為稅院郡馬，賜祭田六頃，以及東莞地區的山場餉渡等，四子皆封國舍。長子林之子孫居粉嶺龍躍頭，自後開村立業，子孫繁衍，始分遷鄰近地區，另立村莊，數百年間，成為今日的五圍六村。五圍即老圍、麻笏圍、永寧圍、東閣圍（又稱嶺角圍）及新圍（又稱觀龍圍）；六村即麻笏村、永寧村（又稱大廳）、祠堂村、新屋村、小坑村及觀龍村。

A. 觀龍圍 Kun Lung Wai

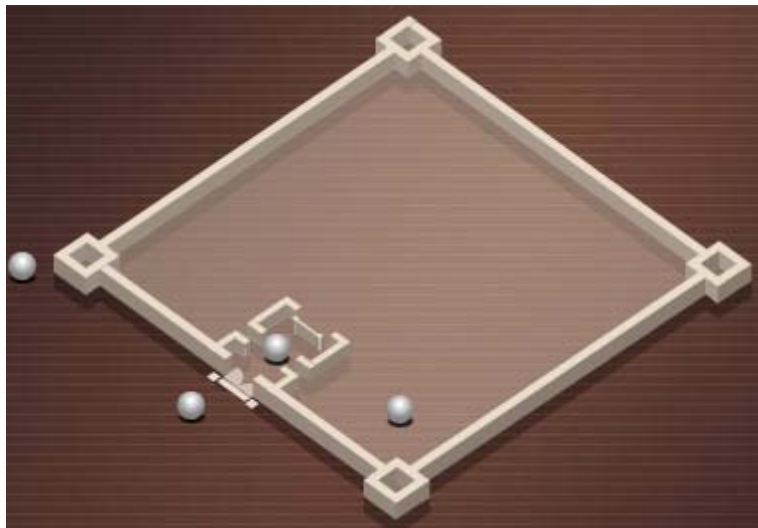


觀龍圍又名新圍，是粉嶺龍躍頭十一鄧姓村落之一。鄧氏宗族據說在十四世紀時已在此建村，但圍牆很可能於一七四四年才興建。圍村門樓的石額刻有「觀龍乾隆甲子歲」字樣，乾隆甲子即一七四四年。觀龍圍四面有磚牆環繞，圍內布局基本依舊，為本區保存最完好的圍村。圍村門樓於一九八八年被列為法定古蹟並已修復完好。

http://www.lcsd.gov.hk/ce/Museum/Monument/b5/monuments_33.php

San Wai (新圍) is also known as Kun Lung Wai (觀龍圍) because of the characters "Kun Lung 觀龍" engraved on the lintel of the entrance. The walled village, which dates back to 1744, is enclosed by green-brick walls. Four watchtowers were constructed at the four corners of the enclosing walls for defence of the village. A pair of chained-ring iron gates were installed at the front entrance. The moat (護城河), which originally surrounded the walled village, has been filled up. The layout of the houses inside the village is in an orderly manner with a communal altar situated at the end of the main alley. Unfortunately most of the old houses inside the walled village have been replaced by new buildings. The tower over the gate, and the walls with the watchtowers were declared monuments in 1988 and 1993 respectively, and were fully restored in 1994 and 1995.

<http://vhe.lcsd.gov.hk/vhe/FEBS?bsid=16&pageAction=INTRO&langNo=1>



B. 寶血兒童村 Children's Village



香港早期民生困苦，棄嬰者眾，天主教寶血女修會本著仁愛扶弱的福音精神，自一九三二年起，分別於九龍深水埗總修院及其轄下之醫院內附設孤兒院，以收容無家幼孤。及後，為解決因孤雛數目日增所帶來之住宿問題，修會遂於一九五二年在粉嶺購置土地，增建十座房舍，以便收容更多有需要特別照顧的兒童。隨著本港社會日趨繁榮，孤兒數目劇減，因遇家庭問題而需特別照顧之兒童相應增加，孤兒院遂轉以收容這類兒童為主，並正式易名為寶血兒童村。

<http://www.rotary3450.org/l2g/2004adse/flameset.htm>

Sisters Of The Precious Blood-precious Blood Children's Village (寶血兒童村)

Hong Kong's early hardships, abandonment by many people, the Catholic Sisters of the Precious Blood of the Gospel in a spirit of love the weak, since 1932 onwards, were involved in Sham Shui General Seminary of the hospital and its affiliated orphanages to shelter homeless child alone. And, in order to address the increasing number of Orphans brought the issue of accommodation, purchase of religious institutions by location of Fanling, and build ten houses in order to accept more orphans.

As our society becomes more prosperous, the sharp decline in the number of orphans due to family problems and opportunities of children in need of special care for a corresponding increase in the orphanage then transfer to the main reception of such children, and officially changed its name to the Precious Blood Children's Village.

The village provides care and accommodation for girls aged 6 to 18 years who are having long-term family problems or in need of boarding services of a short-term nature (usually six weeks). The village has 72 places for long-term accommodation and 5 for emergency temporary accommodation. The boarding costs are borne by the Social Welfare Department. However, parents are responsible for petty personal and educational expenses.

Small groups of a dozen girls are formed to live in different small houses to assimilate a family atmosphere. Each house has a “parent” giving comprehensive care for boarders daily life and education. Daily chores are shared by girls to nurture the spirit of cooperation.

Leisure time is organized by the ‘parent’ with different types of interest classes, groups and activities to improve the quality of life with regular meetings to review the programs, while counseling service is available for the personal need of both the boarders and their guardians.

<http://www.rotary3450.org/l2q/2004adse/>

C. 粉嶺崇謙堂 Tsung Kyam Church

Tsung Kyam Church (崇謙堂), which is located at the spur of Lung Shan (龍山), is a church of the Society of Basel Mission (巴色會). It was constructed in 1926, and extended in 1951 as the congregation grew. As most of the worshippers lived together in the neighbourhood, a village named Shung Him Tong Village (崇謙堂村) was gradually developed. Two old houses named "Kin Tak Lau 乾德樓" still survive today. They were constructed in 1910, earlier than the church, and were enclosed by a low wall. The door of the main entrance was engraved with characters "Kin Tak Mun 乾德門". A graveyard for the congregation, opened in 1931, is situated at the back of the village. The church was once used as a kindergarten. It was replaced by a new one in 1983. This private property is not open to the public.

<http://vhe.lcsd.gov.hk/vhe/FEBS?bsid=27&pageAction=INTRO&langNo=1>

崇謙堂為巴色差會於1926年創建。

1924年教會領袖凌善元牧師、彭樂三、張和彬、林柏如及陳桂材等見到每主日崇拜教友人數眾多，倡議建造新堂以容納更多聚會人數，於1926年冬季購入崇謙堂村前面正中土地，1927年完成。1929年基督教香港崇真會自立，崇謙堂成為崇真總會其中一間堂會。

後因信徒增多，凌善元牧師長子凌道場四出奔走，及得香港聖公會何明華會督協助，獲香港賽馬會撥贈補助擴建聖堂，遂於1951年進行擴建。擴建聖堂分上下二層，上層為禮堂，可容400坐位，樓下則闢為青年部、圖書室、接待室、主日學課室及文娛活動室等，全部工程於12月23日舉行獻堂典禮。

擴建後信徒數目不斷增加，已逾千人，教堂復覺狹窄，於1962年決議再度擴建，向政府申請右側山坡作為新堂及傳道人與職員宿舍，並附設幼稚園。即發起擴建募捐，鼓勵會內信眾，每人每月認捐固定金額，按月繳交至擴建完成為止，西差會允補助建築費，到1967年崇謙堂董事會再擴大募捐。本可早日動工，但區會所屬一支會與主體意見分歧，教育司對擴建幼稚園事延緩批示，直到支會與區會復合，教育司才批示照準，教會立即進行各項擴建計劃。1974年夏，政府批准所有建築手續，逐招標建築動土。翌日建築公司開始整理地盤，但鄰近村民以侵佔及破壞風水為由，力加反對，教會惟有放棄該處地基，從新物色地點。

1977年崇謙堂董事會購得崇謙堂村口左側兩塊田地，前面一塊作為建造新堂，後面一塊則作為運動場。1978年將山坡地段交回政府，獲豁免補償地價，並批准在新購地段建造新堂。1982年舉行動土典禮。1983年夏初建堂工作已接近完成，新堂二樓為禮拜堂，樓下則為幼稚園、職員住所相連在另一座，在該座地下一層則有辦公室及副堂，副堂可容六、七十人。1983年巴色會 (Basel Evangelical Missionary Society) 駐香港會長陸漢思牧師啟籲。

乾德樓



崇謙堂村

崇謙堂村於1903年由退休的客籍巴色差會傳教士凌啟蓮牧師創立，是一個客家基督徒社區。凌啟蓮是首批跟隨巴色差會傳教士韓山明(Theodore Hamberg)到深圳寶安縣傳教的中國人。1903年凌啟蓮退休後偕同家人由廣東省寶安縣布吉鄉來到新界粉嶺購買田地發展農業並在該區傳教。當時崇謙堂村現址尚為一片禾田，凌牧師擲資購買田地並建造村屋數間，以安置佃農。

村內有名為「乾德樓」的兩間村屋，建於1910年，是兩層高的客家式的住宅，為崇謙堂第一所崇拜用之禮拜堂，在新教堂啟用後，則作為傳道人住所，為彭樂三與凌善元牧師的故居，外有矮牆，大門上刻「乾德門」。基於乾德樓的獨特建築特色，古物古蹟辦事處將之列為一級歷史建築。

崇謙堂教會墳場位於村後松山，1931年彭樂三有見於政府法例嚴格管理墳地安葬事宜，乃向大埔理民府申請崇謙村後一幅佔地2萬多平方呎的山地作為教會墳場，卒獲立法局批准，成為新界唯一擁有教會墳場的教會。



2006年翻新前的崇謙堂



2006年經翻新後改名為崇謙堂崇謙樓

http://www.amo.gov.hk/b5/trails_lung1.php?tid=11

<http://zh.wikipedia.org/zh-hk/%E5%B4%87%E8%AC%99%E5%A0%82>

D. 石廬 Shek Lo



石廬，位於崇謙堂東面，為華仁書院的創辦人徐仁壽先生於一九二五年所建。石廬為兩層高中西合璧的建築，屋前為草坪。建築物雖有殖民地的建築特色，但屋頂卻是中國傳統的金字頂，以木樑及板條承托，並以瓦片鋪築。石廬的另一特色是屋內的天井及房間的布局，與中國傳統的民居相似。石廬正面矮牆有一半圓形磚牆，上面有"石廬"字樣的灰塑。此乃私人物業，並不對外開放。

http://www.amo.gov.hk/b5/trails_lung1.php?tid=10

Shek Lo (石廬), situated in the east of Tsung Kyam Church (崇謙堂), was built in 1925 by Mr Tsui Yan-sou (徐仁壽), the founder of Wah Yan College (華仁書院). The two-storey building is a blend of Chinese and Western architectural styles. There is a lawn in the front. Despite its colonial-style characteristics, the building has a traditional Chinese pitched roof supported on round fir purlins and timber battens with Chinese clay tiles. Another major feature is its courtyard (天井) and the layout of the rooms, which is similar to the layout of traditional Chinese residence. Located in the middle of the parapet of the roof is a semi-circular brick wall engraved with the name "Shek Lo 石廬".

This private property is not open to the public.

<http://vhe.lcsd.gov.hk/vhe/FEBS?bsid=26&pageAction=INTRO&langNo=1>

E1. 松嶺鄧公祠 Tang Chung Ling Ancestral Hall



松嶺鄧公祠，位於老圍東面，於十六世紀初為紀念開基祖鄧松嶺公而建，是龍躍頭鄧氏的祖祠。該祠為三進式建築，擋中設於中進，後進分三殿，正殿供奉歷代祖先神主，宋二世祖稅院郡馬鄧惟汲及皇姑趙氏的神位居中，神主有龍頭木雕，與其他祖先神主不同。左殿內供奉對宗族有貢獻或功名顯赫的先祖。右殿則供奉鄉賢，正中為鄧師孟的神位。鄧師孟原為僕人，十六世紀末與主人同被賊人所擄，師孟冒稱為主人的兒子，願留賊船為囚，賊人釋放其主人回家籌集贖金；主人離去後，師孟即投海自盡，死後被追認為忠僕，入祀鄉賢。

建築物的祖龕、斗拱、橫樑、簷板及牆頭均飾有精緻的木刻、彩塑及壁畫，圖案的題材均寓意吉祥，充分反映了昔日工匠的精湛技藝。

松嶺鄧公祠於一九九七年十一月列為法定古蹟。

每日上午九時至下午一時及下午二時至五時開放，逢星期二、元旦、農曆年初一、初二及初三、聖誕日及聖誕翌日休息

http://www.lcsd.gov.hk/ce/Museum/Monument/b5/trails_lung1.php?tid=6

Situated to the northwest at the foot of Lung Shan, Fanling (粉嶺龍山), Tang Chung Ling Ancestral Hall (松嶺鄧公祠) is one of the largest ancestral halls in Hong Kong. Evidence suggests that the original building dates from 1525 to honour the founding ancestor, Tang Chung Ling (鄧松嶺 1302-1387) and has since then been the main ancestral hall of the Lung Yeuk Tau (龍躍頭) lineage. The whole building is exquisitely decorated with fine wood carvings, polychrome plaster mouldings, ceramic sculptures and murals of auspicious Chinese motifs, fully reflecting the superb craftsmanship of the olden days.

<http://vhe.lcsd.gov.hk/vhe/FEBS?bsid=22&pageAction=INTRO&langNo=1>

E2. Tin Hau Temple (天后宮)



Situated next to the Tang Chung Ling Ancestral Hall is the Tin Hau Temple, the main temple in the area.

This Temple is a traditional two-hall building (兩進式) with a central courtyard. The facade of the temple is exquisitely decorated with plaster mouldings and murals of auspicious motifs. The main hall of the temple is devoted to the worship of Tin Hau (天后) and her guards, Chin Lei Ngan (千里眼 who is believed to see things a thousand li [Chinese miles] away) and Shun Fung Yi (順風耳 whose ears can hear sounds as far away as from heaven). The oldest relics surviving in the temple are two bronze bells which are kept in the east chamber of the rear hall. One of the bells was cast in 1695 as a gift from the Tang clan to thank Tin Hau after having their sons adopted by her. The other bell was cast in 1700 as an offering to Tin Hau so that the young men of the clan could be blessed during their journey to the city for taking the provincial examinations (省城應試). The temple was declared a monument on 15 November 2002.

<http://vhe.lcsd.gov.hk/vhe/FEBS?pageAction=IMAGE&bsid=23&langNo=1>

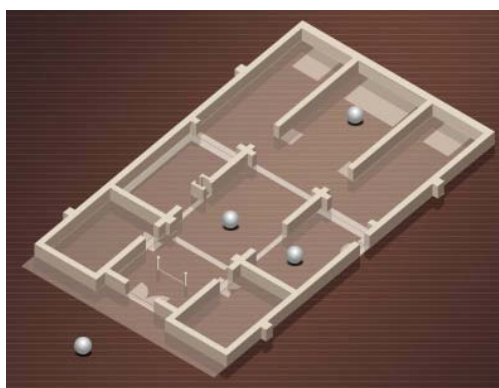
天后宮坐落於粉嶺龍躍頭的松嶺鄧公祠及老圍之間，是當地的主要廟宇。

天后宮為傳統兩進式建築，內以天井分隔。廟宇正面飾有精緻的灰塑及壁畫，寓意吉祥。正殿則供奉天后及其侍神千里眼和順風耳。後進東面偏殿的兩個銅鐘，是廟內現存最古老的文物。其中一個銅鐘鑄於一六九五年，乃鄧氏族人為子投契天后的許願酬神之物；另一古鐘則於一七〇〇年鑄造，為村中子弟出門往省城應試，祈求路上平安的酬神之物。天后宮於二〇〇二年十一月十五日被列為法定古蹟。

<http://vhe.lcsd.gov.hk/vhe/FEBS?pageAction=INTRO&bsid=23&langNo=2>



Tang Chung Ling Ancestral Hall(松嶺鄧公祠)



Tin Hau Temple (天后宮)

F. 龍躍頭龍山寺



當地鄧族的家廟「龍溪古寺」舊址，於清乾隆廿四年（1759年）改為「龍溪庵」，收容族中獨身的自梳女，40到60年代末被闢作飼養場，到了1980年代，「龍溪庵」已經殘破不堪，龍躍頭鄧族決心重建，經多方籌集資金和數年策劃施工，於1993年12月舉行開光典禮，改稱「龍山寺」。

<http://www.hkinnovation.com/bighongkong/bhkphoto/lungshantemple>

Longshan Temple (龍山寺), located in Lung Yeuk Tau, Fanling (粉嶺龍躍頭), provides of Buddhist funeral services for the deceased souls.

It was originally a local Tang clan's ancestral hall called "Longxi (龍溪). During the Qing Emperor Qianlong around 1759, it was converted to become "Longxi Om" (龍溪庵). When the nunnery was abandoned, the Tang Clan of Lung Yeuk Tau determined to rebuild it and renamed it to the present name which means "Temple of the Dragon Mount."

Outside the temple are gardens, pond with bridges and pavilions. Vegetarian food is catered during the day.

<http://www.tinhochina.com/lungshan>

The scarcity of columbaria in Hong Kong makes building temples with space for such facility a very profitable business. For example, it can cost one 1.5 million HK dollars

for one niche at the 7-storey Longshan Temple. The temple is run by Mr. Tang Kwok-yung, Chairman of North District Council.

Government had earlier advised that the next ten years Hong Kong needs another three hundred and twenty thousand niches for funeral ashes. However, recent local news revealed illegal operation of private niches.

According to the report by the East Weekly Magazine, Mr. Tang intends to have the financial group of LungShan Temple becoming an enlisted company in the near future. The temple contains twenty thousand niches, of which half have been sold; the remaining niches cost an average price of several hundred thousand dollars. It will be the first one to have public share holders in this kind of business. The same financial group owns a similar temple near Fanling Luen Wo market.

Longshan Temple is located in a remote place at Lung Yeuk Tau, Fanling, overlooking the mountains and streams of Fanling. The excellent environment outside and air-conditioning inside appeal to the people in spending the money for their ancestors.

http://www.eastweek.com.hk/index.php?link=content_detail&article_id=4365

座落在粉嶺龍躍頭之龍山寺，原名龍溪庵，建於六百多年前，乾隆重修，香火鼎盛，後經年代久遠，變亂失修，以致頹垣壹片，近年來的到鄉親父老、各方面善信鼎立支持與集資，經過政府批准，曆數年策劃和施工，重建成壹座嶄新寺院，並正名為龍山寺。

龍山寺建築宏偉，樓高起七層，取“七級浮屠”之意。寺外牆鑲嵌十五米高觀音浮雕聖像供人瞻仰；寺內地下大殿供奉千手千眼觀音菩薩、普賢菩薩、文殊菩薩和地藏王菩薩；二樓前座供奉釋迦牟尼佛、阿尼陀佛、延壽藥師佛以及迦藍菩薩、韋馱菩薩；二樓後座為講經堂；三樓前座為彌陀殿，供奉西方三聖，承接功德法事；其余各層分別為辦事處、禪房、善德堂、厚德堂、福德堂、功德堂、孝德堂、藏經閣和齋堂。齋菜在日間供應。頂樓建有思恩亭。寺院外有園林、放生池、蓮塘龜池、十二生肖石雕像。

龍山寺為羅浮十八景之壹。寺後背靠山丘，稱為羅漢披袈裟；左右清泉小溪經寺前流過，成玉帶圍腰；兩側山勢環抱。左青龍，右白虎，神熊活現，前有廣闊田野，遠處山勢有多重變嶺，近處山勢有如案桌筆架、印台，山勢明晰；寺前地形有如葫蘆吐珠。

<http://lungshan.chinaemperorhall.com/jianjie.html>

一個龕位百五萬 龍山寺擬上市 (Eastweek Magazine)

http://www.eastweek.com.hk/index.php?link=content_detail&article_id=4373

拍賣 > 其他物品 > 綜合類 > 其他物品 > 其他類別



骨灰龕位粉嶺龍山寺

檢舉拍賣品 寄給朋友 加入行事曆 加入追蹤清單 加入好友名單 分享

賣方資料

賣方: [lestatchan12923](#)

評價: 1 (正面評價百分比: 100.00 %)

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- 銀行轉帳

運費及交貨方式

- 賣方不願意將貨品運送到其他國家
- 不設郵寄
- 相約見面交收

拍賣檔案

目前出價: **HKD 69,999.00**

直接購買價: **HKD 79,900.00**

剩餘時間: 1天6小時 (倒數計時器)

最高出價者: 無

商品數量: 1

出價次數: 0 (出價紀錄)

起標價格: HKD 69,999.00

每口價: HKD 1,000.00

商品新舊: 全新

所在地區: 香港

開始時間: 2010-09-14 23:58

結束時間: 2010-09-25 23:58

拍賣編號: 1125087924

備註事項:

- 賣方可提前結束拍賣。
- 拍賣時間會自動延長。
- 這項商品有**拍賣底價**，目前尚未達到。

出價競標或直接買

最高出價: 元

購買數量: 1 件

自動出價 (說明)

直接出價

[我標出價](#)

需要幫助嗎? 請參考如何出價競標

想直接買嗎?

直接購買價: HKD 79,900.00

購買數量: 1 件

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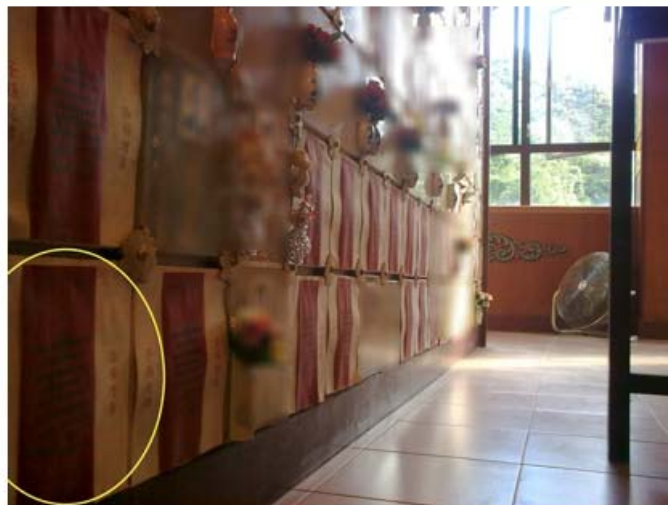
Yahoo! 拍賣出價提示服務

Yahoo! 拍賣可以在拍賣品出價被超越時，傳送 SMS 提示到你的手提電話。 >> [設定 / 選用](#)

拍賣商品資訊

出價紀錄

問與答(0)



骨灰龕位於龍山寺4字樓十八觀音殿旁，全年有免費專車接駁粉嶺火車站，拜祭方便。此樓層尚餘少量龕位，欲購從速。龕位獲政府認可。只供需要人士購買，謝絕炒家。歡迎親身到本寺觀看。龕位編號：30153。龍山寺風水極佳，風景幽雅，遠離喧囂，在此供奉先靈，定必福蔭子孫，德澤後人。本寺高僧早晚誦經，鮮花水果長年供奉，專人晨昏進香及清潔管理。
<http://lungshan.chinaemperorhall.com/>