

## 1. Introduction

- 1.1. This document provides a brief description on the historical and ecological resources of the Lau Fau Shan (LFS) / Tsim Bei Tsui (TBT) / Pak Nai (PN) area (collectively known as LFS Area), which are relevant to the future developments of the two Eco-tourism Nodes proposed in TBT and PN. The information provided is mainly based on the findings and results of the earlier “Land Use Review Study for Lau Fau Shan, Tsim Bei Tsui and Pak Nai Areas - Feasibility Study” jointly undertaken by the Civil Engineering and Development Department and the Planning Department.
- 1.2. This document is intended to provide reference information for Interested Parties to prepare Expression of Interest submissions for the development of Eco-tourism Nodes in TBT and PN.

## 2. Historical Background of LFS Area

### 2.1. Introduction

- 2.1.1. Archaeological evidence revealed that the earliest settlement record in LFS Area was present no later than Song (宋) / Yuan (元) period. By Ming (明) / Qing (清) dynasty, a number of local villages were established along the east coast and inland parts of the LFS Area. Fishing and oyster gathering were major local activities along the Deep Bay coast since the mid-eighteenth century. The early twentieth century witnessed the gradual expansion of the village settlements in the LFS Area. These settlements reflect the traditional rural character and cultural landscape of the area. The five indigenous villages—Mong Tseng Wai (輞井圍), Mong Tseng Tsuen (輞井村), Sha Kong Wai (沙江圍), Ngau Hom Tsuen (牛壩村) and San Hing Tsuen (新慶村)—are historically established communities with deep local roots. The area also contains a number of non-indigenous villages, including Sha Kiu Tsuen (沙橋村), Lau Fau Shan Seafood Fishing Village (流浮山漁村), Hang Hau Tsuen (坑口村), Sha Kong Tsuen (沙江村) and Pak Nai Tsuen (白泥村).
- 2.1.2. A brief description of the areas and villages in the vicinity of the two Eco-tourism Nodes including their historical background are provided in this section.

### 2.2. Tsim Bei Tsui

- 2.2.1. TBT is located at the northeast tip of LFS Area. The area lies at the main sea route to and from Nam Tau (南頭) of Shenzhen and was historically vulnerable to maritime security challenges, including piracy, up until the mid-twentieth century<sup>1</sup>.
- 2.2.2. The proximity to Mainland China made TBT an easy access point for illegal immigration after 1949. As such, a police post was set up at TBT and Deep Bay Road was constructed in 1963<sup>2</sup> to connect the police post to LFS<sup>3</sup>. In 1964, the Governor granted approval to the construction of a marine police jetty at TBT<sup>4</sup>.

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<sup>1</sup> The Kung Sheung Evening News (1949) 《元朗尖鼻嘴海面》

<sup>2</sup> Aerial Survey Kowloon and the New Territories. Flight time: January/February of Year 1963

<sup>3</sup> The Kung Sheung Daily News (1962) 《當局續在流浮山開闢兩條新公路》

<sup>4</sup> Wah Kiu Yat Po (1964) 《尖鼻咀建碼頭》

### 2.3. Mong Tseng Wai (輞井圍)

- 2.3.1. Mong Tseng Wai is a walled village first established during the Ming dynasty by a branch of the Tang (鄧) clan from Ha Tsuen (xx)<sup>5</sup>. The village was later joined by villagers with surnames Cheung (張), Lee (李), Sit (薛) and Wu (胡)<sup>6</sup>. The village was abandoned during the Coastal Evacuation Order; however, it was later reconstructed with defensive walls in the Mid-Kangxi (康熙) period due to the prevalent piracy along the coastal region<sup>5</sup>. By 1960, the population of Mong Tseng Wai was recorded at 480<sup>7</sup>, with villagers primarily relying on farming and fishing for their livelihoods<sup>8</sup>.
- 2.3.2. Yuen Kwan Tai Temple (玄關帝廟) is located east of the village and was established around Mid-Kangxi period<sup>9</sup>. It is currently recognised as a Grade 1 historic building. The entrance gate of Mong Tseng Wai, a Grade 3 historic building, was first built in Ming dynasty. It underwent reconstruction during the Qing Dynasty and was recently renovated in 2015<sup>10 11</sup>. Furthermore, the village featured a Fung Shui Pond (風水池) on the front<sup>11</sup>.

### 2.4. Mong Tseng Tsuen (輞井村)

- 2.4.1. Mong Tseng Tsuen is a village located west of Mong Tseng Wai. The village was established around the year 1450<sup>11</sup> and presumably after the establishment of Mong Tseng Wai<sup>8</sup>. The villagers belong to the Lee and Cheung farming families. In 1946, two nearby villages – Kak Tin Tsuen (隔田村) (with surname Lee) and Yuen Ling Tsai (圓嶺仔) (with surname Cheung – were officially incorporated into Mong Tseng Tsuen by the District Office<sup>7</sup>. The village office of Kak Tin Tsuen, positioned between Mong Tseng Tsuen and Yuen Ling Tsai, was constructed in 1978<sup>7</sup>.
- 2.4.2. The Lee Cheung Ancestral Hall (李張宗祠) serves as a shared ancestral hall for both the Lee and Cheung families<sup>11</sup>. It was initially built in 1901 and underwent renovations in 1994<sup>7</sup>.

### 2.5. Sha Kong Tsuen (沙江村)

- 2.5.1. Sha Kong Tsuen is also known as Sha Kong Miu Tsuen or Sha Kong Temple Village (沙江廟村). Villagers and fishermen of Deep Bay erected a Tin Hau Temple (天后廟) here in 1706<sup>12</sup>. According to available record, Tang clan of Ha Tsuen and villagers sponsored the construction and renovations of the Tin Hau Temple<sup>12</sup>.
- 2.5.2. The coast near Sha Kong Tsuen includes features related to oyster farming, such as old oyster field in the sea, pier and concrete path. The latter two were for oyster farmers to anchor the ships and easy transport of the harvest<sup>7</sup>.

<sup>5</sup> Siu, Anthony Kwok-kin (1986-88) 'Mong Tseng Wai, Yuen Long', in the Journal of Hong Kong Archaeological Society, vol.12, pp. 163-164

<sup>6</sup> Antiquities Advisory Board, Historic Building Appraisal King Yip Study Hall No. 113 Mong Tseng Wai, Ping Shan, Yuen Long

<sup>7</sup> Wong (2021) / 黃埜華 (2021)《香港輞井圍山川志備攷, 屏山區輞井編、沙江編》

<sup>8</sup> 蕭國健、沈思、葉慶芳著 (1995)《香港圍村調查報告》

<sup>9</sup> Antiquities Advisory Board, Historic Building Appraisal – Yuen Kwan Tai Temple Mong Tseng Wai, Ping Shan, Yuen Long

<sup>10</sup> Antiquities Advisory Board, Historic Building Appraisal – Entrance Gate Mong Tseng Wai, Ping Shan, Yuen Long

<sup>11</sup> Terewong (2015)《跑遊元朗屏山鄉 (21) — 輞井村及輞井圍》

<sup>12</sup> Antiquities Advisory Board, Historic Building Appraisal – Tin Hau Temple Sha Kong Tsuen, Ha Tsuen, Yuen Long

## 2.6. Sha Kiu Tsuen (沙橋村)

- 2.6.1. At the northwestern end of the LFS Area lies the village of Sha Kiu Tsuen. A Survey Map in 1903 indicated that the area remained unpopulated until the early twentieth century<sup>13</sup>. In the 1920s, a small number of households engaged in oyster farming began to settle in the region. It was until the 1940s that the population increased significantly, leading to the formation of a more established group of settlements<sup>7</sup>.
- 2.6.2. The majority of residents in Sha Kiu Tsuen are oyster farmers and fishermen who originally hailed from Baoan (寶安) and Shajing (沙井) in Shenzhen<sup>13</sup>. It was said that the villagers of Sheung Wan (上灣) engaged in both farming and fishing, while those in Ha Wan (下灣) primarily focused on oyster farming<sup>7</sup>. By the 1970s, the combined population in Sheung Wan and Ha Wan had reached approximately one thousand<sup>7</sup>, with a village office constructed in 1960 but later abandoned<sup>7</sup>.

## 2.7. Pak Nai Tsuen (白泥村)

- 2.7.1. Sheung Pak Nai (上白泥), Ngau Hom Sha (鰲磡沙) and Ngau Hom Shek (鰲磡石) are integral parts of Pak Nai Tsuen which presents as an elongated village extent along the northwestern shore of Deep Bay. The villagers engaged in vegetable cultivation, maintained fruit orchards and managed duck farms<sup>1415</sup>.
- 2.7.2. The village features a well-known historical building, Ha Tsuen Heung Pak Nai Public School (厦村鄉白坭公立學校). The school was said completed in 1968 and operated until 2005<sup>16</sup>.

## 3. Built Heritage

### 3.1. Introduction

- 3.1.1. Graded buildings within LFS Areas, including the Yuen Kwan Tai Temple (Grade 1), Entrance Gate, Mong Tseng Wai (輞井圍圍門) (Grade 3), Former Lau Fau Shan Police Station (前流浮山警署) (Grade 3), Wong Yun Wui Ancestral Hall (源匯黃公祠) (Grade 3), Chi Hong Po Jai (慈航普濟) (Grade 3), Entrance Gate, Sha Kong Wai (沙江圍圍門) (Grade 3), and Tin Hau Temple (Ha Tsuen), Sha Kong Tsuen (沙江村天后古廟) (Grade 3) add cultural and heritage value to the area as an eco-tourism location.
- 3.1.2. The information of the Graded buildings in the vicinity of the two Eco-tourism Nodes is elaborated in this section.

### 3.2. Yuen Kwan Tai Temple, Mong Tseng Wai (Grade 1) (輞井圍玄關帝廟)

- 3.2.1. The Yuen Kwan Tai Temple in Mong Tseng Wai was built by villagers in 1692 and houses the deities Yuen Tai (玄帝) and Kwan Tai (關帝), who are revered for their bravery and loyalty. The temple

<sup>13</sup> Survey and Mapping Office, Lands Department (1903) DD129 (Sht 1) Field Sheet (YL)

<sup>14</sup> 區家發、莫稚 (1998)《元朗下白泥吳家園沙丘遺址調查發掘工作報告》

<sup>15</sup> 鄧達智、鄧桂香 (2015)《元朗·美景·好風情》

<sup>16</sup> Terewong (2021)《跑遊元朗－在流浮山上白泥》

features Qing vernacular architecture with unique elements like red sandstone columns and Wok Yee (鑊耳) gables, and includes a courtyard and annex chambers. Despite numerous renovations affecting its originality, the temple holds high built heritage value and social significance, with rituals and offerings made to the deities. The temple also plays a role in local festivals, such as the Dragon Boat Festival (端午節), where dragon boat heads are kept in the temple for safe custody<sup>9</sup>.

### **3.3. Entrance Gate, Mong Tseng Wai (Grade 3) (輞井圍圍門)**

- 3.3.1. The entrance gate of Mong Tseng Wai was originally built in the Ming dynasty and rebuilt in the Qing dynasty. It is a Qing vernacular building made of green brick, with timber rafters and clay tiles, featuring an Earth God (土地) niche and incinerator inside. The gate served as a protective structure for villagers, keeping out enemies and threats, and was closed at night. It holds social and local significance, with rituals and offerings made to the Earth God, and has group value with the shrine in the village<sup>10</sup>.

### **3.4. Tin Hau Temple (Ha Tsuen), Sha Kong Tsuen (Grade 3) (沙江村天后古廟)**

- 3.4.1. The Tin Hau Temple was built in 1706 by villagers and fishermen to worship the Tin Hau (天后) deity, protector of fishermen. The temple features a Qing vernacular architectural style with green bricks, granite and timber roofs, though some parts have been renovated with concrete. It is a rare temple for villagers and oyster fishermen with considerable built heritage value, though renovations have altered some of its original features. The temple also hosts other deities and celebrates the Tin Hau Festival (天后誕) with various activities, reflecting its social and local significance<sup>12</sup>.

## **4. Ecological and Environmental Resources in LFS Area**

### **4.1. Recognised Sites of Ecological Importance**

- 4.1.1. There are several recognised sites of ecological importance present within and in the vicinity of the two Eco-tourism Nodes.
- 4.1.2. TBT neighbours the Mai Po Inner Deep Bay Ramsar Site and the Hong Kong Wetland Park Expansion Area. Part of TBT falls within the Wetland Buffer Area. All fishponds within Wetland Buffer Area are proposed to be conserved, while other fishponds within the LFS Area are largely avoided from the proposed developments so as to continue their existing ecological functions.
- 4.1.3. A total of three active egrettries at Ngau Hom Shek (鰲磡石), Shenzhen Bay Bridge (深圳灣公路大橋) and Sha Kiu Village were identified in the vicinity of two Eco-tourism Nodes, according to the latest egrettry counts conducted in 2021. Nests of Little Egret (小白鷺) and Chinese Pond Heron (池鷺) were recorded from these egrettries.
- 4.1.4. The two Eco-tourism Nodes are located with appropriate buffer to the Sites of Special Scientific Interest (SSSI), including Inner Deep Bay SSSI, Pak Nai SSSI, TBT SSSI and TBT Egrettry SSSI.

### **4.2. Habitat**

- 4.2.1. LFS Area features a diversity of natural habitat including watercourses, pond, sea, mangrove, agricultural land, grassland, shrubland, secondary woodland, orchard, plantation, etc. The proposed Coastal Protection Park at TBT and PN being studied by the Agriculture, Fisheries and Conservation Department will cover inter-tidal zone with mangroves and associated habitats.

- 4.2.2. The potential development area of the two Eco-tourism Nodes have been designed to prevent any direct impact to the recognised sites of conservation importance and habitats of higher ecological value, including mudflat/coastal water body and mangrove. Meanwhile, ecological resources such as woodland and trees in the TBT and PN are recommended to be preserved as far as possible and integrated into the proposed eco-tourism development, serving as natural asset for unique eco-tourism activities.

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