

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

- Categories:
- Government Historic Sites Identified by Antiquities and Monuments Office
 - Archaeological Sites
 - Built Heritage
 - Other Old Buildings and Structures
 - Intangible Cultural Heritage
 - Folk Culture
 - Cultural Landscapes
 - Village History

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Category: Government Historic Sites Identified by Antiquities and Monuments Office

Item No.	Name	Village/Town	Year/Period	Type	Designation	Historical Background & Characteristics
Nil						

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Category: Archaeological Sites

Item No.	Name	Village/Town	Type	Designation	Historical Background & Characteristics
1	Pui O Site of Archaeological Interest	Pui O	Archaeological Site	Site of Archaeological Interest	<p>The site was recorded by the University of Hong Kong Archaeological Team in 1957 and excavated by the Hong Kong Archaeological Society in 1983 and 1984. Cultural remains of different historical periods were yielded.</p> <p>In the 1970s, archaeologists discovered a number of ancient kilns along the coast of Lantau Island (including Pui O), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.</p>
2	Cheung Sha Ha Tsuen Site of Archaeological Interest	Cheung Sha	Archaeological Site	Site of Archaeological Interest	<p>The site was first recorded by the first territory-wide archaeological survey from 1983 to 1985. Apart from abundant prehistoric finds such as coarse corded and hard geometric pottery, stone adzes yielded in 1980s, kiln furniture and debris of Tang dynasty were found by the second territory-wide survey from 1997 to 1998.</p>
3	Tong Fuk Miu Wan Site of Archaeological Interest	Tong Fuk Miu Wan	Archaeological Site	Site of Archaeological Interest	<p>Survey was conducted the first and second territory-wide surveys, conducted from 1983 to 1985 and 1997 to 1998 respectively yielded artefacts of Bronze Age. Further investigation is required to ascertain the extent of cultural deposits.</p> <p>In the 1970s, archaeologists have discovered a number of ancient kilns along the coast of Lantau Island (including Tong Fuk, estimate to be located in Miu Wan), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.</p>
4	Tong Fuk Site of Archaeological Interest	Tong Fuk	Archaeological Site	Site of Archaeological Interest	<p>Archaeological investigations unearthed hard pottery sherds of Bronze Age and identified a prehistoric stone structure in 2000.</p>

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5	Tung Wan, Shek Pik Site of Archaeological Interest	Tung Wan, Shek Pik	Archaeological Site	Site of Archaeological Interest	<p>The site was first excavated by Mr Walter Schofield, the District Officer, in 1937 and investigated by Mr Chen Kung-chieh, who was an archaeologist, in 1938. Recent investigations provided significant findings to the study of Hong Kong's prehistory.</p> <p>In the 1970s, archaeologists have discovered a number of ancient kilns along the coast of Lantau Island (including Shek Pik, estimate to be located in Tung Wan), with their production period tracing back to the Six Dynasties (222-589) to the Tang dynasty (618-907), until the Song dynasty (960-1279) before ceasing operation. Lime is mainly fired from limestone, shells or coral. It has a strong bonding ability and therefore can be used in buildings. Fishermen also used lime to repair cracks and chips in their boats and applied it on the salt-making tools.</p>
6	Ngong Ping - Shek Pik Trackway Site of Archaeological Interest	Shek Pik to Ngong Ping	Archaeological Site	Site of Archaeological Interest	<p>The report of the first territory-wide survey (1983 to 1985) suggested that trackways had been recorded on maps in the early 20th century. However, there is no concrete evidence to conclude when this trackway was built.</p>
7	Shek Pik (Upper) Rock Carving Site of Archaeological Interest	Foothill of Muk Yue Shan	Archaeological Site	Site of Archaeological Interest	<p>Shek Pik (Upper) Rock Carving, discovered in 1962, is located in a steep slope at 350m above sea level. It consists of two squares with cross lines cutting on the top of a large flat boulder.</p>
8	Shek Pik Rock Carving	Foothill of Muk Yue Shan	Rock Carving	Declared Monument	<p>Shek Pik Rock Carving is about 300m from the coastline. However, it is believed that in the past, the sea inlet might have extended up to this point. The design shows geometric patterns composed of spiral squares and circles which closely resemble those on Bronze Age artefacts. It is thus quite safe to deduce that they were carved by early inhabitants of this area about 3,000 years ago.</p>

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Category: Built Heritage

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
1	Cheung Ancestral Hall	Lo Wai Tsuen, Pui O	Next to No. 71 Pui O Lo Wai Tsuen	Constructed in the late Qing dynasty. Repaired in 2013.	Ancestral Hall	Ancestral Worship	Grade 3 Historic Building	<p>The Cheung Ancestral Hall, also known as Yue Tak Tong, was constructed in the late Qing dynasty and renovated in 2013. The Cheung Ancestral Hall is a Grade 3 Historic Building. Inscribed couplets at the main gate contain blessings in honour of the clans. It has been always served as a venue for Cheung family ancestral worship and gatherings.</p> <p>Lo Wai Tsuen, the oldest village in Pui O, was founded by the Hakka Cheung family. Before the establishment of various village offices in Pui O in the 1980s, meetings for many village affairs were held in Yue Tak Tong.</p>
2	Lin Kong Tong	Ham Tin Kau Tsuen, Pui O	Nos. 5-6 Ham Tin Kau Tsuen, Pui O	Late Qing dynasty	Ancestral Hall	Ancestral Worship	Grade 3 Historic Building	<p>Constructed in the late Qing dynasty, Lin Kong Tong is a Grade 3 Historic Building. It was the venue for ancestral worship and gatherings of the Cheung clan in Pui O Lo Wai. On the façade of the building is a couplet to bless the clan with prosperity.</p>
3	Nos. 49 & 50 Shui Hau	Shui Hau	Nos. 49 & 50 Shui Hau	1920s	Village House	Residential	Grade 3 Historic Building	<p>Nos. 49 and 50 Shui Hau are ancestral houses of the Chan family. They were built in the 1920s and have been passed down through at least three generations. The houses are Grade 3 Historic Buildings. The village houses have a flat-roof front portion and a pitched-roof rear portion. The walls of the front portion are constructed of granite blocks, and those of the rear portion are built of grey brickwork. The pitched roof is made of timber rafters, purlins and clay tiles. Its terraced flat roof is surrounded by green glazed ceramic balustrades and faces southeast.</p>

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Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
1	Memorial Tablet for Donors of Water Pipe Construction	Pui O	Off the South Lantau Road near Bui O Public School	1965	Memorial Plaque	Commemorative	Non-designated Item	The memorial tablet was erected in 1965 on South Lantau Road, where is near Bui O Public School, to recognise the donors of the construction of a 4,300-foot water pipeline.
2	Old Bui O Public School	Pui O	No. 2 Lo Uk Tsuen, Pui O	1952	School	Educational	Non-designated Item	<p>Built in 1952, the old campus of Bui O Public School was a single-storey building with a flat roof. The school's establishment was initiated by local gentry in 1951, who made an agreement with the government to raise funds. Villagers donated land and were in charge of the logistics. Stones were purchased from Hong Kong Island and shipped to Pui O beach at high tide, and villagers carried the stones by hand to the construction site at low tide. Each family was assigned a specific number of stones, and with the help of nearly every villager, two classrooms and toilets for boys and girls were constructed. In 1962, another classroom was built with funding from the government. In the 1970s and 1980s, numerous villagers moved to the urban areas in search of work, resulting in a total student population of just over 30 in the Pui O, Shek Pik, Cheung Sha, Tong Fuk and Shui Hau areas of South Lantau. The government therefore proposed the establishment of a central primary school in Pui O to accommodate students from nearby rural schools.</p> <p>Starting in 1993, the school raised funds independently to construct a new school building. Prior to the completion of the new building, the school converted the South Lantau Community Centre, managed by the South Lantau Rural Committee, into two temporary classrooms. In 2003, the school took part in government-funded school improvement works to construct a new school building and renovate the school facilities.</p>
3	South Lantau Rural Committee	Lo Uk Tsuen, Pui O	South Lantau Rural Committee, Lo Uk Tsuen, Pui O	1959	Rural Committee	Rural Management	Non-designated Item	<p>The office of South Lantau Rural Committee was built in 1959. It is a single-storey building with a flat roof. Old photographs show that the building was marked 'South Rural Affairs', probably referring to the 'South Lantau Rural Affairs', which was later renamed the 'South Lantau Rural Committee'.</p> <p>Pui O was previously the hub for rural affairs in the south part of Lantau Island. In the 1950s, since the villages were scattered and there was no unified coordinating organisation in the south area of Lantau, representatives from various villages formed a Rural Committee to provide coordination and support. In 1959, they set up an office near Bui O Public School. The rural committee's office was subsequently relocated to the other side of the Pui O basketball court, but the original office is still preserved to this day.</p>

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4	South Lantau Village Office	San Wai Tsuen, Pui O	Pui O San Wai Tsuen	Renovated in 2009	Village Office	Village Affairs	Non-designated Item	A Hakka clan surnamed Ho, from Fujian province, established San Wai Tsuen in about the 18th century. The San Wai Village Office was renovated in 2009, and its outside yard is used for gatherings.
5	Stone Wall	Lo Wai Tsuen, Pui O	Behind No. 47B Pui O Lo Wai Tsuen	Unknown	Stone Wall	Defence	Non-designated Item	In the late 18th century, Pui O villages suffered attacks by pirates. To defend themselves, in 1803, the residents of Pui O Lo Wai Tsuen raised funds to construct a stone wall and gate. The site still has approximately 80 metres of wall ruins; the original railing was removed.
6	Open Stove	Lo Wai Tsuen, Pui O	Next to No. 74 Pui O Lo Wai Tsuen	Unknown	Stove	Communal Facility	Non-designated Item	In the past, when the villagers held banquets, they would prepare and cook the food in the open stove in the village. Today, there is still an open stove made of bricks in Pui O Lo Wai.
7	Lo Wai Village Office	Lo Wai Tsuen, Pui O	Pui O Lo Wai Tsuen	1986	Village Office	Village Affairs	Non-designated Item	The Lo Wai Tsuen Village Office, built in 1986, is a single-storey building with a front yard. The unicorn dance materials, old photographs of the village and trophies are placed in the village office.
8	Pui O Raw Water Pumping Station	Lo Wai Tsuen, Pui O	No. 2 Pui O Lo Wai Tsuen	Estimated 1963	Water Pumping Station	Utilities	Non-designated Item	The Pui O Raw Water Pumping Station was completed in 1963 as part of the Shek Pik Reservoir Project. It transfers raw water from the reservoir to the Silver Mine Bay Water Treatment Works, which is located on the higher coast of Lantau Island. The pumping station is still in operation.
9	Wing On Bridge	Ham Tin San Tsuen, Pui O	Next to No. 7E Ham Tin San Tsuen, Pui O	Qing dynasty	Bridge	Communal Facility	Non-designated Item	The Wing On Bridge, located near Ham Tin San Tsuen, and connects Pui O Lo Wai and San Wai. According to the villagers, it was built in the Qing dynasty with a foundation of four granite pillars (concrete was added later) and a deck of nine long granite slabs.
10	Ham Tin Village Office	Ham Tin Tsuen, Pui O	Ham Tin, Pui O	1980s	Village Office	Village Affairs	Non-designated Item	Ham Tin refers to a salt-water-field. In the past, villagers built a seawall and turned a filled-in sea beach into fertile cultivable land, so the village was named 'Ham Tin Tsuen'. The Ham Tin Village Office, built in the 1980s, is a one-storey building used for handling village affairs.
11	School of Cheung and Hall of Four Virtues	Ham Tin Kau Tsuen, Pui O	Nos. 5-6 Ham Tin Kau Tsuen, Pui O	After 1945	Ancestral Hall and Study Hall	Ancestral Worship, Educational	Non-designated Item	The school of Cheung and the Hall of Four Virtues were built after World War II. They used to be study halls in the village, but now serve as places for ancestor worship and community gatherings. The roofs of both buildings were modified and equipped with skylights.

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12	Tin Hau Temple	Ham Tin Kau Tsuen, Pui O	Next to No. 38 Ham Tin Kau Tsuen, Pui O	Before 1799	Temple	Religious	Non-designated Item	The Tin Hau Temple has a history of over 200 years and was renovated in the third year of the Jiaqing reign (1798). Inside the temple are two yellow statues of Tin Hau, alongside two generals, called 'Thousand Miles Eye' and 'Favourable Wind Ear'. The temple also houses three secondary deities: Lady Golden Flower, Kwun Yum, and the God of Wealth. At the front of the temple is a couplet and on the exterior walls murals. Inside is a temple bell cast in the fourth year of the Jiaqing reign (1799). The Tin Hau Festival in Pui O is the largest ritual celebration in the region.
13	South Lantau Community Centre	Pui O	South Lantau Community Centre, Pui O	1971	Community Centre	Recreational	Non-designated Item	This was the first permanent community centre on Lantau Island, funded with a donation of HK\$40,000 from the American Women's Association of California through the Cooperative for American Remittances to Europe (CARE USA). It was completed in 1971 and is managed by the South Lantau Rural Committee. The one-storey, flat-roofed building has witnessed the establishment of sports associations, youth recreational activities, distance running competitions, and Hong Kong festival celebrations. It was temporarily rented to a school in the 1990s.
14	Hung Shing Temple	Miu Wan, Tong Fuk	Miu Wan, Tong Fuk	1802	Temple	Religious	No grading	The Hung Shing Temple has a long history. It features a bronze bell inscribed with the year 1803, making it the oldest artefact in Tong Fuk. In addition to the worship of Hung Shing, the temple is used to worship the King of Yu Tau (fish head) and the King of Shui Ching Gong (crystal palace), also known as the 'Dragon King', with altars that are unique to Tong Fuk. The Crystal Palace Great King is symbolised by a triangular stone, which is believed to be from the old Hung Shing Temple. The Crystal Palace is a mythical palace that belongs to the Dragon King and is thought to bring good fortune through safe voyages and abundant fishing. The Hung Shing Temple was renovated in 1965 and 1990.

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15	Cheung Sha Fire Station	Cheung Sha	No. 33 South Lantau Road	1950s to 1960s	Bar-Room (originally for engineers serving for the construction of the Shek Pik Reservoir). A fire station now.	Public Service	Non-designated Item	During the construction of the Shek Pik Reservoir, this building was used as the engineers' bar, and after the completion of the reservoir, it became a clubhouse for the Waterworks Department. In the 1960s, with the growing development of the South Lantau area, the building was converted into a fire station with offices, staff quarters and wireless phones. In 1969, a garage was added to house three to four fire engines and ambulances. The Fire Station is still in use.
16	Former Quarters for Personnel Engaged in the Construction of the Shek Pik Reservoir	Cheung Sha	Nos. 47, 49, 50, 51 and 52, South Lantau Road	1959	Quarters	Residential	Non-designated Item	<p>During the construction of the Shek Pik Reservoir in the late 1950s and 1960s, the quarters and offices for the European engineers were set up in Cheung Sha. The Europeans hired local people to work as domestic helpers, such as gardeners, creating a cluster of buildings that differed from the traditional villages. The complex consists of nine main buildings, built around 1959. Eight of them were used for residential purposes, and one was used as a bar for the engineers; it now serves as the Cheung Sha Fire Station.</p> <p>Of these, No. 47A South Lantau Road was originally the Chief Engineer's Quarters; No. 47, 47B and 47C were converted into government holiday bungalows in 1968 after the reservoir project was completed; No. 49, 50 and 51 were originally government land, which the government sold in a public auction on 30 April 1965; and No. 52, with 'W.S.D Quarters' printed on the outside of the door, is still owned by the government.</p>
17	Old Cheung Sha School	Cheung Sha Sheung Tsuen	No. 22 Cheung Sha Sheung Tsuen	1962	School	Educational	Non-designated Item	In the late 1950s, there was a serious problem of out-of-school children in the Cheung Sha area. Only 12 out of 22 school-age children were able to travel to Pui O for classes. By 1960, the number of out-of-school children had risen to 58, so the Education Department allocated \$17,000, together with \$500 raised by the villagers, to build Cheung Sha School and a small sports field in Cheung Sha Sheung Tsuen. At the peak, there were 70 students in grades one to four and 12 teachers. The school was closed in the 1990s. The site is now occupied by Lantau International School, but the name 'Cheung Sha School' remains on the parapet.

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18	Stone Wall	Cheung Sha Sheung Tsuen	Outside No. 5A Cheung Sha Sheung Tsuen	Unknown	Stone Wall	Defence	Non-designated Item	The stone wall used to be an important feature for the protection of the village. It marked the boundary of the village and alerted outsiders. Today, the stone wall is in good condition, but covered with vines. Beside it, there are an earth god shrine and two big trees.
19	Cheung Sha Sheung Tsuen Village Office	Cheung Sha Sheung Tsuen	No. 27C Cheung Sha Sheung Tsuen	1970s	School	Village Affairs	Non-designated Item	The Village Office is where the various administrative affairs of the village are handled, and also helps to organise village activities. It is a one-storey concrete building, with white as the primary colour and blue as the secondary colour.
20	Breakwater Donated by the Kadoorie Agricultural Aid Association (KAAA)	Cheung Sha Sheung Tsuen	Along the southern coastline of Cheung Sha Ha Tsuen	1957	Embankment	Infrastructure	Non-designated Item	Typhoons caused severe flooding in the seaside village of Cheung Sha Ha Tsuen, damaging buildings and crops. The Kadoorie Agricultural Aid Association (KAAA) supplied construction materials in 1957 for the construction of a breakwater to protect the homes and farmland near the coast. The breakwater is 60 metres long and two metres high, with a build-in drainage system and is inscribed with the words 'KAAA 1957.3.4 嘉道理農業輔導會贈送 (Donated by the Kadoorie Agricultural Aid Association)'. It continues to protect Cheung Sha Ha Tsuen today.
21	Cheung Sha Ha Tsuen Village Office	Cheung Sha Sheung Tsuen	Cheung Sha Sheung Tsuen	1980s	Village Office	Village Affairs	Non-designated Item	The Village Office is where the various administrative affairs of the village are handled, and also helps to organise village activities. It is a white, two-storey concrete building.
22	Memorial Stone of Opening Ceremony of Basketball Court	Cheung Sha Sheung Tsuen	Outside Cheung Sha Ha Tsuen basketball court	1983	Memorial Plaque	Commemorative	Non-designated Item	The monument commemorates 'The Sir David Trench Basketball Court, Cheung Sha, South Lantau' which was completed in 1983. The funds for the court were donated by the Sir David Trench Fund for Recreation, and it was officially opened by the then District Officer (Islands), a member of the Council for Recreation and Sports, and the Chairman of the South Lantau Rural Committee.
23	Lantau South Divisional Police Headquarters	Cheung Sha	No. 45 South Lantau Road	1950s to 1960s	Probably the Chief Engineer's Office of Shek Pik Reservoir Project	Public Service	Non-designated Item	In 1971, the Marine Police Division Headquarters of the Outlying Islands was established in Cheung Sha. It was covered Lantau Island, Cheung Chau, Lamma Island and Peng Chau, making it the largest division of the Police Department at that time. The complex consisted of three buildings, which can be seen in aerial photographs taken as early as 1963, and is presumed to have been the office of the Chief Engineer of the Shek Pik Reservoir, based on the nearby helipad.

Lantau Cultural and Historical Database

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24	No. 40 South Lantau Road	Cheung Sha	No. 40 South Lantau Road	1950s to 1960s	Probably the Engineers' Office of the Shek Pik Reservoir Project	Public Service	Non-designated Item	During the construction of the Shek Pik Reservoir, there were 11 buildings used as back office for the construction project. These buildings were mostly one-storey bungalows. Apart from the four buildings that were later converted into District Office of Cheung Sha and the Division Headquarters, there is no clear record of their purpose. Some of the buildings were demolished and some are still occupied for use such as No. 40 South Lantau Road.
25	No. 39 South Lantau Road (Ching Yuen)	Cheung Sha	No. 39 South Lantau Road	1959	Probably the Engineers' Office of the Shek Pik Reservoir Project	Public Service	Non-designated Item	During the construction of the Shek Pik Reservoir, there were 11 buildings used as back office for the construction project. These buildings were mostly one-storey bungalows. Apart from the four buildings that were later converted into District Office of Cheung Sha and the Division Headquarters, there is no clear record of their purpose. Some of the buildings were demolished and some are still occupied. Some of the government land was sold by public auction. One of them, 39 South Lantau Road, still has the remains of a former jetty. Villagers recall that various types of building materials were stocked in the car park of the then Chief Engineer's Office. There were also daily necessities and food for the engineers' daily life, including milk.
26	Tong Fuk Village Office	Tong Fuk	No 33 Tong Fuk	1980s	Village Office	Village Affairs	Non-designated Item	To facilitate the implementation of village affairs, in September 1973, Tong Fuk was granted a piece of government land and a subsidy of \$10,000 by the District Office of the Outlying Islands to build a village office, which started operating in April 1974. It was a one-storey concrete building with a flat roof. A second storey was added, probably in the 1980s. The village office is the official meeting place for discussions of village matters.
27	Former Tong Fuk School	Tong Fuk	No. 93 Tong Fuk	1959	School	Educational	Non-designated Item	The village school was built in 1959, and some of the teachers were villagers. The school welcomed children from different clans and villages. The building is now the Tong Fuk Campus of Lantau International School, but the name 'Tong Fuk School' remains on the parapet.
28	Miu Wan Pier, Dragon Boat House and Memorial Plaque	Tong Fuk	Miu Wan, Tong Fuk	1963 (the pier and the house); After 1966 (the memorial plaque)	Pier, Warehouses and Memorial Plaque	Infrastructure	Non-designated Item	In the late 1950s, the government selected Ma Po Ping as a new prison site. A portion of the land lot, which was previously occupied by the Hung Shing Temple, was sold to the main contractor Paul Y Engineering to build warehouses and workshops in the 1960s. The plaque, recording the history of the Miu Wan Pier and the construction of Ma Po Ping Prison, is believed to have been installed after the prison opened in 1966. Today, the Tong Fuk Sports Association manages the facility.

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29	Chan Ancestral Hall	Shui Hau	Shui Hau	1957	Ancestral Hall	Ancestral Worship	Non-designated Item	In 1953, the villagers donated the land that was the site of the Chan Ancestral Hall and built Shui Hau Public School on the site. The school was opened in 1954 and was refurbished in 1974. It was temporarily closed in 1989, but was rebuilt in 2000 with funding from the villagers as the current Chan Ancestral Hall, which is a place of ancestral worship and gatherings for the Chan clan, as well as lion dances, distribution of sacrificial meat at Chinese New Year, and so forth. The entrance is decorated with couplets that wish for the prosperity of the clan.
30	Public Washing Area	Shui Hau	Near No. 53 Shui Hau	Unknown	Public Washing Area	Communal Facility	Non-designated Item	The public washing facility is located near No. 53 Shui Hau. It is made of stones and has a well. It is no longer in use.
31	Shui Hau Village Office	Shui Hau	Village Office	1983	Village Office	Village Affairs	Non-designated Item	The village office, funded by the Islands District Office, was established in 1983. It serves as a public space to facilitate communication between villagers. The exterior walls of the office are white, and on the front are yellow and brown brick decorations. There is also a foreground.
32	Memorial Plaque of the Opening of Football Court	Shui Hau	Outside Shui Hau football court	1984	Memorial Plaque	Commemorative	Non-designated Item	Many facilities and public spaces in Shui Hau were constructed in the 1980s, including a small football pitch, which cost HK\$200,000 to build, funded by the Sir David Trench Fund. It was inaugurated in 1984.
33	Former Tung Wan Mok Law Shui Wah School	Tung Wan, Shek Pik	Tung Wan, Shek Pik	1960s	School	Educational	Non-designated Item	On the east shore of Tung Wan are three single-storey, flat-roofed buildings, believed to have been dormitory buildings for Chinese engineers involved in the construction of the Shek Pik Reservoir. In 1965, the Rennie's Mill Student Aid Project applied to the government to operate a boys' hostel on the original site. Subsequently, owing to difficulties faced by the dormitory residents in attending schools in other villages, the society was granted permission to establish a school adjacent to the dormitory. In 1972, the first classroom was officially opened. The school underwent multiple expansions, and in 1993, it was renamed Tung Wan Mok Law Shui Wah School. In 2021, the school was relocated, and the original site was returned to the government.
34	Former Hong Kong Red Cross Shek Pik Camp	Tung Wan, Shek Pik	Tung Wan, Shek Pik	1960s	Camp Site	Recreational	Non-designated Item	The former camp has an area of approximately 73,000 square feet and consists of two bungalow buildings and an annex. It is presumed to have been a dormitory building for Chinese engineering personnel involved in the construction of the original reservoir. After the completion of the reservoir, the building complex was handed over to the Public Works Department. In 1968, the Government granted a lease to the Hong Kong Red Cross to organise camping and residential camps for people with visually impairment and other physical disabilities. It has now ceased operation.

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Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
35	Shek Pik Reservoir (including the Vale Tower, the Bellmouth Overflow, Outlet of Discharge Tunnel and the Main Dam)	N.A.	Shek Pik Reservoir	1963	Reservoir	Infrastructure	Non-designated Item	The construction of the Shek Pik Reservoir commenced in 1957 and was completed in 1963. It intercepts and gathers gully water flowing from the neighbouring mountain ridges: Kau Nga Ling, Keung Shan, Muk Yue Shan and Sze Tsz Tau Shan. It is currently the third-largest reservoir in terms of water storage capacity in Hong Kong. Since the dam and water storage area covered the villages and farmland in Shek Pik Heung, the government arranged for the relocation of the villagers, and the temples and schools were moved nearby to Tai Long Wan Tsuen and Tsuen Wan.
36	Memorial Plaque of Shek Pik Heung	N.A.	Main Dam of Shek Pik Reservoir, Keung Shan Road	1963	Memorial Plaque	Commemorative	Non-designated Item	The memorial plaque is cast in bronze and set on a granite base. The content of the inscription (in Chinese) mainly includes the history of Shek Pik Heung, composition of different villages in Shek Pik Heung, and their whereabouts after the completion of the reservoir
37	Memorial Plaque of Constructor of Shek Pik Reservoir Main Dam	N.A.	Main Dam of Shek Pik Reservoir, Keung Shan Road	1963	Memorial Plaque	Commemorative	Non-designated Item	The memorial plaque is cast in bronze and set on a granite base, inscribed with the name “Société Française D’Entreprises de Dragages et de Travaux Publics”, the main contractor of the reservoir main dam.
38	Sha Tsui Correctional Institution	N.A.	Sha Tsui Correctional Institution, Shek Pik Reservoir Road	1960s	Correctional Institution	Public Service	Non-designated Item	After the completion of the reservoir, the buildings that had previously been the dormitories of the engineering and construction workers were converted to other uses. Most of the quarters were handed over to the Prison Department in 1964 and were converted into staff quarters for the Shek Pik Training Centre, which was renamed the Sha Tsui Correctional Institution in 1972. In the 1970s, Hong Kong’s correctional facilities were overloaded, so the government needed to find another location to build correctional facilities. In 1980, it decided to build Shek Pik Prison east of the Sha Tsui Correctional Institution. The prison had about 370 prisoners in early 1984. With the establishment of the Shek Pik Prison, the area where the original Shek Pik Heung was located was gradually developed into a concentration of correctional facilities in South Lantau. The staff dormitories within the correctional facility were badly damaged during Typhoon Mangkhut in 2018 and were subsequently demolished.

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
39	Cabin no. 1 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 22	1925	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantau Island Peak lot no. 22, the stone house was built in 1925 and its owner was Dr Frank Oldt of United Brethren Mission. He was the Director of Health Service & Assistant Professor of Preventive Medicine, Canton Hospital of Lingnan University.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 1.</p>
40	Cabin no. 2 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 27	1934	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantau Island Peak lot no. 27, the stone house was built in 1934 and its owner was Miss Esther N. Schell of the United Brethren Mission.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 2.</p>
41	Cabin no. 3 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 18	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantau Island Peak was conducted on 24 December 1924. The area of the lot no. 18 was 50 feet x 50 feet. The stone house was built on the land lot in 1925 and its owner was Rev C. L. R. Becher of the Church Missionary Society.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 3.</p>
42	Cabin no. 4 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 28	1933	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantau Island Peak lot no. 28, the stone house was built in 1934 and its owner was Dr J. H. Herring at Yeung Kong Hospital. He was also the reverend of the USA Presbyterian Church South China Mission.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 4.</p>

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
43	Cabin no. 5 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 5	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 5 was 80 feet x 80 feet (extended to 100 feet x 100 feet). The stone house was built on the land lot in 1925 and its owner was Dr Joseph Oscar Thomson of United Church of Canada who was a professor at Canton Hospital of Lingnan University.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 5.</p>
44	Cabin no. 6 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 29	1933	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantao Island Peak lot no. 29, the stone house was built in 1934 and its owner was Miss Myrtle LeFevre of United Brethren Mission.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 6.</p>
45	Cabin no. 7 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 6	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 6 was 80 feet x 80 feet (extended to 100 feet x 100 feet). The stone house was built on the land lot in 1925 and its owner was Rev Herbert Fergus Thomson of the USA Presbyterian Church who was the reverend at YMCA in Canton.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house was, which was used for religious retreats and camping in holidays, listed as cabin no. 7.</p>
46	Cabin no. 8 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 26	1932	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantao Island Peak lot no. 26, the stone house was built in 1932 and its owner was Rev and Mrs R. L. Phillips of Methodist Mission Society.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 8.</p>

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
47	Cabin no. 9 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 4	1933	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantau Island Peak was conducted on 24 December 1924. The area of the lot no. 9 was 150 feet x 30 feet. The stone house was built on the land lot in 1933 and its owner was Rev John Foster of the Methodist Missionary Society.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 9.</p>
48	Cabin no. 10 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 25	1932	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantau Island Peak lot no. 25, the stone house was built in 1932 and its owner was Rev J. Franklin Karcher of the USA Presbyterian Church who was also a doctor at Hackett Medical Centre in Canton.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 10.</p>
49	Cabin no. 11 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 24	1934	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantau Island Peak lot no. 24, the stone house was built in 1934 and its owner was Mr G. S. Kennedy Skipton.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 11.</p>
50	Cabin no. 13 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP) Lot No. 17	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantau Island Peak was conducted on 24 December 1924. The area of the lot no. 16 was 50 feet x 50 feet. The stone house was built on the land lot in 1925 and its owner was Miss Alice Carpenter of the USA Presbyterian Church Missionary in China.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 13.</p>

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
51	Cabin no. 14 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 2	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 2 was 50 feet x 50 feet. The stone house was built on the land lot in 1925 and its owner was Rev W.T. Lindsay of the Methodist Missionary Society.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 14.</p>
52	Cabin no. 15 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 20	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 20 was 50,000 square feet. The stone house was built on the land lot in 1925 and its owner was the London Missionary Society.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 15.</p>
53	Cabin no. 16 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 16	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 16 was 50 feet x 50 feet. The stone house was built on the land lot in 1925 and its owner was Dr George G. Wannop of the United Church of Canada Mission who was a doctor at Shek Kei Hospital.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 16.</p>

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
54	Cabin no. 18 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 15	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 15 was 50 feet x 50 feet. The stone house was built on the land lot in 1925 and its owner was Prof W. E. MacDonald who was the professor of Mathematics, Canton Christian College.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 18.</p>
55	Cabin no. 20 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 14	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 14 was 50 feet x 50 feet. The stone house was built on the land lot in 1925 and its owner was Rev Duncan McRae of the United Church of Canada.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 20.</p>
56	Cabin no. 22 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 1	1932	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 1 was 50 feet x 50 feet. The stone house was built on the land lot in 1932 and its owner was Rev E.C. Howe who was the Assistant Principal of the Union Middle School, Canton.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 22.</p>

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
57	Cabin no. 24 of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 13	1925	Religious Camp	Religious	Non-designated Item	<p>The auction of the land lot of Lantao Island Peak was conducted on 24 December 1924. The area of the lot no. 13 was 30 feet x 100 feet. The stone house was built on the land lot in 1925 and its owner was Dr William H. Dobson of the USA Presbyterian Church Missionary in China who was a doctor at Yang Kong Hospital.</p> <p>Initially, the stone houses were named after individuals or missionary groups/churches. Starting in 1956, Lantau Mountain Camp adopted a numbering system to identify the stone houses. This stone house, which was used for religious retreats and camping in holidays, was listed as cabin no. 24.</p>
58	Mess Hall of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 21	1928	Religious Camp	Religious	Non-designated Item	<p>Located in the Lantao Island Peak lot no. 21, the stone house was built in 1928 which served as a Mess Hall and its owner was Lantau Mountain Camp Residents Association. Served as canteen and community hall of campers at Lantau Mountain Camp. Operation and maintenance costs of the Mess Hall were raised through fees from summer camp and late subscription of cabin owners.</p>
59	Amah's Hut of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP) Lot No. 21	Late 1940s	Religious Camp	Religious	Non-designated Item	<p>Built in the late 1940s, the Amah's Hut was a stone house adjacent to the Mess Hall in the Lantao Island Peak lot no. 21. The hut was owned by the Lantau Mountain Camp Residents Association. This hut was used by the amahs (plus their assistants or children) of the Lantau Mountain Camp (Camp) members to stay overnight while working in the Mess Hall during the summer camp. The amahs were paid by the Camp while their employers were on holiday here.</p>
60	Caretaker's Hut of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP)	1925	Religious Camp	Religious	Non-designated Item	<p>Built in 1925, the Caretaker's Hut was a hut owned by the Lantau Mountain Camp Residents Association. A caretaker was hired to assist in the upkeep of Lantau Mountain Camp since its establishment. The caretaker would stay at this hut throughout his workdays. There were also bunk beds in the hut for the coolie.</p>
61	Dam of the Swimming Pool of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantao Island Peak (DD LTP)	1928	Religious Camp	Religious	Non-designated Item	<p>Between 1927 and the summer of 1928, the British army assisted the campers by blasting the larger rocks, so that they could build a cement layer for the dam originally composed of mud.</p>

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Other Old Buildings and Structures

Item No.	Name	Village/Town	Address/ Geographical Location	Year/Period	Type	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
62	Swimming Pool of Lantau Mountain Camp	Lantau Mountain Camp on Sunset Peak	Demarcation District Lantau Island Peak (DD LTP)	Mid-1920s	Religious Camp	Religious	Non-designated Item	The swimming pool was built over several seasons in mid-1920s by removing rocks, mud and debris from the stream by the volunteers of Lantau Mountain Camp Residents.

Remark:

In the category of 'Other Old Buildings and Structures', the 'non-designated item' refers to the item that is not a declared monument or a graded historic building confirmed by the Antiquities Advisory Board (AAB), while 'no grading' means that the AAB does not give a grading to the item.

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Intangible Cultural Heritage

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Designation	Historical Background & Characteristics
Nil						

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Folk Culture

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
1	Unicorn Dance (Hakka)	Lo Wai Village Office	Pui O Lo Wai Tsuen	Traditional Performance Arts	The Hakka unicorn dance in Pui O is a 70-year-old tradition with village characteristics. The current troupe is the second generation. The unicorn figure heads and dress are kept in the village office. When new unicorn figures are purchased, an eye-drawing ceremony is performed in front of the Master's altar. Unicorn dance is performed to celebrate festivals, celebrations and weddings.
2	Spring and Autumn Ancestral Worship of Lineage	Lo Ancestral Hall	Behind No. 21 Lo Uk Tsuen, Pui O	Traditional Rituals	The Lo clan in Pui O worships their ancestors in Tsuen Mao Tong which is the ancestral hall of Lo clan.
		Ho Ancestral Hall	Next to No. 65, Lo Uk Tsuen, Pui O		The Ho clan in Pui O, who were Hakkas came from Fujian, worships their ancestors in Lo Kong Tong which is the ancestral hall of Ho clan.
		Ancestral Hall	Near No. 43 Shui Hau		The villagers of Shui Hau call the building as 'Tai Kung Uk' which is a small concrete structure with a single tiled roof floor. Inside are wooden tablets of the ancestors for worship which the building serves as the ancestral hall.
3	To Tei (Earth God) Festival/Belief	Earth God Shrine, next to Lo Ancestral Hall, Lo Uk Tsuen	Next to Lo Ancestral Hall, Lo Uk Tsuen, Pui O	Traditional Festivals/Beliefs	The shrine is a semicircular structure with a wall at its back. A stone is placed on the shrine to represent the earth god. The villagers worship the earth god at the shrine.
		Earth God Shrine (Next to No. 103 Pui O Lo Wai Tsuen)	Next to No. 103 Pui O Lo Wai Tsuen		Located at Pui O Lo Wai, the shrine is a concrete and stone structure. It has an incense burner, supported by a huge rock. The earth god is represented by red stones and bricks at the shrine. The villagers worship the earth god at the shrine.
		Earth God Shrine (Behind No. 47B Pui O Lo Wai Tsuen)	Behind No. 47B Pui O Lo Wai Tsuen		Located at Pui O Lo Wai, the earth god shrine is a cement structure and the earth god is represented by a stone tablet. The shrine is enclosed by a stone wall. The villagers worship the earth god at the shrine.
		Earth God Shrine (In front of No. 26A Pui O Lo Wai Tsuen)	In front of No. 26A Pui O Lo Wai Tsuen		Located at Pui O Lo Wai, the earth god shrine is a granite structure and the back wall is made of a pile of stones. The incense burner is decorated with carving. The floor in front of the shrine was made of granite but now only part of the floor is still visible. The villagers worship the earth god at the shrine.

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Folk Culture

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
3	To Tei (Earth God) Festival/Belief	Earth God Shrine (Opposite to Pui O Raw Water Pumping Station)	Opposite to Pui O Raw Water Pumping Station, Pui O	Traditional Festivals/Beliefs	Located at Pui O Lo Wai, the earth god shrine is a stone structure on a granite platform. The incense burner is decorated with the words 'Fu Lu Shou'. The villagers worship the earth god at the shrine.
		Earth God Shrine (In front of No.3 Ham Tin San Tsuen)	In front of No. 3 Ham Tin San Tsuen, Pui O		The shrine of Ham Tin San Tsuen is located at the entrance of Ham Tin San Tsuen, Pui O. The shrine is a cement and granite structure with a stone on it representing the earth god. The villagers worship the earth god at the shrine.
		Earth God Shrine (Next to No. 14 Ham Tin Kau Tsuen)	Next to No. 14 Ham Tin Kau Tsuen, Pui O		A short wall surrounds the well, and on the opposite side of the wall opening is an earth god shrine where the villagers call the 'Pak Kung of the well'. The Chinese character for 'water' is engraved on a stone tablet which was believed to protect the water supply.
		Earth God Shrine (Next to No. 25 Ham Tin Kau Tsuen)	Next to No. 25 Ham Tin Kau Tsuen, Pui O		Located at Ham Tin Kau Tsuen, Pui O, the armchair-shaped earth god shrine is made of stone and lays on a large platform. The villagers worship the earth god at the shrine.
		Earth God Shrine (Outside No. 20A Cheung Sha Sheung Tsuen)	Outside No. 20A Cheung Sha Sheung Tsuen		A shrine at Cheung Sha Sheung Tsuen with stones representing the earth god. There is a tree at the back of the earth god shrine. The villagers worship the earth god at the shrine.
		Earth God Shrine (Opposite to No. 20A Cheung Sha Sheung Tsuen)	Opposite to No. 20A Cheung Sha Sheung Tsuen		A shrine at Cheung Sha Sheung Tsuen with a stone on the cement platform represents the earth god. The villagers worship the earth god at the shrine.
		Earth God Shrine (Behind Cheung Sha Sheung Tsuen)	Behind Cheung Sha Sheung Tsuen		As the shrine is located next to a well at Cheung Sha Sheung Tsuen, villagers refer to this earth god as 'Pak Kung of the well'.
		Earth God Shrine (Outside No. 5A Cheung Sha Sheung Tsuen)	Outside No. 5A Cheung Sha Sheung Tsuen		The shrine, located at Cheung Sha Sheung Tsuen, is a stone and concrete structure backed by a stone wall. According to villagers, the shrine was moved to the current location due to the construction of small houses nearby. The shrine was originally located on the other side of the wall. Villagers refer to this earth god as 'Dai Pak Kung' and will worship the earth god at this shrine.

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Folk Culture

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
3	To Tei (Earth God) Festival/Belief	Earth God Shrine (Next to No. 1 Cheung Sha Ha Tsuen)	Next to No. 1 Cheung Sha Ha Tsuen	Traditional Festivals/Beliefs	The shrine, located at Cheung Sha Ha Tsuen, flanked by a tree and a large boulder. It is a concrete and stone structure with a censer inside. It is earth god shrine at Cheung Sha Ha Tsuen. The villagers worship the earth god at the shrine.
		Earth God Shrine (Behind No. 84B Tong Fuk)	Behind No. 84B Tong Fuk		Four existing earth god shrines in Tong Fuk are placed at the east, south and west exits. The shrine is concrete structure and painted in pink with giant rocks at back. A small rock represents the earth god to whom villagers appealed for blessings and peace.
		Earth God Shrine (Before No. 37 Tong Fuk)	In front of No. 37 Tong Fuk		Four existing earth god shrines in Tong Fuk are placed at the east, south and west exits. in Tong Fuk are placed at the east, south and west exits. The shrine is made of brick and concrete and there is a big rock at the back. The villagers worship the shrine for blessings and peace.
		Earth God Shrine, Old Trees and the Relics of Rubble Walls	Children Playground, Tong Fuk		Four existing earth god shrines in Tong Fuk are placed at the east, south and west exits. The earth god shrine is located at the Tong Fuk Playground. It is constructed with rocks on a concrete platform and has relics from the rubble walls. The stone wall wreckage and boulders at the back are part of the former protective wall of the village. Next to it are two old banyan trees that were there before the extension of the old Tong Fuk Village in the east-west direction. The rocks symbolize the Earth God, to whom the villagers pray to for blessings and peace.
		Earth God Shrine (Before No. 72A Tong Fuk)	In front of No. 72A Tong Fuk		Four existing earth god shrines in Tong Fuk are placed at the east, south and west exits. This shrine is made of cement and bricks and painted in pink and there is a giant rock at back. A stone candle holder engraved with 'Fu Lu Shou'. The villagers worship the earth god for blessings and peace.
		A Pair of Boundary Stones	Near No. 85 Shui Hau		The stones mark the boundary of Shui Hau in the past. It is also a site for ritual.

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Folk Culture

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
3	To Tei (Earth God) Festival/Belief	Tai Wong Yeh Shrine	Near No. 54 Shui Hau	Traditional Festivals/Beliefs	According to legend, some Shui Hau villagers discovered two heavy stones while fishing and took them back to the village. They were considered sacred and deified as local protectors – Tai Wong Yeh and the Earth God. The shrines were built with cement, bricks and stones, and the deities were represented by the two stones to protect the village and ensure abundant harvests. Leading up to 'mei nga', on the 16th day of the 12th lunar month and on the 2nd day of the first lunar month, the villagers take part in a series of rituals, first worshipping in the ancestral hall, then moving to the Tai Wong Yeh Temple, the pair of boundary stones and the Earth God shrine near the farmland, and finally returning to the ancestral hall. They carry offerings to each spot, and perform rituals, such as burning incense, beating drums and gongs, and offering meat (roasted pig). Following the ceremonies, they share the pork in front of Tai Wong Yeh.
		Earth God Shrine (Near No. 10B Shui Hau)	Near No. 10B Shui Hau		Situated in Shui Hau, the earth god shrine is a cement structure with a stone representing the earth god, which the villagers worship for peace and blessings.
		Shrine for the God of Wing On Bridge	Next to Wing On Bridge		The shrine, adjacent to the Wing On Bridge, is made of brick and cement with inscription reads 'God of Wing On Bridge' which is used to worship the god of Wing On Bridge.
4	Kwan Tai (God of War) Festival/Belief	Kwan Tai Shrine	Next to Lo Ancestral Hall, Lo Uk Tsuen, Pui O	Traditional Festivals/Beliefs	This small cement building is dedicated to the statue of Kwan Kung, and the couplets read 'loyalty to the sun and moon, righteousness and courage throughout the ages'. There is also a earth god plaque placed under the statue of Kwan Kung to pray for wealth.
		Kwan Tai Temple	Behind No. 84B Tong Fuk		The Kwan Tai Temple was renovated in 1983 which was funded by the Chinese Temples Committee but was carried out by the villagers. A couplet besides the entrance. A main altar with Kwan Tai, with Zhou Cang and Guan Ping on its left and right.
5	Tai Wong Yeh Festival/Belief	Tai Wong Yeh Temple	Near No. 38 Ham Tin Kau Tsuen, Pui O	Traditional Festivals/Beliefs	The roof of Tai Wong Yeh Temple looks like a red shelter of a boat. According to villagers, the statues and plaques were placed by boat people when they moved onshore.

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
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Category: Folk Culture

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
6	Stake-net Fishing	Old Site of Stake Net Fishing	Eastern coastline of Cheung Sha Ha Tsuen	Traditional Craftsmanship	<p>On the boulders along the shore of Cheung Sha Ha Tsuen are a number of parallel square holes, which the villagers used to set up 'stake nets' in the past.</p> <p>The square holes were used to fix four upright wooden posts to build a straw hut to support the winch, which was connected to the net in the water by a rope; the net was fixed in the sea by upright wooden poles, and it was raised and lowered by stepping on the winch. When there were enough fish in the net, a villager would step on the winch and pull the net up to collect them. In Cheung Sha, this method of fishing is commonly known as <i>au yue</i>.</p> <p>Fishing activity with stake net fishing method is no longer observed in Cheung Sha.</p>
7	Tin Hau Festival/Belief	Tin Hau Shrine (Next to No. 7 Cheung Sha Ha Tsuen)	Next to No. 7 Cheung Sha Ha Tsuen	Traditional Festivals/Beliefs	There is a small shrine for Tin Hau located near No. 7, Cheung Sha Ha Tsuen. It is made of concrete and faces the sea. The deity is represented by a plaque. Despite this Tin Hau shrine in the village, the Cheung Sha villagers also go to the more distant Tin Hau temple in Pui O to for worshipping on the 20th day of the first lunar month and on Tin Hau Festival.
		Tin Hau Temple	Rocks besides Tong Fuk Beach		The Tin Hau Temple is located at the southeast corner of Tong Fuk Tsuen, overlooking the sea. The exterior walls of the temple are painted pink. Inside is an altar and a book illustrating the joss stick. Worshippers pay worshipping to Tin Hau in the temple.
		Tin Hau Temple	Bay of Shui Hau	Traditional Festivals/Beliefs	<p>The Tin Hau Temple, located in Shui Hau, Lantau Island, is currently only accessible on foot when the tide is low. According to the villagers of Shui Hau, the Tin Hau Temple was originally a place where the villagers purchased the fish harvested by Boat People, and later a Tin Hau temple was built in the place by the Boat People.</p> <p>The outer walls of Tin Hau Temple are painted red, and there are ceramic decorations on the temple and in front of the door. There are two stones beside the temple as enchantments. There is a lintel with the inscriptions of 'Tin Hau Temple' at the entrance, and there are boxes inside the temple to place the statues. Worshipping of Tin Hau is still held in the temple.</p>

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
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Category: Folk Culture

Item No.	Name	Associated Place	Address/Geographical Location	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
8	Hung Shing Festival/Belief	Hung Shing Temple	Miu Wan, Tong Fuk	Traditional Festivals/Beliefs	<p>The Hung Shing Temple has a long history. It features a bronze bell inscribed with the year 1803, making it the oldest artefact in Tong Fuk. In addition to the worship of Hung Shing, the temple is used to worship the King of Yu Tau (fish head) and the King of Shui Ching Gong (crystal palace), also known as the 'Dragon King', with altars that are unique to Tong Fuk. The Crystal Palace Great King is symbolised by a triangular stone, which is believed to be from the old Hung Shing Temple. The Crystal Palace is a mythical palace that belongs to the Dragon King and is thought to bring good fortune through safe voyages and abundant fishing.</p> <p>Before the World War II, there was an annual ceremony in the Hung Shing Temple on the 13th day of the first lunar month, in which the villagers made offerings as the Hung Shing statue was carried in a procession in a sedan chair. The Da Chiu Festival was once held, but is no longer observed. There are still villagers worship Hung Shing in the temple.</p>
9	'Zaap Chi' Making Technique	Shui Hau	Shui Hau	Traditional Craftsmanship	<p>On the 19th of the first lunar month every year, the villagers of Shui Hau will mix sweet potatoes, flour, five spices and herbs into dumplings, and then cooked into a local traditional food 'zaap chi'. The villagers said that the glutinous rice cake was one of the sacrificial foods of the Shui Hau custom of 'Pa Tin Gei', which is no longer observed, but the practice of cooking the 'zaap chi' is still passing on.</p>

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)

Category: Cultural Landscapes

Item No.	Name	Village/Town	Address/ Geographical Location	Type	Heritage Nature/ Original Usage/Function	Historical Background & Characteristics
1	Pui O Wetland	Pui O	Pui O	Cultural Landscape: Organically evolved landscape – continuing landscape	Agricultural	The Pui O Wetland was formed from abandoned farmland. Although most agricultural activities declined since the 1970s, the irrigation waterways, field paths and foundations that were once used can still be seen. These remnants create a cultural landscape that resulted from the interaction between the community and nature.
2	Shui Hau Wetland, Sandflat and Mudflat	Shui Hau	Shui Hau	Cultural Landscape: Organically evolved landscape – continuing landscape	Agricultural and Fishery	According to legend, the name 'Shui Hau' comes from the location where the river outlet flows into the sea. There is a stream in Shui Hau Tsuen that flows through the land and into the sea. Since the 1970s, agriculture has declined and the farmland in Shui Hau has gradually abandoned, attracting different animals and organisms. The wetlands were formed naturally from the farmland land and now occupy the same area. Shui Hau's mudflat is a rare intertidal area in Hong Kong. With its diverse bacteria and algae, it serves as a breeding site for the endangered Chinese horseshoe crab. The wetlands from the original sandflats and abandoned farmland in Shui Hau form a cultural landscape.
3	The Lantau Mountain Camp	The Lantau Mountain Camp	Sunset Peak and Yi Tung Shan	Cultural Landscape: Organically evolved landscape – continuing landscape	Religious	A public land auction on Lantau Island Peak was conducted on 24 December 2024. The land bidders were Christian missionary groups and individuals from the United Kingdom, the United States, Canada, etc. They built some stone houses on the land lots purchased, along with Mess Hall, Amah and Caretaker's huts and swimming pool on the land lots purchased between 1925 and the 1940s for religious retreats and camping in holidays. The some twenty stone houses and the swimming pool situated in the saddle relief of Sunset Peak and Yi Tung Shan which form a cultural landscape with the surrounding natural environment.

Lantau Cultural and Historical Database

**Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
(including Lantau Mountain Camp in Yi Tung Shan)**

Category: Village History

Item No.	Name	Current Village	Historical Background
1	Pui O	Pui O is located in the southern part of Lantau Island. There are currently four recognised villages, namely Pui O Kau Tsuen (Lo Wai), Pui O San Tsuen (San Wai), Lo Uk Tsuen and Ham Tin Tsuen.	<p>Pui O was called 'Lo Pui O' in ancient times. It was recorded in the 'Navigation Chart of Guangdong' included in <i>Yue Da Ji</i> in the 23rd year of Wanli in the Ming dynasty (1595). The 1688 edition of <i>The Gazetteer of Xin'an County</i> recorded a village named 'Lo O Pui' on Lantau Island. In 1898, Pui O was recorded as a Hakka village with a population of 300 in the <i>Report by Mr. Stewart Lockhart on the Extension of the Colony of Hong Kong</i>.</p> <p>Pui O should have clans with ancestral origin in Fujian who moved from Huizhou, Guangdong in the late Ming dynasty (1368-1644) and early Qing dynasty (1644-1911). They were forced to leave due to the coastal evacuation in the early Qing dynasty (1644-1911). After the border was restored, they moved back to Lantau Island to build villages and branched out to other places on Lantau Island, such as Ham Tin and Shap Long and so forth. In the middle of the Qing dynasty (18th century), other immigrants from Fujian also moved in and built villages. From the 19th to the 20th century, Punti and Hakka successively moved into Pui O and established other villages.</p> <p>In the 1950s, there were about 349 residents in the villages of Pui O.</p>
2	Cheung Sha	Cheung Sha is located in the southern part of Lantau Island. There are currently two recognised villages, namely Cheung Sha Upper Village and Cheung Sha Lower Village.	<p>Cheung Sha is divided into two villages which are Shang Tsuen and Ha Tsuen, both of which are Hakka villages with clans of multi-surnames. Taking reference to the genealogy of a clan in Lo Wai, Pui O, Lantau Island, its members had settled in Cheung Sha in the early Qing dynasty and today Cheung Sha Sheung Tsuen.</p> <p>Cheung Sha Ha Tsuen might have been established in the early 20th century, and then different clans moved in. Their ancestors migrated from the islands south of Lantau Island such as Tai A Chau, Guishan Island and Wailingding Island in the Wanshan Islands. Until around World War II, villagers still had the practice of returning to Mount Guishan to worship their ancestors. After World War II, a large number of immigrants came into Hong Kong from the Chinese Mainland. Some of them followed the old route and moved from Wanshan Islands to settle in Cheung Sha Ha Tsuen.</p>
3	Tong Fuk	Tong Fuk is located in the southern part of Lantau Island. There is currently a recognised village, namely Tong Fuk.	<p>Tong Fuk was named in the 'Navigation Chart of Guangdong' included in <i>Yue Da Ji</i> in the 23rd year of Wanli in the Ming dynasty (1595). Of the two gazetteers of Xin'an County published in Qing dynasty (1644-1911), only the 1819 edition recorded 'Tong Fuk Village', which was a village under the jurisdiction of Guanfusi. In 1898, Tong Fuk was recorded as a village with a Hakka population of 50 in the <i>Report by Mr. Stewart Lockhart on the Extension of the Colony of Hong Kong</i>. In the 1950s, Tong Fuk had about 38 families with a population from 120 to 130.</p>
4	Shui Hau	Shui Hau is located in the southern part of Lantau Island. There is currently a recognised village, namely Shui Hau.	<p>According to legend, the name 'Shui Hau' comes from the outlet of the river where it flows into the sea. Of the two gazetteers of Xin'an County published in Qing dynasty (1644-1911), only the 1819 edition recorded 'Shui Hau Village', which was a village under the jurisdiction of the Guanfusi. In 1898, Shui Hau was listed as a village with a Hakka population of 80 in the <i>Report by Mr. Stewart Lockhart on the Extension of the Colony of Hong Kong</i>. There were 214 residents in 1911 and 126 in 1955.</p>

Lantau Cultural and Historical Database
Region: Pui O, Shui Hau and Neighbouring Areas on Lantau
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Category: Village History

Item No.	Name	Current Village	Historical Background
5	Shek Pik	N.A.	<p>The name 'Shek Pik' was already recorded on the map in the 'Navigation Chart of Guangdong' included in <i>Yue Da Ji</i> in the 23rd year of Wanli in the Ming dynasty (1595). Both 1688 and 1819 editions of <i>The Gazetteer of Xin'an County</i> recorded the 'Shek Pik Village'. The latter recorded 'Shek Pik Village' as a village under the jurisdiction of Guanfusi. In 1898, Shek Pik was recorded as a Hakka village with a population of 30 in the <i>Report by Mr. Stewart Lockhart on the Extension of the Colony of Hong Kong</i>.</p> <p>In the early 20th century, a plague was happened in Shek Pik and the villagers moved from Shek Pik Wai to Shek Pik San Tsuen. The name of Fan Pui Tsuen is also found in the map in the 1920s. By 1955, counted by the official Austin Coates, there were just 179 residents left in Shek Pik and Fan Pui Tsuen and there were only 2 families living in Kong Pui Tsuen and 3 families in Hang Tsai Tsuen.</p> <p>In the 1950s, the government decided to construct a reservoir on Lantau Island. In 1955, Shek Pik was listed as the site for the Lantau Reservoir Project. Construction of the Shek Pik Reservoir began in 1957. In 1960, the villagers of Shek Pik moved to Tai Long Wan on Lantau, Shek Pik San Tsuen in Tsuen Wan New Town and other places.</p>