



Cultural and Historical Studies of the Yi O, Fan Lau and Tai Long Wan Areas on Lantau



土木工程拓展署
CIVIL ENGINEERING AND
DEVELOPMENT DEPARTMENT

可持續大嶼辦事處
SUSTAINABLE LANTAU OFFICE

REVIVAL

Heritage Consultants Limited

The Sustainable Lantau Office, under the Civil Engineering and Development Department commissioned the consultant to conduct preliminary baseline studies and to propose conservation initiatives for various traditional villages on Lantau Island and their sites with cultural and historical value for reference only. For enquiries, please contact the Sustainable Lantau Office (enquiry@lantau.gov.hk).

If there is any inconsistency or ambiguity between the Chinese version and the English version, the Chinese version shall prevail.

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CULTURAL AND HISTORICAL STUDIES OF THE YI O, FAN LAU AND TAI LONG WAN AREAS ON LANTAU

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EXECUTIVE SUMMARY

Preface

Lantau Island has rich natural and cultural resources. In recent years, the Sustainable Lantau Office (SLO) of the Civil Engineering and Development Department (CEDD) commissioned consultants to study traditional villages and sites on Lantau Island with cultural and historical value. The aim of the studies was to examine the cultural and historical characteristics of the study areas and explore suitable recommendations for promoting cultural and historical conservation and village revitalisation on Lantau Island. In mid-2020, the SLO initiated a study titled “Cultural and Historical Studies of the Yi O, Fan Lau and Tai Long Wan Areas on Lantau” (“the Study”). The cultural and historical background and resources of the study area were investigated and analysed through desktop studies and site visits. Conservation recommendations and guidelines were formulated based on the importance of the cultural and historical resources and the feasibility of the recommendations. The study covered four areas: Yi O (二澳), Tsin Yue Wan (煎魚灣) and Peaked Hill (雞翼角), Fan Lau (分流), and Tai Long Wan (大浪灣), including the villages of Yi O San Tsuen (二澳新村), Yi O Kau Tsuen (二澳舊村), Fan Lau Tsuen (汾流村) and Tai Long Wan Tsuen (大浪灣村).

Scope of Research

This study report comprises three main sections: Baseline Studies, Local Characteristics, and Recommended Conservation Strategies. The first section includes 1) the general historical background, 2) land-use planning, 3) infrastructure, 4) transport networks, 5) landscape characteristics and resources, 6) environmental conditions, and 7) the cultural and historical resources of each area (including Historic Buildings and Sites¹, Archaeological Sites, Sites with Intangible Cultural Value, the Cultural Landscape, and Natural Resources Associated with Culture). The second section includes featured articles introducing the local characteristics of the study area from different perspectives: 1) agriculture, 2) fisheries, 3) worship of Tin Hau (Goddess of the Sea, 天后) and Hoi San (God of the Sea, 海神), 4) piracy in Guangdong (廣東) and the defence of Northwest Lantau in the mid-Qing dynasty, 5) construction of Shek Pik Reservoir and relocation of the villages, and 6) legends and myths. The third section is based on the research findings in the first and second section and dedicated to two main parts: 1) an analysis of the potential and challenges of the study area, 2) possible conservation directions and guidelines, and 3) short, medium and long-term conservation recommendations.

¹ The goals of the Study are to investigate the cultural and historical value of villages, as well as analyse the potential and propose guidelines for conservation. So, the historic buildings mentioned in the Study include both historic buildings graded by Antiquities Advisory Board (AAB) and non-graded buildings with cultural and historical value.

Cultural and Historical Characteristics

The study areas of Yi O, Tsin Yue Wan and Peaked Hill, Fan Lau and Tai Long Wan are simple, quiet, self-contained places on Lantau Island. Yi O Tsuen (二澳村) and Fan Lau Tsuen are multi-surname villages. According to historical studies, the establishment of the villages can be traced back to the time before Hong Kong became an entrepot, and the villages were once quite large. The Yi O villagers used to live in the long, narrow valley in Yi O, and their farmland extended southward from Yi O Hau (二澳口). Yi O Kau Tsuen used to have buildings, including village houses, a study hall and a temple. Yi O San Tsuen had village houses and a school, and near the pier remain the Tai Wong To Tei Temple (大王土地廟) and the Hoi San Temple (海神古廟). Fan Lau Tsuen, located near Fan Lau Sai Wan (分流西灣), had village houses, an ancestral hall, a school and livestock sheds. The villagers' farmland extended from the *dei geng* (neck, 地頸) between Fan Lau Sai Wan and Fan Lau Tung Wan (分流東灣) to Tsin Yue Wan and Kau Ling Chung (狗嶺涌). There is a Tin Hau Temple (天后古廟) in Fan Lau Miu Wan (分流廟灣) and a Tai Wong Yeh Temple (大王爺廟) in Fan Lau Sai Wan, and there used to be a Kwun Yum Temple (觀音古廟) and a Hung Shing Temple (洪聖古廟) in Fan Lau Tung Wan. In the Tsin Yue Wan and Peaked Hill area, where a smaller number of villagers once lived and farmed, there was a Po Jai Monastery (普濟禪院). Tai Long Wan Tsuen is located west of Shek Pik. Its villagers originated mainly from the Fung's (馮氏) of Fan Pui (墳背) in Shek Pik (石壁), and two households of the Tsui's (徐氏), of Hang Tsai (坑仔) in Shek Pik. Tai Long Wan Tsuen was built by the Government in 1959 to resettle villagers displaced from Shek Pik by the construction of the reservoir. Thanks to joint planning, the village enjoys a neat layout with village houses, an ancestral hall, livestock sheds, a school and a temple, and there is farmland in front of Tai Long Wan. Tai Long Wan area is the only part of the study area that is accessible by road. There are piers in Yi O and Fan Lau area, but there is no transport infrastructure in the Tsin Yue Wan and Peaked Hill area.

The villagers in the study area made a living mainly by farming, complemented by fishing. The waters off the coastline were an important fishing area in the Pearl River Delta area, so the coastline was also a route for fishing vessels, and traces of early inhabitants have been found in the coastal areas. Villages in the study area had close trade and fishery ties to Tai O (大澳). The bays around the village provided shelter for fishing boats in rough weather, leading to a close relationship between the villagers and fishermen, with a lot of interaction and bartering. Since it was the social and business centre of the region, Tai O attracted villagers from all over the area to do business and buy necessities. The "Yi O–Fan Lau Boulder Trackway", connecting Yi O, Tsin Yue Wan and Fan Lau, was the route to Tai O for the villagers of all three places.

There are three Declared Monuments mentioned in the report: Fan Lau Fort, the Stone Circle at Fan Lau, and the Rock Carving at Shek Pik. And there are two Grade 3 Historic Buildings: the Leung Ying Kong Ancestral Hall (應綱梁公祠) at No. 7 Fan Lau Ha Tsuen (汾流下村) and a Tin Hau Temple at Fan Lau Miu Wan. Also, the Antiquities and Monuments Office (AMO) has identified many sites in the study area as Sites of Archaeological Interest, including the Yi O–Fan Lau Boulder Trackway, which is one of the best-preserved old boulder trackways in Hong Kong.

Villagers in the area mastered various types of traditional craftsmanship and inherited traditional festive events, which are rich in intangible cultural heritage. In respect of traditional craftsmanship, the villagers and fishermen in the study area mastered a variety of traditional techniques that are included in the “First Intangible Cultural Heritage Inventory of Hong Kong”, including “Rice Cultivation Technique”, “Fishing Method”, and “Shrimp Paste Blocks and Shrimp Paste Making Technique”. In respect of festivals, the villagers and fishermen in the study area followed folk beliefs. There have been many temples and altars dedicated to various deities, such as Tin Hau, Kwun Yum (觀音), Hung Shing (God of the Sea, 洪聖), Hau Wong (Marquis Prince, 侯王), Hoi San, Tai Wong Yeh (大王爺) and To Tei Pak Kung (Earth God, 土地伯公).

The whole study area, especially the first three areas, is remote, with poor transportation links, so there has been no rapid modern development. Most of the villagers moved to the urban areas in past decades, leaving many places in the study area in a state of abandonment. Nevertheless, the study area still has a rich cultural and historical appearance, complemented by rich cultural landscapes and abundant natural resources.

Potential and Challenges

Analysis of the information obtained from the baseline survey identified the following major potential strengths and challenges of each area:

	Potential strength	Challenge
Yi O	Agroecosystem, natural landscapes	Village houses in disrepair, poor transportation
Tsin Yue Wan and Peaked Hill	Natural landscapes	Abandoned ruins, poor transportation
Fan Lau	Old village and traditional construction techniques	Overgrown paths
Tai Long Wan	Convenient transportation, post-Second World War village	Individual buildings in disrepair

In general, all the above parts of the study area have potential in terms of intangible cultural heritage items. However, owing to the aging population and abandoned villages, the villagers' support must be sought when exploring forms of partnership.

Recommendations for Cultural and Historical Conservation and Revitalisation

Based on the results of the baseline studies and an analysis of the potential and challenges in the study area, this report lists four major guiding principles for cultural and historical conservation and revitalisation, formulates two major general objectives for the conservation and revitalisation of West Lantau, and makes three major specific recommendations on general conservation of the study area, based on these principles and objectives. Finally, it sets conservation objectives and makes specific recommendations for the four parts of the study area, and provides detailed short-, medium- and long-term recommendations for conservation and revitalisation each area.

Four Major Guiding Principles for Cultural and Historical Conservation and Revitalisation:

1. Integrate them with local history and culture – When revitalising and conserving the villages, it is essential to consider whether the measures are compatible with the existing cultural and historical resources and to ensure that any impact or damage to these resources is minimised.
2. Make it user-inclusive – They must take the needs of various stakeholders (including villagers, hikers and people outside the area) into account to achieve a user-inclusive revitalisation and conservation scheme, and to achieve mutual understanding and respect for these needs.
3. Include both the human and natural environment to achieve green sustainability – The development process in the Study area has a close relationship with nature. As land- and water-based cultural resources are inseparable from nature, the revitalisation planning must consider

the feasibility of sustainable development, the impact on the natural ecological environment, and the carrying capacity of the area.

4. Emphasise the urban–rural connection – The process of urban–rural integration should help in rural cultural inheritance and urban-rural cultural exchange, to help urbanites learn more about rural culture and its characteristics, and even get involved. At the same time, it should help the rural environment keep up with the changing times by improving ancillary and support facilities, to promote the inter-generational urban–rural connection.

Two Major General Objectives of the Conservation and Revitalisation of West Lantau:

1. To be compatible with the planning principle of “Development in the North, Conservation for the South” in the “Sustainable Lantau Blueprint” and the “Lantau Conservation and Recreation Masterplan”.
2. Intensify cultural and historical conservation on West Lantau and reinforce knowledge sharing and heritage education.

Three Major Specific Recommendations on General Conservation in the Study Area:

1. Make good use of local cultural and historical resources for local conservation and revitalisation by providing in-depth cultural experience.
2. Improve the ancillary facilities of hiking trails and campsites to improve their connectivity and accessibility to nearby cultural attractions.
3. Enhance the presentation of monuments and cultural experiences for visitors.

Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Yi O:

1. Make good use of the existing cultural and historical resources in Yi O, and enhance the means of presentation and promotion of the cultural attractions. Encourage non-profit organisations to promote conservation and revitalisation of the area through diversified, in-depth cultural and nature experiences to help the public understand the importance of the co-existence between humans and nature by incorporating ecological environment and cultural resources, and also to enhancing the cultural experience for visitors.
2. Improve the hiking trails connecting Yi O and the auxiliary facilities in the nearby camping sites to improve its connectivity and accessibility to Tai O, Tsin Yue Wan and Fan Lau; and enhance the means of interpretation, presentation and promotion of cultural attractions to enrich the cultural experience for visitors.

Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill:

1. Strengthen the connectivity and planning of heritage tour routes in the Tsin Yue Wan and Peaked Hill areas to highlight their unique local geographical characteristics and natural resources associated with culture, and to enrich the dual experience of nature and culture for visitors.

Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Fan Lau:

1. Since the range of cultural attractions in Fan Lau is relatively extensive and scattered, stretching from the village to the hills beyond it, improve the connectivity and accessibility to the cultural attractions in and outside the village.
2. Improve the hiking trails to Fan Lau and the auxiliary facilities in the nearby campsites to strengthen Fan Lau's connectivity and accessibility to Tai O, Tsin Yue Wan and Yi O.
3. Since the existing cultural attractions lack interesting interpretations, enhance the heritage presentation and cultural experience for visitors, and provide additional rest stops between the attractions.

Specific Recommendations on Cultural and Historical Conservation of Tai Long Wan:

1. Integrate the historical relationship between Shek Pik and Tai Long Wan Tsuen to further interpret and showcase stories of the villages before the construction of Shek Pik Reservoir and stories before and after their relocation. With better accessibility to Tai Long Wan Tsuen, more villagers and local organisations could be encouraged to organise cultural experience activities there.
2. Increase and enhance the presentation of heritage sites and connections among the cultural attractions in Shek Pik and Tai Long Wan Tsuen.

CONTENT

Cultural and Historical Studies of the Yi O, Fan Lau and Tai Long Wan Areas on Lantau	1
Cultural and Historical Studies of the Yi O, Fan Lau and Tai Long Wan Areas on Lantau.....	ii
Acknowledgement	ii
Consultant Team	iii
Executive Summary	iv
Preface	iv
Scope of Research	iv
Cultural and Historical Characteristics.....	v
Potential and Challenges	vii
Recommendations for Cultural and Historical Conservation and Revitalisation.....	vii
Four Major Guiding Principles for Cultural and Historical Conservation and Revitalisation:	vii
Two Major General Objectives of the Conservation and Revitalisation of West Lantau:	viii
Three Major Specific Recommendations on General Conservation in the Study Area:	viii
Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Yi O:	viii
Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill:.....	ix
Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Fan Lau:	ix
Specific Recommendations on Cultural and Historical Conservation of Tai Long Wan:.....	ix
Content	x
Table of Figures	xv
Location Maps.....	xxi
Tables	xxii
1 Introduction	1
1.1 Background	1
1.2 Objectives.....	2
1.3 Study Area.....	3
1.4 Research Methodology	4
1.4.1 Desktop Study	4
1.4.2 Site Visits	4
1.4.3 Information Analysis	4
1.5 Content	5
1.5.1 Baseline Study	5
1.5.2 Potential and Challenges.....	5
1.5.3 Recommendations for Cultural and Historical Conservation and Revitalisation	5
1.6 Research Limitations.....	5
2 Baseline Study – Overview of the Villages in the Yi O, Fan Lau and Tai Long Wan Areas ..	7
2.1 Historical Overview of the Yi O, Fan Lau and Tai Long Wan Areas.....	7

2.2 Land Use Planning and Land Utilisation	8
2.2.1 Land Use Planning	8
2.2.2 Land Use	12
2.2.3 Types of Premises and Community Facilities	14
2.3 Infrastructure.....	27
2.3.1 Infrastructure in the Study Area	27
2.3.2 Infrastructure in and around the Study Area.....	28
2.4 Transport Networks.....	29
2.4.1 Roads.....	29
2.4.2 Water Transport	30
2.4.3 Major Traffic Infrastructure in the Vicinity of the Study Area.....	31
2.5 Landscape Characteristics and Resources	32
2.5.1 Geology	32
2.5.2 Nature Conservation Resources	34
2.5.3 Major Cultural and Historical Resources	36
2.6 Environmental Conditions	38
2.6.1 Air Quality	38
2.6.2 Marine Water Quality.....	38
2.6.3 Noise	43
2.6.4 Environmental Pollution.....	45
3 Baseline Study – Yi O	46
3.1 Yi O	46
3.1.1 Yi O Kau Tsuen	50
3.1.2 Yi O San Tsuen	59
3.1.3 Other Cultural and Historical Resources in the Yi O Area.....	69
4 Baseline Study – Tsin Yue Wan and Peaked Hill.....	75
4.1 Tsin Yue Wan and Peaked Hill	75
4.1.1 Cultural and Historical Resources	83
4.1.2 Items with Intangible Cultural Value	91
5 Baseline Study – Fan Lau.....	93
5.1 Fan Lau	93
5.1.1 Fan Lau Tsuen.....	97
5.1.2 Cultural and Historical Resources in the Fan Lau Area.....	110
5.1.3 Items with Intangible Cultural Value	124
6 Baseline Study – Tai Long Wan	126
6.1 Tai Long Wan	126
6.1.1 Tai Long Wan Tsuen.....	129
6.1.2 Other Cultural and Historical Resources in the Tai Long Wan Area.....	139
6.1.3 Items with Intangible Cultural Value	144
7 Local Cultural And Historical Characteristics	146
7.1 Agriculture	146
7.1.1 Agriculture in Hong Kong and Agricultural Development on Lantau Island.....	146
7.1.2 Early Period of Agricultural and Rural Society in Yi O	149
7.1.3 The Period of the Decline of the Agriculture in Yi O.....	153

7.1.4 The Beginning of the Agricultural Rehabilitation in Yi O.....	161
7.1.5 The Early Period of Agricultural and Rural Society in Fan Lau.....	164
7.1.6 Composition of the Villagers (Hakkas, Fishermen and Islanders).....	164
7.1.7 Farm Products.....	164
7.1.8 The Period of Decline of Agriculture in Fan Lau	173
7.2 Fisheries	177
7.2.1 Fisheries on Lantau in the past	177
7.2.2 Geography of Lantau Island	178
7.2.3 Inshore Fishing	179
7.2.4 Cross-Border, Shallow-Water Fishing.....	182
7.2.5 Offshore Fishing.....	185
7.3 Worship of Tin Hau and Hoi San	187
7.3.1 Fishermen's Worship of Hoi San	187
7.4 Piracy in Guangdong and the Defence of Northwest Lantau in the mid-Qing dynasty	198
7.4.1 Coastal Defence of Lantau Island in the late Ming and early Qing dynasties.....	198
7.4.2 The Beginning of Piracy in Guangdong	200
7.4.3 Official and Civil Responses: Strengthening Coastal Defences	201
7.4.4 The Problem of Piracy in Guangdong	204
7.4.5 Response of the Qing Government – a Siege	205
7.4.6 Response from the Pirates – Counter-attacks	205
7.4.7 Pirates Surrender and Are Pacified by the Qing Government	206
7.4.8 After the Pacification of the Pirate Rebellion	210
7.5 Construction of Shek Pik Reservoir and Relocation of the Villages	212
7.5.1 Geography of Shek Pik.....	212
7.5.2 Origin of Residents.....	215
7.5.3 Historical Development.....	218
7.5.4 Reservoir Project	232
7.5.5 Relocation and establishment of new villages; scattered in various places	236
7.6 Legends and Myths	243
7.6.1 Lightning Strike in Yi O.....	243
7.6.2 Prophetic Dream from Hung Shing	244
7.6.3 Kai Yet Tied Island	246
7.6.4 <i>Muk Yue Zhuangyuan</i>	247
7.6.5 The Surrender of the Pirates	248
7.6.6 <i>Sai Gok</i> Fertile Fields	249
7.6.7 The Dragon Pearl in Shek Pik	250
7.6.8 “Inviting the deity” across villages.....	251
8 Potential and Challenges.....	253
8.1 Yi O	253
8.1.1 Potential – Agroecosystem, Natural Landscapes	253
8.1.2 Challenges – Dilapidated Village Houses and Inconvenient Transportation	254
8.2 Tsing Yue Wan and Peaked Hill	257
8.2.1 Potential – Natural Landscapes.....	257
8.2.2 Challenges – Abandoned Ruins.....	258
8.3 Fan Lau.....	259

8.3.1	Potential – Old Village and Traditional Construction Method	259
8.3.2	Challenges – Paths Unclear	262
8.4	Tai Long Wan	263
8.4.1	Potential – Convenient transportation, post-war village	263
8.4.2	Challenges – Dilapidation of Individual buildings	264
8.5	Overall potential.....	265
8.5.1	Items with Intangible Cultural Value and Intangible Cultural Heritage	265
8.5.2	Hiking trail network	265
8.6	Overall Challenges	265
8.6.1	Ageing population and village abandonment	265
8.6.2	Villagers’ support and model of cooperation.....	265
9	Recommendations on Cultural and Historical Conservation and Revitalisation.....	267
9.1	Guiding Principles for Cultural and Historical Conservation and Revitalisation	267
9.1.1	Integration with Local History and Culture	267
9.1.2	User-inclusive.....	267
9.1.3	Inclusion of the Human and Natural Environment to Achieve Green Sustainability.....	268
9.1.4	Urban-rural Integration.....	268
9.2	Key Objectives of Conservation and Revitalisation, and Recommendations on Specific Strategies and Measures for the General Conservation of Villages in the Yi O, Fan Lau and Tai Long Wan Areas.....	269
9.2.1	Two Overall Objectives / Guiding Principles for the Conservation and Revitalisation of West Lantau	269
9.2.2	Four Major Specific Recommendations on General Conservation and Revitalisation of Villages in the Areas around Yi O, Fan Lau and Tai Long Wan	270
9.2.3	Summary of Recommendations on General Cultural and Historical Conservation and Revitalisation of West Lantau	275
9.3	Objectives of Conservation and Revitalisation, and Recommendations on Specific Strategies and Measures for Conservation within the Area	277
9.3.1	Objectives of Conservation and Revitalisation for Yi O	277
9.3.2	Specific Recommendations on the Cultural and Historical Conservation and Revitalisation of Yi O	277
9.3.3	Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Yi O	299
9.3.4	Specific Recommendations on the Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill.....	301
9.3.5	Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill.....	304
9.3.6	Specific Recommendations on the Cultural and Historical Conservation and Revitalisation of Fan Lau	305
9.3.7	Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Fan Lau	326
9.3.8	Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Tai Long Wan	329
9.3.9	Summary of Recommendations for Cultural and Historical Conservation and Revitalisation of Tai Long Wan	337
9.4	Suggested Items for Further Study	339

Bibliography	341
Government Documents.....	341
Maps and Aerial Photos	342
Books	344
Reports	347
Research Papers	347
Newspapers	348
Websites	349
Oral History Interviews.....	354
Appendix I: Table of Items Included in the “First Intangible Cultural Heritage Inventory of Hong Kong”	
Mentioned in the Report	356

TABLE OF FIGURES

Fig. 1. Study area.....	3
Fig. 2. “Yi O Outline Zoning Plan No. S/I-YO/2”	9
Fig. 3. “South Lantau Coast Outline Zoning Plan No. S/SLC/21”	9
Fig. 4. “Yi O Outline Zoning Plan No. S/I-YO/2” (Yi O and adjacent areas).....	10
Fig. 5. “South Lantau Coast Outline Zoning Plan No. S/SLC/21” (Fan Lau area)	10
Fig. 6. “South Lantau Coast Outline Zoning Plan No. S/SLC/21” (Tai Long Wan area)	11
Fig. 7. Land use in the Yi O area.....	12
Fig. 8. Land use in the Fan Lau area	12
Fig. 9. Land use in the Tai Long Wan area	13
Fig. 10. Distribution of hospitals on Lantau Island and adjacent islands	17
Fig. 11. Distribution of clinics and health centres under the Department of Health on Lantau Island and adjacent islands.....	17
Fig. 12. Distribution of Hospital Authority general out-patient clinics on Lantau Island and adjacent islands	18
Fig. 13. Permitted Burial Ground Sites in New Territories in the Yi O, Fan Lau and Tai Long Wan areas. ..	19
Fig. 14. Distribution of community halls and community centres in the Lantau area	20
Fig. 15. Distribution of public libraries (including mobile libraries) on Lantau and adjacent islands.....	21
Fig. 16. Location map of public markets on Lantau and adjacent islands	21
Fig. 17. Location map of public toilets in Tsin Yue Wan and Peaked Hill	22
Fig. 18. Location map of a public toilet in the Fan Lau sub-area	22
Fig. 19. Location map of public toilets in the Tai Long Wan sub-area	23
Fig. 20. Distribution of leisure venues on Lantau and adjacent islands.....	23
Fig. 21. Refuse collection point in the Tai Long Wan sub-area	24
Fig. 22. Distribution of campsites under the AFCD in the Lantau area	26
Fig. 23. Foreshore and Sea-bed (Reclamations) Ordinance (Cap. 127) Plan No. ISM3213 (Proposal for constructing the Yi O New Pier).....	27
Fig. 24. Infrastructure in and around the study area	28
Fig. 25. Main roads to and from Tai Long Wan	29
Fig. 26. Major trails in the area (2018) (route map of the Lantau Trail and the Fan Lau Country Trail)	30
Fig. 27. Major traffic infrastructure in the vicinity of the study area	31
Fig. 28. Geological Map of Hong Kong	32
Fig. 29. Geological Map of Hong Kong (the red frame indicates the study area and adjacent areas)	33
Fig. 30. Major nature conservation resources in the study area.....	34
Fig. 31. Map of Southwest Lantau Marine Park.....	35
Fig. 32. Distribution of major cultural and historical resources in the study area	37
Fig. 33. Trend chart of air pollutant concentrations in Tung Chung	38
Fig. 34. Location of marine water monitoring station NM3 in the North Western Water Control Zone of Hong Kong	39
Fig. 35. Location of marine water monitoring station SM6 in the Southern Water Control Zone of Hong Kong	39
Fig. 36. Dissolved oxygen levels in the marine water in the North Western Water Control Zone in recent years.....	40
Fig. 37. Dissolved oxygen levels in marine water in the Southern Water Control Zone in recent years.....	41
Fig. 38. <i>Escherichia coli</i> count in the marine water in the North Western Water Control Zone in recent years	42
Fig. 39. <i>Escherichia coli</i> count in the marine water in the Southern Water Control Zone in recent years.....	43
Fig. 40. Departure flight paths of HKIA.....	44

Fig. 41. Arrival flight paths of HKIA.....	44
Fig. 42. Marine refuse accumulated in Fan Lau Tung Wan; photo taken by the research team in 2020.	45
Fig. 43. Map of Yi O and surrounding areas (marked in red)	47
Fig. 44. Delineation of area of existing village Yi O (Tai O) for the election of the resident representative...	49
Fig. 45. Aerial photo of Yi O, 1956.	52
Fig. 46. Aerial view of Yi O, 1963.	60
Fig. 47. Farmland, village houses and the school in Yi O San Tsuen, 1963.	61
Fig. 48. Current farmland in Yi O San Tsuen	61
Fig. 49. Old houses in Yi O San Tsuen, built with mud bricks or rubble stone	62
Fig. 50. Coast of Tsin Yue Wan, 2017.....	77
Fig. 51. 1945 map. The area with the blue diagonal lines is farmland, which shows that farmland was concentrated mainly in the south part of Tsin Yue Wan. The place marked “Temple” is the Po Jai Monastery.....	78
Fig. 52. Aerial photo of Tsin Yue Wan in 1963, showing farmland north and south of the bay; the small island on the left is Peaked Hill.	79
Fig. 53. Map showing the Tsin Yue Wan and Peaked Hill areas, 1960s. (shaded in red)	80
Fig. 54. Tsin Yue Wan and Peaked Hill, estimated to be in the 1960s.	81
Fig. 55. <i>Zoeng Pei Ngaai</i>	81
Fig. 56. A tombolo connects Kai Yet Kok to Lantau Island at low tide	82
Fig. 57. Location map of Fan Lau and the surrounding areas	95
Fig. 58. Delineation of area of existing village in Fan Lau (Tai O) for the election of the resident representative	96
Fig. 59. Old houses with more distinctive features in Fan Lau Tsuen, 2020.	99
Fig. 60. Deteriorating old houses in Fan Lau Tsuen, 2020.	100
Fig. 61. Tai Long Wan Tsuen and the surrounding area	127
Fig. 62. Delineation of area of existing village in Tai Long Wan (Tai O) for election of the resident representative.	128
Fig. 63. The newly built Wang Pui San Tsuen in Tai Long Wan, c. 1950s.	130
Fig. 64. Village houses in Tai Long Wan Tsuen, 2020.....	131
Fig. 65. Farming conditions of the villagers in Tai Long Wan Tsuen, c. 1983.	132
Fig. 66. Shek Pik Wai and the location of the Hau Wong Temple, 1958.	145
Fig. 67. Yi O, 1945.	151
Fig. 68. Yi O Tsuen, 1953.....	151
Fig. 69. Yi O, 1956.	152
Fig. 70. Yi O, 1963.	152
Fig. 71. Yi O, 1973.	154
Fig. 72. Yi O, 1976.	154
Fig. 73. Yi O, 1979.	155
Fig. 74. Yi O, 1984.	155
Fig. 75. Yi O, 1991.	156
Fig. 76. Yi O, early 1994.	156
Fig. 77. Yi O, late 1994.....	157
Fig. 78. Yi O, 1996.	157
Fig. 79. Yi O, 1998.	158
Fig. 80. Yi O, 2001.	158
Fig. 81. Yi O, 2004.	159
Fig. 82. Yi O, 2010.	159
Fig. 83. Yi O, 2012.	160
Fig. 84. Yi O, early 2013.	162

Fig. 85. Yi O, mid-2013.	162
Fig. 86. Yi O, 2014.	163
Fig. 87. Yi O, 2018.	163
Fig. 88. Fan Lau, 1945.	169
Fig. 89. Fan Lau Sai Wan, 1953.	170
Fig. 90. Fan Lau Sai Wan, 1959.	170
Fig. 91. Fan Lau Tung Wan, 1953.	171
Fig. 92. Fan Lau, 1945.	171
Fig. 93. Fan Lau, 1954.	172
Fig. 94. Fan Lau, 1963.	172
Fig. 95. Fan Lau, 1978.	174
Fig. 96. Fan Lau, 1986.	174
Fig. 97. Fan Lau, 1991.	175
Fig. 98. Fan Lau, 1994.	175
Fig. 99. A small portion of the fields in Fan Lau have been used recently, 2021.	176
Fig. 100. The west part of Lantau Island is located in the centre of the Pearl River Estuary.	179
Fig. 101. Small fishing boats in Tai O, 1981.	180
Fig. 102. Major locations for inshore fishing.	181
Fig. 103. Some of the locations with stake-net operations.	181
Fig. 104. Major locations for cross-border shallow-water fishing.	184
Fig. 105. Big tail junk, 1960's.	185
Fig. 106. Offshore fishing boat, 1980s.	186
Fig. 107. Hoi San Temple in Yi O, 2020.	189
Fig. 108. "Tai Wong Kung" near Kai Kung Shan, 2020.	191
Fig. 109. Ruins of the Hung Shing Temple in Fan Lau, 2020.	192
Fig. 110. Fan Lau Miu Wan on Lantau, 1953.	194
Fig. 111. Tin Hau Temple, Fan Lau, 1953.	194
Fig. 112. Tin Hau Temple, at Fan Lau Miu Wan, Fan Lau, 2020.	195
Fig. 113. Sha Tsui, Shek Pik Valley, Lantau, 1958.	196
Fig. 114. Shek Pik Bay fishing village, 1958.	196
Fig. 115. Hung Shing Temple, Shek Pik, 1958.	197
Fig. 116. Fan Lau Fort, 2020.	202
Fig. 117. Map of Nantou Fort.	202
Fig. 118. Map of Chiwan Left Fort.	203
Fig. 119. Map of Chiwan Right Fort.	203
Fig. 120. One of the strongholds of Cheung Po Tsai et al – Mo Dou Zau (磨刀洲) in Hong Kong.	205
Fig. 121. Pirate Cheng Yat Sou led subordinates to occupy areas in Lantau waters, from <i>Pacifying the South China Sea</i> (靖海全圖).	207
Fig. 122. Siege of pirates on Lantau Island, from <i>Pacifying the South China Sea</i>	208
Fig. 123. Siege of pirates on Lantau Island, from <i>Pacifying the South China Sea</i>	208
Fig. 124. Siege of pirates on Lantau Island, from <i>Pacifying the South China Sea</i>	209
Fig. 125. The pirate Kwok Po Tai surrenders, wearing an official hat and kneeling before the official Zhang Bailing (張百齡), from <i>Pacifying the South China Sea</i>	209
Fig. 126. Pirate leaders are forced to surrender in Humen, from <i>Pacifying the South China Sea</i>	210
Fig. 127. Cheung Po Tsai, wearing an official naval hat, kneels before the official Zhang Bailing, from <i>Pacifying the South China Sea</i>	210
Fig. 128. Map of Lantau Island, with Shek Pik circled in red.	213
Fig. 129. Aerial view of Lantau Island, with Shek Pik circled in red.	214

Fig. 130. Shek Pik and nearby hills	214
Fig. 131. Rock Carving at Shek Pik	217
Fig. 132. “Map of the Coastal Defence of Guangdong” in chapter three of <i>The Gazetteer of Guangdong</i> . ..	217
Fig. 133. Shek Pik Heung Memorial Stone, 2020.	220
Fig. 134. Aerial photo of the Shek Pik Valley area, 1924.	221
Fig. 135. Aerial photo of the Shek Pik Valley area, 1945.	222
Fig. 136. Approximate locations of various villages in Shek Pik in the past	223
Fig. 137. <i>Genealogy of the Fung’s in Fan Pui</i> , collection from The University of Hong Kong.	224
Fig. 138. Genealogy of the Tsui’s in Shek Pik, collection from The Chinese University of Hong Kong.	224
Fig. 139. Shek Pik Heung, 1959.	225
Fig. 140. Shek Pik Wai in 1958, and the location of the Hau Wong Temple.	225
Fig. 141. Village houses in Shek Pik Tai Tsuen, 1958.	226
Fig. 142. Fan Pui Tsuen, Shek Pik, 1957.	226
Fig. 143. Fan Pui Tsuen, Shek Pik, 1958.	227
Fig. 144. Village house in Kong Pui Tsuen, Shek Pik Heung, 1958.	227
Fig. 145. Hang Tsai Tsuen, Shek Pik Heung, 1958.	228
Fig. 146. Chung Hau, Shek Pik Heung, location of the Hung Shing Temple and the adjacent fishing village in 1958.	228
Fig. 147. Fishing village in Chung Hau, Shek Pik, 1958.	229
Fig. 148. Cheung Chau <i>kaito</i> going to Shek Pik, 1958.	229
Fig. 149. Hau Wong Temple, Shek Pik Heung, 1958.	230
Fig. 150. Hung Shing Temple, Shek Pik Heung, 1958.	230
Fig. 151. Shek Pik School, 1958.	231
Fig. 152. Stone path in Shek Pik Wai, 1958.	231
Fig. 153. News about the Shek Pik Reservoir Project, reported in the <i>South China Morning Post</i> , October 7 1955.	233
Fig. 154. Construction of the Shek Pik Reservoir	234
Fig. 155. Construction of the Shek Pik Reservoir, and the hilltop at Fan Pui.	234
Fig. 156. The hilltop at Fan Pui in the past (partially covered by the dam construction), 2020.	234
Fig. 157. Aerial photo in 1962 of the area around Shek Pik and the Shek Pik Reservoir Project	234
Fig. 158. Aerial photo of the Shek Pik Reservoir Project and the location of the original village.	235
Fig. 159. Government personnel assist in the relocation of Shek Pik villagers	237
Fig. 160. The scattered settlements of the descendants of the Tsui’s from Shek Pik and the Fung’s from Fan Pui	237
Fig. 161. Shek Pik San Tsuen, Tsuen Wan, 1966.	238
Fig. 162. Aerial photo of Tai Long Wan Tsuen, 1963.	239
Fig. 163. Map of Tai Long Wan Tsuen, 2020.	239
Fig. 164. Aerial photo of Tai Long Wan Tsuen, 2020.	239
Fig. 165. Tai Long Wan (facing the sea), 2020.	240
Fig. 166. Tai Long Wan (facing the village), 2020.	240
Fig. 167. Village houses in Tai Long Wan Tsuen, 2020.	240
Fig. 168. The Fung Ancestral Hall (left) in Tai Long Wan Tsuen, 2020.	240
Fig. 169. The abandoned Wang Pui School, 2020.	241
Fig. 170. Hung Hau Temple, 2020.	241
Fig. 171. Village pigsties, 2020.	241
Fig. 172. The road in Tai Long Wan Tsuen, 2020.	241
Fig. 173. Chung Hau and the Hung Shing Temple in Shek Pik Heung, 1958.	241
Fig. 174. Ruins of the Hung Shing Temple in Shek Pik Heung, 2022.	242
Fig. 175. Ruins of Hung Shing Temple, 2022.	242

Fig. 176. Yi O, 1953.....	244
Fig. 177. A Tai Wong Kung in Kai Kung Shan, 2020.	245
Fig. 178. A tombolo connects Kai Yet Kok to Lantau Island at low tide.....	246
Fig. 179. Kai Yet Kok, 2020.	247
Fig. 180. Ruins of Fan Lau Fort, 2020.	248
Fig. 181. Fan Lau <i>Shek Sun</i> , 2020.	250
Fig. 182. Location of Hung Shing Temple at Chung Hau, Shek Pik, 1958.....	251
Fig. 183. Location of Shek Pik Wai and the Hau Wong Temple in 1958.	252
Fig. 184. The Hau Wong Temple in Shek Pik Heung, 1958.	252
Fig. 185. Farmland in Yi O, 2020.....	253
Fig. 186. Natural landscape characteristics of Yi O	254
Fig. 187. The dilapidated Kung Study Hall in Yi O Kau Tsuen, 2020.....	255
Fig. 188. Village houses in relatively good condition in Yi O San Tsuen, 2020.....	255
Fig. 189. Dilapidated, old village houses in Yi O San Tsuen, 2020.	256
Fig. 190. Natural landscape characteristics of Tsin Yue Wan and Peaked Hill	257
Fig. 191. Sunset view of Peaked Hill from Tsin Yue Wan.	257
Fig. 192. Site of the Po Jai Monastery	258
Fig. 193. Overview of historic buildings and declared monuments in Fan Lau, 2020.	260
Fig. 194. Natural landscapes in Fan Lau.	260
Fig. 195. Path to the <i>Haa Pou</i> , 2020.	262
Fig. 196. Path to the Tin Hau Temple, 2020.	262
Fig. 197. Open space in front of the village office, which can be accessed by vehicles, 2020.....	263
Fig. 198. Dilapidated Wang Pui School, 2020.	264
Fig. 199. “Topographical Map Sheet 13 (2018)” (Route map of the Lantau Trail and Fan Lau Country Trail)	279
Fig. 200. Walking and ferry routes from Tai O to Yi O, Fan Lau, Tai Long Wan and Shek Pik.	280
Fig. 201. Heritage trail linking Yi O San Tsuen and Yi O Kau Tsuen	281
Fig. 202. Extension of the Yi O heritage trail.....	282
Fig. 203. Cultural attractions and natural landscapes in the vicinity of Yi O Pier.....	282
Fig. 204. Buildings in the vicinity of Yi O San Tsuen	283
Fig. 205. Sites and ruins of buildings, structures, and farmland in the vicinity of Yi O Kau Tsuen.	283
Fig. 206. Mui Tsz Lam Story Museum	287
Fig. 207. Yi O Public School.....	288
Fig. 208. Yi O Public School, 2020.....	288
Fig. 209. “Yi O Outline Zoning Plan No. S/I-YO/2”	289
Fig. 210. Mural paintings and artistic signs in Ping Che and Kam Tin, 2020. (Source: May Ho)	289
Fig. 211. Mural paintings at the co-operative society and the pier in Ma Wan Chung Tsuen, 2019.	290
Fig. 212. Condition of old houses in Yi O San Tsuen, 2020.	292
Fig. 213. Condition of the Kung Study Hall in Yi O, 2020.....	292
Fig. 214. Port Arthur, Australia, 2017 (Photo credit: May Ho).....	293
Fig. 215. Village houses in relatively good condition in Yi O, 2020.	294
Fig. 216. Ecological environment of Yi O	295
Fig. 217. Campsites in the vicinity of Yi O and Fan Lau.	296
Fig. 218. Yi O camping area, picnic area and camping facilities, 2020.	297
Fig. 219. Camping in Yi O.....	297
Fig. 220. Tsin Yue Wan and Peaked Hill	302
Fig. 221. A tombolo connects Kai Yet Kok to Lantau Island at low tide.....	303
Fig. 222. A 4.5-hour walk along the Fan Lau Heritage Trail	306

Fig. 223. Basic tour of the Fan Lau Heritage Trail	306
Fig. 224. Fan Lau Primary School (vacant school premise)	308
Fig. 225. South Lantau Coast Outline Zoning Plan (No. S/SLC/21)	308
Fig. 226. Current condition of Fan Lau Primary School, 2020.	309
Fig. 227. Fan Lau Primary School, existing ruins and cattle sheds.....	310
Fig. 228. Existing ruins and cattle sheds near Fan Lau Sheung Tsuen, 2020.	311
Fig. 229. Mud brick workshop activity in “Traditional Craftsmanship and Cultural Inheritance in Lai Chi Wo”	312
Fig. 230. Brick wall workshop activity in “Traditional Craftsmanship and Cultural Inheritance in Lai Chi Wo”	313
Fig. 231. Existing village houses in Fan Lau Tsuen, 2020.....	315
Fig. 232. Campsites near Yi O and Fan Lau.	316
Fig. 233. Leung Ying Kong Ancestral Hall and the adjacent village houses and open space, 2020.	317
Fig. 234. Leung Ying Kong Ancestral Hall and adjacent map of Fan Lau tourist attractions, 2020.	318
Fig. 235. Chan Kee Store, 2020.	318
Fig. 236. Possible location for a small-scale farmers’ market	318
Fig. 237. A 360-degree rotating video was set up in a room in the Old House in Wong Uk, allowing the audience to follow the artist to search for stories of the old houses in the village.	320
Fig. 238. The artist projects old family traditions on the patios, lanterns, and walls in Sam Tung Uk.	320
Fig. 239. Artists created site-specific artworks in the former Chuen Lung Koon Man School and other parts of Chuen Lung Village in Tsuen Wan.....	321
Fig. 240. Mui Tsz Lam Story Museum	322
Fig. 241. Mural and art installations in Mui Tsz Lam.....	323
Fig. 242. Proposed locations for the artist-in-residence scheme	324
Fig. 243. A series of animations explain the structure of slate houses	324
Fig. 244. Cultural and historical resource display facilities in Fan Lau, 2020.	325
Fig. 245. Campsites near Tai Long Wan and Shek Pik.....	330
Fig. 246. Directly accessible via road, 2020.	330
Fig. 247. Elementary tour: Tai Long Wan Tsuen Heritage Trail (after relocation).	331
Fig. 248. In-depth tour: Tai Long Wan Tsuen Heritage Trail (before relocation).	331
Fig. 249. Former livestock structures, 2020.....	332
Fig. 250. The indigo studio of Lantau Blue (片藍造) in Tai Long Wan Tsuen.....	333
Fig. 251. Land and water routes from Shek Pik, Tai Long Wan to Fan Lau, Yi O, and Tai O.	335

LOCATION MAPS

Location Map 1. Yi O Kau Tsuen and Yi O San Tsuen	48
Location Map 2. Cultural and historical resources of Yi O Kau Tsuen.....	53
Location Map 3. Old village houses in Yi O San Tsuen	62
Location Map 4. Cultural and historical resources of Yi O San Tsuen	63
Location Map 5. Other cultural and historical resources in the Yi O area	69
Location Map 6. Tsin Yue Wan and Peaked Hill	76
Location Map 7. Cultural and historical resources of Tsin Yue Wan and Peaked Hill	83
Location Map 8. Distribution of item with intangible cultural value in the Tsin Yue Wan and Peaked Hill areas.....	91
Location Map 9. Distribution of cultural and historical resources in Fan Lau Tsuen	101
Location Map 10. The cultural and historical resources in the Fan Lau area	110
Location Map 11. Location map of items with intangible cultural value	124
Location Map 12. Cultural and historical resources in Tai Long Wan Tsuen	132
Location Map 13. Other cultural and historical resources in the Tai Long Wan area	139
Location Map 14. Old village houses in Yi O San Tsuen; the dotted squares marked with an “R” represent “ruins”.....	256
Location Map 15. Distribution of cultural and historical resources in Fan Lau Tsuen.....	259
Location Map 16. Distribution of cultural and historical resources in the Fan Lau area	261
Location Map 17. Post-war village layout of Tai Long Wan Tsuen	263

TABLES

Table 1. Land uses and their distribution in the three sub-areas and adjacent areas	13
Table 2. Types of residence in Yi O, Fan Lau and Tai Long Wan.....	14
Table 3. School situation in Yi O, Fan Lau and Tai Long Wan.....	15
Table 4. Medical facilities near the study area.....	16
Table 5. Information on AFCD campsites in the study area	25
Table 6. Campsites in the vicinity of the study area (on Lantau Island)	26
Table 7. Pier facilities in the study area	27
Table 8. Infrastructure around the study area.....	28
Table 9. Main roads to and from Tai Long Wan.....	29
Table 10. Ferry routes in the study area.....	30
Table 11. Major traffic infrastructure in the vicinity of the study area	31
Table 12. Geology of the study area	32
Table 13. Major cultural and historical resources in the study area	36
Table 14. Historic Buildings/ Sites in Yi O Kau Tsuen: Kung Study Hall (龔氏家塾).....	54
Table 15. Historic Buildings/ Sites in Yi O Kau Tsuen: Site of the Mo Tai Temple	56
Table 16. Archaeological Site: Yi O – Fan Lau Boulder Trackway Site of Archaeological Interest.....	57
Table 17. Historic Buildings/ Sites in Yi O San Tsuen: Yi O Public School.....	64
Table 18. Historic Buildings/ Sites in Yi O San Tsuen: Water Gate and Irrigation System in Yi O Tsuen.....	65
Table 19. Historic Buildings/ Sites in Yi O San Tsuen: Hoi San Temple	66
Table 20. Historic Buildings/ Sites in Yi O San Tsuen: Tai Wong To Tei Temple (大王土地廟).....	67
Table 21. Sites with Intangible Cultural Value in Yi O San Tsuen: Hoi San Temple	68
Table 22. Other Historic Buildings/ Sites in the Yi O Area: Yi O Embankments (二澳基壘).....	70
Table 23. Other Historic Buildings/ Sites in the Yi O Area: Shui Lo Cho Water Catchment Area	71
Table 24. Other Archaeological Sites in the Yi O Area: Yi O Site of Archaeological Interest	72
Table 25. Other Natural Resources Associated with Culture in the Yi O Area: Shui Lo Cho Waterfall	73
Table 26. Other Natural Resources Associated Culture in the Yi O Area: Yi O Hau	74
Table 27. Historic Buildings/ Sites in Tsin Yue Wan and Peaked Hill: Tai Wong Kung near <i>Tiu Pan Shek</i> (springboard-like stone, 跳板石)	84
Table 28. Historic Buildings/ Sites in Tsin Yue Wan and Peaked Hill: Site of Po Jai Monastery.....	86
Table 29. Archaeological Sites in Tsin Yue Wan and Peaked Hill: Tsin Yue Wan Site of Archaeological Interest.....	87
Table 30. Natural Resources Associated with Culture in Tsin Yue Wan and Peaked Hill: Kai Kung Shan....	89
Table 31. Natural Resources Associated with Culture in Tsin Yue Wan and Peaked Hill: Heung Chung Au (響鐘坳)	90
Table 32. Historic Building/ Site in Fan Lau Tsuen: Fan Lau Pier	102
Table 33. Historic Building/Site in Fan Lau Tsuen: Memorial Stone on the Fan Lau–Yi O Footpath.....	103
Table 34. Historic Building/Site in Fan Lau Tsuen: <i>Haa Pou</i> (shrimp store, 蝦舖).....	104
Table 35. Historic Building/Site in Fan Lau Tsuen: Ho Village House	105
Table 36. Historic Building/Site in Fan Lau Tsuen: Leung Ying Kong Ancestral Hall.....	106
Table 37. Historic Building/Site in Fan Lau Tsuen: Fan Lau Primary School.....	107
Table 38. Historic Building/Site in Fan Lau Tsuen: The Wells in Fan Lau Sheung Tsuen (汾流上村) and Fan Lau Ha Tsuen (汾流下村).....	108
Table 39. Historic Building/Site in Fan Lau Tsuen: Water Tank in Fan Lau Tsuen	108
Table 40. Historic Building/Site in Fan Lau Tsuen: Pak Kung in Fan Lau Sheung Tsuen, and Pak Kung, of Fan Lau Ha Tsuen	109
Table 41. Historic Building/Site in the Fan Lau Area: Tai Wong Yeh Temple	111

Table 42. Historic Building/Site in the Fan Lau Area: Tin Hau Temple	112
Table 43. Historic Building/Site in the Fan Lau Area: Fan Lau Lighthouse	113
Table 44. Historic Building/Site in the Fan Lau Area: Fan Lau Fort	114
Table 45. Historic Building/Site in the Fan Lau Area: Site of the Kwun Yum Temple (觀音古廟)	115
Table 46. Historic Building/Site around Fan Lau: Ruins of the Hung Shing Temple	116
Table 47. Historic Building/Site in the Fan Lau Area: Lantau South Obelisk	117
Table 48. Site with Intangible Cultural Value in the Fan Lau Area: Fan Lau Miu Wan	118
Table 49. Archaeological Site in the Fan Lau Area: Fan Lau Sai Wan Site of Archaeological Interest	120
Table 50. Archaeological Site in the Fan Lau Area: Stone Circle at Fan Lau (Declared Monument)	121
Table 51. Archaeological Site in the Fan Lau Area: Kau Ling Chung Site of Archaeological Interest	122
Table 52. Natural Resource Associated with Culture in the Fan Lau Area: <i>Naam Cang Lau</i> (南層樓)	123
Table 53. Historic Building/Site in Tai Long Wan Tsuen: Hung Hau Temple	133
Table 54. Historic Building/Site in Tai Long Wan Tsuen: To Tei in Tai Long Wan Tsuen	135
Table 55. Historic Building/Site in Tai Long Wan Tsuen: Wang Pui School	136
Table 56. Historic Building/Site in Tai Long Wan Tsuen: Fung Ancestral Hall.....	137
Table 57. Historic Building/Site in Tai Long Wan Tsuen: Storage building for farm tools and straw, a pigsty, a cattle shed, and an aqua privy in Tai Long Wan Tsuen	138
Table 58. Other Historic Buildings/Historic Sites in the Tai Long Wan Area: Shek Pik Heung Memorial Stone	140
Table 59. Other Historic Buildings/Sites around Tai Long Wan: Ruins of the Hung Shing Temple	141
Table 60. Other Historic Buildings/Sites around Tai Long Wan: Shek Pik Reservoir.....	142
Table 61. Archaeological Site in the Tai Long Wan Area: Tai Long Wan Site of Archaeological Interest, Shek Pik.....	143
Table 62. Archaeological Site around Tai Long Wan: Rock Carving at Shek Pik (Declared Monument)....	143
Table 63. Summary of Recommendations on General Cultural and Historical Conservation and Revitalisation of West Lantau.....	276
Table 64. Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Yi O	300
Table 65. Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill.....	304
Table 66. Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Fan Lau.....	328
Table 67. Summary of Recommendations for Cultural and Historical Conservation and Revitalisation of Tai Long Wan	338

1

INTRODUCTION

1.1 Background

Lantau Island has experienced rapid development in recent years, especially on North Lantau, where many major economic and housing development projects have been completed, are underway or are being planned: for example, the Hong Kong–Zhuhai–Macau Bridge (HZMB), the HZMB Hong Kong Port, the Tuen Mun–Chek Lap Kok Link, the Tung Chung New Town Extension, the Siu Ho Wan Development, and the Three-Runway System of Hong Kong International Airport. These developments are going to bring massive changes to the positioning and potential of Lantau Island. At the same time, Lantau Island possesses rich natural and cultural resources, which require comprehensive conservation and management for the public to appreciate and enjoy. In January 2014, the Lantau Development Advisory Committee (LanDAC) was formed by the Government to seek advice on economic and social development opportunities for Lantau Island, and to develop policies and specific plans for sustainable development and conservation of Lantau Island.

The LanDAC published its first-phase report titled “Space for All” in January 2016, in which it introduced the proposed vision, strategic positioning and planning principles for the future development of Lantau Island. The initial major proposals cover spatial planning and land use, strategic traffic and transport infrastructure, recreation and tourism, social development, and preliminary short-term improvement measures. The “Space for All” report advocated the need to formulate suitable measures to encourage conservation on Lantau Island. In order to strike a balance between conservation and development, it recommended enhancing conservation and making better use of Lantau Island’s natural resources.² In a public consultation held by the Government for three months on the development of Lantau Island, the public supported the conservation and better utilisation of natural resources on Lantau Island. The public also expressed a lack of clear commitment and concrete proposals on strengthening conservation.³

In response to the views of the LanDAC and the public, in July 2017, the Government published the “Sustainable Lantau Blueprint”, which was formulated under the principle of providing

² “First-term Work Report – Space for All,” Development and Conservation of Lantau, accessed April 30, 2023, [https://www.lantau.gov.hk/filemanager/content/public-engagement/publication/LanDAC_First_term_Work_Report_\(English\).pdf](https://www.lantau.gov.hk/filemanager/content/public-engagement/publication/LanDAC_First_term_Work_Report_(English).pdf).

³ “Lantau Development Public Engagement Report (Executive Summary),” Development and Conservation of Lantau, accessed April 30, 2023, https://www.lantau.gov.hk/filemanager/content/public-engagement-exercise/Executive_Summary_English_final.pdf.

a balance between development and conservation to guide the future development and conservation of Lantau Island. The report mapped out the direction “Development in the North, Conservation for the South” for Lantau Island. The Blueprint stated that valuable natural and cultural resources on Lantau Island would be conserved.⁴ In December of the same year, the Civil Engineering and Development Department set up the Sustainable Lantau Office (SLO), which is responsible for planning, assessment, design and implementation of development and conservation initiatives, local livelihood improvement works, and leisure and recreation projects on Lantau Island. In the 2018 Policy Address, the Government proposed the direction of “conservation to precede development” and announced the establishment of a \$1 billion “Lantau Conservation Fund” to promote and implement conservation work on Lantau Island, and to carry out minor local improvement works in some villages and communities to support those conservation measures.⁵

Since November 2019, the SLO has conducted a phased investigation of Lantau villages with rich cultural traditions and sites of cultural and historical significance. The first two phases of the investigation focused mainly on the areas in Northwest and Southeast Lantau. This report is part of the first phase of research on the northwest area. The research results will be instrumental for the Government in establishing a cultural and historical database, and as references for cultural and historical conservation, as well as village revitalisation, in the future.

1.2 Objectives

The Study is part of the first-phase study of Northwest Lantau. Its main purposes are to explore, identify and assess the historical and cultural significance of the Yi O, Fan Lau and Tai Long Wan areas, and to recommend suitable conservation initiatives, guidelines and other measures to promote the sustainable development of the area. The results of the Study will help the Government establish a cultural and historical database of Lantau Island and to provide references for cultural and historical conservation, as well as village revitalisation for Northwest Lantau in the future.

⁴ “Sustainable Lantau Blueprint,” Development and Conservation of Lantau, accessed April 30, 2023, https://www.lantau.gov.hk/filemanager/content/sustainable-lantau-blueprint/full_report.pdf.

⁵ “III. Housing and Land Supply,” *Policy Address*, The Hong Kong Special Administrative Region of the People’s Republic of China – The Chief Executive’s 2018 Policy Address, last modified October 10, 2018, accessed April 30, 2023, https://www.policyaddress.gov.hk/2018/eng/policy_ch03.html.

1.3 Study Area

The study area covers four major areas along the coast of West Lantau, including the Yi O, Tsin Yue Wan and Peaked Hill, Fan Lau, and Tai Long Wan areas (Fig. 1).

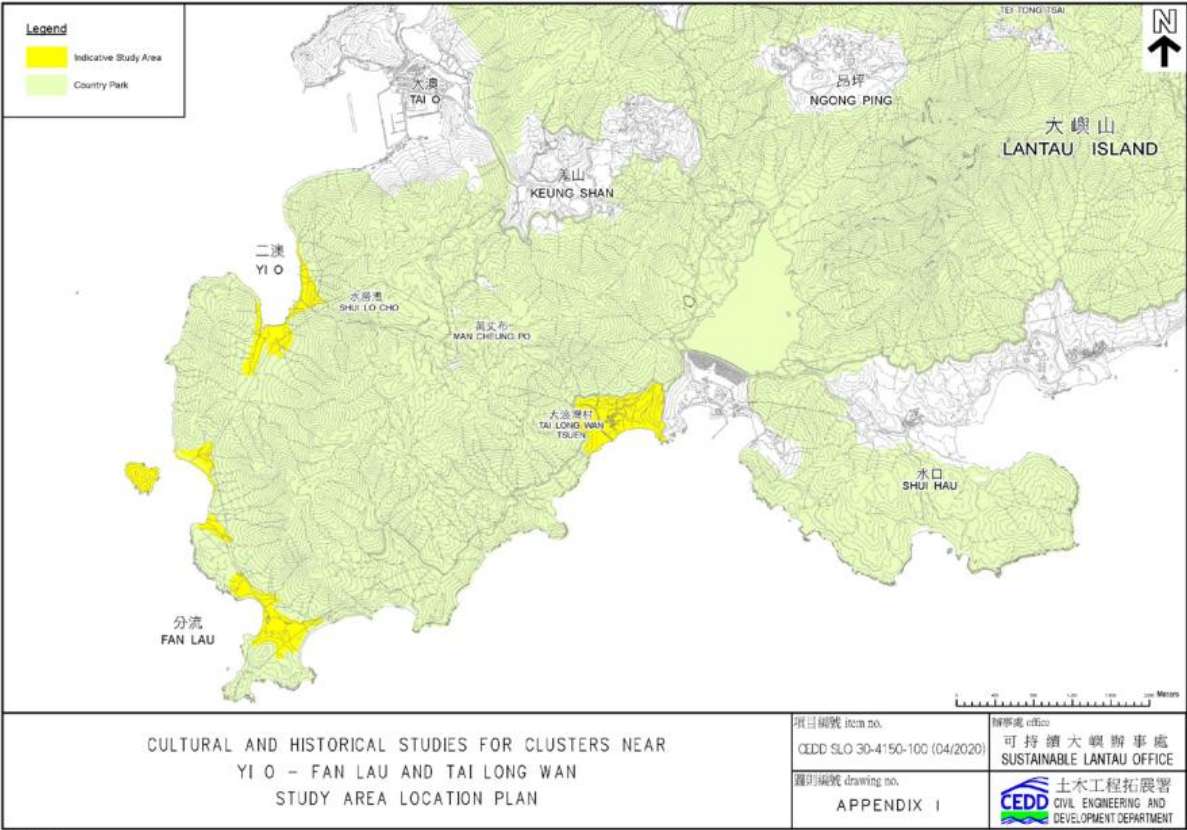


Fig. 1. Study area

1.4 Research Methodology

1.4.1 Desktop Study

The existing condition and background information of the study area were investigated via a desktop study. The investigation of existing conditions included collecting statistics of the villages in the Yi O, Fan Lau, and Tai Long Wan areas, such as demographics, age group, education level, and living environment. It also included information about land planning: the distribution of land use, types of premises and community facilities on the villages in the coastal area of West Lantau, as well as recent redevelopment projects and future large-scale planning developments. Also included was a development overview of the Yi O, Fan Lau and Tai Long Wan areas.

Regarding background research, this report first discusses the history, historical evolution and connotation, and cultural characteristics of the villages in the Yi O, Fan Lau and Tai Long Wan areas, from both the macro and micro perspectives. The report discusses in phases the history and culture of the entire study area, including every major area and village, and then identifies and investigates both the tangible and intangible cultural and historical resources of each village.

1.4.2 Site Visits

Site visits were conducted in the area to better understand the past and present of the study areas through observation and oral interviews in order to identify and photograph the cultural and historical resources in the area.

1.4.3 Information Analysis

The existing condition, background information, and data obtained through site visits were consolidated and analysed to identify sites or areas with historical and cultural significance in the study area, and to identify the potential and challenges in the area. In the end, related short-, medium- and long-term conservation recommendations for the study area were formulated based on international conservation principles.

1.5 Content

1.5.1 Baseline Study

- Data collection on the existing condition of the villages in the Yi O, Fan Lau and Tai Long Wan areas, including the geographical environment, planning, land use, demographics, building usage, environmental conditions, infrastructure and transport network.
- Data collection of the background information of villages in the four major areas, including their history, archaeology, heritage, geography, customs and practices, products, artistic expression, and myths.
- Information about the existing condition of the villages, the surrounding environment and the buildings obtained from site investigation.

1.5.2 Potential and Challenges

- Major historical and cultural characteristics of the study area
- Potential and challenges in each sub-area
- The overall potential and challenges in the study area

1.5.3 Recommendations for Cultural and Historical Conservation and Revitalisation

- Major issues regarding the restoration, enhancement, and promotion of the potential cultural and historical significance of the study area
- Major directions and guidelines recommended for conservation and revitalisation
- Short-, medium- and long-term recommendations for conservation and revitalisation, including suggestions for cultural and historical conservation plans, sustainable development opportunities, building conservation methods, village revitalisation themes, and enhancement of the living environment.

1.6 Research Limitations

The study area of this report is relatively remote and most of the places have no direct access by public transportation, so it is relatively inconvenient to visit. The research therefore relied mainly on desktop studies. For primary sources, the research team collected old newspaper articles, government documents, archaeological reports, old photos, old videos, and reports of the Kadoorie Agricultural Aid Association (KAAA). For secondary sources, they relied mainly on historical literature, academic publications, and academic journals, and collected reliable folk records such as local chronicles, travel books and records from hikers for reference.

In respect of primary sources, the existing government documents available and the documents from the KAAA are essential but incomplete. It was also difficult to get access to some of the

archaeological reports. And as some of the places in the study area are rather remote traditional villages instead of tourist spots, there is a lack of photo and video records.

In respect of secondary sources, there is a lack of historical literature related to the Study; academic publications and journal articles are scarce. Therefore, old travel books and records from hikers provide some clues for the Study.

In addition to desktop research, the research team conducted site visits and interviews in the study area, but faced some constraints. Places in the Yi O and Fan Lau areas were abandoned years ago and are dilapidated. They were overgrown with weeds, and parts of the houses had collapsed. It was difficult to determine what these places must have looked like in the past. In order to fill this research gap, various methods were used to invite the villagers in the study area to participate in oral history interviews. Unfortunately, the research team was unable to contact any of the Yi O villagers, so the history and culture of Yi O cannot be understood from the perspective of the villagers, and parts of the information could not be supplemented. Many native villagers in the study area who were familiar with the history and development of the villages have either passed away or are too old to be interviewed. There some villagers who used to live in the study area had already moved to the urban areas or foreign countries when they were young, so they are unfamiliar with the village's historical development. In addition, most of the villagers and people who had worked within the study area had also moved out. So, it was difficult for the research team to identify suitable interviewees. Lastly, the pandemic during the preparation of the report hindered interview progress.

2

BASELINE STUDY – OVERVIEW OF THE VILLAGES IN THE YI O, FAN LAU AND TAI LONG WAN AREAS

2.1 Historical Overview of the Yi O, Fan Lau and Tai Long Wan Areas

Yi O, Fan Lau and Tai Long Wan are located in West Lantau on the periphery of the island. Given its coastal location, it is connected by sea to the surrounding coastal places, like Tai O on Lantau Island, Cheung Chau (長洲), Macau (澳門), and the Pearl River Delta. In the Qing dynasty, the three places were in Xin'an County (新安縣) and were under the rule of Xin'an government. During the Qing dynasty, the villages along the coast of Guangdong experienced incidents like the evacuation and restoration of the coastal area, the migration of the Hakka (客家) people, rampant piracy, the Taiping Heavenly Kingdom (太平天國), and the continuous conflicts between the Punti (本地) and Hakka peoples. For various reasons, traditional villages formed alliances for cohesion and to protect their own interests. Like the situation in Guangdong, the villages in Hong Kong experienced changes in respect of *heung yeuk* (groups of allied villages, 鄉約), resulting in a set of semi-autonomous and customary ways of communication between the villages. In the Qing dynasty, Yi O, Fan Lau and Shek Pik, in the vicinity of Tai Long Wan on Lantau Island, experienced similar changes. For example, Yi O and Fan Lau were part of Tai O Heung (大澳鄉); Yi O focused on agricultural development and Fan Lau tended to serve fishermen from Tai O and the Pearl River Estuary. Shek Pik was a *heung* itself, with several villages in it, engaged mainly in farming. In addition, Yi O, Fan Lau and Shek Pik where in the vicinity of Tai Long Wan, communicated frequently with the residents of the surrounding islands and the Pearl River Delta plain, so these three places could be regarded as part of the entire Pearl River Estuary system.⁶

In the decades in 1841 and 1897, there appear to have been no significant changes in Yi O, Fan Lau and Tai Long Wan, but this still has to be verified, as there are few relevant records. According to the “*Convention between Great Britain and China Respecting an Extension of Hong*

⁶ 許舒：《新界百年史》（香港：中華書局，2016年），頁27–63；張兆和、廖迪生：《香港地區史研究之二：大澳》（香港：三聯書店，2006年），頁5–13。

Kong Territory” (展拓香港界址專條), signed in 1898, the New Territories were leased to the British for 99 years. From then onwards, Yi O, Fan Lau and Tai Long Wan fell under the administration of the British Hong Kong Government. The concession was not only about land rights, but also the sea boundary. From 1898, the three places and the other villages on Lantau Island were separated from the Qing Government system in the Pearl River Estuary, and there were restrictions on contacts between the two regions.

In 1898, the British Hong Kong Government had not yet developed the New Territories, so the villages maintained a self-sufficient economy, and the villagers organised their own *kung sor* (office, 公所), village schools and markets. There were few contacts between villagers and officials, as the officials could learn about local affairs through local leaders, chiefs, and patriarchs.⁷ This situation remained unchanged until after the Second World War.

In the 1920s, the Hong Kong Government began to acquire land, including original farmland, to develop public facilities, such as roads, railways and reservoirs, in response to population growth and urban development. In the 1950s, the Government began to develop Shek Pik Heung (石壁鄉), the villagers of Shek Pik Heung scattered mainly in Tsuen Wan (荃灣) and Tai Long Wan.⁸ As Yi O and Fan Lau were more remote, the original way of life there was maintained. However, as Hong Kong’s population increased rapidly after the Second World War, its urban population gradually relied on imported products, and coupled with the outflow of villagers attracted by urbanisation and industrialisation, the villages in Yi O and Fan Lau were gradually abandoned.

2.2 Land Use Planning and Land Utilisation

2.2.1 Land Use Planning

2.2.1.1 Statutory Plans

The Yi O, Fan Lau and Tai Long Wan areas in the study area are located within the area covered by the following Statutory Plans; the Tsin Yue Wan and Peaked Hill areas are not included in the land covered by the Statutory Plans:

- “Yi O Outline Zoning Plan No. S/I-YO/2” (Fig. 2)
- “South Lantau Coast Outline Zoning Plan No. S/SLC/21” (Fig. 3)

Both Statutory Plans are attached with a set of “Notes”, which show the types of use or developments always permitted in the Planning Scheme Area and in particular zones, and the various uses or development that require permission from the Town Planning Board (TPB).

⁷ 許舒：《新界百年史》，頁27–63。

⁸ 許舒：《新界百年史》，頁181–198。

2.2.1.1.1 Yi O

According to the Outline Zoning Plan of the TPB, most places in Yi O are zoned “Green Belt”, followed by “Agriculture”, “Village Type Development” and “Coastal Protection Area” (Fig. 4).

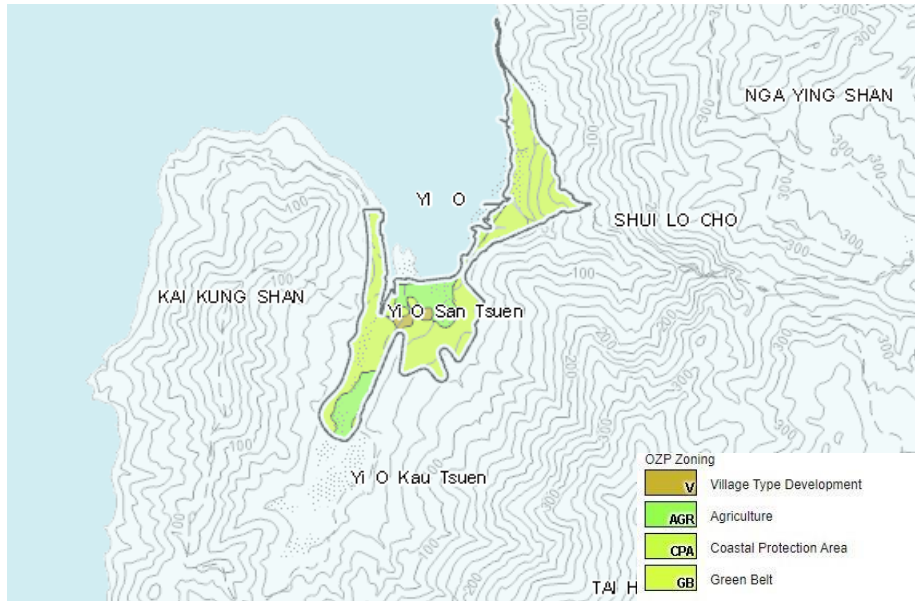


Fig. 4. “Yi O Outline Zoning Plan No. S/I-YO/2” (Yi O and adjacent areas)¹¹

2.2.1.1.2 Fan Lau

According to the Outline Zoning Plan of the TPB, Fan Lau and most places in the adjacent areas are zoned mainly “Country Park”, followed by “Green Belt” and “Village Type Development” (Fig. 5).

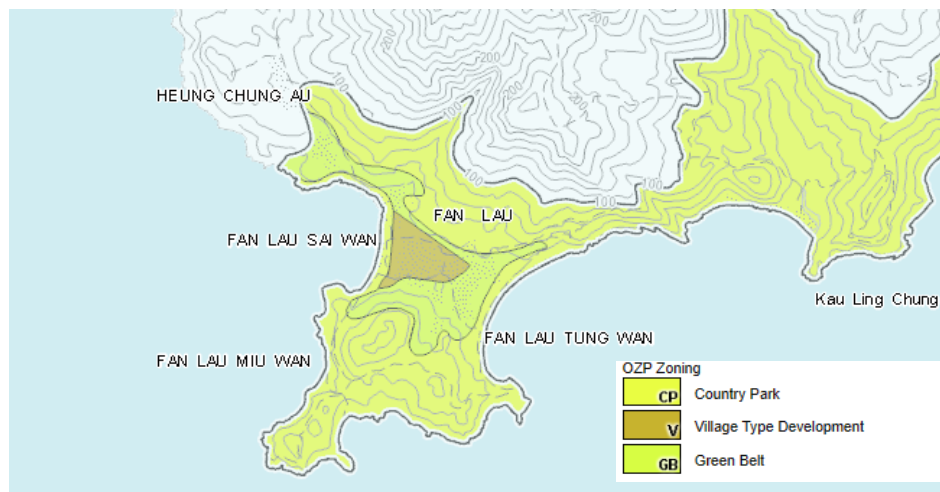


Fig. 5. “South Lantau Coast Outline Zoning Plan No. S/SLC/21” (Fan Lau area)¹²

¹¹ “Yi O Outline Zoning Plan No. S/I-YO/2.”

¹² “South Lantau Coast Outline Zoning Plan No. S/SLC/21.”

2.2.1.1.3 Tai Long Wan

According to the Outline Zoning Plan of the TPB, Tai Long Wan is zoned mainly “Green Belt” and “Village Type Development”, surrounded by “Country Park” and “Government, Institution or Community” (GIC) sites (Fig. 6).


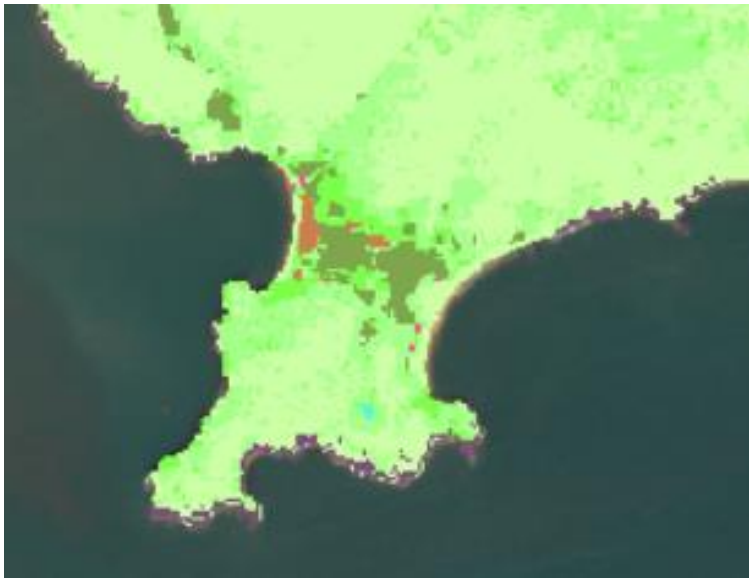


Fig. 6. “South Lantau Coast Outline Zoning Plan No. S/SLC/21” (Tai Long Wan area)¹³

¹³ “South Lantau Coast Outline Zoning Plan No. S/SLC/21.”

2.2.2 Land Use

Following are the major land uses and their distribution in the Yi O, Fan Lau and Tai Long Wan areas (Table 1).

Sub-Area	Major Land Use	Land Use Distribution
Yi O (Fig. 7)	<div> <div> Rural Settlement</div> <div> Roads and Transport Facilities</div> <div> Woodland</div> <div> Shrubland</div> <div> Grassland</div> <div> Mangrove/ Swamp</div> <div> Reservoirs</div> <div> Agricultural Land</div> <div> Badland</div> <div> Rocky Shore</div> <div> The red frame indicates major land uses in the Yi O area</div> </div>	 <p style="text-align: center;">Fig. 7. Land use in the Yi O area¹⁴</p>
Fan Lau (Fig. 8)	<div> <div> Rural Settlement</div> <div> Roads and Transport Facilities</div> <div> Woodland</div> <div> Shrubland</div> <div> Grassland</div> <div> Mangrove/ Swamp</div> <div> Reservoirs</div> <div> Agricultural Land</div> <div> Badland</div> <div> Rocky Shore</div> <div> The red frame indicates major land uses in the area around Fan Lau</div> </div>	 <p style="text-align: center;">Fig. 8. Land use in the Fan Lau area¹⁵</p>

¹⁴ “Land Utilization in Hong Kong,” Planning Department, accessed October 23, 2020, https://www.pland.gov.hk/pland_tc/info_serv/open_data/landu/index.html#!.

¹⁵ “Land Utilization in Hong Kong.”

Sub-Area	Major Land Use	Land Use Distribution
Tai Long Wan (Fig. 9)	<div><div></div> Rural Settlement</div>	
	<div><div></div> Public Residential</div>	
	<div><div></div> Utilities</div>	
	<div><div></div> Roads and Transport Facilities</div>	
	<div><div></div> Woodland</div>	
	<div><div></div> Shrubland</div>	
	<div><div></div> Grassland</div>	
	<div><div></div> Mangrove/ Swamp</div>	
	<div><div></div> Government, Institutional and Community Facilities</div>	
	<div><div></div> Reservoirs</div>	
	<div><div></div> Agricultural Land</div>	
	<div><div></div> Badland</div>	
	<div><div></div> Rocky Shore</div>	
	<div><div></div> The red frame indicates major land uses in the Tai Long Wan Tsuen</div>	
	<div><div></div> The blue frame indicates major land uses in Shek Pik</div>	

Fig. 9. Land use in the Tai Long Wan area¹⁶

Table 1. Land uses and their distribution in the three sub-areas and adjacent areas

¹⁶ “Land Utilization in Hong Kong.”

2.2.3 Types of Premises and Community Facilities

Following is a brief description of the types of premises, properties and distribution of community facilities for each land use in every major area. As there are not many community facilities in Yi O, Fan Lau, Tsin Yue Wan, Peaked Hill and Tai Long Wan, residents have to use the facilities in other places on Lantau Island.

2.2.3.1 Premises

2.2.3.1.1 Residential

Owing to the relatively remote location of the study area, there are fewer types of residential premises. Most of those in the study area, which comprises mainly Rural Settlement, are village houses and temporary structures scattered in Yi O Tsuen, Fan Lau Tsuen and Tai Long Wan Tsuen. According to Hong Kong land-use data from the Planning Department, the residential premises in Fan Lau and Tai Long Wan are classified under the Rural Settlement category. Those in Yi O are not classified under any residential premises category, but there are still several vacant village houses on the site. Some of the residences in the Tai Long Wan sub-area were built by the Government for resettlement of villagers from the former villagers of Shek Pik Tsuen owing to the construction of Shek Pik Reservoir; the others are village type houses built by private individuals (Table 2).

Sub-area	Land use	Type of residence
Yi O	Rural settlement	Village houses (private housing)
Fan Lau		Village houses (private housing)
Tai Long Wan		Village houses (public and private housing)

Table 2. Types of residence in Yi O, Fan Lau and Tai Long Wan.

2.2.3.1.2 Schools

There are vacant schools in the three sub-areas mentioned: Yi O Public School (二澳公立學校), Fan Lau Primary School (汾流學校) and Wang Pui School (宏貝學校) in Tai Long Wan Tsuen. According to the “Vacant School Premises (VSP) Sites Reviewed under the Central Clearing House Mechanism”, published by the Planning Department, Yi O Public School and Fan Lau Primary School are both classified as Category B; that is, these VSP sites are on government land and will be put to short-term use pending implementation of their long-term use.¹⁷ Wang Pui School in Tai Long Wan is not on the list (Table 3).

Sub-area	Name of school	Managing Party as at end-Dec 2020	Recommended Use by the Planning Department	Current situation
Yi O	Yi O Public School	Lands Department	Rural	Vacant government sites available for short-term community, institutional or non-profit purposes.
Fan Lau	Fan Lau Primary School		Village development type	

Table 3. School situation in Yi O, Fan Lau and Tai Long Wan.

2.2.3.2 Healthcare

There are no hospitals in the three sub-areas. The nearest hospitals are North Lantau Hospital in Tung Chung (東涌) and St. John Hospital in Cheung Chau. There are no clinics or health centres under the Department of Health in the three sub-areas. The nearest ones are in Tung Chung, Mui Wo and Cheung Chau. Also, there are no general out-patient clinics under the Hospital Authority in the three sub-areas. The nearest ones are in Tai O, Tung Chung, Cheung Chau and Peng Chau (坪洲) (Table 4, Fig. 10 to Fig. 12).

Type	Area	Facility	Address
Hospital	Tung Chung	North Lantau Hospital	8 Chung Yan Road, Tung Chung, Lantau Island
	Cheung Chau	St. John Hospital	Cheung Chau Hospital Road, Tung Wan, Cheung Chau
Clinic and health centre under the Department of Health	Tung Chung	Tung Chung Maternal & Child Health Centre	G/F, Tung Chung Health Centre, 6 Fu Tung Street, Tung Chung, Lantau Island
		Tung Chung Elderly Health Centre	1/F, Block 2, Tung Chung Health Centre, 6 Fu Tung Street, Tung Chung, Lantau Island

¹⁷ 〈經中央調配機制檢視的空置校舍用地〉，規劃署網站，修訂日期：2021年5月10日，瀏覽日期：2021年6月10日，https://www.pland.gov.hk/pland_en/info_serv/vsp/pdf/en/VSP_full_list.pdf。

Type	Area	Facility	Address
		Tung Chung Chest Clinic	1/F, Tung Chung Health Centre, 6 Fu Tung Street, Tung Chung, Lantau Island
	Cheung Chau	Cheung Chau Maternal & Child Health Centre	G/F, St John Hospital, Cheung Chau Hospital Road, Cheung Chau
		Cheung Chau Methadone Clinic	1/F, Out-patient Department Block, St. John Hospital, Cheung Chau Hospital Road, Tung Wan, Cheung Chau
		Cheung Chau Chest Clinic	G/F, St John Hospital, Cheung Chau Hospital Road, Tung Wan, Cheung Chau
	Mui Wo	Mui Wo Maternal & Child Health Centre	1/F, Mui Wo Clinic, 2 Ngan Kwong Wan Road, Mui Wo, Lantau Island
General out-patient clinic under the Hospital Authority	Tai O	Tai O Jockey Club General Out-patient Clinic	G/F, 103 Shek Tsai Po Street, Tai O, Lantau Island
	Tung Chung	North Lantau Community Health Centre	3/F, North Lantau Hospital, 8 Chung Yan Road, Tung Chung, Lantau Island
	Cheung Chau	St. John Hospital General Out-patient Department	1/F, Out-patient Department Block, St. John Hospital, Cheung Chau Hospital Road, Tung Wan, Cheung Chau
	Peng Chau	Peng Chau General Out-patient Clinic	G/F, 1A Shing Ka Road, Peng Chau

Table 4. Medical facilities near the study area¹⁸

¹⁸ “Hospitals under the Hospital Authority,” GeoInfo Map, accessed June 13, 2022, <https://www.map.gov.hk/gm/map/>; “Clinics/Health Centres under The Department of Health,” GeoInfo Map, accessed June 13, 2022, <https://www.map.gov.hk/gm/map/>; “General Outpatient Clinics under the Hospital Authority,” GeoInfo Map, accessed June 13, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.2.1 Hospitals

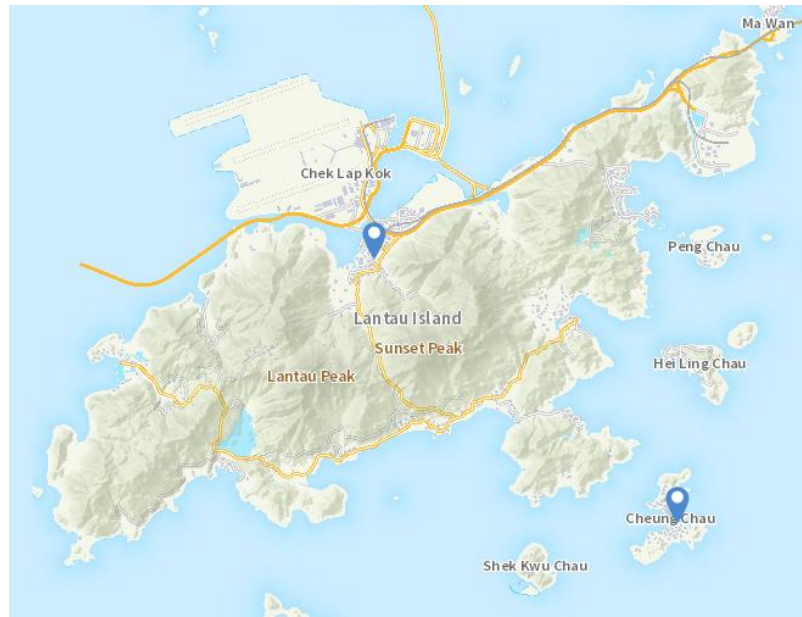


Fig. 10. Distribution of hospitals on Lantau Island and adjacent islands¹⁹

2.2.3.2.2 Clinics and Health Centres under the Department of Health

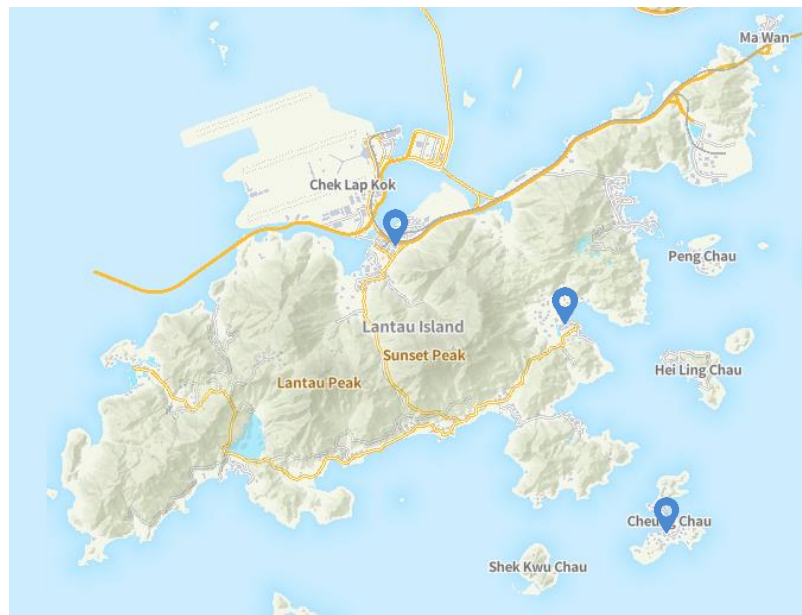


Fig. 11. Distribution of clinics and health centres under the Department of Health on Lantau Island and adjacent islands²⁰

¹⁹ “Hospitals under the Hospital Authority,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

²⁰ “Clinics/ Health Centres under the Department of Health,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.2.3 General Out-patient Clinics under the Hospital Authority

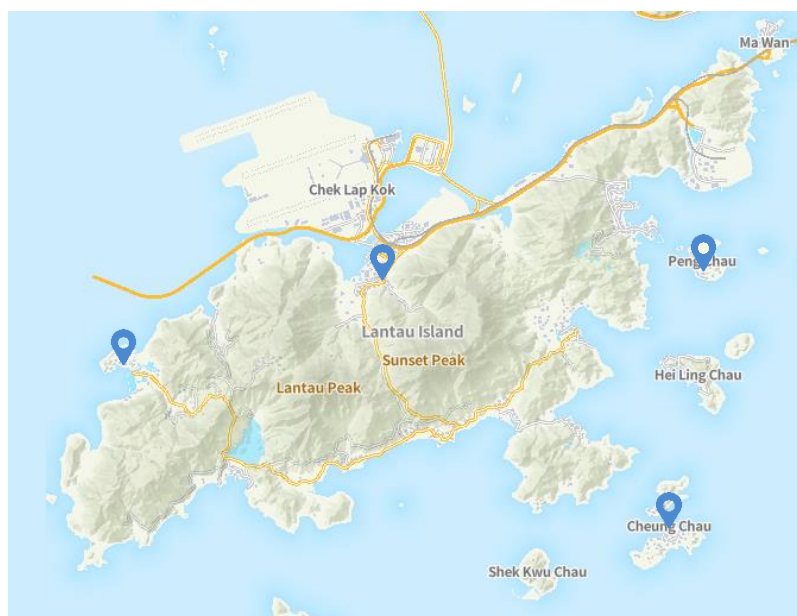


Fig. 12. Distribution of Hospital Authority general out-patient clinics on Lantau Island and adjacent islands²¹

²¹ “Outpatient Clinics under the Hospital Authority,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.3 Education

At present, none of the three sub-areas have any schools. The list of schools in the adjacent area can be referred to the “Education Bureau School List by District” and GeoInfo Map (Category: “Education”).²²

2.2.3.4 Burial Ground Sites

Permitted Burial Ground Sites in the New Territories can be found in areas around Yi O, Fan Lau and Tai Long Wan (Fig. 16).



Fig. 13. Permitted Burial Ground Sites in New Territories in the Yi O, Fan Lau and Tai Long Wan areas.²³

²² “Education Bureau School List by District,” Education Bureau, accessed June 13, 2022, <https://www.edb.gov.hk/en/student-parents/sch-info/sch-search/schlist-by-district/school-list-i.html>; “Education,” GeoInfo Map, accessed June 13, 2022, <https://www.map.gov.hk/gm/map/>.

²³ “Permitted Burial Ground Sites in the New Territories,” GeoInfo Map, accessed June 13, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.5 Community Facilities

There are no public or private community halls or community centres in the three sub-areas. The public community halls on Lantau Island are in Tung Chung and Discovery Bay (Fig. 14). There are no public libraries in the three sub-areas; the nearest public libraries (including mobile libraries) are in Tai O and Shui Hau (水口) (Fig. 15). There are no public wet markets in the three sub-areas; the nearest public wet market is in Tai O (Fig. 16). Among the three sub-areas, only Yi O has no public toilets. The Tsin Yue Wan Campsite, Fan Lau Tsuen and Tai Long Wan Tsuen have public toilets, as does Shek Pik Reservoir, near Tai Long Wan Tsuen (Fig. 17–Fig. 19). A toilet facility in Yi O is provided by Yi O Agricultural Cooperation. There are no leisure venues in the three sub-areas; the nearest leisure venue is in Tai O (Fig. 20). There are no public refuse collection points in any of the three sub-areas (Fig. 21).²⁴

2.2.3.5.1 Community Halls and Community Centres

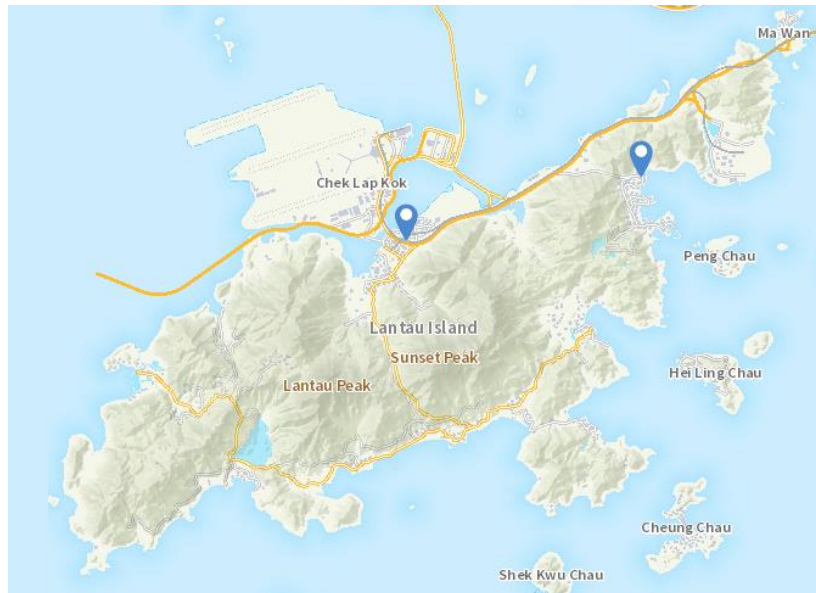


Fig. 14. Distribution of community halls and community centres in the Lantau area²⁵

²⁴ “Refuse Collection Points,” GeoInfo Map, accessed June 13, 2022, <https://www.map.gov.hk/gm/map/>.

²⁵ “List of Community Halls/Community Centres – Islands District,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.5.2 Public Libraries (Including Mobile Libraries)

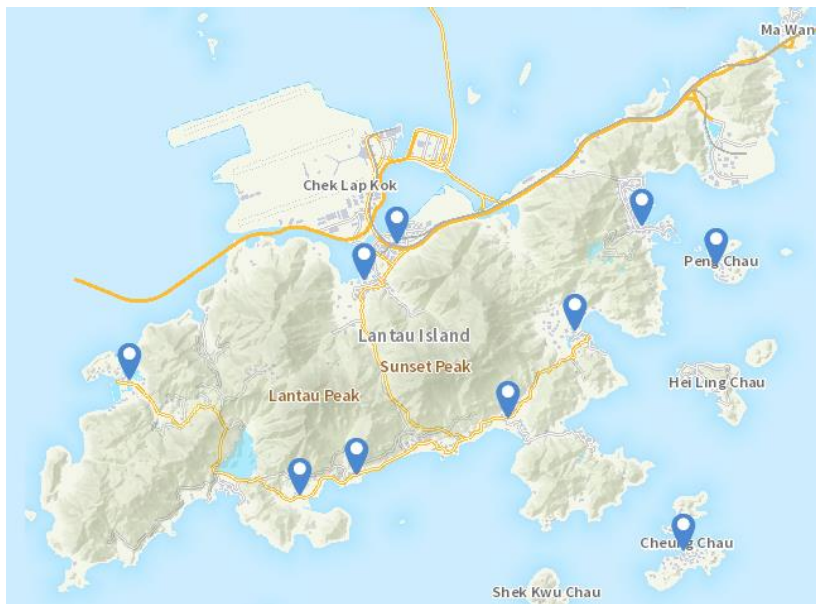


Fig. 15. Distribution of public libraries (including mobile libraries) on Lantau and adjacent islands²⁶

2.2.3.5.3 Public Markets

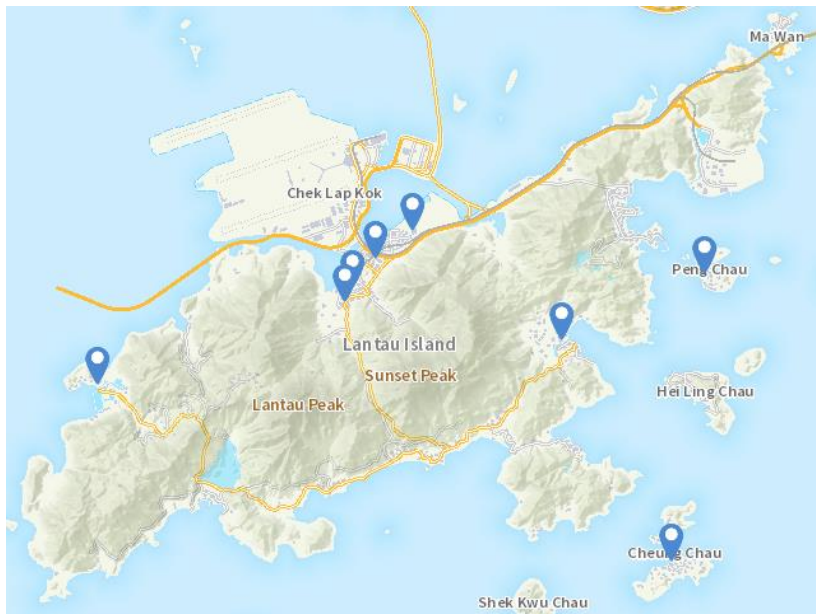


Fig. 16. Location map of public markets on Lantau and adjacent islands²⁷

²⁶ “Libraries – Islands District,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

²⁷ “Markets – Islands District,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.5.4 Public Toilets

2.2.3.5.4.1 Tsin Yue Wan and Peaked Hill



Fig. 17. Location map of public toilets in Tsin Yue Wan and Peaked Hill²⁸

2.2.3.5.4.2 Fan Lau

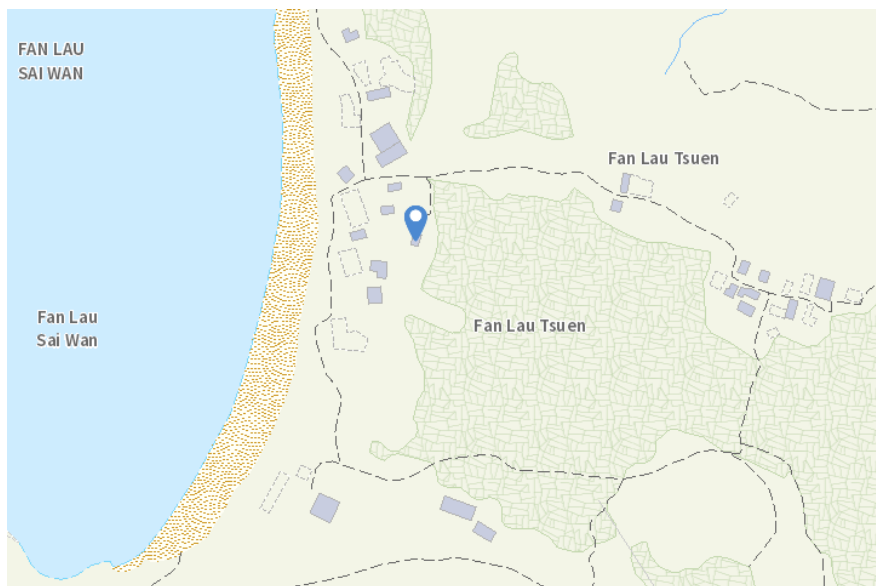


Fig. 18. Location map of a public toilet in the Fan Lau sub-area²⁹

²⁸ “Toilet (Tsin Yue Wan Campsite),” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

²⁹ “Fan Lau Aqua Privy,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.5.4.3 Tai Long Wan



Fig. 19. Location map of public toilets in the Tai Long Wan sub-area³⁰

2.2.3.5.5 Leisure Venues

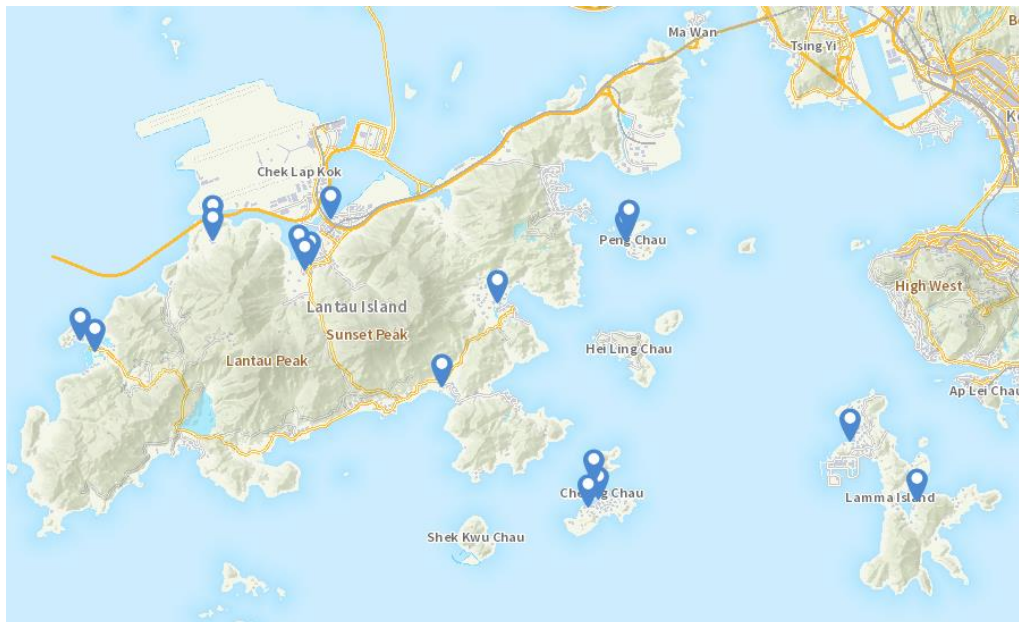


Fig. 20. Distribution of leisure venues on Lantau and adjacent islands³¹

³⁰ “Tai Long Wan Village Public Toilet,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>; “Shek Pik Public Toilet, Wang Pui Road, Lantau,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.

³¹ “Recreation Grounds – Islands District,” GeoInfo Map, accessed October 18, 2022, <https://www.map.gov.hk/gm/map/>.



Fig. 21. Refuse collection point in the Tai Long Wan sub-area³²

³² “Refuse Collection Points (near Shek Pik on Lantau Island),” GeoInfo Map, accessed April 30, 2022, <https://www.map.gov.hk/gm/map/>.

2.2.3.6 Campsites

Within the study area, there are several campsites under the Agriculture, Fisheries and Conservation Department (AFCD) in West Lantau and South Lantau (including the Tsin Yue Wan, Peaked Hill and Tai Long Wan areas) (Table 5–Table 6, Fig. 22).

	Tsin Yue Wan Campsite	Tai Long Wan Campsite	Kau Ling Chung Campsite	Nga Ying Kok Campsite	Shek Pik Campsite
Category	Small	Small	Small	Small	Small
Location	Lantau South Country Park Lantau Trail Stage 7	Lantau South Country Park Lantau Trail Stage 8	Lantau South Country Park Lantau Trail Stage 8	Lantau South Country Park Lantau Trail Stage 7	Lantau South Country Park Lantau Trail Stage 8
Facilities	Barbeque pits, benches, drains, cloth lines and a dry toilet pit	Barbeque pits, benches, tables, drains, cloth lines and a dry toilet pit	Barbeque pits, benches, drains, cloth lines and a dry toilet pit	Barbeque pits, benches, tables, drains, cloth lines and a dry toilet pit	Barbeque pits, benches, tables, cloth lines, camping platforms, cooking places and flush toilets
Source of water	Stream water (seasonal supply: campers need to bring their own water)	Stream water (seasonal supply: campers need to bring their own water)	Stream water (seasonal supply: campers need to bring their own water)	Stream water (seasonal supply: campers need to bring their own water)	Flush toilets
Highlights	Peaked Hill and Fan Lau Sai Wan; it is also one of the most southwestern campsites in Hong Kong, where the sunset can be viewed	Tai Long Wan Tsuen and Shek Pik Reservoir	Fan Lau Fort and Lantau South Obelisk	Tai O	Tai Long Wan Tsuen and Shek Pik Reservoir

Table 5. Information on AFCD campsites in the study area³³

³³ “Campsites,” Agriculture, Fisheries and Conservation Department, accessed June 9, 2021, https://www.afcd.gov.hk/english/country/cou_vis/cou_vis_cam/cou_vis_cam_cam.html.



Fig. 22. Distribution of campsites under the AFCD in the Lantau area³⁴

Number	Campsite Name
27	Nam Shan Campsite
28	Pak Fu Tin Campsite
29	Shap Long Campsite
30	Lo Kei Wan Campsite
31	Shek Lam Chau Campsite
32	Tai Long Wan Campsite
33	Kau Ling Chung Campsite
34	Man Cheung Po Campsite
35	Nga Ying Kok Campsite
36	Tsin Yue Wan Campsite
37	Ngong Ping Campsite (Lantau)
39	Shek Pik Campsite

Table 6. Campsites in the vicinity of the study area (on Lantau Island)

³⁴ 〈露營地點分布圖〉，漁農自然護理署網站，瀏覽日期：2021年6月9日，
https://www.afcd.gov.hk/tc_chi/country/cou_vis/cou_vis_cam/cou_vis_cam_cam/files/M_MC_2020_028.png。

2.3 Infrastructure

2.3.1 Infrastructure in the Study Area

Area	Transport Facility
Yi O	Yi O Pier
Fan Lau	Fan Lau Pier

Table 7. Pier facilities in the study area

When the water rises, it is difficult for boats to dock in Yi O. To ensure the safety of pier users, the Government recommended improvement works for the Yi O Pier. The work was scheduled to commence in mid-2022 for completion in mid-2025.³⁵ (Fig. 23)

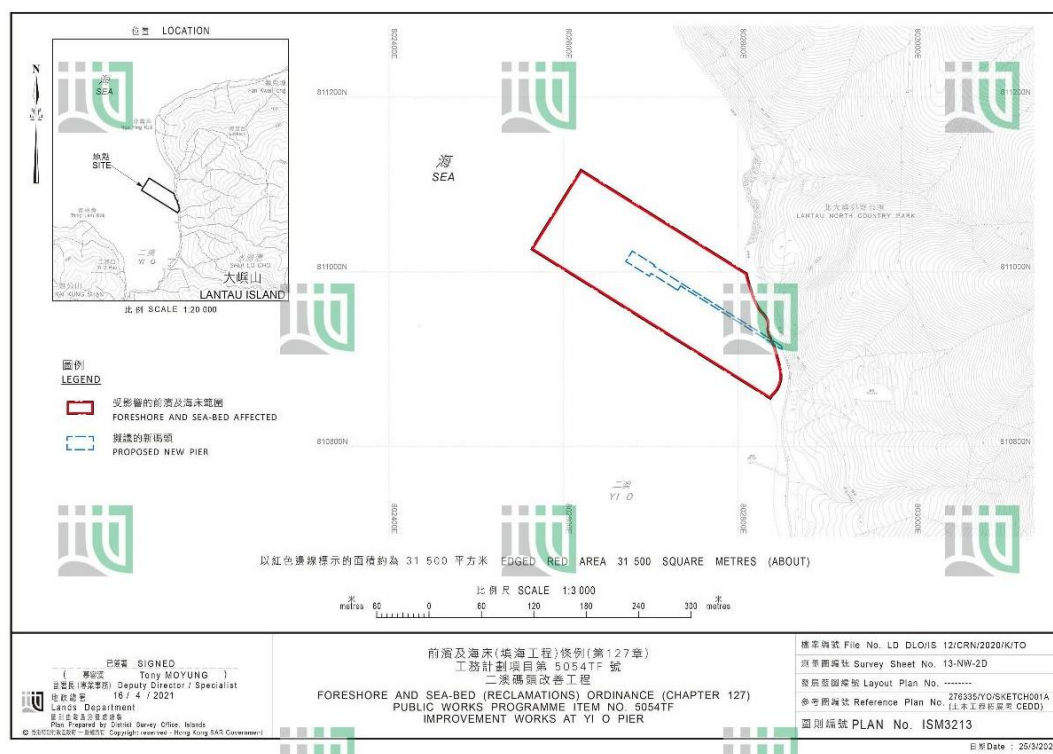


Fig. 23. Foreshore and Sea-bed (Reclamations) Ordinance (Cap. 127) Plan No. ISM3213 (Proposal for constructing the Yi O New Pier)³⁶

³⁵ "Government proposes to improve Yi O Pier," The Government of the Hong Kong Special Administrative Region Press Releases, last modified April 23, 2021, accessed June 4, 2021, <https://www.info.gov.hk/gia/general/202104/23/P2021042300272.htm?fontSize=1>.

³⁶ "Foreshore and Sea-bed (Reclamations) Ordinance (Cap. 127) Plan No. ISM 3213," Hong Kong Map Service 2.0, accessed June 4, 2021, <https://www.landso.gov.hk/doc/en/acq/plan/2021/ISM3213.pdf>.

2.3.2 Infrastructure in and around the Study Area

Environment-related Construction	Water Supply Facilities	Transport Facilities
Shek Pik Rotating Biological Contactor (RBC) Plant	Shek Pik Reservoir	Hong Kong–Zhuhai–Macau Bridge

Table 8. Infrastructure around the study area

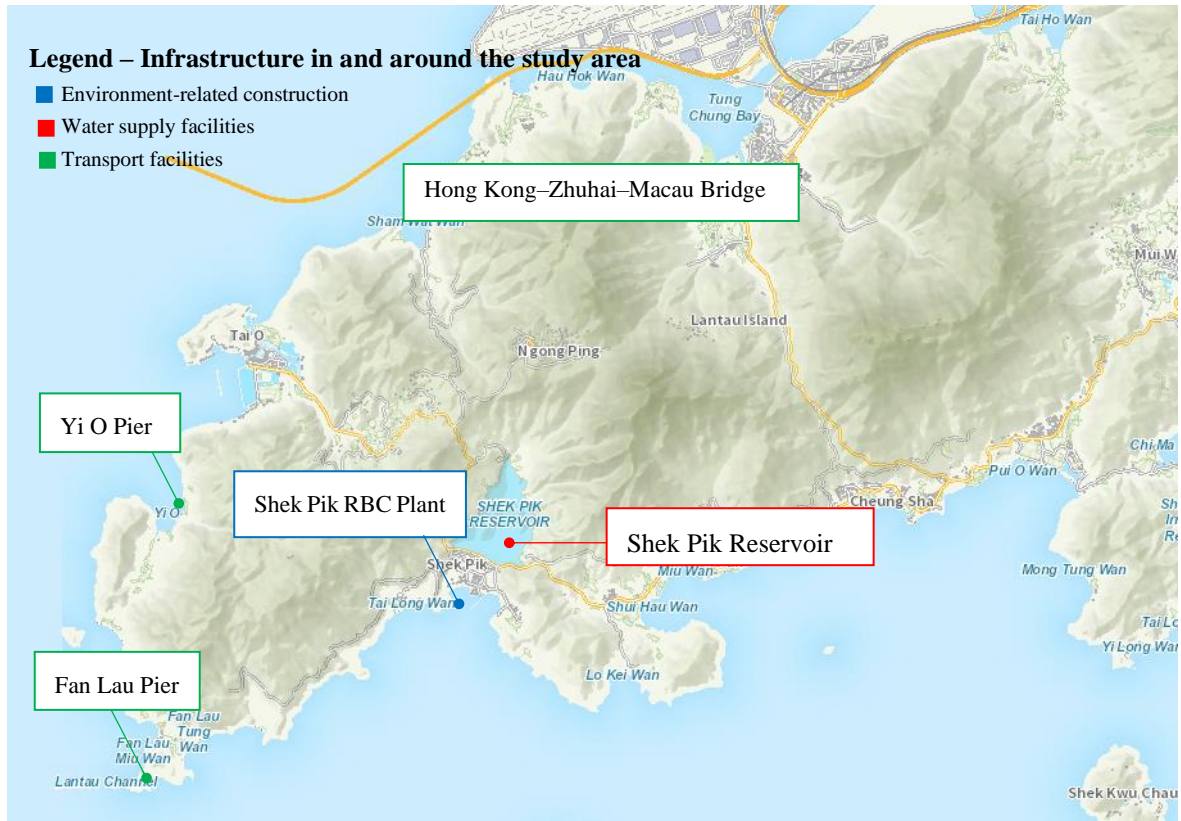


Fig. 24. Infrastructure in and around the study area

2.4 Transport Networks

2.4.1 Roads

2.4.1.1 Existing Roads

At present, the main roads to and from the study area are as follows (Table 9, Fig. 25):

Area	Road	Direction of Road
Tai Long Wan (Fig. 25)	Wang Pui Road	Connects Tai Long Wan Tsuen and Keung Shan Road
	Keung Shan Road	Connects Shek Pik and Keung Shan Connected to South Lantau Road at the southeast end and Tai O Road at the northwest end
	Tai O Road	Connects Keung Shan and Tai O Connected to Keung Shan Road in the east and the Tai O Terminus at the west end

Table 9. Main roads to and from Tai Long Wan

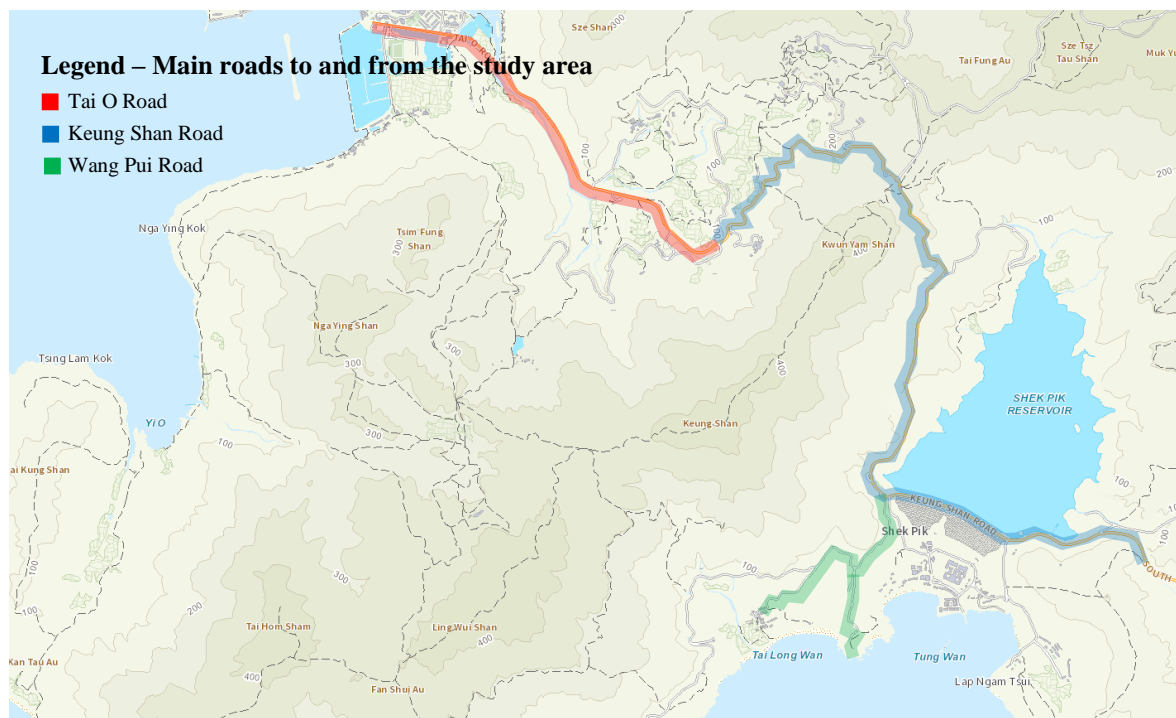


Fig. 25. Main roads to and from Tai Long Wan

At present, no main roads reach the Yi O sub-area, the Tsin Yue Wan and Peaked Hill sub-area, or the Fan Lau sub-area. They are accessible mainly via a hiking trail (i.e. Stages 7 and 8 of the Lantau Trail) (Fig. 26), as this trail goes to Shek Pik, Kau Ling Chung, Fan Lau Tsuen, Yi O and Tai O. Also within the study area is the Fan Lau Country Trail in the Fan Lau sub-area. There are also paths to and from other villages (Fig. 26).

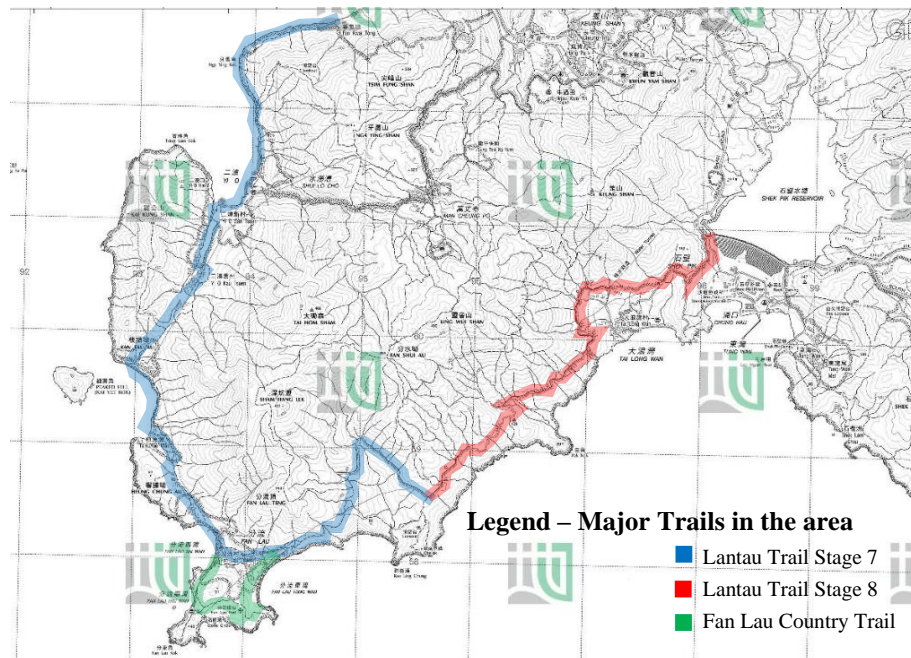


Fig. 26. Major trails in the area (2018) (route map of the Lantau Trail and the Fan Lau Country Trail)³⁷

2.4.2 Water Transport

2.4.2.1 Ferry Piers

Sub-area	Pier	Ferry route
Yi O	Yi O Pier	Villagers and visitors need to charter a boat in Tai O
Tsin Yue Wan and Peaked Hill	/	/
Fan Lau	Fan Lau Pier	Villagers and visitors need to charter a boat in Tai O
Tai Long Wan	/	/

Table 10. Ferry routes in the study area

There are piers in the Yi O and Fan Lau sub-areas, but no regular ferry routes. Villagers and visitors need to charter a boat in Tai O to travel between these sub-areas.

³⁷ 1:20000 Topo Map Sht 13 (Ed 2018) B&W, topographic map, 2018, 1:20,000, Survey and Mapping Office, Lands Department.

2.4.3 Major Traffic Infrastructure in the Vicinity of the Study Area

There is large-scale infrastructure, including land, water and air transport in the vicinity of the study area (Fig. 27, Table 11).

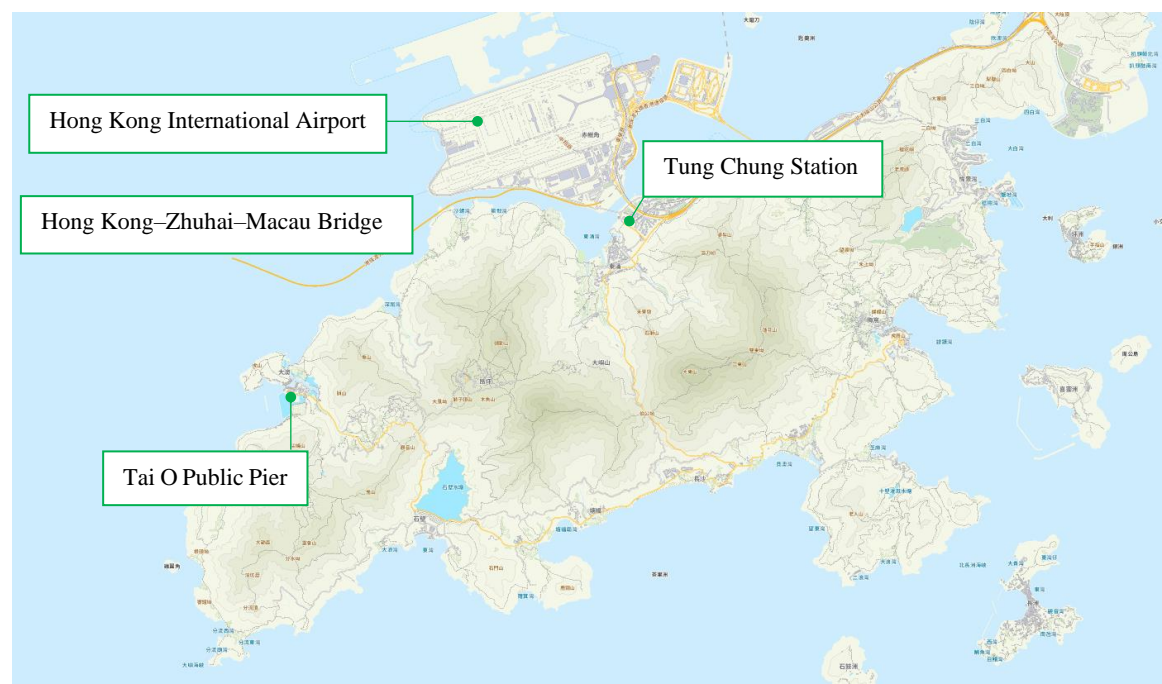


Fig. 27. Major traffic infrastructure in the vicinity of the study area

Land Infrastructure	Transport	Hong Kong-Zhuhai-Macau Bridge Airport Railway Network (including the Tung Chung Line and Airport Express Line)
Water Infrastructure	Transport	Tai O Public Pier
Air Transport Infrastructure		Hong Kong International Airport

Table 11. Major traffic infrastructure in the vicinity of the study area

2.5 Landscape Characteristics and Resources

2.5.1 Geology

According to the Geological Map of Hong Kong from the Lands Department, the geology of the study area is as follows (Table 12, Fig. 28–Fig. 29):

Sub-area	Geology
Yi O	Tsuen Wan Volcanic Group – rhyodacitic crystal tuff
Tsin Yue Wan and Peaked Hill	Lion Rock Suite – granite
	Lion Rock Suite – quartz monzonite
	Tsuen Wan Volcanic Group – rhyodacitic crystal tuff
	Lantau Volcanic Group – rhyolitic vitric tuff and lava
Fan Lau	Lion Rock Suite – granite
	Lion Rock Suite – quartz monzonite
Tai Long Wan	Lantau Volcanic Group – rhyolitic vitric tuff and lava
	Silt, sand and gravel

Table 12. Geology of the study area

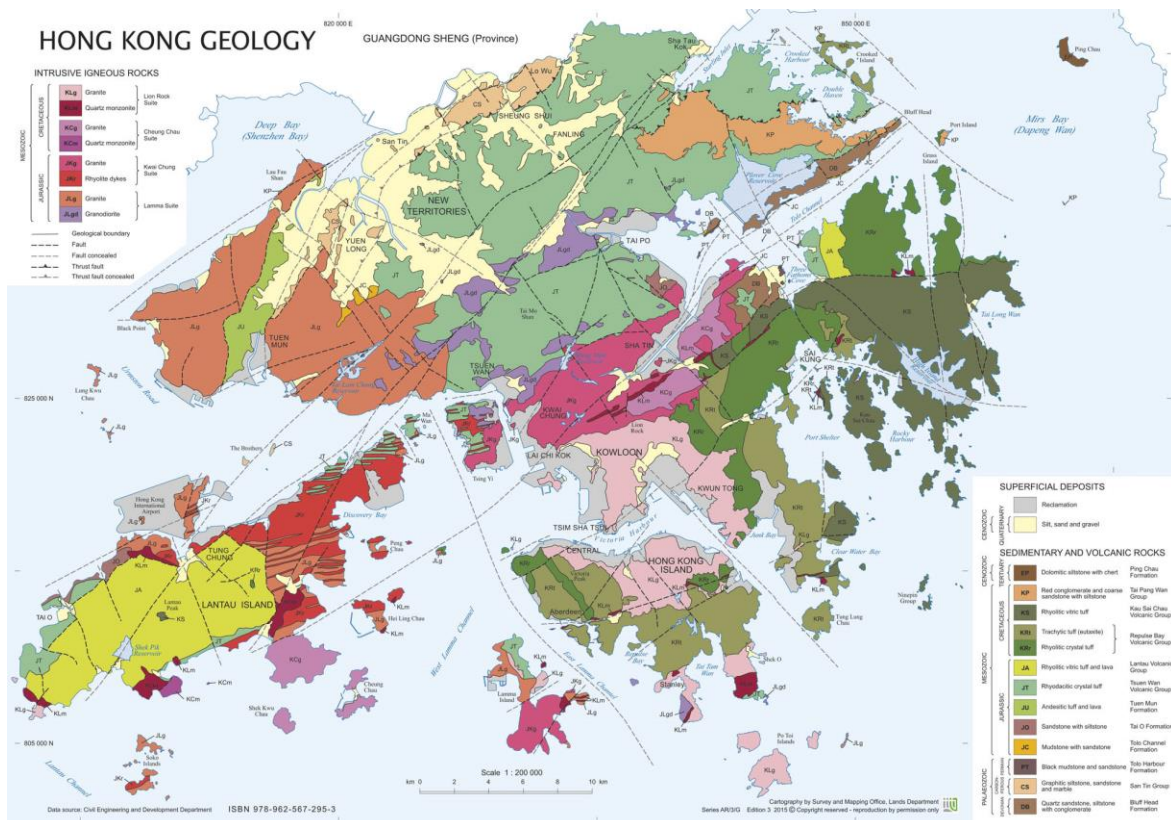


Fig. 28. Geological Map of Hong Kong³⁸

³⁸ "Geological Map of HK (Code: AR/3/G) Edition 3 (2015)," Lands Department, accessed April 30, 2023, <https://www.landsd.gov.hk/en/survey-mapping/mapping/thematic-mapping.html>.

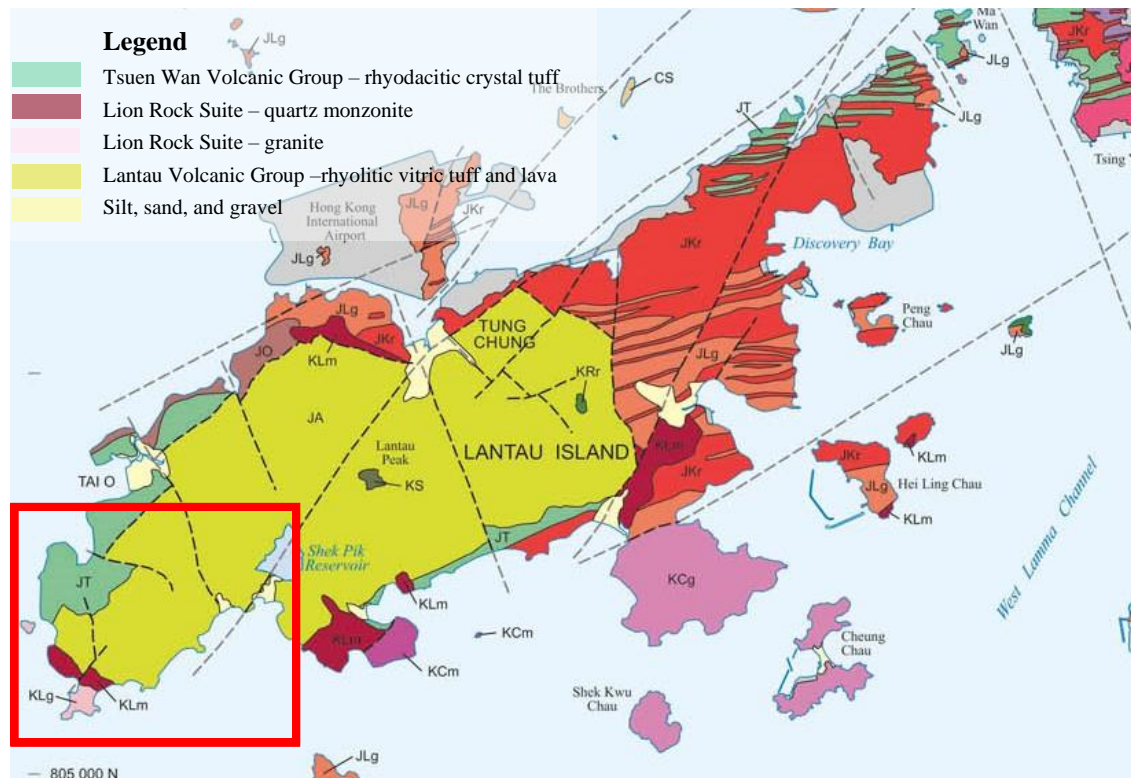


Fig. 29. Geological Map of Hong Kong (the red frame indicates the study area and adjacent areas)³⁹

³⁹ “Geological Map of HK (Code: AR/3/G) Edition 3 (2015).”

2.5.2 Nature Conservation Resources

According to the “Sustainable Lantau Blueprint” and Yi O Outline Zoning Plan, there are a lot of natural resources in the study area. In terms of terrestrial ecology, there are mangroves and incense trees in the Yi O sub-area,⁴⁰ Romer’s tree frogs (*Liuixalus romeri*, 盧氏小樹蛙) along the streams outside the study area, and butterfly habitats in the Fan Lau sub-area. Regarding marine ecology, there are juvenile horseshoe crabs (幼馬蹄蟹) in the Yi O sub-area. The entire study area has a natural coastline, and the waters off the coastline are a habitat of the Chinese white dolphin (中華白海豚). The study area is thus abundant in natural assets (Fig. 30).

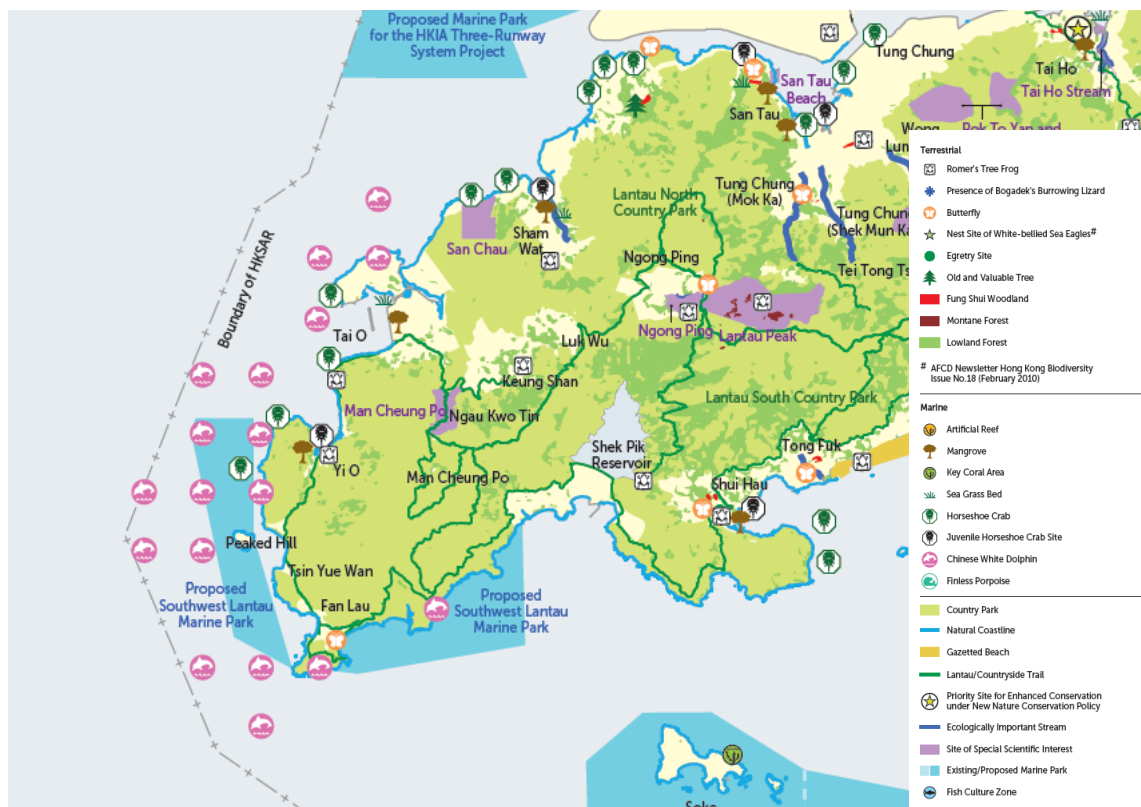


Fig. 30. Major nature conservation resources in the study area⁴¹

In 2020, the marine area east of Fan Lau Tsuen (the waters from the west of Fan Lau Tung Wan (分流東灣) to the east near Pak Kok (白角)) and the west of Fan Lau Tsuen (approximately extending along the west coastline of Lantau South Country Park, with the boundary stretching from Fan Lau Kok (分流角) in the south past Peaked Hill to the waters near Tsing Lam Kok (青林角) in the north) were designated as Southwest Lantau Marine Park to protect the ecological environment

⁴⁰ 城市規劃委員會：《二澳分區計劃大綱草圖編號S/I-YO/B說明書》，離島區議會網站，2015年8月，瀏覽日期：2023年4月30日，https://www.districtcouncils.gov.hk/island/doc/2012_2015/sc/dc_meetings_doc/449/IS_2015_75_A3_TC.pdf。

⁴¹ “Sustainable Lantau Blueprint.”

of the area (Fig. 31). The park’s main objectives are to conserve the habitat of the Chinese white dolphin in Hong Kong and the fisheries resources within the waters.⁴²



Fig. 31. Map of Southwest Lantau Marine Park⁴³

⁴² “Designated Marine Parks and Marine Reserve,” Agriculture, Fisheries and Conservation Department, last modified March 4, 2021, accessed June 9, 2021, https://www.afcd.gov.hk/english/country/cou_vis/cou_vis_mar/cou_vis_mar_des/cou_vis_mar_des_swl.html.

⁴³ “Designated Marine Parks and Marine Reserve.”

2.5.3 Major Cultural and Historical Resources

According to the AMO, the study area is rich in cultural and historical resources. The Fan Lau sub-area has three declared monuments and two Grade 3 Historic Buildings. In addition, there are Sites of Archaeological Interest in the four sub-areas of the study area. There is also one Government Historic Site Identified by AMO near the study area (Table 13, Fig. 32).

Types of cultural and historical resources	Name	
Sites of Archaeological Interest in Hong Kong ●	1	Yi O–Fan Lau Boulder Trackway
	2	Yi O
	3	Tsin Yue Wan
	4	Fan Lau Sai Wan
	5	Kau Ling Chung
	6	Tai Long Wan, Shek Pik
Declared Monuments ●	1	Stone Circle at Fan Lau
	2	Fan Lau Fort
	3	Rock Carving at Shek Pik
Grade 3 Historic Buildings ●	1	Leung Ying Kong Ancestral Hall, No. 7 Fan Lau Sai Wan Ha Tsuen
	2	Tin Hau Temple, Fan Lau Miu Wan
Government Historic Sites Identified by AMO ●	1	Lantau South Obelisk, Kau Ling Chung

Table 13. Major cultural and historical resources in the study area

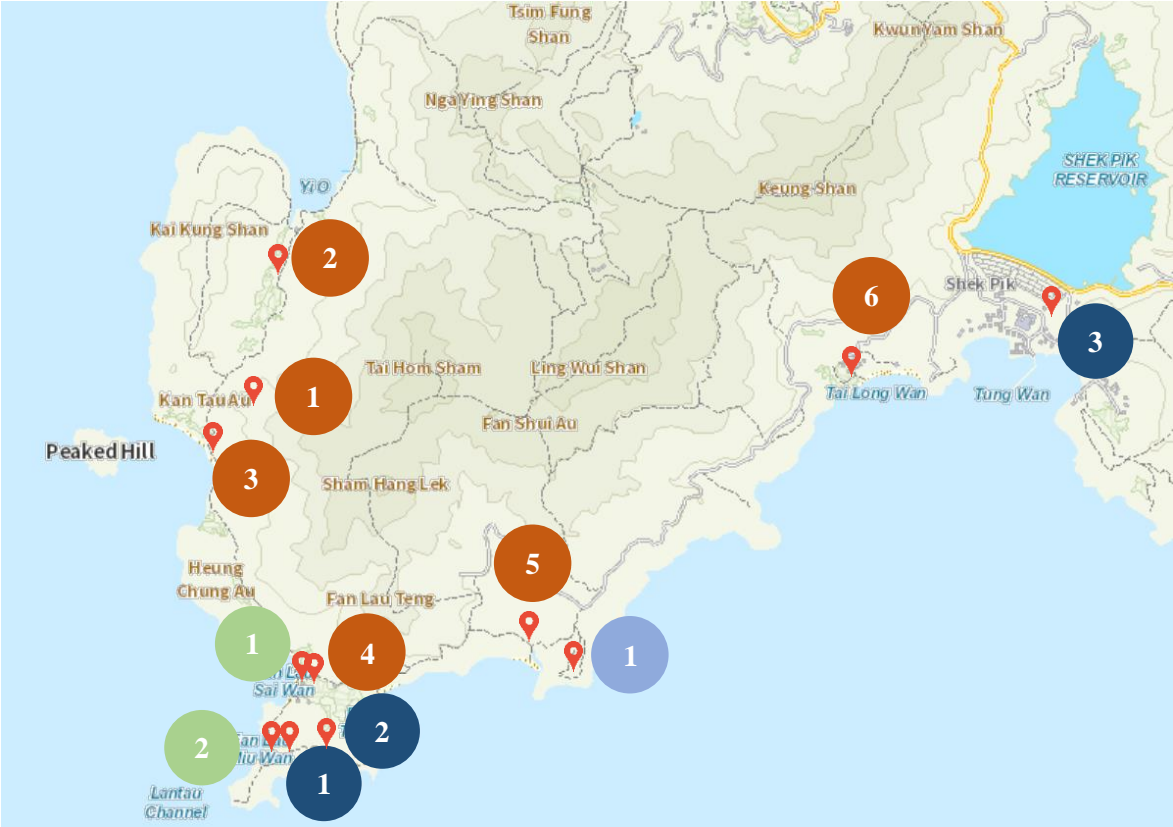


Fig. 32. Distribution of major cultural and historical resources in the study area

2.6 Environmental Conditions

2.6.1 Air Quality

According to the Environmental Protection Department (EPD), the nearest General Ambient Air Quality Monitoring Station to the study area is the Tung Chung General Station. Information on the EPD website shows the trend of air pollutant concentrations in places over the past 20 years to reflect the air quality in those places. The air pollutant indicators measure the concentration of three main air pollutants: nitrogen dioxide (NO_2), respirable suspended particulate (PM_{10}) and fine suspended particulates ($\text{PM}_{2.5}$).⁴⁴

As Fig. 33 shows, the nitrogen dioxide concentration recorded by the Tung Chung General Station increased significantly only in 2004, 2008, 2011 and 2013. The data in the Fig. 33 also shows that the concentration of respirable suspended particulates and fine suspended particulates recorded by the Tung Chung Monitoring Station increased significantly only in 2004 and 2011. The concentration of nitrogen dioxide, respirable suspended particulates and fine suspended particulates in Tung Chung gradually decreased between 2014 and 2020 (the latest record). As these records show, the air quality in Tung Chung has improved in recent years.

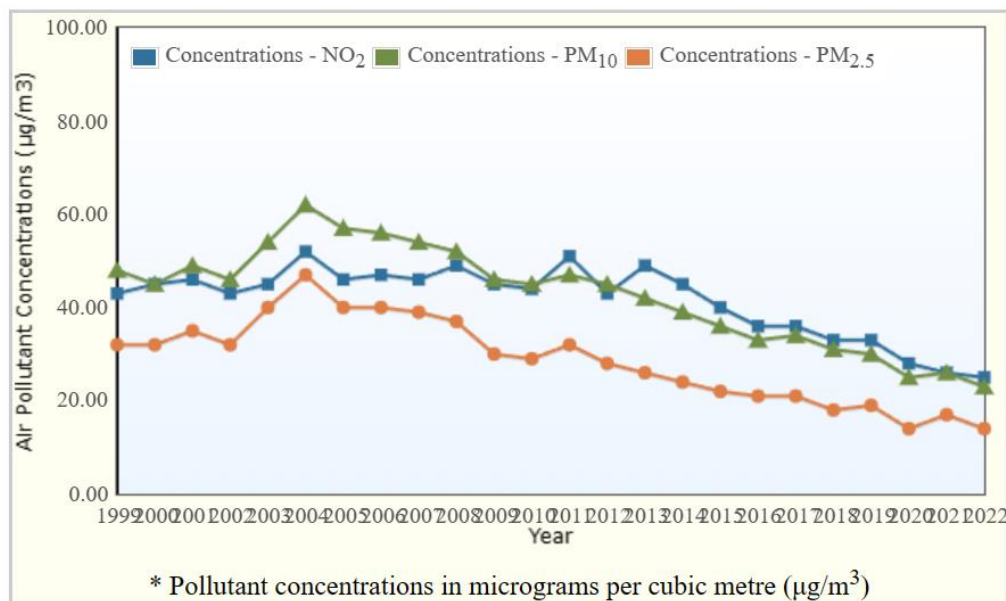


Fig. 33. Trend chart of air pollutant concentrations in Tung Chung⁴⁵

2.6.2 Marine Water Quality

According to the EPD, the marine water monitoring stations in the North Western Water Control Zone of Hong Kong (North Western marine water monitoring stations) are responsible for

⁴⁴ "Air Quality Objectives," Environmental Protection Department, last modified June 22, 2022, accessed April 30, 2023, https://www.epd.gov.hk/epd/english/environmentinhk/air/air_quality_objectives/air_quality_objectives.html.

⁴⁵ "AAQI Long Term Trend – Tung Chung," Environmental Protection Department, accessed June 9, 2021, <https://www.aqhi.gov.hk/en/annual-aqi/annual-aqi-trendf322.html?stationid=78>.

water quality monitoring in the sub-areas of Yi O, Tsin Yue Wan and Peaked Hill, and the west part of the Fan Lau sub-area; the marine water monitoring stations in the Southern Water Control Zone of Hong Kong (Southern marine water monitoring stations) are responsible for water quality monitoring in the east part of the Fan Lau sub-area and the Tai Long Wan sub-area. Fig. 36 to Fig. 39 show the total amount of dissolved oxygen and *Escherichia coli* (大腸桿菌) in the marine water, as they are important parameters reflecting the quality of marine water. ⁴⁶(Fig. 34–Fig. 35)



Fig. 34. Location of marine water monitoring station NM3 in the North Western Water Control Zone of Hong Kong⁴⁷

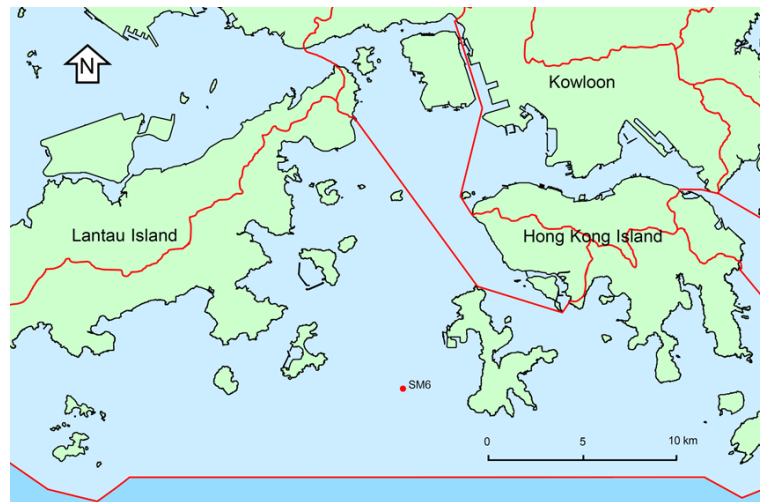


Fig. 35. Location of marine water monitoring station SM6 in the Southern Water Control Zone of Hong Kong⁴⁸

⁴⁶ “Recent Marine Water Quality Information,” Environmental Protection Department, accessed June 9, 2021, <https://cd.epic.epd.gov.hk/EPICRIVER/marinerecent/>.

⁴⁷ “Recent Marine Water Quality Information – North Western (NM3),” Environmental Protection Department, accessed June 9, 2021, <https://cd.epic.epd.gov.hk/EPICRIVER/marinerecent/result/>.

⁴⁸ “Recent Marine Water Quality Information – Southern (SM6),” Environmental Protection Department, accessed June 9, 2021, <https://cd.epic.epd.gov.hk/EPICRIVER/marinerecent/result/>.

As Fig. 36 and Fig. 37 show, the level of dissolved oxygen in the marine water at the North Western and Southern marine water monitoring stations fluctuates considerably. This reflects the high self-purification capacity of marine water, which means the amount of dissolved oxygen can quickly return to the appropriate level whenever a downward trend occurs. In addition, the overall level of dissolved oxygen in marine water within the monitoring scope is generally high, making it suitable for the survival and reproduction of aquatic organisms.

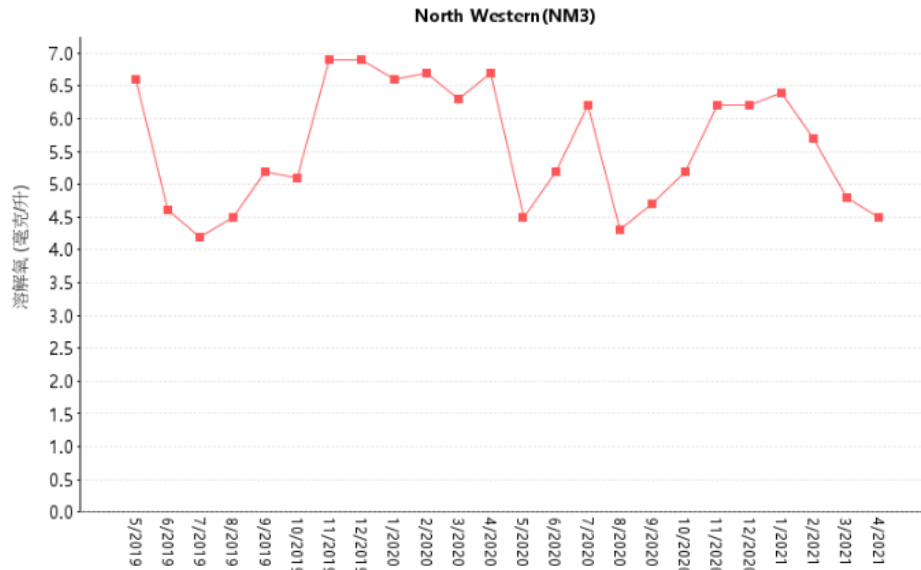


Fig. 36. Dissolved oxygen levels in the marine water in the North Western Water Control Zone in recent years⁴⁹

⁴⁹ “Recent Marine Water Quality Information – North Western (NM3).”

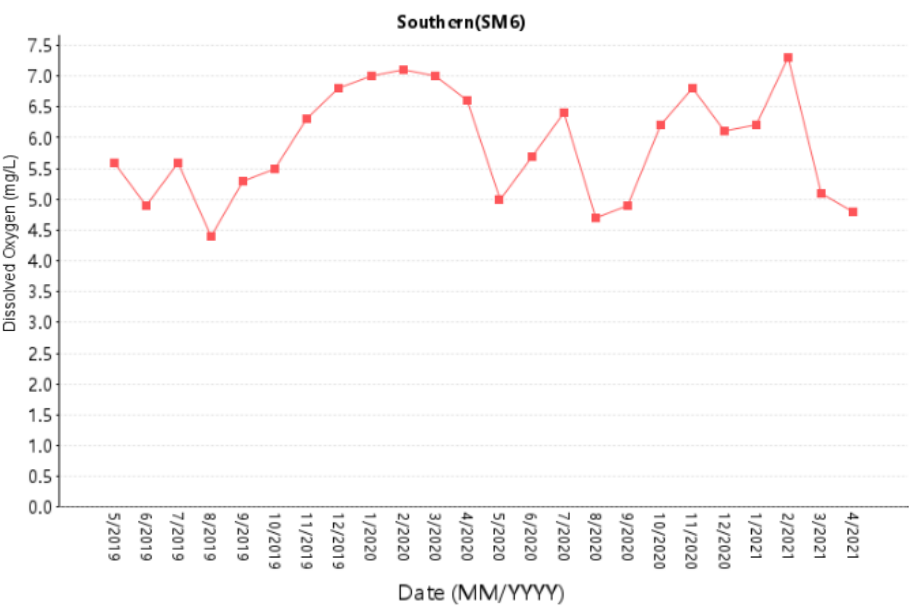


Fig. 37. Dissolved oxygen levels in marine water in the Southern Water Control Zone in recent years⁵⁰

⁵⁰ “Recent Marine Water Quality Information – Southern (SM6).”

As Fig. 38 shows, the *Escherichia coli* count recorded in the North Western marine water monitoring stations fluctuated more than that in other areas. The number of colonies recorded per 100mL sample ranged from 0 to 1,400 between May 2019 and April 2021. It gradually stabilised only in September 2020. As Fig. 39 shows, the fluctuation of the *Escherichia coli* count recorded in the Southern marine water monitoring stations was lower. The number of colonies recorded per 100 mL sample ranged from 0 to 22.5 between May 2019 and April 2021. The largest increases were recorded in July 2019 and May–June 2020. A comparison of data from these two zones shows that the marine water quality in the Southern Water Control Zone is higher.

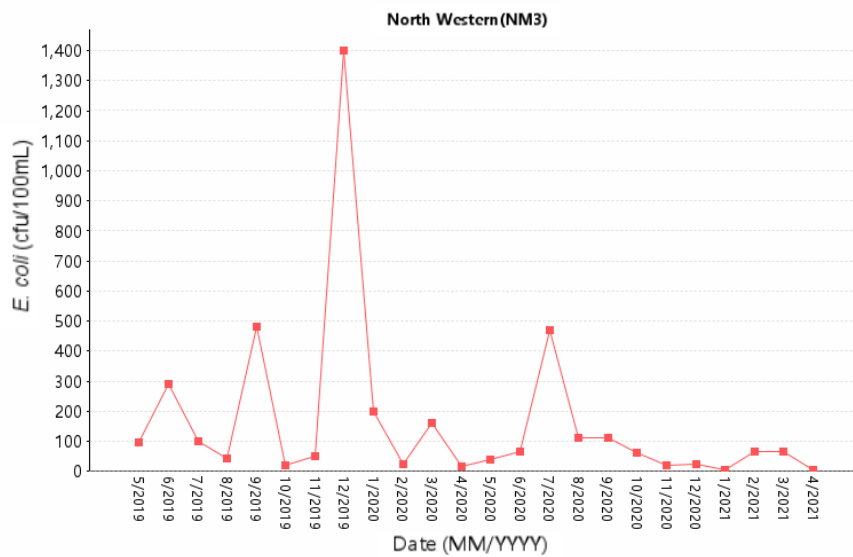


Fig. 38. *Escherichia coli* count in the marine water in the North Western Water Control Zone in recent years⁵¹

⁵¹ “Recent Marine Water Quality Information – North Western (NM3).”

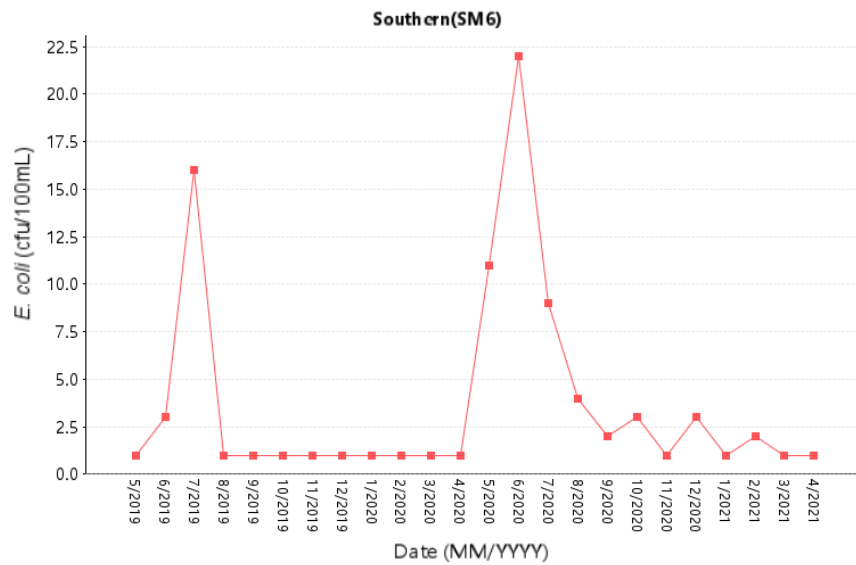


Fig. 39. *Escherichia coli* count in the marine water in the Southern Water Control Zone in recent years⁵²

2.6.3 Noise

The main source of noise intrusiveness in the study area is Hong Kong International Airport (HKIA). According to information from the Civil Aviation Department in 2021, HKIA had two runways: the South Runway and the North Runway. As Fig. 40 and Fig. 41 show, both the departure and arrival paths of HKIA are located near the study area. The Yi O sub-area, which is closest to Departure Flight Path 25L and Arrival Flight Path 07R, is the most affected, followed by the Tsin Yue Wan and Peaked Hill sub-area, and Fan Lau sub-area, which are close to the Departure Flight Path 25L/R (Fig. 40–Fig. 41).

⁵² “Recent Marine Water Quality Information – Southern (SM6).”



Fig. 40. Departure flight paths of HKIA⁵³



Fig. 41. Arrival flight paths of HKIA⁵⁴

⁵³ “Departure Flight Paths of Hong Kong International Airport,” Airport Authority Hong Kong, accessed June 9, 2021, https://www.cad.gov.hk/english/pdf/CLK_dep_track.pdf.

⁵⁴ “Arrival Flight Paths of Hong Kong International Airport,” Airport Authority Hong Kong, accessed June 9, 2021, <https://www.cad.gov.hk/english/pdf/noi1.pdf>.

2.6.4 Environmental Pollution

Hong Kong's south and southwest coast tends to accumulate more refuse than the east and northeast coast in the wet season. Fan Lau Tung Wan, located in the study area, is on Hong Kong's southwest coast, which has long been affected by the problem of marine refuse. According to a study report titled "Investigation on the Sources and Fates of Marine Refuse in Hong Kong", released by the EPD, the Fan Lau sub-area was listed as a marine refuse priority site.⁵⁵ Since the Fan Lau sub-area can be reached only by trails on land and by private boats, and there are no public refuse collection points in the area, the accumulation of marine refuse is a serious problem (Fig. 42).



Fig. 42. Marine refuse accumulated in Fan Lau Tung Wan; photo taken by the research team in 2020.

⁵⁵ "Investigation on the Sources and Fates of Marine Refuse in Hong Kong," Environmental Protection Department, accessed June 9, 2021, https://www.epd.gov.hk/epd/clean_shorelines/files/common2015/MarineRefuseStudyReport_ENG_Final.pdf.

3

BASELINE STUDY – YI O

3.1 Yi O

Yi O is located in Southwest Lantau Island, Nga Ying Kok (牙鷹角) is in the northeast and Tai O Heung area in further east. On the west and south sides of Yi O are hills. Across Kai Kung Shan (雞公山) (also locally known as *Deoi Min Saan* (對面山)) in the west,⁵⁶ and to the south is the westernmost area of Lantau Island, including Tsin Yue Wan, Kan Tau Au (根頭坳) and Kai Yet Kok Island (雞翼角島) (also locally known as *Gai Saan* (雞山)).⁵⁷ To the north is Yi O Wan (二澳灣) and the mouth of the Pearl River Delta. It can be seen that Yi O is surrounded by hills and the sea. The origin of the name Yi O is unknown. It may be related to Tai O, which is adjacent to Yi O. The word “O” (澳) often refers to a harbour, deep water or a bend near water. Yi O Valley (二澳谷) is located south of estuary, in a north–south hill gorge. There is a large area of cultivated land in Yi O Valley, which is flat and suitable for human settlement.

The Yi O area includes Yi O Kau Tsuen and Yi O San Tsuen, adjacent to Tai O (Fig. 43, Location Map 1).

⁵⁶ 李君毅：《登山臨水篇》（香港：荒凝止息工作室，2019年），頁113。

⁵⁷ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》（香港：天地圖書，2003年），頁120；朱維德：《香港歷史名勝》（香港：明報出版社有限公司，1998年），頁122–123。

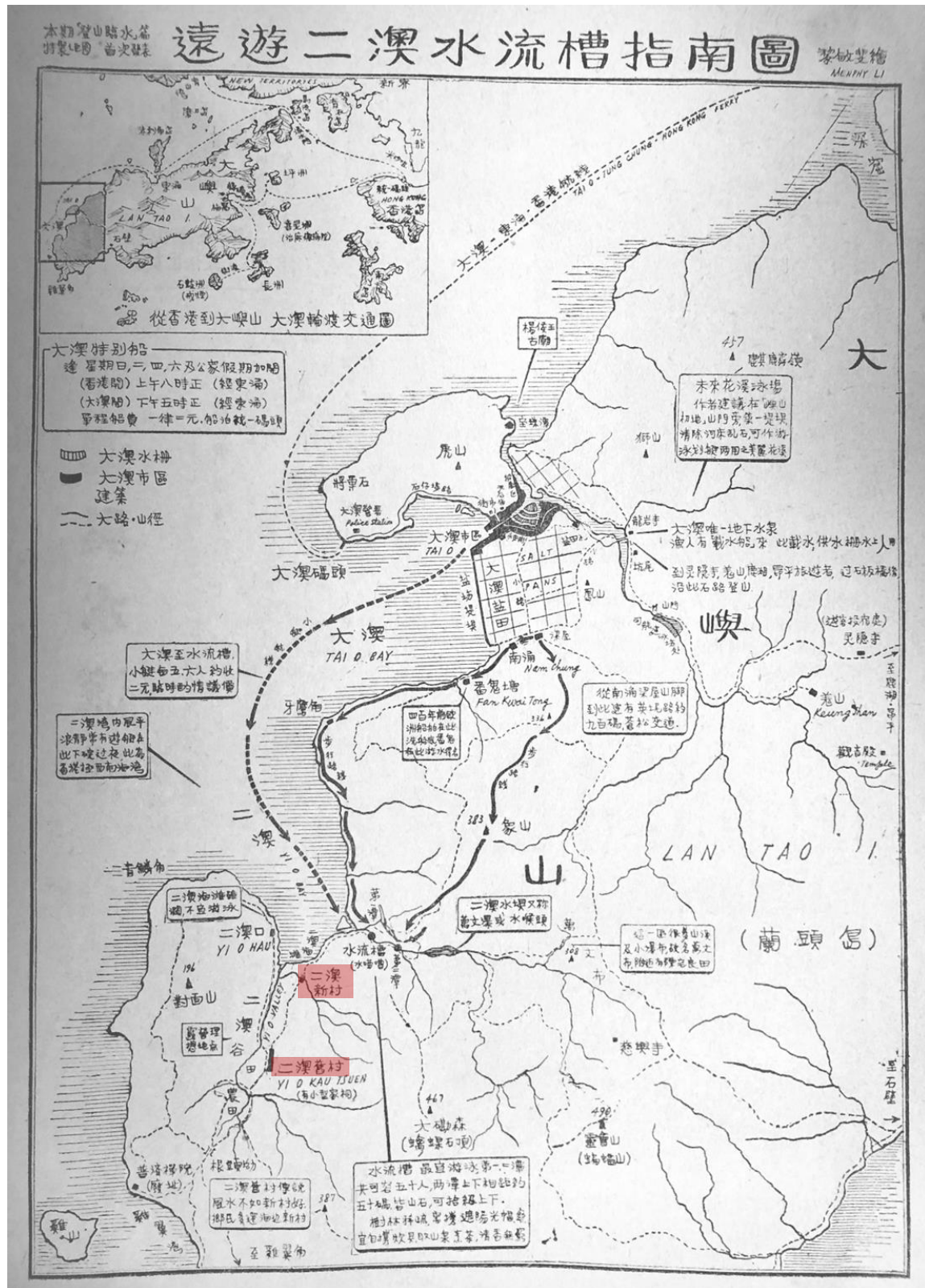
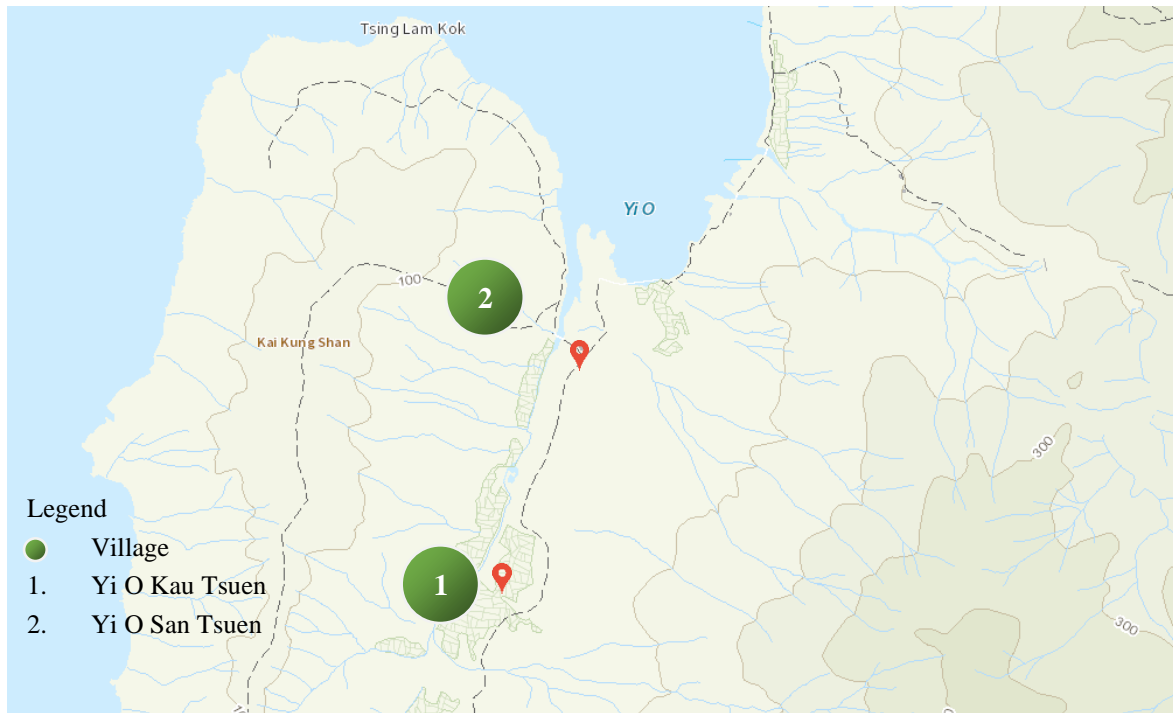


Fig. 43. Map of Yi O and surrounding areas (marked in red)⁵⁸

⁵⁸ This map drawn by Menphy Li (黎斐敏) was originally included in a travel column of Lee Chun Yi (李君毅) in the 1960s. See 李君毅：《登山臨水篇》，頁113。



Location Map 1. Yi O Kau Tsuen and Yi O San Tsuen

The current administrative delineation of the village is as follows (Fig. 44):

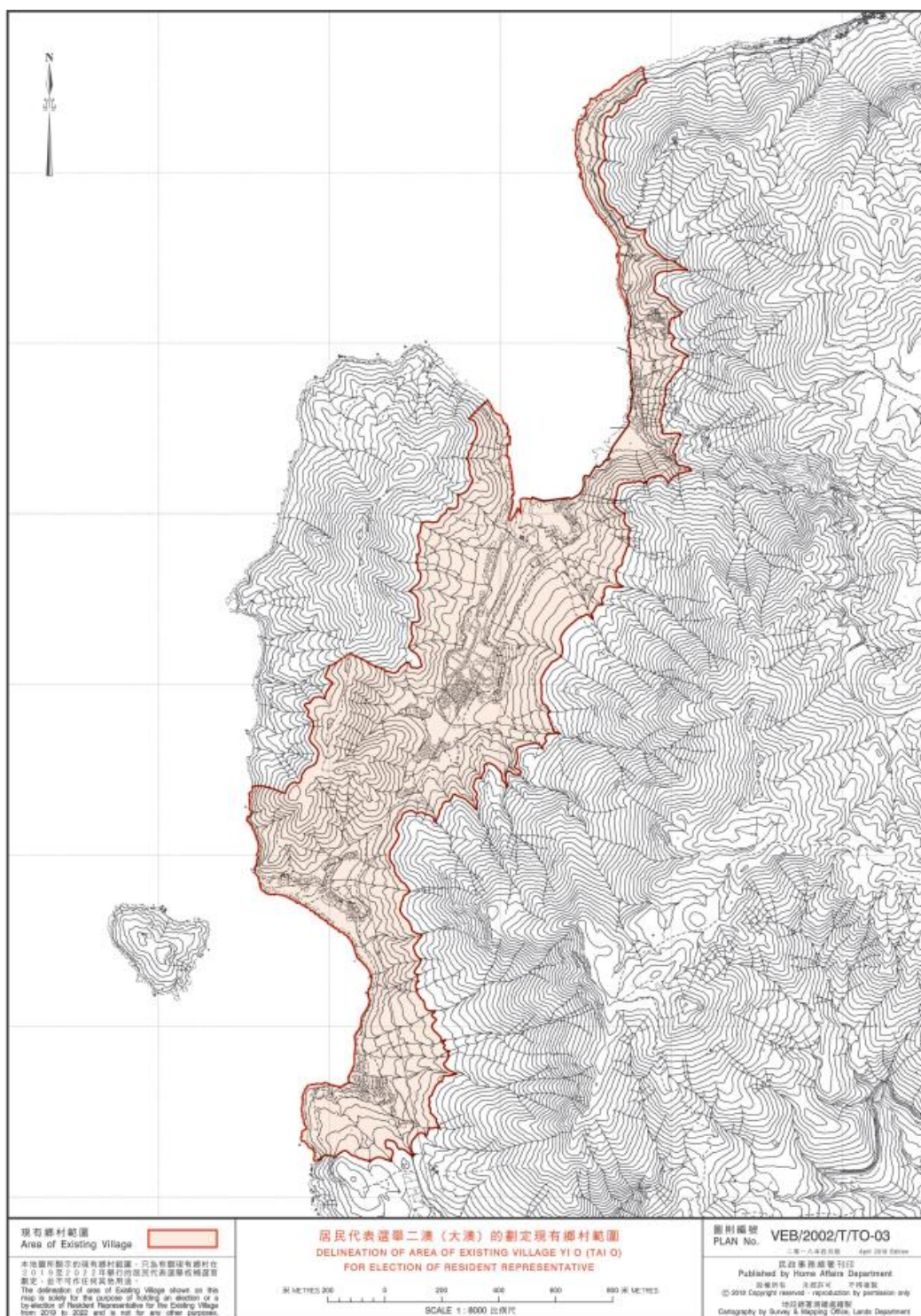


Fig. 44. Delineation of area of existing village Yi O (Tai O) for the election of the resident representative⁵⁹

⁵⁹ 〈居民代表選舉二澳（大澳）的劃定現有鄉村範圍〉，民政事務總署鄉郊代表選舉網站，瀏覽日期：2023年4月30日，https://www.had.gov.hk/rre/images/village_map1922/T/t-to-03.pdf。

3.1.1 Yi O Kau Tsuen

Yi O is a shallow bank, where people used to fish for marine creatures such as crabs.⁶⁰ Yi O is also where the stream from the Shui Lo Cho (水撈漕) waterfall enters the sea. At the mouth of the stream is a To Tei (Earth God, 土地) shrine and the Hoi San Temple. The long, narrow valley behind the bay is called Yi O Valley, which is a north–south hill gorge south of Yi O. There is a large area of farmland in Yi O Valley and a major hill stream originating from Kai Kung Shan, west of Yi O Valley, which merges with several tributaries and flows through the entire cultivated land of Yi O Valley. No additional water diversion works are required, as the natural hill river is already sufficient for irrigation in Yi O Valley and it is very suitable for agricultural activity (Fig. 45). The east and west sides of Yi O Valley are flanked by a 466-metre-high hill, called Tai Hom Sham (大礮森), and a 194-metre-high hill, called Kai Kung Shan. North of Yi O Valley is Yi O bay and south of Yi O is the ridge of the two hills, which is about 60 metres above sea level at Kan Tau Au. Therefore, Yi O Tsuen (now called Yi O Kau Tsuen) in Yi O Valley and Yi O is surrounded by hills on three sides.⁶¹ (Fig. 45)

It is said that in the old days, Yi O had been a small market when Tai O was still a small fishing village and not yet developed. People passing through Yi O Tsuen on their way to Guangdong by boats would replenish their equipment there. Such materials as fishing nets, anchors and ropes could be supplied in Yi O Tsuen. The relationship between Yi O and Fan Lau was closer than that between Yi O and Tai O at the time. Only when Tai O developed into a small fishing town did the relationship between Yi O and Tai O become closer.⁶² Taking the renovation of Kwan Tai Temple (關帝古廟) in Tai O in the second year of the reign of Xianfeng (咸豐二年, 1852) as an example, the inscriptions show that residents from Yi O supported the renovation of the temple.⁶³ Fan Ming Gwai (transliteration of 樊明貴), a native of Yi O, was one of the donors.⁶⁴ According to the inscriptions, when Hung Shing Temple in Tai O was restored in the seventh year of the reign of Jiaqing (嘉慶七年, 1802), Yi O Tsuen was one of the donors.⁶⁵ Yi O Tsuen is located in the deeper part of Yi O Valley. It had village houses, a study hall and a large-scale Mo Tai Temple (武帝古廟). Unfortunately, all of them collapsed. Yi O Tsuen was established more than 200 years ago.⁶⁶ It was

⁶⁰ 二澳農作社社長黃永根先生訪問，採訪者：葉俊文、詹穎宜，2020年10月7日。

⁶¹ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁128–129。

⁶² 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁129。

⁶³ 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁28。

⁶⁴ 吳倫霓霞、科大衛、陸鴻基編：《香港碑銘彙編》（香港：香港市政局，1986年），頁106。

⁶⁵ 吳倫霓霞、科大衛、陸鴻基編：《香港碑銘彙編》，頁61。

⁶⁶ According to the book *Compilation of Tablet Inscriptions in Hong Kong (Hoeng Gong bei ming wai pin, 香港碑銘彙編)* edited by Ng Lun Ngai Ha, David Faure, and Luk Hung Kay, 「二澳村」(“Yi O Tsuen” in Chinese) was inscribed in the tablet of renovation in the Hung Shing Temple in the seventh year of the reign of Jiaqing (嘉慶七年, 1802), indicating that Yi O Tsuen was at least 200 years old.

one of the villages under the management of *Guanfu magistrate* (官富司) in the reign of Jiaqing.⁶⁷ In 1899, 150 villagers were recorded in Yi O Tsuen.⁶⁸ The major clans of the village were the Kung's (龔氏), Lam's (藍氏), Tai's (戴氏) and Cheng's (鄭氏).⁶⁹ In the late Qing dynasty and the early period of the Republic of China, the village had a population of more than 400, whose families had been farming for generations.⁷⁰ Later, many villagers died in a great plague. Some villagers moved north. Around in the 1960s, they built a new village, called “Yi O San Tsuen”. At present, Yi O is part of Tai O Heung.⁷¹

⁶⁷ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》（香港：三聯書店，2020年），頁17。

⁶⁸ Extension of Colony of Hong Kong Board, “Extracts from a report by Mr. Stewart Lockhart on the extension of the colony of Hong Kong,” Oct 8, 1899, Mr. Stewart Lockhart to Colonial Office, in Sessional Papers, No. 9/99, 1899, 207.

⁶⁹ 二澳農作社社長黃永根先生訪問，採訪者：葉俊文、詹穎宜，2020年10月7日。

⁷⁰ 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》（香港：大澳鄉事委員會，2003年），頁84。

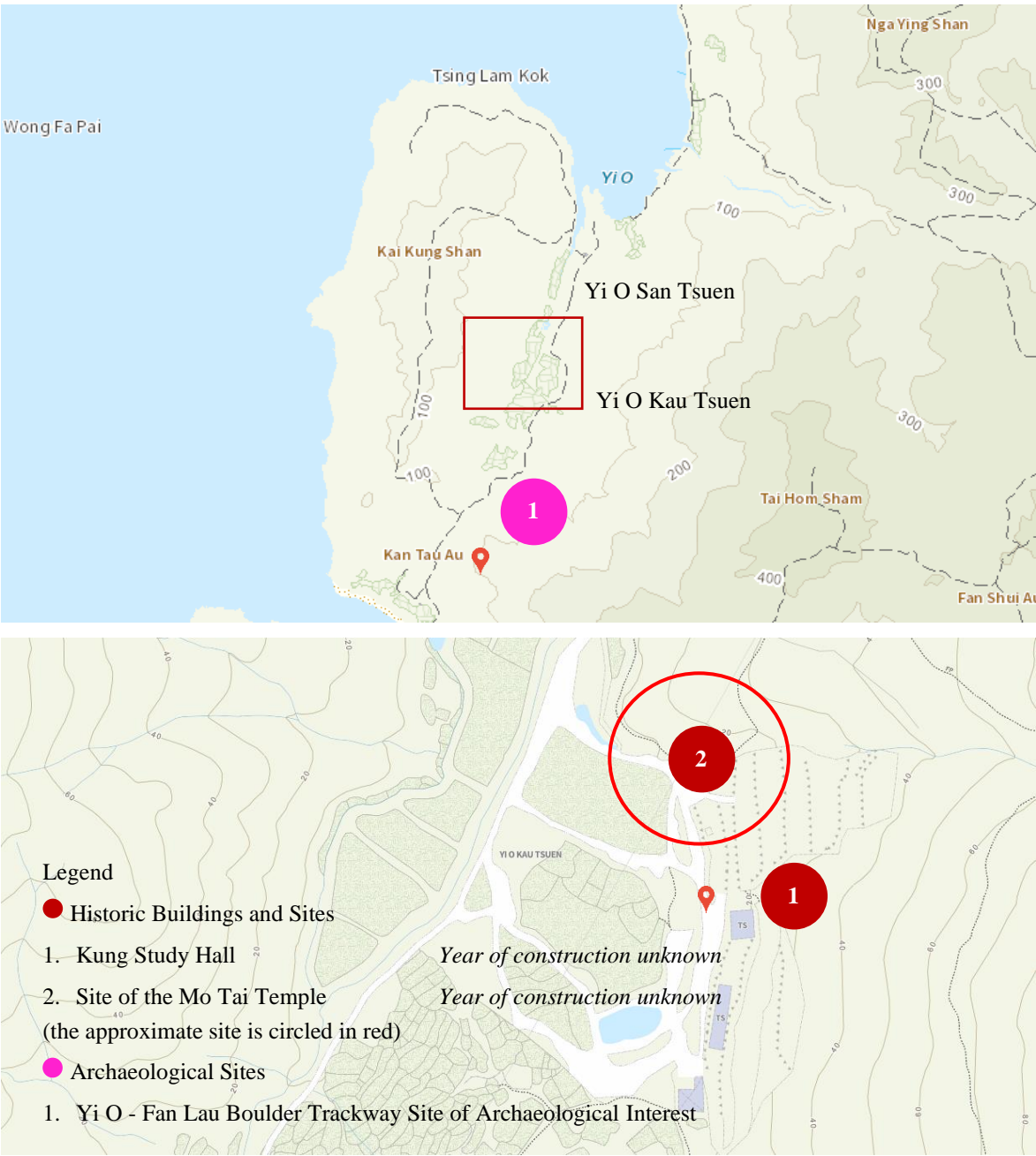
⁷¹ Tai O Heung includes San Tau Tsuen, Sha Lo Wan Tsuen, Sham Shek Tsuen, Tai Long Wan Tsuen, Sheung Keung Shan Tsuen, Ha Keung Shan Tsuen, Yi O Tsuen, Fan Lau Tsuen, Nam Tong Sun Tsuen, Leung Uk Tsuen; and Shek Tsai Po, Market Street, Kat Hing Street, Kat Hing Back Street, Wing On Street, Tai Ping Street in Tai O area. See 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁10；張兆和、廖迪生：《香港地區史研究之二：大澳》，頁140。



Fig. 45. Aerial photo of Yi O, 1956.⁷²




⁷² F21_557-0154, aerial photo, December 27, 1956, 16,700 feet, 1:10,020, Survey and Mapping Office, Lands Department.

3.1.1.1 Cultural and Historical Resources



Location Map 2. Cultural and historical resources of Yi O Kau Tsuen

3.1.1.1.1 Historic Buildings and Sites


Table 14. Historic Buildings/ Sites in Yi O Kau Tsuen: Kung Study Hall (龔氏家塾)		
Location Map 2 – Historic Building and Site 1		
  Kung Study Hall, 2020.  The Kung Study Hall, 1953. ⁷³	Address/ Geographical Location	The eastern foothills area of Yi O Kau Tsuen
	Year/ Period of Construction	Unknown
	Original Function	School
	Land Use / Status/ Ownership	No specific use
	Designation ⁷⁴	Not yet designated
	Historical Background	Yi O Tsuen was established more than 200 years ago. It was one of the villages under the management of <i>Guanfu magistrate</i> in the reign of Jiaqing. The major clans of the village were the Kung’s, Lam’s, Tai’s and Cheng’s. In 1899, 150 villagers were recorded in Yi O Tsuen. In the late Qing dynasty and the early period of the Republic of China, the village had a population of more than 400, whose families had been farming for generations. Later, many villagers died in a great plague. Some villagers moved north. Around in the 1960s, they built a new village, called “Yi O San Tsuen”. The village children studied in the Kung Study Hall in Yi O Kau Tsuen, which was a traditional Chinese study hall. In 1963, Yi O and the Government jointly built a public school, which more than 30 students once attended. Later, when Hong Kong’s economy took off and there were better job opportunities outside the village, the villagers moved to Tai O or the urban areas to make a living, and the village school was closed. The Kung Study Hall is a one-storey, one-hall building with three bays. The front part of the building was built with grey bricks and the walls in the rear part were made with stones and clay. The entrance is recessed, and the overall design is simple and plain. Part of the structure of the Kung Study Hall, including the walls and roofs on both sides, collapsed after being abandoned for many years. The word 「龔」 (“Kung” in Chinese) on the stone
Architectural Features		

⁷³ Ng Bar Ling, “Kung Family Study Hall, Yi O, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00437, 1953, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/ws85d989b>.



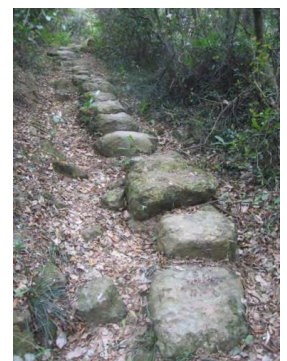
⁷⁴ “Designation” states whether the cultural and historical resources are listed in government lists, including “Declared Monuments in Hong Kong”, “Results of the Assessment of 1,444 Historic Buildings”, “Sites of Archaeological Interest in Hong Kong”, “Government Historic Sites Identified by the Antiquities and Monuments Office”, “The First Intangible Cultural Heritage Inventory of Hong Kong”, “The First Representative List of the Intangible Cultural Heritage of Hong Kong”, “The National List of Intangible Cultural Heritage”, and so on.

		<p>plaque at the entrance of 「龔氏家塾」 (“the Kung Study Hall” in Chinese) is broken, and the word 「塾」 (“<i>suk</i>” in Chinese) is almost unrecognisable. Some of the granite thresholds and floor tiles can still be observed in the interior floor of the study hall. The Yi O Agricultural Cooperation is currently using scaffolding to temporarily support the study hall and a canvas to cover the collapsed part.</p>
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Table 15. Historic Buildings/ Sites in Yi O Kau Tsuen: Site of the Mo Tai Temple**Location Map 2 – Historic Building and Site 2**

 <p>Site of the Mo Tai Temple, 2020.</p>	Address/ Geographical Location	Yi O Kau Tsuen
	Year/ Period of Construction	Unknown
	Original Function	Religious worship
	Land Use / Status/ Ownership	Agriculture/ Green Belt
	Designation	Not yet designated
	Historical Background	<p>Yi O Tsuen was established more than 200 years ago. It was one of the villages under the management of <i>Guanfu magistrate</i> in the reign of Jiaqing. The major clans of the village were the Kung's, Lam's, Tai's and Cheng's. In 1899, 150 villagers were recorded in Yi O Tsuen. In the late Qing dynasty and the early period of the Republic of China, the village had a population of more than 400, whose families had been farming for generations. Later, many villagers died in a great plague. Some villagers moved north. Around in the 1960s, they built a new village, called "Yi O San Tsuen".</p> <p>Yi O Kau Tsuen is located in the deeper part of Yi O Valley. It had village houses, a study hall and a large-scale Mo Tai Temple. Unfortunately, all of them collapsed. The Mo Tai Temple was located between the lowlands of paddy fields and the highlands where the old houses were located.</p>
	Architectural Features	

3.1.1.1.2 Archaeological Sites

Table 16. Archaeological Site: Yi O – Fan Lau Boulder Trackway Site of Archaeological Interest		
Location Map 2 – Archaeological Sites 1		
 <p>The map of West Lantau, 1904.⁷⁵</p>  <p>Approximate location of the Yi O–Fan Lau Boulder Trackway of Archaeological Interest.⁷⁶</p>  <p>Yi O section, 2011.⁷⁷</p>	Address/ Geographical Location	Yi O Kau Tsuen to Fan Lau
	Period of the Relic	Unknown
	Land Use / Status/ Ownership	Part of the site is Agriculture and Green Belt; the rest is not included in the Outline Zoning Plans
	Designation	Site of Archaeological Interest in Hong Kong
	Historical Background and Archaeological Findings	<p>According to the first Hong Kong territory-wide archaeological survey, the 1904 map showed that Chinese paths connected various places on West Lantau, including a path from Yi O to Fan Lau.⁷⁸ However, there is still no evidence to determine the date of construction of this old trail. According to a study of old trail in Hong Kong, conducted by a consultant firm commissioned by the AMO in 2014, the existing old boulder trackway connects Yi O San Tsuen and Fan Lau Sai Wan.</p> <p>According to this study, about half of the old trail was paved with loose rubble and there had been little maintenance or modern repairs. Today, there is still a long section of the trail in its original condition, reflecting how the villagers used to travel to and from various parts of West Lantau. The section from Yi O San Tsuen to Kan Tau Au is mainly a boulder trackway; the Tsin Yue Wan section is mainly a dirt road; and the section from Tsin Yue Wan to Fan Lau was paved with concrete, probably by Islands District Office in June 1979 with a donation from the Cooperative for American Remittances to Everywhere (CARE USA) (美國經濟援助協會). The Yi O section shows that the ancestors paved the trail with boulders of various sizes, some sections with large boulders and some with a mixture of small stones. In terms of paving technique, some sections were laid relatively</p>

⁷⁵ Colony of Hong Kong New Territory, Kowloon Extension Agreement Dated 9th June 1898 Ref: 1904.1, map, 1904, 2 inches to one mile, Survey and Mapping Office, reproduced at “Map Viewer,” Hong Kong Historic Maps, accessed March 1, 2021, <https://www.hkmaps.hk/viewer.html>.

⁷⁶ 二澳至分流古石徑具考古價值研究的地點，檔案編號：AM96-0759，香港文物探知館。

⁷⁷ Environmental Resources Management, “Study on Old Trails in Hong Kong – Final Study Report,” Antiquities and Monuments Office, last modified February 24, 2014, accessed August 10, 2022, https://www.amo.gov.hk/filemanager/amo/common/reports-publications/final_study_report.pdf. See Figure 3.3 in the report.

⁷⁸ Colony of Hong Kong New Territory, Kowloon Extension Agreement Dated 9th June 1898 Ref: 1904.1, map, 1904, 2 inches to one mile, Survey and Mapping Office, reproduced at “Map Viewer,” Hong Kong Historic Maps, accessed March 1, 2021, <https://www.hkmaps.hk/viewer.html>.

		neatly in single or double rows, while the others were laid more randomly.
	Remarks	The AMO's "Study on Old Trails in Hong Kong" can be viewed at: https://www.amo.gov.hk/filemanager/amo/common/reports-publications/desktop_study_report.pdf

3.1.2 Yi O San Tsuen

Yi O San Tsuen is part of the Tai O Heung.⁷⁹ The village was built in the 1960s by some villagers from Yi O Kau Tsuen. A terrible plague in Yi O Kau Tsuen resulted in the death of many villagers. Some villagers moved north. Around in the 1960s, they built a new village, called “Yi O San Tsuen”.⁸⁰ The new village is close to the coast of Yi O. In its heyday, it had more than 10 village houses, and the farmland stretched southward from Yi O Hau (Fig. 46). In 1962, there were seven households in Yi O San Tsuen, with a population of dozens.⁸¹ Yi O Public School was built in the village in 1963 (Fig. 47).⁸² In 1972, the number of households increased to 19, and it had a population of more than 200.⁸³ In the 1950s, the Government set up an agricultural test station in Yi O to provide the villagers with agricultural knowledge and help with processing agricultural loans to improve production.⁸⁴ In the early 1970s, the Government experimented with oyster farming in Yi O.⁸⁵ Yi O San Tsuen was gradually abandoned starting in the 1980s. Most of the residents of Yi O San Tsuen and Yi O Kau Tsuen moved to Tai O or the urban area successively and the villages were abandoned. After 2000, some of the old villagers felt bad about the abandoned farmland in Yi O, so they planned to rehabilitate the farmland and reminisce about the old days. In 2012, an organisation found the plan feasible and proposed cooperating with villagers in Yi O to carry out organic farming (Fig. 48). The organisation established “Yi O Agricultural Cooperation” to provide funding, technology, and manpower for a period of 30 years. The villagers do not need to pay rent, and the land rights remain with the villagers. The agricultural rehabilitation work of Yi O Agricultural Cooperation was carried out by its members and volunteers. The villagers only rent out the land; neither party lives in the village.⁸⁶

The village houses in Yi O are still abandoned except for those being used for the activities of Yi O Agricultural Cooperation.⁸⁷ The village houses were not arranged in the orderly layout of a village. There is denser housing in the inland area near the coastal farmland in the north, while the

⁷⁹ 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁10。

⁸⁰ 葉輝：〈書若蜉蝣：水滸漕與海神古廟〉，文匯報網站，修訂日期：2019年8月3日，瀏覽日期：2020年10月20日，<http://paper.wenweipo.com/2019/08/03/WH1908030002.htm>。

⁸¹ 〈二澳地廣人稀 歡迎前往耕種〉，《華僑日報》，1962年10月29日。

⁸² 胡卿旋、陳天權編：《百寶圖：大嶼山 x 長洲 x 南丫島 x 坪洲》（香港：文化葫蘆，2019年），頁250；〈大澳中學待發展 建校圖則審核中 二澳建校創舉已獲當局協助〉，《華僑日報》，1962年1月28日；〈大嶼山二澳改善生計 明年可獲供電力〉，《華僑日報》，1972年9月13日。

⁸³ 〈大嶼山二澳改善生計 明年可獲供電力〉。

⁸⁴ 〈增進新界各地農業生產 普設試驗點〉，《華僑日報》，1958年11月9日。

⁸⁵ 〈當局開始在大嶼山二澳 試行殖養鮮〉，《華僑日報》，1972年8月12日。

⁸⁶ 胡卿旋、陳天權編：《百寶圖：大嶼山 x 長洲 x 南丫島 x 坪洲》，頁250；二澳農作社社長黃永根先生訪問，採訪者：葉俊文、詹穎宜，2020年10月7日。

⁸⁷ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁127–130。

others are scattered around the area north of Yi O Public School. Some of these village houses were built with mud bricks or rubble stone (Fig. 49 and Location Map 3).

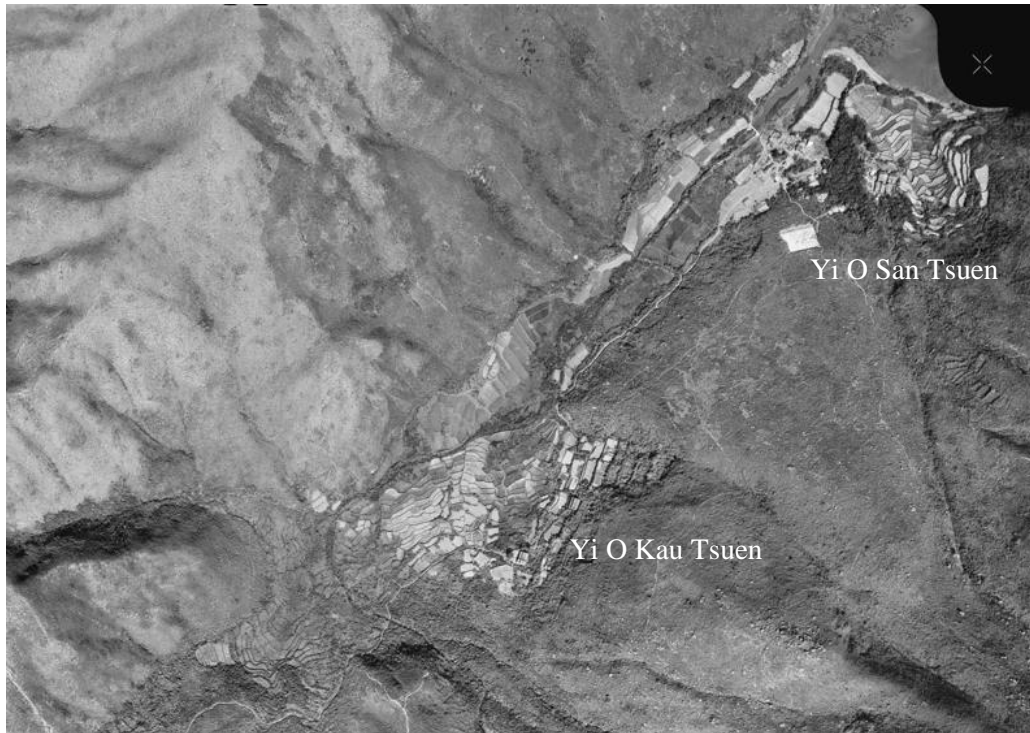


Fig. 46. Aerial view of Yi O, 1963.⁸⁸

⁸⁸ 1963-4422, aerial photo, January 24, 1963, 3,900 feet, 1:7,800, Survey and Mapping Office, Lands Department.

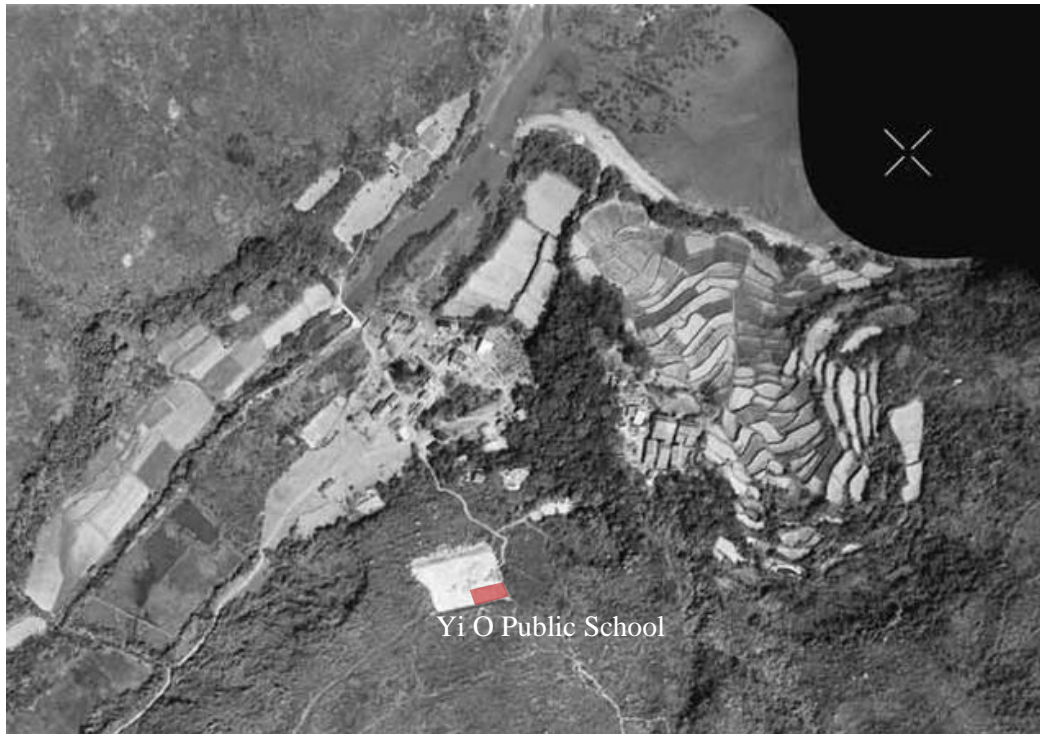


Fig. 47. Farmland, village houses and the school in Yi O San Tsuen, 1963.⁸⁹

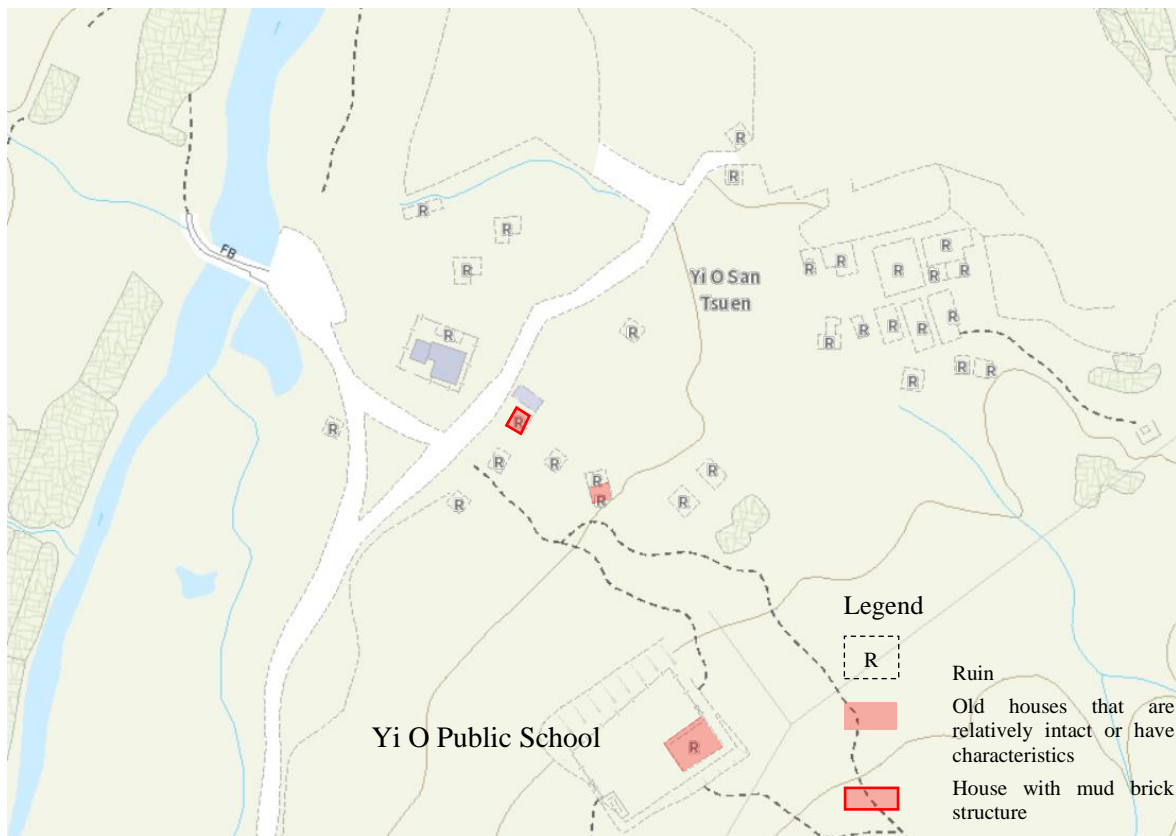


Fig. 48. Current farmland in Yi O San Tsuen

⁸⁹ 1963-4422, aerial photo, January 24, 1963, 3,900 feet, 1:7,800, Survey and Mapping Office, Lands Department.

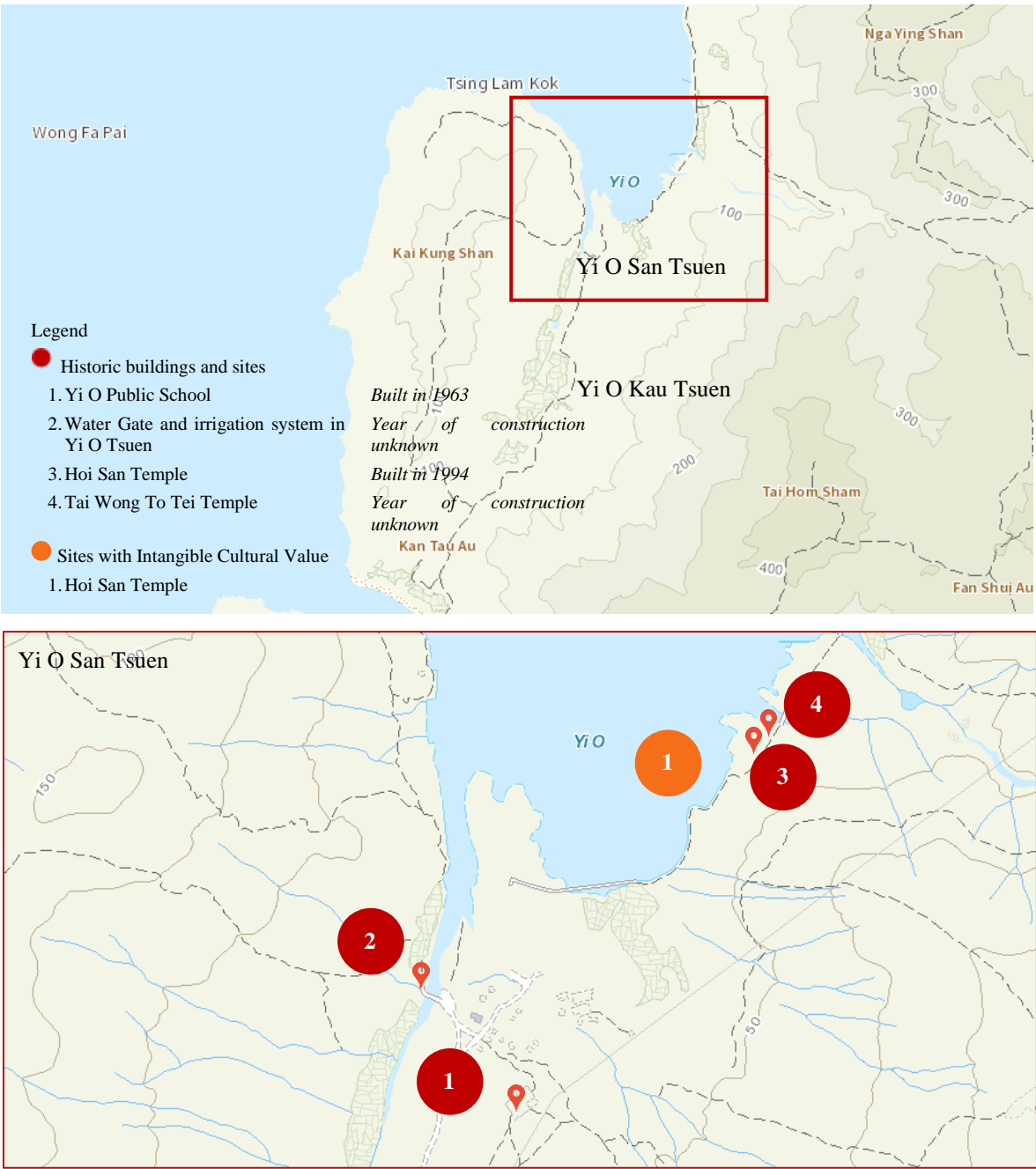


Fig. 49. Old houses in Yi O San Tsuen, built with mud bricks or rubble stone





Location Map 3. Old village houses in Yi O San Tsuen

3.1.2.1 Cultural and Historical Resources



3.1.2.1.1 Historic Buildings and Sites

Table 17. Historic Buildings/ Sites in Yi O San Tsuen: Yi O Public School		
Location Map 4 – Historic Building and Site 1		
  	Address/ Geographical Location	Yi O San Tsuen
	Year/ Period of Construction	1963
	Original Function	School
	Land Use / Status/ Ownership	Green Belt
	Designation	Not yet designated
	Historical Background	<p>Yi O Tsuen was established more than 200 years ago. It was one of the villages under the management of <i>Guanfu magistrate</i> in the reign of Jiaqing. The major clans of the village were the Kung's, Lam's, Tai's and Cheng's. In 1899, 150 villagers were recorded in Yi O Tsuen. In the late Qing dynasty and the early period of the Republic of China, the village had a population of more than 400, whose families had been farming for generations. Later, many villagers died in a great plague. Some villagers moved north. Around in the 1960s, they built a new village, called “Yi O San Tsuen”. The new village is close to the coast of Yi O. In its heyday, more than 10 stone houses and metal sheds. In 1962, there were seven households in Yi O San Tsuen, with a population of dozens. In 1972, the number of households increased to 19, and it had a population of more than 200. In Yi O Kau Tsuen, there was a Kung Study Hall which was a traditional Chinese study hall for the children of the village. In 1963, Yi O and the Government jointly built a public school, which once had more than 30 students. Later, when Hong Kong's economy took off and there were better job opportunities outside the village, the villagers moved to Tai O or the urban areas to make a living, and the village school was closed.</p> <p>The one-storey Yi O Public School building has a pitched roof and four bays. There are no partitions inside. On the front façade are a stepped gable and the plastered date “1963” and 「二澳公立學校」 (“Yi O Public School” in Chinese).</p>
	Architectural Features	

Yi O Public School, 2020.

Table 18. Historic Buildings/ Sites in Yi O San Tsuen: Water Gate and Irrigation System in Yi O Tsuen**Location Map 4 – Historic Building and Site 2**



  <p>Yi O San Tsuen water gate, 2020.</p>	Address/ Geographical Location	Yi O San Tsuen
	Year/ Period of Construction	Unknown
	Original Function	Agriculture
	Land Use / Status/ Ownership	Marine Reserve / Green Belt
	Designation	Not yet designated
	Historical Background	<p>In the past, Yi O villagers made a living by farming, mainly growing rice. The irrigation water came from the hills to Yi O Valley via streams and other waterways, which passed through the farmland to the north and flowed to Yi O Hau. There is a water gate at the mouth of the creek outside the village. It is said that it was used to control the water level during high tide.</p> <p>The existing ruins of water gate is composed of a pair of long granite planks, installed vertically at the mouth of the creek, with a neatly cut groove in the middle of the inner side of each plank.</p>
	Architectural Features	


Table 19. Historic Buildings/ Sites in Yi O San Tsuen: Hoi San Temple**Location Map 4 – Historic Building and Site 3**

Hoi San Temple, 2020.


Address/ Geographical Location	Yi O San Tsuen
Year/ Period of Construction	1994
Original Function	Religious worship
Land Use / Status/ Ownership	Green Belt
Designation	Not yet designated
Historical Background	<p>The people in the Tai O area worshipped mainly Hau Wong, Tin Hau, Kwan Tai (God of War, 關帝), Hung Shing and Chu Tai Sin (Immortal Chu, 朱大仙). In 1995, the locals added a new celebration for the deities – the “Hoi San Festival” (海神誕) – which celebrated the birthday of Hoi San that enshrined in the Hoi San Temple in Yi O. In late 1994, residents of Tai O and Yi O found a one-metre-tall statue of a deity at the Yi O seaside. Later, the villagers drew a fortune stick in the Tai O Hau Wong Temple to ask for guidance from Hau Wong. The person in charge asked what kind of deity the floating statue was, where it came from, and where a temple should be built by throwing divination blocks and drawing a fortune stick. Eventually, the statue was determined to be Hoi San, and it was decided that a temple should be built in Yi O to worship Hoi San. Since 1995, the Hoi San Festival has been celebrated every year on the 15th day of the third lunar month.⁹⁰ The Yi O Hoi San Festival is not included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.</p> <p>The Hoi San Temple is a small temple, one bay wide, with a pitched roof design. On the front façade are a marble plaque engraved with the characters 「海神古廟」 (“Hoi San Temple” in Chinese) and a pair of couplets: 「水陸同祀」 (“<i>seoi luk tung zi</i>” in Chinese) and 「神恩永霑」 (“<i>san jan wing zim</i>” in Chinese).</p>
Architectural Features	

⁹⁰ According to the book *The Second Research of Hong Kong Local History: Tai O* (hoeng gong dei keoi si jin gau zi ji daai ou, 香港地區史研究之二：大澳), the congregation celebrates Hoi San Festival in Tai O; according to the article “Viewing Cable Car in Sham Shek by Hiking” (*sam sek dang saan hon laam ce*, 深石登山看纜車), Hoi San Festival was celebrated in Fook Moon Lam Restaurant, Tai O in 2009. See 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁185；〈深石登山看纜車〉，山野樂逍遙網站，瀏覽日期：2023年4月30日，<http://www.hkhikers.com/Sham%20Shek%20Skyrail%20Trail.htm>。

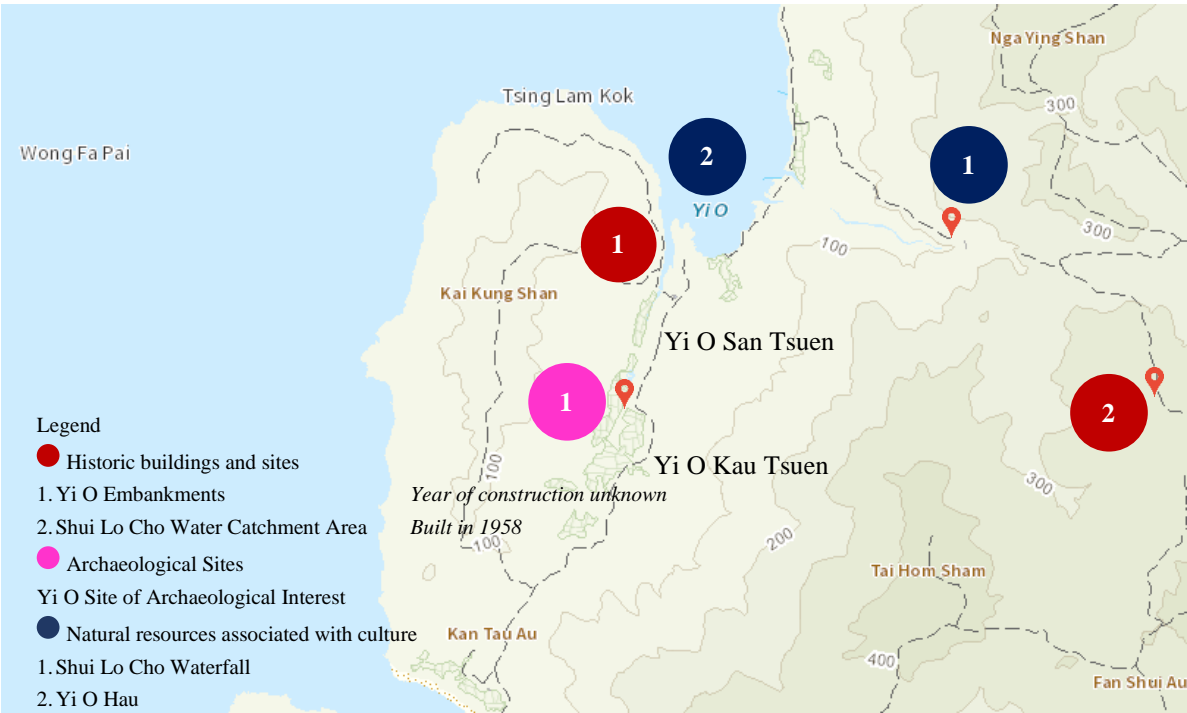
Table 20. Historic Buildings/ Sites in Yi O San Tsuen: Tai Wong To Tei Temple (大王土地廟)**Location Map 4 – Historic Building and Site 4**

 <p>Tai Wong To Tei Temple, 2020.</p>	Address/ Geographical Location	Yi O San Tsuen
	Year/ Period of Construction	Unknown
	Original Function	Religious worship
	Land Use / Status/ Ownership	Green Belt
	Designation	Not yet designated
	Historical Background	<p>There are a small temple and a large temple by the side of the road from Yi O Pier to the village. The smaller one is the Tai Wong To Tei Temple and the larger one is the Hoi San Temple. The origin of the Tai Wong To Tei Temple is unknown. Given the structure and decoration of the small temple, it was probably rebuilt or newly constructed in recent years. Inside is a statue of the deity and behind the deity are several stones. There is no inscription on the façade of the small temple or on the statute. There is a banner hanging outside the gate, with the characters 「大王土地」 (“Tai Wong To Tei” in Chinese). On the banners on the left and right sides of the statue are the characters 「有求必應」 (“<i>jau kau bit jing</i>” in Chinese) and 「一帆風順」 (“<i>jat faan fung seon</i>” in Chinese), which are likely words of worship from fishermen at sea nearby.</p> <p>The Tai Wong To Tei Temple is a small, one-hall building with a single pitched roof. The exterior walls were renovated and finished with red and white square tiles. Inside is a platform on which to place statues and offerings.</p>
	Architectural Features	

3.1.2.1.2 Sites with Intangible Cultural Value


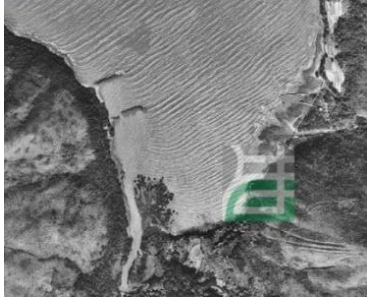
Table 21. Sites with Intangible Cultural Value in Yi O San Tsuen: Hoi San Temple		
Location Map 4 – Site with Intangible Cultural Value 1		
Item with Intangible Cultural Value: the Yi O Hoi San Festival		
 Yi O Hoi San Temple, 2020.	Address/ Geographical Location	Yi O San Tsuen
	Function/ Use	The place where the birthday of the deity is held on the 15 th day of the third lunar month
	Land Use/ Status/ Land Ownership	Green Belt
	Designation of Associated Intangible Cultural Heritage	Not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”
	Historical Background	The people in the Tai O area worshipped mainly Hau Wong, Tin Hau, Kwan Tai, Hung Shing and Chu Tai Sin. In 1995, the locals added a new celebration for the deities – the “Hoi San Festival”– which celebrated the birthday of Hoi San that enshrined in the Hoi San Temple in Yi O. In late 1994, residents of Tai O and Yi O found a one-metre-tall statue of a deity at the Yi O seaside. Later, the villagers drew a fortune stick in the Tai O Hau Wong Temple to ask for guidance from Hau Wong. The person in charge asked what kind of deity the floating statue was, where it came from, and where a temple should be built by throwing divination blocks and drawing a fortune stick. Eventually, the statue was determined to be Hoi San, and it was decided that a temple should be built in Yi O to worship Hoi San. Since 1995, the Hoi San Festival has been celebrated every year on the 15 th day of the third lunar month. The Yi O Hoi San Festival is not included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.
	Remarks	N/A

3.1.3 Other Cultural and Historical Resources in the Yi O Area




Location Map 5. Other cultural and historical resources in the Yi O area

3.1.3.1 Historic Buildings and Sites


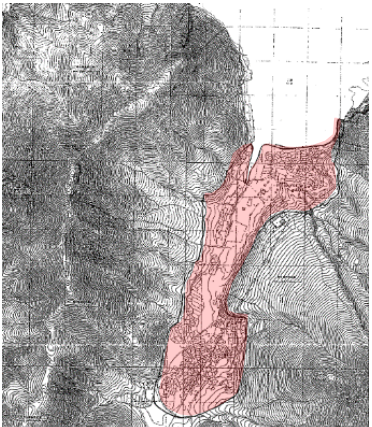
Table 22. Other Historic Buildings/ Sites in the Yi O Area: Yi O Embankments (二澳基壘)		
Location Map 5 – Historic Building and Site 1		
 Yi O embankments, 2020.	Address/ Geographical Location	Coast of Yi O Hau
	Year/ Period of Construction	Unknown
	Original Function	Pier/ boat shelter
	Land Use / Status/ Ownership	Green Belt
	Designation	Not yet designated
	Historical Background	Yi O used to be a place nearby fishermen passed on their way out to the sea. In the early years, fishermen built two embankments on the west bank of Yi O Hau by carrying coarse and small stones on their boats to the area. The embankments, which were used as a mooring and shelter for fishing boats, extended from the west bank of Yi O Hau east into the sea. Fishermen recall that some of them would anchor their boats at the embankments and spend the night in squatter huts on the nearby shore. According to the fishermen, there used to be two small Tai Wong Kung Temples (大王宮) in the area to safeguard each embankment.
 Aerial view of Yi O embankments, 1984. ⁹¹	Architectural Features	

⁹¹ 57223, aerial photo, November 22, 1984, 5,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.

Table 23. Other Historic Buildings/ Sites in the Yi O Area: Shui Lo Cho Water Catchment Area		
Location Map 5 – Historic Building and Site 2		
 <p>Shui Lo Cho water catchment area⁹²</p>	Address/ Geographical Location	Yi O San Tsuen
	Year/ Period of Construction	1958
	Original Function	Water catchment area
	Land Use / Status/ Ownership	Unspecified land use
	Designation	Not yet designated
	Historical Background	<p>The official name 「水撈漕」 (“Shui Lo Cho” in Chinese) should be 「水嘮嘈」 (“Shui Lo Cho” in Chinese), reflecting the noisy sound of flowing water. The stream is located in the southwest part of Lantau Island. It originates from Man Cheung Po (萬丈布) near the Tsz Hing Monastery (慈興寺), and is between Ling Wui Shan (靈會山) and Tai Hom Sham. The name of the Man Cheung Po stream comes from the water flowing down like a white cloth seen from a distance. The water flows into Yi O Wan in the west. The villagers call it 「水嘮嘈」 because of the rapid flow of the water and its crashing sound, like thunder. (It is also called 「水流槽」 (“shui lau cho” in Chinese) because 「槽」 (“cho” in Chinese) refers to a water tank, not 「漕」 (“cho” in Chinese) referring to a drainage channel).</p> <p>In 1958, the Shui Lo Cho water catchment area at Yi O Tsuen was built, with a capacity of about 40 cubic metres. It diverted water from Man Cheung Po into Shui Lo Cho, near Yi O Tsuen. Through the water pipes laid by the Water Supplies Department, tap water is provided to Tai O residents two kilometres away. At one time in Tai O, there were more than 10 public standpipes supplying residents with free drinking water. Today, there remain only three public standpipes in Tai O.</p>
	Architectural Features	

⁹² 〈大澳天池-萬丈瀑-水撈漕石澗-遊走多條氣勢磅礴薄既瀑布-九大石澗之一〉，樂遊山野 Glad.Hiking (新) 網站，修訂日期：2017年8月5日，瀏覽日期：2020年10月20日，<https://glad-hiking.blogspot.com/2017/08/Tai-O-Infinity-Pool-Man-Cheung-Po.html>。

3.1.3.2 Archaeological Sites

Table 24. Other Archaeological Sites in the Yi O Area: Yi O Site of Archaeological Interest		
Location Map 5 – Archaeological Site 1		
 <p>Yi O, 2020.</p>  <p>Approximate area of the Yi O Site of Archaeological Interest (shaded in red)⁹³</p>	Address/ Geographical Location	Yi O Valley
	Land Use / Status/ Ownership	Green Belt
	Designation	Site of Archaeological Interest in Hong Kong
	Historical Background and Archaeological Findings	The first Hong Kong territory-wide archaeological survey discovered some kiln fragments and green glazed porcelain pieces on the site. The second Hong Kong territory-wide archaeological survey did not reveal any further findings. Further investigation is needed to ascertain their archaeological value. In addition, some stone fragments were found near the terraced hillside, possibly dating back to the Song dynasty (宋代).
	Remarks	/

⁹³ 二澳具考古研究價值的地點，檔案編號：AM96-0758，香港文物探知館。

3.1.3.3 Natural Resources Associated with Culture

Table 25. Other Natural Resources Associated with Culture in the Yi O Area: Shui Lo Cho Waterfall**Location Map 5 – Natural Resources Associated with Culture 1**



 <p>Shui Lo Cho Waterfalls, 2020.</p>	Address/ Geographical Location	Yi O San Tsuen
	Recommended Viewing Site for Visitors	A pond adjacent to the Shui Lo Cho Waterfall
	Nature	Streams
	Land Use / Status/ Ownership	Green Belt
	Cultural and Historical Background	The official name 「水滂槽」 (“Shui Lo Cho” in Chinese) should be 「水嘮槽」 (“Shui Lo Cho” in Chinese), reflecting the noisy sound of flowing water. The stream is located in the southwest part of Lantau Island. It originates from Man Cheung Po near the Tsz Hing Monastery, and is between Ling Wui Shan and Tai Hom Sham. The name of the Man Cheung Po stream comes from the water flowing down like a white cloth seen from a distance. The water flows into Yi O Wan in the west. The villagers call it 「水嘮槽」 because of the rapid flow of the water and its crashing sound, like thunder. (It is also called 「水流槽」 (“ <i>shui lau cho</i> ” in Chinese) because 「槽」 (“ <i>cho</i> ” in Chinese) refers to a water tank, not 「漕」 (“ <i>cho</i> ” in Chinese) referring to a drainage channel). In the early years, there were dwellings at the entry point of the Shui Lo Cho creek in Yi O. There are records of villagers raising ducks and poultry in the creek. However, the villagers left, and the houses have been vacant for many years.
	Landscape Feature/ Brief Introduction of the Natural Species	This is one of the natural water sources in the Tai O and Yi O area, originating from Man Cheung Po. It flows through streams and a waterfall and then downhill to Shui Lo Cho.

Table 26. Other Natural Resources Associated Culture in the Yi O Area: Yi O Hau**Location Map 5 – Natural Resources Associated with Culture 2**

 <p>Yi O Hau, 2020.</p>	Address/ Geographical Location	Opposite Yi O San Tsuen
	Recommended Viewing Site for Visitors	Yi O Pier
	Nature	Pier
	Land Use / Status/ Ownership	Green Belt
	Designation	N/A
	Cultural and Historical Background	It is said that in the old days, Yi O had been a small market when Tai O was still a small fishing village and not yet developed. People passing through Yi O Tsuen on their way to Guangdong by boats would replenish their equipment there. Such materials as fishing nets, anchors and ropes could be supplied in Yi O Tsuen. The relationship between Yi O and Fan Lau was closer than that between Yi O and Tai O at the time. On the west bank of Yi O Wan, there used to be a small pier and a village, which are now deserted. The area around the small pier, locally known as the “fish hatchery”, was also where villagers from Yi O traded with nearby fishermen. It is said that the Yi O villagers grew rice and were self-sufficient. Their surplus was used to trade with fishermen.
	Landscape Feature/ Brief Introduction of the Natural Species	Yi O Hau is the original site of a fishing village pier, where the villagers and fishermen traded. It connects the landscape with the entrance of Yi O San Tsuen and the current pier.

4

BASELINE STUDY – TSIN YUE WAN AND PEAKED HILL

4.1 Tsin Yue Wan and Peaked Hill

Tsin Yue Wan is a southwest-facing bay located in the southwest part of Lantau Island, with Peaked Hill on its west (Location Map 6, Fig. 50). The coastline is oriented northwest–southeast, with high hills in the north and east, and lower hills in the south. The south and north areas around the bay were once used as farmland, but they are now deserted. Villagers were said to live and farm in the Tsin Yue Wan area, but on a small scale.⁹⁴ (Fig. 51–Fig. 54)

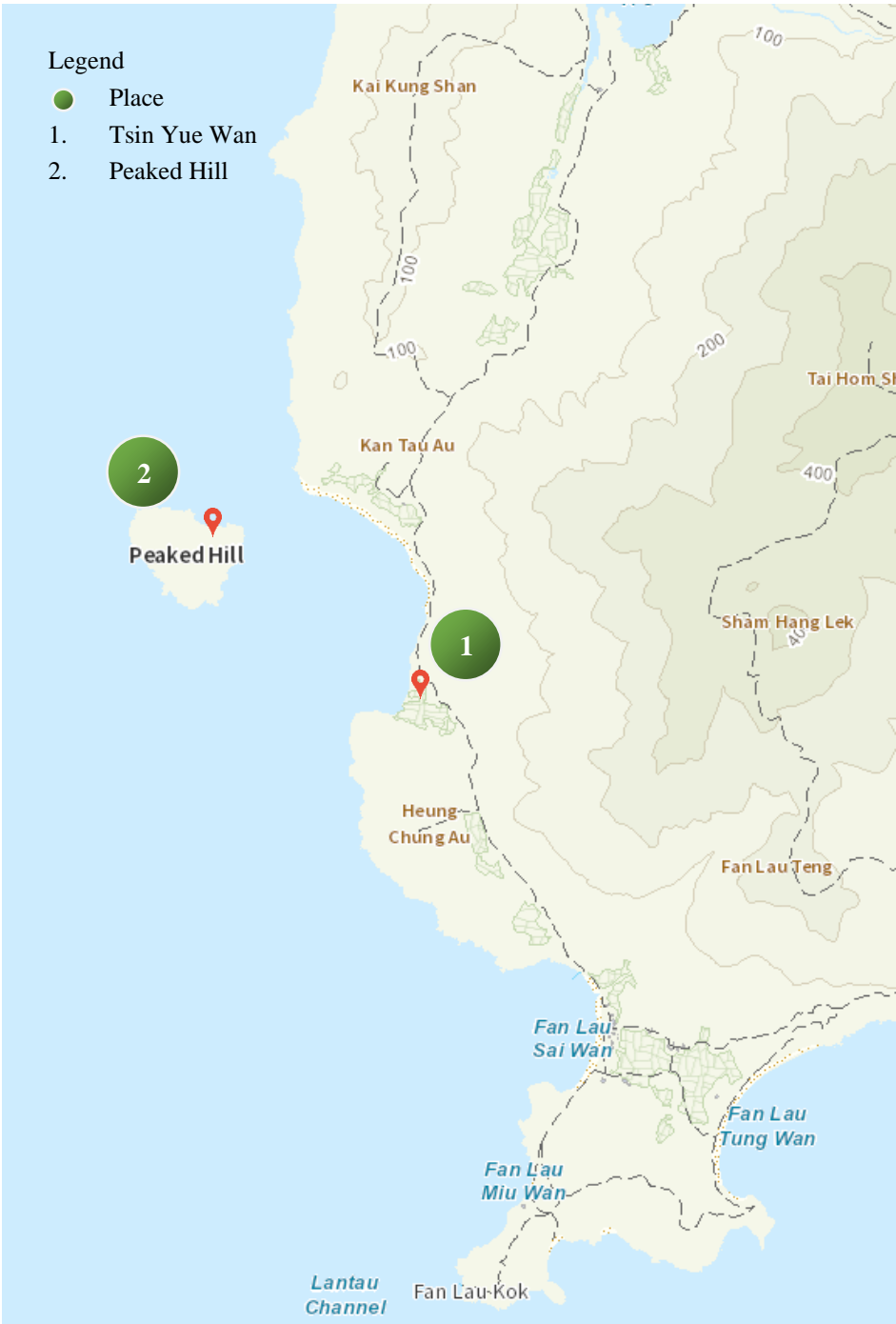
Zoeng Pei Ngaai (象鼻崖), also known locally as “*Gai Zeoi*” (雞咀), is located on the north side of the beach at Tsin Yue Wan. It is a small natural stone arch on a small hill. The rocks on *Zoeng Pei Ngaai* are loose, and many plants grow around the arch.⁹⁵ (Fig. 55)

Kai Yet Kok (the headland of chicken wing, 雞翼角), named “Peaked Hill” in English, is also known as *Gai Saan*. It is located in the westernmost part of Hong Kong. It is a small island outside Tsin Yue Wan (also known as Kai Yet Wan, 雞翼灣) on the west coast of Lantau Island. A tombolo emerges on the northeast side of the Peaked Hill when the tide is low and connects to *Gai Dei* (雞地) at the north end of Tsin Yue Wan on the west coast of Lantau Island. Hikers can walk between *Gai Dei* and *Gai Saan* on the tombolo (Location Map 6, Fig. 58). *Gai Saan* is an island completely surrounded by water when the tide is high. Peaked Hill is a natural deserted island with no buildings. Peaked Hill and Fan Lau Kok (分流角) are also commonly known as “Kai Yet Kok”. They share the same name but are actually different places.⁹⁶

⁹⁴ 梁炳華：《香港離島區風物志》（香港：離島區議會，2007年），頁82–83。

⁹⁵ 劉李林：《香港海岸洞穴圖鑑》（香港：香港自然探索學會，2007年），頁284。

⁹⁶ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁119–122；李君毅：《登山臨水篇》，頁119；朱維德：《香港歷史名勝》，頁122–123。



Location Map 6. Tsin Yue Wan and Peaked Hill



Fig. 50. Coast of Tsin Yue Wan, 2017.⁹⁷

⁹⁷ 隨我行 FolloMe：〈西端一角－煎魚灣 (Tsin Yue Wan) (4K航拍)〉，YouTube 網站，瀏覽日期：2021年6月9日，https://www.youtube.com/watch?v=8nOL_IAJukQ。



Fig. 51. 1945 map. The area with the blue diagonal lines is farmland, which shows that farmland was concentrated mainly in the south part of Tsin Yue Wan. The place marked “Temple” is the Po Jai Monastery.⁹⁸

⁹⁸ Hong Kong and the New Territory (GSGS 3868 HIND 1009) Ref: 1945, map, 1945, 1:20000, Survey and Mapping Office, reproduced at “Map Viewer,” Hong Kong Historic Maps, accessed March 1, 2021, <https://www.hkmaps.hk/viewer.html>; 另見〈普濟禪寺遺址〉，Google Maps 網站，瀏覽日期：2023年4月30日，https://www.google.com.hk/maps/place/%E6%99%AE%E6%BF%9F%E7%A6%AA%E5%AF%BA%E9%81%BA%E5%9D%80/@22.2187436,113.8374939,17z/data=!3m1!4b1!4m6!3m5!1s0x34015f3d6a89feff:0xe250fcc5a4b5a272!8m2!3d22.2187436!4d113.8400688!16s%2F%2F11kb6y_pwx?entry=ttu.



Fig. 52. Aerial photo of Tsin Yue Wan in 1963, showing farmland north and south of the bay; the small island on the left is Peaked Hill.⁹⁹

⁹⁹ 1963-4421, aerial photo, January 24, 1963, 3,900 feet, 1:7,800, Survey and Mapping Office, Lands Department.



Fig. 53. Map showing the Tsin Yue Wan and Peaked Hill areas, 1960s. (shaded in red)¹⁰⁰

¹⁰⁰ This was originally included in a travel column written by Lee Chun Yi in the 1960s. See 李君毅：《登山臨水篇》，頁193。

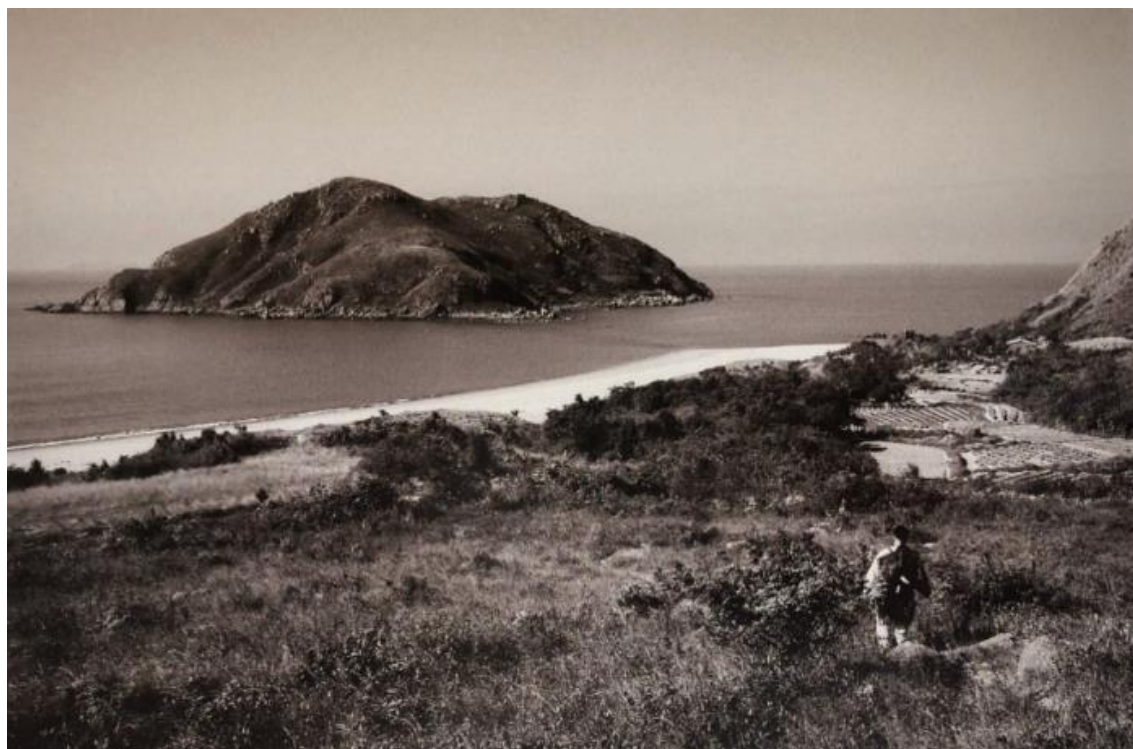


Fig. 54. Tsin Yue Wan and Peaked Hill, estimated to be in the 1960s.¹⁰¹



Fig. 55. Zoeng Pei Ngaai¹⁰²

¹⁰¹ 朱維德：《朱翁同遊：香港原貌》（香港：雅集出版社，2017年），頁16。

¹⁰² 〈15/6大澳、二澳、煎魚灣、雞翼角〉，CATT'S BLOG網站，修訂日期：2019年7月19日，瀏覽日期：2021年11月15日，<http://catthui.blogspot.com/2019/07/156.html>。

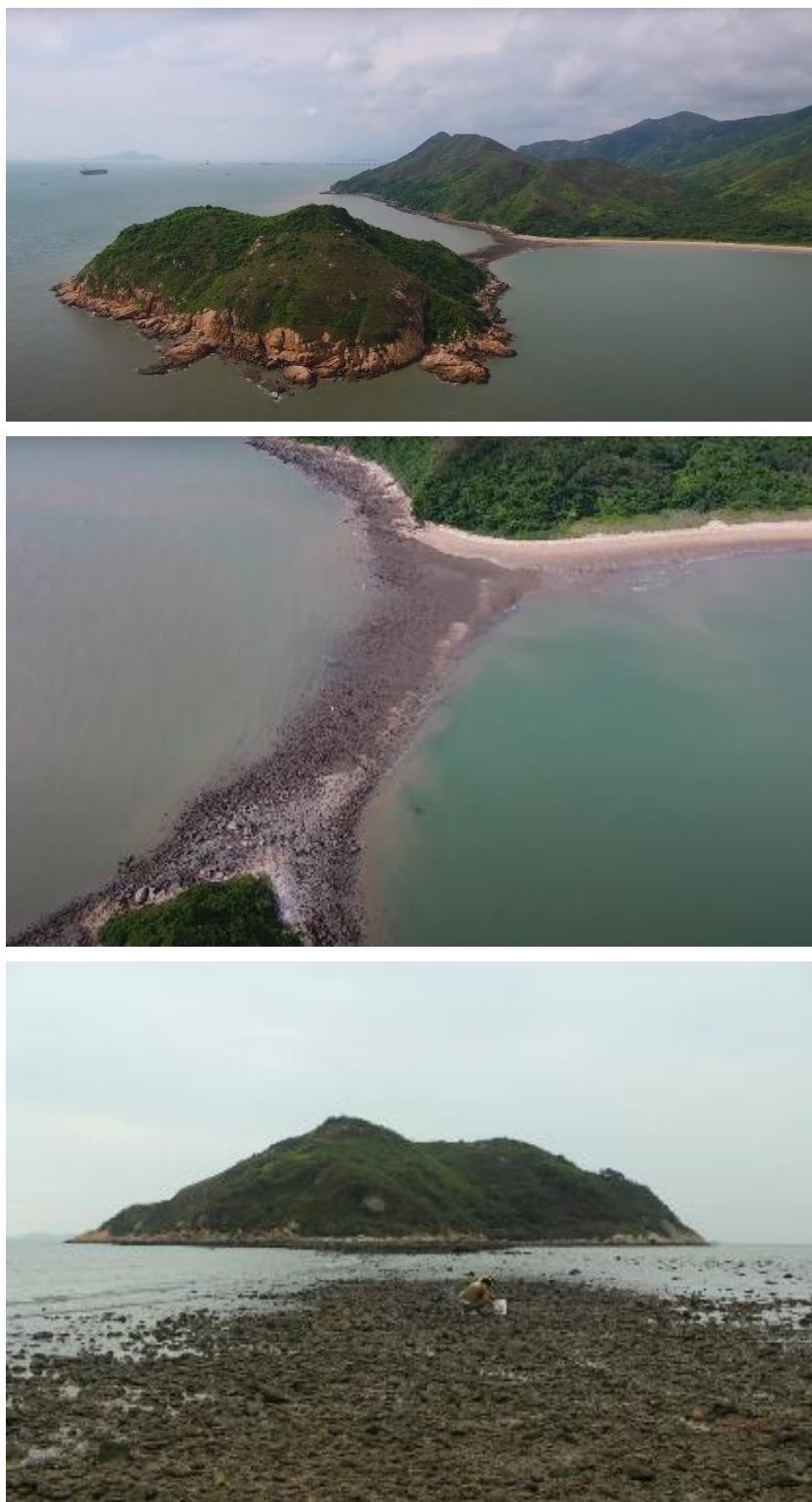
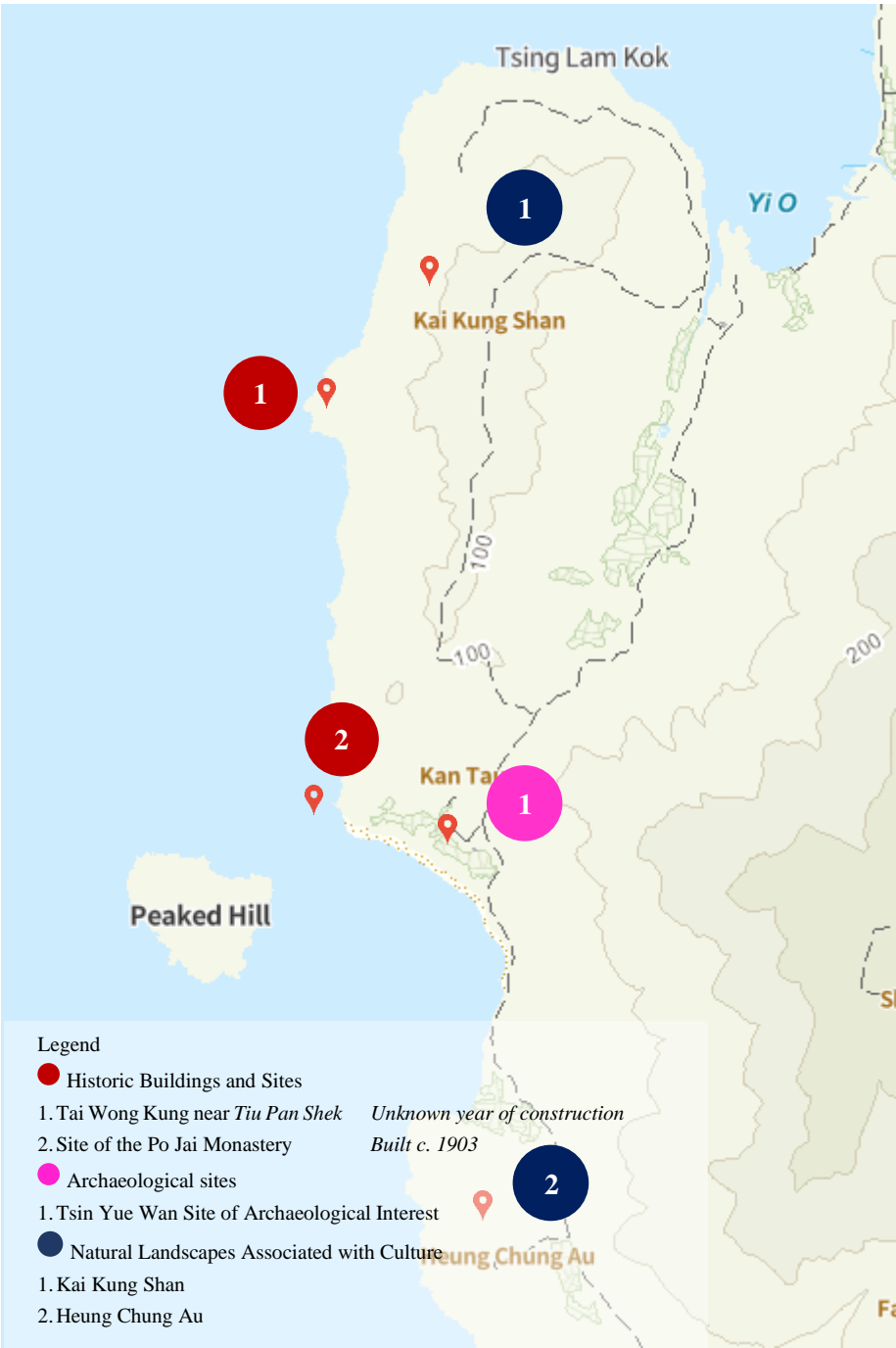


Fig. 56. A tombolo connects Kai Yet Kok to Lantau Island at low tide¹⁰³

¹⁰³ 〈西端一角—煎魚灣 (Tsin Yue Wan) (4K航拍)〉；細數香港雞字地名網站，瀏覽日期：2020年10月20日，
<https://uploads.knightlab.com/storymapjs/44133c5b5f82f5e78a9a5250eebec3c0/ji-zi-di-ming/draft.html>。

4.1.1 Cultural and Historical Resources



Location Map 7. Cultural and historical resources of Tsin Yue Wan and Peaked Hill

4.1.1.1 Historic Buildings and Sites

Table 27. Historic Buildings/ Sites in Tsin Yue Wan and Peaked Hill: Tai Wong Kung near *Tiu Pan Shek* (springboard-like stone, 跳板石)**Location Map 7 – Historic Building and Site 1**


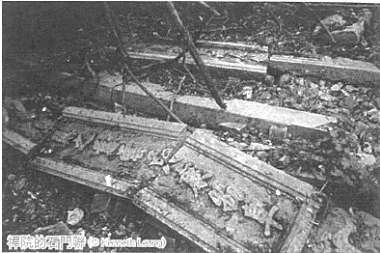
Tai Wong Kung, 2020.

Address/ Geographical Location	Rocky beach west of Kai Kung Shan
Year/ Period of Construction	Unknown
Original Function	Religious worship
Land Use / Status/ Ownership	Unspecified land use
Designation	Not yet designated
Historical Background	<p>Behind the rocky beach slightly south of <i>Tiu Pan Shek</i> is a stream flowing down from the west of Kai Kung Shan. The rocky beach at the mouth of the stream is called Lung Ngam Yin (龍岩堰), where a “small temple” called “Tai Wong Kung” was built.¹⁰⁴ It is covered with a piece of metal sheeting, bent into a vault-like structure of a small boat canopy. Stones are piled on both sides to stabilise the metal sheet, and the “temple” foundation was built with stones. It is said that the ground of “Tai Wong Kung” is paved with concrete. On the ground is an incense burner table, joss sticks and small wine glasses. The “statue of a deity” is probably a small stone taken from the ground nearby. At its highest point, the metal canopy is about one metre above the ground, and it is about one metre wide. The most prominent feature of the entire “small temple” is the hanging mantle with three characters 「大王宮」 (“Tai Wong Kung” in Chinese) embroidered on it.</p> <p>Fishermen who worked in the adjacent waters in the early years said that many fishermen lived in the Tai O, Yi O and Fan Lau areas in the west part of Lantau. They fished only in small fishing boats near the shore, and most of their catch were fish fry or small fish, so they had a hard life. They sometimes encountered strange incidents. When they were working along the shore of <i>Tiu Pan Shek</i>, their boats sometimes capsized for no reason, even when the weather was fine and the sea was calm. An old fisherman was told by “Hung Shing Tai Wong” in a dream that the steep west slope of</p>
Architectural Features	

¹⁰⁴ According to *Tales in Hong Kong Countryside 1 – Hong Kong Island, Lantau Island and Adjacent Island (hoeng gong gaau je taam kei 1 - hoeng gong dou, daai jyu saan kap leon gan dou zeoi, 香港郊野談奇1——香港島、大嶼山及鄰近島嶼)*, “Kung” means Temple. It also stated that a temple should have coverings, walls, doors and windows, which devotees can enter the temple for worship. The structure of “Tai Wong Kung” is relatively small, which cannot be categorised as a temple. So, “small temple” is used to describe it.

		<p>Kai Kung Shan was the cause of the capsizing because when the easterlies blew over the hills of Lantau Island, the wind suddenly pressed downward, forming a powerful downdraft. Small fishing boats could not withstand the sudden strong downhill wind, so they capsized. To prevent this, it was said that a “Tai Wong Kung” should built on the shore. Some fishermen recalled that the Cheung ancestors built a “Tai Wong Kung” in <i>Tiu Pan Shek</i>. There was no statue of a deity in the “small temple”, only a stone. The Cheung fishermen would visit “Tai Wong Kung” to throw divination blocks to pray for divine instructions.</p>
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Table 28. Historic Buildings/ Sites in Tsin Yue Wan and Peaked Hill: Site of Po Jai Monastery**Location Map 7 – Historic Building and Site 2**



 <p>Po Jai Monastery, around 1960s.¹⁰⁵</p>  <p>Stone-carved door couplet, 2009.¹⁰⁶</p>	Address/ Geographical Location	Bank of Tsin Yue Wan
	Year/ Period of Construction	c. 1903
	Original Function	Religious worship
	Land Use / Status/ Ownership	Unspecified land use
	Designation	Not yet designated
	Historical Background	<p>Po Jai Monastery, located on the bank of Tsin Yue Wan, is now abandoned and covered by vines; the foundation stone is barely discernible. A stone-carved couplet on the door of the monastery is still preserved on the ground, but is broken into three pieces. The upper couplet reads: 「普雞翼之慈雲 民康物阜」 (“<i>pou gai jik zi ci wan man hong mat fau</i>” in Chinese); while on the lower couplet are the characters: 「濟魚灣之法雨 人傑地靈」 (“<i>zai jyu waan zi faat jyu jan git dei ling</i>” in Chinese). The text includes the names of the places Po Jai, Kai Yet (Kok) and Tsin Yue Wan. The five characters 「癸卯廿九年」 (“the 29th year of Kwai Mau” in Chinese) are next to the couplet, indicating that the temple was built in the 29th year of the reign of Guangxu in the Qing dynasty (光緒二十九年, 1903). According to the records, the Po Jai Monastery had already collapsed and was deserted in the 1960s. It was a Buddhist monastery, but the previous abbots could not be traced. In the stone-carved couplet on the door are names of the donors from nearby villages as follows: “Lee Man Zoek (the transliteration of 李文著), Mok Hin Ying (the transliteration of 莫顯英), Leung Yik Tong (the transliteration of 梁益堂), Ng X Hoi (the transliteration of 吳X開), Chan Chun Lung (the transliteration of 陳振龍), Fung Yau Kee (the transliteration of 馮有記), Kung Ming Chi (the transliteration of 龔名芝) and Lo Yuen Fuk (the transliteration of 盧元福)”.</p>
	Architectural Features	

¹⁰⁵ 朱維德：《朱翁同遊：香港原貌》，頁18。

¹⁰⁶ 陳旭明：〈普濟拾遺〉，載於《爐峰史研》，第五期，2009年，頁20–23。

4.1.1.2 Archaeological Sites

Table 29. Archaeological Sites in Tsin Yue Wan and Peaked Hill: Tsin Yue Wan Site of Archaeological Interest**Location Map 7 – Archaeological Site 1**

 <p>Tsin Yue Wan, 2020.</p>  <p>Approximate area of the Tsin Yue Wan Site of Archaeological Interest (marked with a yellow line).¹⁰⁷</p>	Address/ Geographical Location	Tsin Yue Wan
	Land Use / Status/ Ownership	Unspecified land use
	Designation	Site of Archaeological Interest in Hong Kong
	Historical Background and Archaeological Findings	<p>Tsin Yue Wan is a southwest-facing bay located in the southwest part of Lantau Island, with Peaked Hill on its west. The coastline is oriented northwest–southeast, with high hills in the north and east, and lower hills in the south. The south and north areas around the bay were once used as farmland, but they are now deserted. In the central part of the bay is a well-developed raised beach, which is generally oriented north–south. The raised beach along the coast is newly formed, while the inner part is the elevated, old raised beach, where the site was discovered. Fruit trees were planted on the raised beach. Dense trees were between the new and old raised beaches. Previously, there were two small streams flowing down to the north and south sides of the raised beach, but they have now dried up. The south part of the bay is narrow, and the raised beach is poorly developed. A hill stream flows into the sea here.</p> <p>The old raised beach was once used as a farm in Tsin Yue Wan. The surface was levelled, and lychee and pomegranate fruit trees were planted. The middle part of the sand dune is close to the north, and at the foot of the hill are two houses. The larger house is used as a base of allocating holes for augering. Black glazed sherds from the Tang dynasty (唐代), copper coins from the Qing dynasty and recent ceramic pieces were collected on the surface. In general, the Tsin Yue Wan site has an abundance of excavated artefacts. Coarse potteries account for the vast majority of them, but the pottery sherds were not heated in a high temperature or in a long time. They were unevenly heated and have mixed colours, mostly grayish-black but also reddish-brown and a little orange-yellow. Most of the pottery pieces have a plain surface with a corded pattern; only a few have spiral patterns. The sherds are evidently from ware, such as</p>

¹⁰⁷ 煎魚灣具考古研究價值的地點，檔案編號：AM90-0439，香港文物探知館。

		<p>cauldrons, pots, stem cups and stands. There are several pieces of soft pottery sherds, which are from jars with a black surface; they appear to have a pottery coating. They are plain and untextured. Some stone tools and stone flakes were also found in the cultural layer, and a large number of kiln fittings was found in the sand bar, but no kiln site has been discovered.</p> <p>The excavation and investigation findings show that Tsin Yue Wan has remains from the prehistoric period, and the Tang and Qing dynasties. The relics from the two test pits excavated have the characteristics of the middle and late Neolithic period; and the kilns date back to the Tang dynasty. Tsin Yue Wan, especially the old sand bar, therefore has significant archaeological value.</p>
	Remarks	/

4.1.1.3 Natural Resources Associated with Culture

Table 30. Natural Resources Associated with Culture in Tsin Yue Wan and Peaked Hill: Kai Kung Shan**Location Map 7 – Natural Resources Associated with Culture 1**



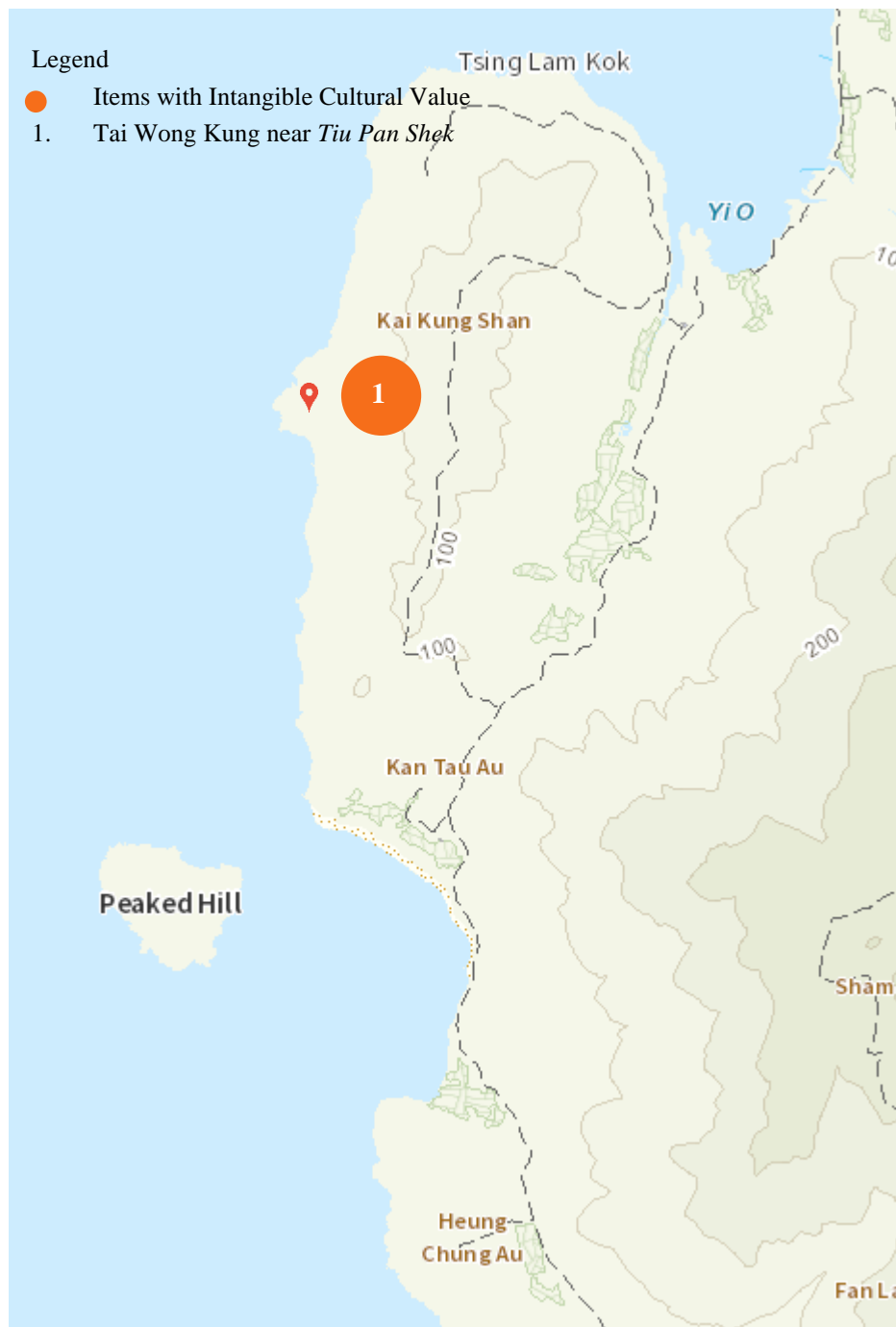
 <p>Kai Kung Shan, 2020.</p>	Address/ Geographical Location	West of Yi O
	Recommended Viewing Site for Visitors	Yi O pier
	Nature	Natural scenery
	Land Use / Status/ Ownership	Unspecified land use
	Cultural and Historical Background	Kai Kung Shan is located west of Yi O Tsuen on Lantau Island. It is only 194 metres high. It has a narrow profile from north to south and is westernmost hill on Lantau Island. On the southwest coast of the hill is a small spur jutting out to the west. It is known locally as <i>Tiu Pan Shek</i> and is the westernmost point on Lantau Island. Behind the rocky beach slightly south of <i>Tiu Pan Shek</i> is a stream flowing down from the west of Kai Kung Shan. The rocky beach at the mouth of the stream is called Lung Ngam Yin (龍岩堰), where a “small temple” called “Tai Wong Kung” was built.
	Landscape Feature/ Brief Introduction of the Natural Species	The westernmost hill on Lantau Island.

Table 31. Natural Resources Associated with Culture in Tsin Yue Wan and Peaked Hill: Heung Chung Au (響鐘坳)**Location Map 7 – Natural Resources Associated with Culture 2**

 <p>Heung Chung Au¹⁰⁸</p>	Address/ Geographical Location	Southwest of Yi O
	Recommended Viewing Site for Visitors	Heung Chung Au
	Nature	Natural scenery
	Land Use / Status/ Ownership	Unspecified land use
	Cultural and Historical Background	Heung Chung Au is located in a valley between Fan Lau Sai Wan and Tsin Yue Wan. Near the sea is a boulder now covered with shrubs and tall grass, called <i>Heung Chung Shek</i> because it makes a clear and eerie sound like a bell ringing when it is beaten with a stone; hence, the name Heung Chung Au. Heung Chung Shek, along with two other boulders, <i>Chung Gu Shek</i> (鐘鼓石), on Nei Nak Shan (彌勒山), and <i>Tung Lo Shek</i> (銅鑼石), at Pak Mong (白望/白芒), are known as “The Three Ringing Stones of Lantau”.
	Landscape Feature/ Brief Introduction of the Natural Species	/

¹⁰⁸ 陳小明同學：〈響鐘坳海溝〉，YouTube 網站，瀏覽日期：2021 年 11 月 15 日，
<https://www.youtube.com/watch?v=cFq1K1Etg4g>。

4.1.2 Items with Intangible Cultural Value¹⁰⁹



Location Map 8. Distribution of item with intangible cultural value in the Tsin Yue Wan and Peaked Hill areas

¹⁰⁹ “Items with Intangible Cultural Value” refers to items that contain “intangible cultural value” but have not been included in “The First Intangible Cultural Heritage Inventory of Hong Kong”; and “Intangible Cultural Heritage” refers to items that have been included in the “First Intangible Cultural Heritage Inventory of Hong Kong”. Please refer to the appendix I for the items of intangible cultural heritage in this scope of study.

4.1.2.1 Legend and Myth

4.1.2.1.1 Tai Wong Kung near *Tiu Pan Shek*

Behind the rocky beach slightly south of *Tiu Pan Shek* is a stream flowing down from the west of Kai Kung Shan. The rocky beach at the mouth of the stream is called Lung Ngam Yin (龍岩堰), where a “small temple” called “Tai Wong Kung” was built. Fishermen who worked in the adjacent waters in the early years said that many fishermen lived in the Tai O, Yi O and Fan Lau areas in the west part of Lantau. They fished only in small fishing boats near the shore, and most of the catch were fish fry or small fish, so they had a hard life. They often encountered strange incidents. When they were working along the shore of *Tiu Pan Shek*, their boats often capsized for no reason, even when the weather was fine and the wind was calm. An old fisherman was told by “Hung Shing Tai Wong” in a dream that the steep west slope of Kai Kung Shan was the cause of the capsizing because when the easterlies blew over the hills of Lantau Island, the wind suddenly pressed downward, forming a powerful downdraft. Small fishing boats could not withstand the sudden strong downhill wind, so they capsized. To prevent this, it was said that a “Tai Wong Kung” should built on the shore.¹¹⁰ To prevent this, it was said that a “Tai Wong Kung” should built on the shore. Some fishermen recalled that the Cheung ancestors built a “Tai Wong Kung” in *Tiu Pan Shek*. There was no statue of a deity in the “small temple”, only a stone. The Cheung fishermen would visit “Tai Wong Kung” to throw divination blocks to pray for divine instructions (Location Map 8). The legend of “Tai Wong Kung” is not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

¹¹⁰ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁125–126。

5

BASELINE STUDY – FAN LAU

5.1 Fan Lau

Fan Lau (分流/汾流), also known as *Shek Sun* (stone bamboo shoot, 石筍) in the old times, is located at the southwest end of Lantau Island. The area of Fan Lau generally refers to the hilltop (known as Fan Lau Teng, 分流頂) south of Sham Hang Lek (深坑瀝) extending south to the land and coastal area. The north part of Fan Lau, which is connected to Fan Lau Teng, is a source of water. The northwest part of Fan Lau is connected to Heung Chung Au, and further north is the coast of Tsin Yue Wan. The central part of Fan Lau is divided into two parts: east and west. The east-central part of Fan Lau faces Fan Lau Tung Wan, which is connected to Kau Ling Chung to the northeast. The west-central part of Fan Lau faces Fan Lau Sai Wan, which is connected to Fan Lau Miu Wan to the south and Fan Lau Kok at the southernmost point. The flatland between Fan Lau Sai Wan and Fan Lau Tung Wan is suitable for human settlement and farming. South of Fan Lau is a small hill separating the central part of Fan Lau from Fan Lau Kok and the coast.

Between Fan Lau Tung Wan and Fan Lau Sai Wan is *dei geng*, a piece of farmed flatland, which is narrow between its east and west parts. The farmland in the east part is locally called *Tung Wan Tin* (東灣田), and that in the west part is locally called *Mun Hau Tin* (門口田). Between the two bays are hill paths and field paths for villagers to travel between the east and the west sections. South of *dei geng* is a small peninsula with three hills: locally called *Deoi Min Saan* (對面山), *Laan Nai Tong Teng* (爛泥塘頂) and *Paau Toi Tung* (炮台峒). This *Deoi Min Saan* is different from the *Deoi Min Saan* in Yi O. The southwest tip of Lantau Island, and therefore of Hong Kong, is the southwest headland of *Laan Nai Tong Teng*.¹¹¹

The southwest headland of Fan Lau is named Fan Lau Kok, which is also known as Kai Yet Kok. In addition to the headland, a dividing line often appears on the surface of the sea, a phenomenon that forms when fresh water from the Pearl River does not integrate with the seawater for a short period. The places are named Fan Lau and Fan Lau Kok probably because they are situated at the dividing line of the Pearl River and the Lantau Channel (大嶼海峽).¹¹² Fan Lau Kok is also

¹¹¹ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁113。

¹¹² 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁113；梁炳華：《香港離島區風物志》，頁18。

known as Kai Yet Kok, because the topography looks like a chicken wing that stretches out to sea.¹¹³ It is not the *Gai Saan Dou*, (雞山島) that is also named Kai Yet Kok and Peaked Hill in the north.¹¹⁴ The headland was the main navigational mark for ships passing through the Pearl River from the west, so it is also called *Jyun Dou Saan* (遠渡山),¹¹⁵ which is the old name of Fan Lau. There are navigation lights on the headland to help ships navigate through the area.¹¹⁶ Fan Lau Kok was previously known as “Fan Lau Point” in English, and it was called Keyzers Hook on earlier nautical charts.¹¹⁷

There have been records of residents in Fan Lau since the Qing dynasty. They engaged mainly in farming and lived in Fan Lau Sai Wan. There are quite a number of temples along the west coast of Fan Lau, as the area provided a suitable interchange and replenishment port for working fishermen. Fan Lau is located near the south and west waters of Lantau Island so the villagers could have interacted with residents of nearby islands, such as the Soko Islands (索罟群島) and Wanshan Archipelago (萬山群島).¹¹⁸

The Fan Lau area includes mainly Fan Lau Sai Wan, Fan Lau Miu Wan, Fan Lau Tung Wan and Fan Lau Kok (Fig. 57–Fig. 58).

¹¹³ 梁炳華：《香港離島區風物志》，頁18；蕭國健：《香港離島史蹟志》（香港：顯朝書室，1985年），頁46。

¹¹⁴ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁119-120。

¹¹⁵ 蕭國健：〈大嶼山汾流之雞翼角炮台〉，載於：《中外畫報》第281期，1979年，頁40；蕭國健：《香港離島史蹟志》，頁46。

¹¹⁶ 蕭國健：《香港離島史蹟志》，頁46。

¹¹⁷ Henry D. Talbot, “A British Maritime Chart of 1780 Showing Hong Kong,” *Journal of the Royal Asiatic Society Hong Kong Branch*, no. 10 (1970): 131.

¹¹⁸ 汾流村村民代表陳發全先生訪問，採訪者：葉俊文、詹穎宜，2020年9月30日；汾流村村民代表周木娣女士訪問，採訪者：詹穎宜、葉俊文，2021年4月29日。



Fig. 57. Location map of Fan Lau and the surrounding areas¹¹⁹

¹¹⁹ This was originally included in a travel column written by Lee Chun Yi in the 1960s. See 李君毅：《登山臨水篇》，頁193。

The current administrative delineation of the village is as follows (Fig. 58):

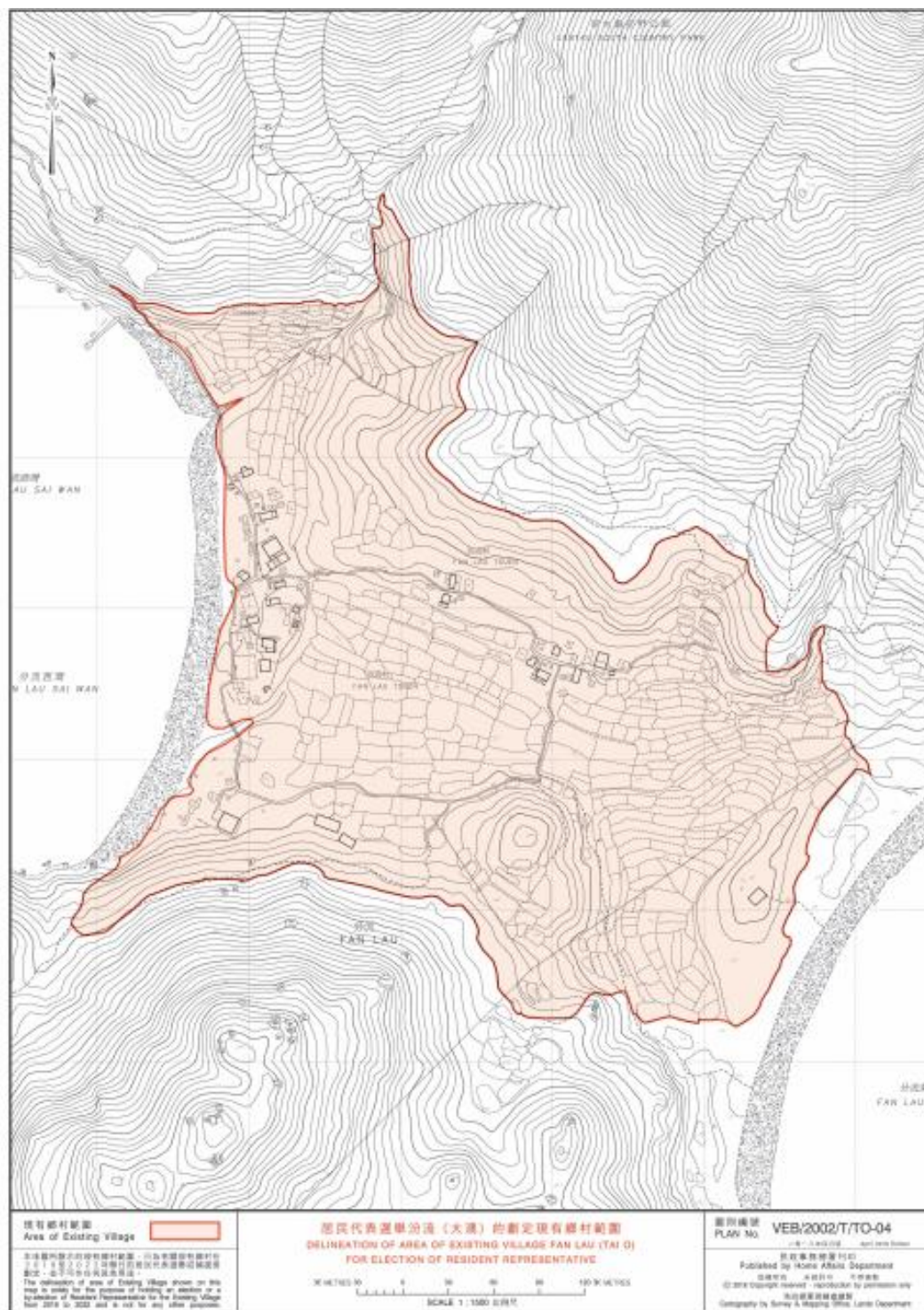


Fig. 58. Delineation of area of existing village in Fan Lau (Tai O) for the election of the resident representative¹²⁰

¹²⁰ 〈居民代表選舉汾流（大澳）的劃定現有鄉村範圍〉，民政事務總署鄉郊代表選舉網站，瀏覽日期：2020年10月15日，https://www.had.gov.hk/rre/images/village_map1922/T/t-to-04.pdf。

5.1.1 Fan Lau Tsuen

Fan Lau Tsuen (分流村, also known as 「汾流村」 by villagers) is now part of Tai O Heung.¹²¹ The old village was called *Shek Sun Tsuen* (石筍村).¹²² The name *Shek Sun* is probably related to a nearby granite boulder, which was sharpened at the top into the shape of a bamboo shoot after years of weathering.¹²³ Fan Lau Tsuen is located in the west part of Lantau Island and is situated in the Pearl River Estuary, guarding the Laan Tau Channel (爛頭海峽), which now refers to the waters north of the Lantau Channel, the waters of the Adamasta Channel (北長洲海峽), and the waters north of the Soko Islands. It is located near Macau in the west, Guishan (桂山) in the south, and the Lema Islands (擔桿列島) in the southeast, which was once a strategic location for coastal defence.¹²⁴ Fan Lau Tsuen is located on the shore of Fan Lau Sai Wan. The villagers engaged mostly in fishing and farming. They grew an abundance of fruit in their orchards, and rice and corn in the farmland. The villagers farmed on land in the areas locally named *Tung Wan Tin* and *Mun Hau Tin* on *dei geng*, between Fan Lau Sai Wan and Fan Lau Tung Wan.¹²⁵ The farmland of the villagers once extended to Tsin Yue Wan and Kau Ling Chung.¹²⁶ Fan Lau Tsuen is a multi-clan village. The indigenous residents are the Chan's (陳氏), Ho's (何氏), Leung's (梁氏), Lam's (藍氏) and Ng's (吳氏).¹²⁷ The villagers made a living mainly by growing rice, sweet potatoes and peanuts, as well as raising pigs, cows and poultry. In the 1960s, there was an abundance of pineapples grown in the village. The villagers could harvest more than 20 baskets of pineapples a day during a bumper harvest. Some villagers caught fish. In the 1960s and 1970s, there was a *kaito* (kai fong junk, 街渡) operated by fishermen two days a week connecting Fan Lau Tsuen and Tai O, making life more convenient for the villagers for buying rice and other goods and transporting pineapples to Tai O for sale.¹²⁸ In 1969, the village had a population of about 120.¹²⁹ In 1970, there were 27 households with about 140 people.¹³⁰ In 1969, the British Army provided and delivered generators to supply electricity to the villagers.¹³¹ In 1970, thanks to a donation from Cooperative for American

¹²¹ 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁140。

¹²² 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁90；文灼非、沈思、蕭國健編：《離島訪古遊》（香港：中華書局，1993年），頁116。

¹²³ 綠色力量編：《細看大嶼山瑰寶》（香港：綠色力量，2018年），頁117–118。

¹²⁴ 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁85。

¹²⁵ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁113。

¹²⁶ Armando M. da Silva, "Fan Lau and its Fort: An Historical Perspective," *Journal of the Hong Kong Branch of the Royal Asiatic Society* 8 (1968): 82.

¹²⁷ 蕭國健：《香港離島史蹟志》，頁46。

¹²⁸ 〈汾流攝影展 細訴舊地恩情〉，香港商報網站，瀏覽日期：2020年10月20日，http://hk.hkcd.com/content/2016-10/27/content_3600268.htm；葉榕：《離島遠足全攻略》（香港：正文社，2017年），頁80。

¹²⁹ 〈空運發電機抵大嶼山汾流 村民盡歡顏〉，《華僑日報》，1969年12月12日。

¹³⁰ 〈大嶼山汾流獲助敷水管 改善農田灌溉〉，《華僑日報》，1970年6月4日。

¹³¹ 〈空運發電機抵大嶼山汾流 村民盡歡顏〉；〈汾流攝影展 細訴舊地恩情〉。

Remittances to Europe (CARE USA), 5,000 feet of water pipe was laid in Fan Lau to irrigate the farmland.¹³² In the 1960s, the villagers gradually left Fan Lau Tsuen. The school was closed, and the farmland and village houses were abandoned.¹³³ Most of the villagers moved to the urban areas, and some moved to Pui O (貝澳) and Tai O. Some villagers return to the village occasionally,¹³⁴ and some are engaged in small-scale agricultural activities.

Several households in Fan Lau Tsuen are engaged in stake-net fishing on the sea of Tsin Yue Wan, Fan Lau Kok, Fan Lau Tung Wan, Kau Ling Chung and other places. The villagers who own the stake-nets hire neighbours to work them.¹³⁵ North of Fan Lau is Tai O. The sea off Fan Lau was the important fishing area in the Pearl River Estuary, and Fan Lau was a transit point, where Tai O fishermen replenished their equipment, tidied up their fishing gear, waited for the right water current, and sold their fish catch to the *sin teng* (the agent boat that sold the fish to market vendors 鮮艇) from Tai O. Every month in Fan Lau Sai Wan, fishermen cleaned and tidied up their boats and *taam shuen* (smoked the hull of their boats, 燻船). So, Fan Lau was an important place for nearby fishermen, and the Fan Lau Tin Hau Temple was a religious centre for them.¹³⁶ The fishermen's ancestors were buried near Fan Lau.¹³⁷ Fan Lau, therefore, was involved in farming, fishing and transit, and had a certain influence on the historical development of Lantau Island.

Fan Lau Tsuen is divided into Sheung Tsuen (上村) and Ha Tsuen (下村). Sheung Tsuen is located near a hill and is on higher terrain, while Ha Tsuen faces Fan Lau Sai Wan and is on lower terrain. Sheung Tsuen and Ha Tsuen are connected by a circular path. Many old village houses remain in the village. Some were abandoned long ago and have become ruins, but others are still in good condition, with villagers living in and using them (Fig. 59). Some of the village houses were built with masonry, while others were built with mud bricks or rammed earth, or a mixture of building materials (Fig. 60).

¹³² 〈大嶼山汾流獲助敷水管 改善農田灌溉〉，《華僑日報》，1970年6月4日。

¹³³ 梁炳華：《香港離島區風物志》，頁20。

¹³⁴ “Historic Building Appraisal - Ho Village House,” Antiquities Advisory Board, accessed April 30, 2023, https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/1239_Appraisal_En.pdf.

¹³⁵ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

¹³⁶ 大澳漁民代表樊森記先生訪問，採訪者：詹穎宜、葉俊文，2021年4月20日；大澳漁民代表何金勝先生訪問，採訪者：葉俊文、詹穎宜，2021年4月28日；大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。

¹³⁷ 大澳漁民代表樊森記先生訪問，採訪者：詹穎宜、葉俊文，2021年4月20日。

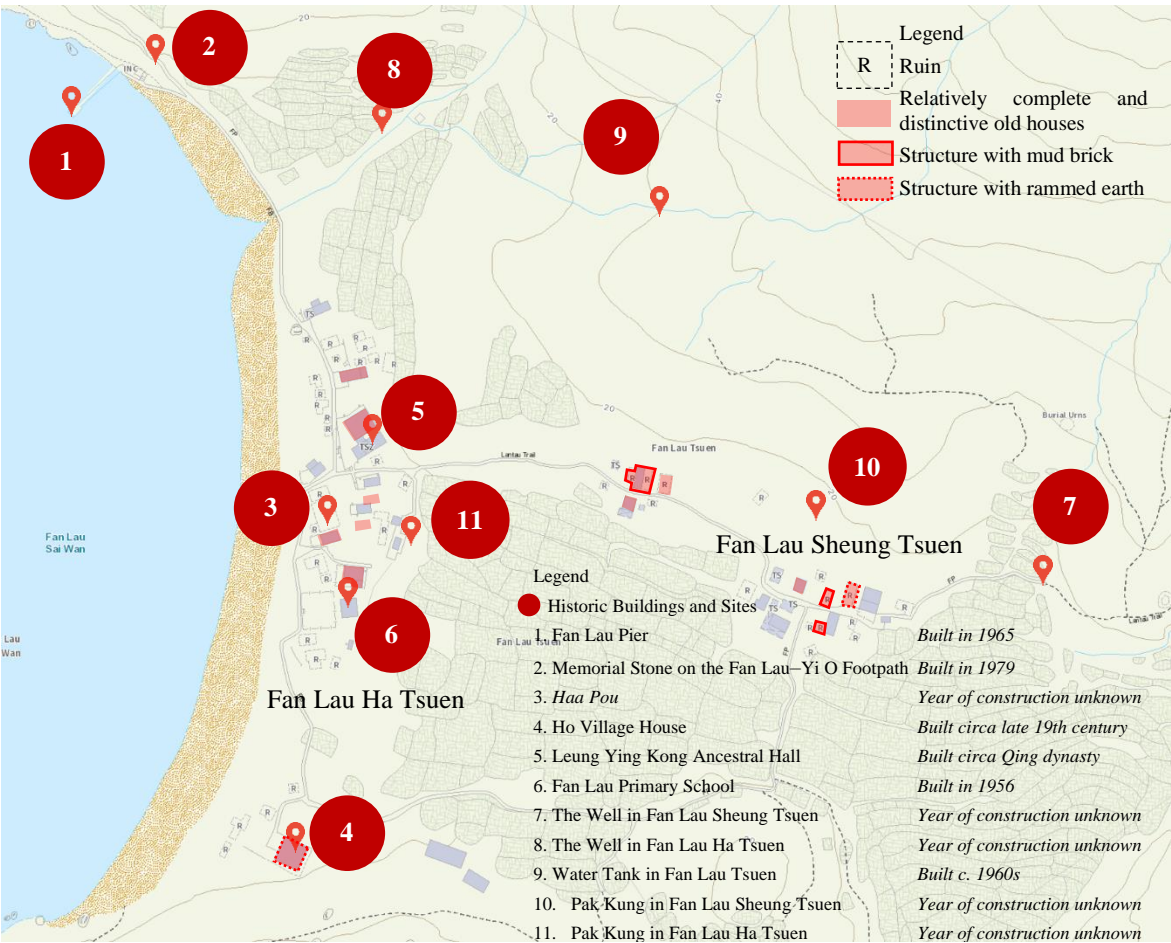


Fig. 59. Old houses with more distinctive features in Fan Lau Tsuen, 2020.



Fig. 60. Deteriorating old houses in Fan Lau Tsuen, 2020.

5.1.1.1 Cultural and Historical Resources



Location Map 9. Distribution of cultural and historical resources in Fan Lau Tsuen

5.1.1.1.1 Historic Buildings and Sites



Table 32. Historic Building/ Site in Fan Lau Tsuen: Fan Lau Pier		
Location Map 9 – Historic Buildings and Sites 1		
 <p>Fan Lau Pier, 2020.</p>	Address/ Geographical Location	North of Fan Lau Sai Wan
	Year/Period of Construction	1965
	Original Function	Transportation
	Land Use/ Status/Ownership	No zoning area
	Designation	Not yet designated
	Historical Background	Fan Lau Pier was built in 1965. Water transport was one of the ways that connected the villagers of Fan Lau Tsuen to the outside world. In 1965, the villagers completed the construction of the pier through their cooperative efforts and the materials provided by the District Office. The pier is 10 feet high and 10 feet wide and extends more than 100 feet from the coast to the sea. It has been in use since 1965. Between 2011 and 2015, railings which were later destroyed, were added to the pier, and the streetlights by the pier were moved to the footpath.
	Architectural Features	

Table 33. Historic Building/Site in Fan Lau Tsuen: Memorial Stone on the Fan Lau–Yi O Footpath**Location Map 9 – Historic Buildings and Sites 2**

 <p>Memorial Stone on the Fan Lau–Yi O Footpath, 2020.</p> <div data-bbox="268 618 604 893"> <div> <p>FAN LAU – YI O FOOTPATH (STAGE I – III) JOINT CARE/D.O.s PROJECT JUNE, 1979.</p> </div> <div> <p>分流，二溪路 第三至三期工程 美國經援協會捐助 離島理民府興建 一九七九年六月</p> </div> </div> <p>Memorial Stone¹³⁸</p>	Address/ Geographical Location	North of Fan Lau Sai Wan
	Year/Period Construction	1979
	Original Function	Memorial
	Land Use/ Status/Ownership	Country Park
	Designation	Not yet designated
	Historical Background	On a path not far away from the Fan Lau Pier is a memorial stone that records the completion of the first to third phases of the Fan Lau–Yi O Footpath in June 1979 under the joint effort of the District Office and CARE USA. The Fan Lau–Yi O Footpath connected remote villages and brought convenience to the villagers. In addition to the land route, the villagers in Fan Lau could go to Yi O and Tai O by sea.
	Architectural Features	

¹³⁸ Environmental Resources Management, “Study on Old Trails in Hong Kong – Final Study Report”.

Table 34. Historic Building/Site in Fan Lau Tsuen: *Haa Pou* (shrimp store, 蝦舖)**Location Map 9 – Historic Buildings and Sites 3**


 <p><i>Haa Pou</i>, 2020.</p>	Address/ Geographical Location	Fan Lau Tsuen
	Year/Period of Construction	Unknown
	Original Function	Commercial
	Land Use/ Status/Ownership	Country Park
	Designation	Not yet designated
	Historical Background	Fan Lau Tsuen, which is now part of Tai O Heung, is located on the shore of Fan Lau Sai Wan. Fan Lau Tsuen is located on the shore of Fan Lau Sai Wan. The villagers engaged mostly in fishing and farming. They grew an abundance of fruit in their orchards, and rice and corn in the farmland. The villagers farmed on land in the areas locally named <i>Tung Wan Tin</i> and <i>Mun Hau Tin</i> on <i>dei geng</i> , between Fan Lau Sai Wan and Fan Lau Tung Wan. Fan Lau was said to be a transit point for Tai O fishermen. Fishing boats propelled by oars and wind power would depart from Tai O to fish in the waters northwest of Fan Lau. After getting their catch, instead of returning to Tai O, the fishermen would go to the neighbouring Fan Lau, where fishing boats would purchase their catch. This way, the fishermen did not need to return to Tai O frequently, saving manpower and increasing fishing time. In Fan Lau, in addition to trading their fish, the fishermen would stock up on fresh water and briefly tidy up their fishing gear. At that time, there was a store in Fan Lau Tsuen locally known as <i>Haa Pou</i> (whose formal name is unknown), which provided various services. Among the items found in the existing ruins were a wooden herb cabinet, a stone mill, tools, such as those used for husking grain and pounding rice, and oars for rowing boats. In addition to being farmers, the residents of <i>Haa Pou</i> were said to specialise in the production of shrimp paste. They sold their products to nearby places, such as Tai O.
Architectural Features		

Table 35. Historic Building/Site in Fan Lau Tsuen: Ho Village House**Location Map 9 – Historic Buildings and Sites 4**


 <p>Ho Village House, 2020.</p>	Address/ Geographical Location	Fan Lau Tsuen
	Year/Period Construction	Circa late 19 th century
	Original Function	Residential
	Land Use/ Status/ Ownership	Village Type Development
	Designation	Nil Grade Historic Building assessed by AAB
	Historical Background	<p>Fan Lau Tsuen is located on the shore of Fan Lau Sai Wan. The village houses extend eastward to <i>dei geng</i> between Fan Lau Sai Wan and Fan Lau Tung Wan. The villagers named the area with village houses near Fan Lau Sai Wan to be “Ha Tsuen” and the area with village houses near <i>dei geng</i> to be “Sheung Tsuen”. The Ho Village House is located in the southernmost part of Ha Tsuen. It was built around the end of the 19th century as the residence of the sixth generation of the Ho family in the village. The Ho Village House is near Fan Lau Sai Wan, facing northwest. It is a traditional Chinese village house with a one-hall, one-courtyard plan. The hall includes the living room and bedroom, and the structure next to the hall is the washroom. The village house is built of grey bricks and rubble. A villager named Ho San Fat (transliteration of 何新發) used to be a resident of the village house; he was the only son of the Ho’s at the time. The Ho Village House was abandoned in the 1960s.</p>
	Architectural Features	

Table 36. Historic Building/Site in Fan Lau Tsuen: Leung Ying Kong Ancestral Hall		
Location Map 9 – Historic Buildings and Sites 5		
 <p>Leung Ying Kong Ancestral Hall, 2020.</p>	Address/ Geographical Location	No. 7 Fan Lau Sai Wan Ha Tsuen
	Year/Period of Construction	Circa Qing dynasty
	Original Function	Ancestral Hall
	Land Use/ Status/Ownership	Village Type Development
	Designation	Grade 3 Historic Building assessed by the AAB
	Historical Background	<p>Fan Lau Tsuen is now part of Tai O Heung. The village was called <i>Shek Sun Tsuen</i>. Fan Lau Tsuen is located on the shore of Fan Lau Sai Wan. The villagers were engaged mainly in fishing and farming. Fan Lau Tsuen is a multi-clan village. The indigenous resident families are the Chan's, Ho's, Leung's, Lam's and Ng's. The Leung's were the biggest clan. The Leung Ying Kong Ancestral Hall was constructed in the village more than 100 years ago. It was a Qing dynasty building with two halls. It was higher than other buildings dating back to the Qing dynasty in Hong Kong. It was also higher than other buildings in the village. However, the façade of the ancestral hall was not widened accordingly, which is similar in width to that of ordinary village houses. The Leung Ying Kong Ancestral Hall was also used as a school until 1956 when Fan Lau Primary School was built in the village.</p>
	Architectural Features	

Table 37. Historic Building/Site in Fan Lau Tsuen: Fan Lau Primary School**Location Map 9 – Historic Buildings and Sites 6**




	Address/ Geographical Location	Fan Lau Tsuen
	Year/Period Construction	1956
	Original Function	School
	Land Use/ Status/Ownership	Village Type Development
  <p>Fan Lau Primary School, 2020.</p>	Designation	Not yet designated
	Historical Background	<p>Fan Lau Tsuen is now part of Tai O Heung. The village was called <i>Shek Sun Tsuen</i>. Fan Lau Tsuen is located on the shore of Fan Lau Sai Wan. The villagers were engaged mainly in fishing and farming. Fan Lau Tsuen is a multi-clan village. The indigenous resident families are the Chan's, Ho's, Leung's, Lam's and Ng's. The Leung's were the biggest clan. The Leung Ying Kong Ancestral Hall in the village was used as a school for the village children until 1956, when Fan Lau Primary School was built in the village. The school had four classes at its peak and over 20 students. The teachers were sent by the Government to the village and started classes at about 8 a.m. every weekday. The teachers cooked their own meals at noon and finished classes at about 3 p.m. The teachers rented houses from the villagers and resided there on weekdays. They returned to the city on Fridays for the weekend. The school was subsequently closed and abandoned. In 2016, Lily Leung, a local art photographer, held an exhibition titled "Fan Lau, Hong Kong's Western-most Village" at the school.</p>
	Architectural Features	

Table 38. Historic Building/Site in Fan Lau Tsuen: The Wells in Fan Lau Sheung Tsuen (汾流上村) and Fan Lau Ha Tsuen (汾流下村)**Location Map 9 – Historic Buildings and Sites 7 and 8**

Fan Lau Tsuen well (Sheung Tsuen), 2020.

Address/ Geographical Location	Fan Lau Tsuen
Year/Period of Construction	Unknown
Original Function	Wells
Land Use/ Status/Ownership	Green Belt
Designation	Not yet designated
Historical Background	Fan Lau Tsuen is a village. The villagers called the area with village houses near the coast of Fan Lau Sai Wan “Ha Tsuen” and the area of village houses on higher terrain “Sheung Tsuen”. Fan Lau Sheung Tsuen and Fan Lau Ha Tsuen each has a well. The well in the picture is located near a woodland east of the village houses in Sheung Tsuen. The well was the source of drinking water for the villagers of Sheung Tsuen. The water source was a nearby hill stream. The well in Ha Tsuen is located next to a river near the pier and is now overgrown with weeds. The villagers in Sheung Tsuen and Ha Tsuen only used the well in their area.
Architectural Features	

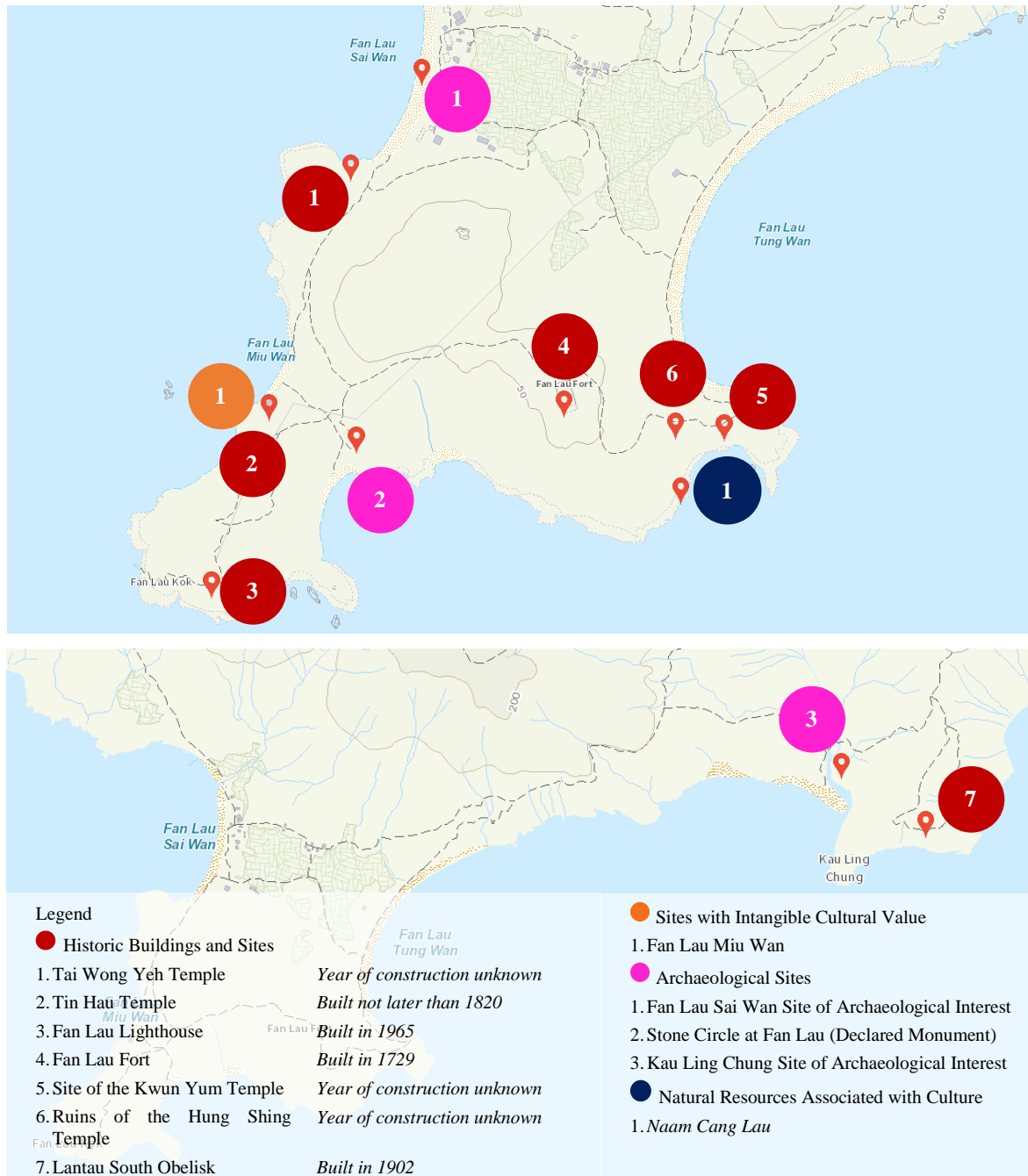
Table 39. Historic Building/Site in Fan Lau Tsuen: Water Tank in Fan Lau Tsuen**Location Map 9 – Historic Buildings and Sites 9**

Invisible as there are overgrown weeds	Address/ Geographical Location	Fan Lau Tsuen
	Year/Period of Construction	c. 1960s
	Original Function	Water storage
	Land Use/ Status/Ownership	Green Belt
	Designation	Not yet designated
	Historical Background	There is a water tank in Fan Lau Tsuen, located at the mouth of a river, near the pier. It is said to have been built around the 1960s with the assistance of British sappers, who also helped villagers connect water pipes to provide fresh hill water to the village.
	Architectural Features	

Table 40. Historic Building/Site in Fan Lau Tsuen: Pak Kung in Fan Lau Sheung Tsuen, and Pak Kung, of Fan Lau Ha Tsuen**Location Map 9 – Historic Buildings and Sites 10 and 11**

Invisible as there are overgrown weeds	Address/ Geographical Location	Fan Lau Tsuen
	Year/Period of Construction	Unknown
	Original Function	Religious worship
	Land Use/ Status/Ownership	Village Type Development / Green Belt
	Designation	Not yet designated
	Historical Background	Fan Lau Tsuen is a village. The villagers called the area with village houses near Fan Lau Sai Wan “Ha Tsuen” and the area of village houses on higher terrain “Sheung Tsuen”. Both Sheung Tsuen and Ha Tsuen had a Pak Kung (also known as To Tei). The Pak Kung in Sheung Tsuen is located in the woodland behind the present Chan Kee Store (陳記士多), and the Pak Kung of Ha Tsuen is near the present public toilet.
	Architectural Features	

5.1.2 Cultural and Historical Resources in the Fan Lau Area



Location Map 10. The cultural and historical resources in the Fan Lau area

5.1.2.1 Historic Buildings and Sites




Table 41. Historic Building/Site in the Fan Lau Area: Tai Wong Yeh Temple		
Location Map 10 – Historic Buildings and Sites 1		
  Tai Wong Yeh Temple, Fan Lau, 2020.	Address/ Geographical Location	South of Fan Lau Sai Wan
	Year/Period of Construction	Unknown
	Original Function	Religious worship
	Land Use/ Status/Ownership	Country Park
	Designation	Not yet designated
	Historical Background	<p>Fan Lau Tsuen, now part of Tai O Heung, is located on the shore of Fan Lau Sai Wan. The villagers were engaged mainly in fishing and farming. The Tai Wong Yeh Temple is located on the shore south of Fan Lau Sai Wan, facing the sea. According to Prof. Cheung Siu Woo (張兆和) and villagers from Tai O, the local people worshipped the deity Tai Wong Kung in the temple, a statue of whom is inside. In Tai Wong Kung’s right hand is a <i>gwaan dou</i> (關刀) and in the left is a sword; the base of the statue has three Chinese characters: 「大王公」 (“Tai Wong Kung” in Chinese). It is said that the previous Tai Wong Kung statue was washed away at high tide one day, so a new Tai Wong Kung statue was made in 2018, making it the temple’s third Tai Wong Kung statue. The appearance is the same as the previous ones.</p> <p>This Tai Wong Yeh Temple is small in scale; it is a single-storey building with a pitched roof, a red-painted front façade, and couplets pasted on both the left and right sides of the front façade (damaged). Inside are a Tai Wong Kung statue and an altar. A red pathway painted in front of the temple symbolises a pathway for worship.</p>
Architectural Features		

Table 42. Historic Building/Site in the Fan Lau Area: Tin Hau Temple**Location Map 10 – Historic Buildings and Sites 2**

 <p>Photo of Fan Lau Tin Hau Temple taken from the sea, 2020.</p>  <p>Photo of Fan Lau Tin Hau Temple taken on land, 2020.</p>	Address/ Geographical Location	Fan Lau Miu Wan
	Year/Period Construction	Not later than the 25 th year of the reign of Jiaqing in the Qing dynasty (清嘉慶二十五年, 1820)
	Original Function	Religious worship
	Land Use/ Status/Ownership	Country Park
	Designation	Grade 3 Historic Building assessed by the AAB
	Historical Background	<p>The Fan Lau Tin Hau Temple is located in Fan Lau Kok. It was built before the 25th year of the reign of Jiaqing in the Qing dynasty (1820). The temple is a symbol witnessing the activities of fishermen in the area of Lantau Island. Fishermen devotees in Tai O, Cheung Chau and Wanshan Archipelago pay high homage to Tin Hau. Every year during the Tin Hau Festival, a Cantonese opera troupe was invited to perform. In front of the temple is a small square surrounded by stone fences. This was where the fishermen celebrated the Tin Hau Festival in the past. In the temple, there used to be two tablets recording the donors for the renovation of the temple in the 25th year of the reign of Jiaqing (1820) and the eighth year of the reign of Xianfeng (咸豐八年, 1858). Above the altar of the temple is a wooden plaque with the characters 「天后元君」 (“Tin Hau Yun Gwan” in Chinese), which was engraved in the second year of the reign of Guangxu (光緒二年, 1876). And embedded on the right wall is a tablet that recorded the renovation of the temple in the 17th year of the Republic of China (民國十七年, 1928). The temple was renovated again in 1976. The Fan Lau Tin Hau Festival used to be held on the small beach in front of the Fan Lau Tin Hau Temple. In the old days, the bamboo shed theatre extended from the land to the sea. There were about 60 to 70 boats would berth on the shore, and people from the boats would come to the beach to participate in the celebration. As the villagers of Fan Lau gradually moved out, and the fishing industry in Tai O declined, the festival was held in Tai O starting in the 1970s. The stand-in figure of the deity in the Fan Lau Tin Hau Temple was invited to Tai O for the celebration, which included a Chinese opera to appease the deities. In 1983, the first flower-canon (花炮)</p>
	Architectural Features	

		competition was held at the Fan Lau Tin Hau Festival. Nine statues of the deity, called <i>paau san</i> (炮身), were given away, each of them with a special name. However, the flower-canon competition was later cancelled.
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Table 43. Historic Building/Site in the Fan Lau Area: Fan Lau Lighthouse		
Location Map 10 – Historic Buildings and Sites 3		
 <p>Fan Lau Lighthouse, 2020.</p>	Address/ Geographical Location	Fan Lau Peninsula
	Year/Period of Construction	1965
	Original Function	Navigation
	Land Use/ Status/Ownership	Country Park
	Designation	Not yet designated
	Historical Background	<p>Fan Lau Kok is located at the southwest tip of Lantau Island. The name Fan Lau Kok comes from the headland situated at the dividing line of the Pearl River and the Lantau Channel. It is named Kai Yet Kok because the topography looks like a chicken wing, stretching out to sea. The headland was the main navigational mark for ships passing through the Pearl River from the west, so it is also called <i>Jyun Dou Saan</i>, which is the old name of Fan Lau. Fan Lau Kok was once known as Fan Lau Point, and was also known as Keyzers Hook in earlier nautical charts. Many years ago, a lamp post was erected on Fan Lau Kok for navigation; it was later replaced by a lighthouse. The present Fan Lau Lighthouse was relocated by the Marine Department in November 1965 at N22°11'48'', E114° 50'40.2''; it has a white flashing light inside.</p>
	Architectural Features	

Table 44. Historic Building/Site in the Fan Lau Area: Fan Lau Fort**Location Map 10 – Historic Buildings and Sites 4**

 <p>Fan Lau Fort, 2020.</p>	Address/ Geographical Location	Fan Lau Peninsula
	Year/Period of Construction	The seventh year of the reign of Yongzheng in the Qing dynasty (清雍正七年, 1729)
	Original Function	Military
	Land Use/ Status/Ownership	Country Park
	Designation	Declared Monument
	Historical Background	<p>Fan Lau Fort is located at the southwest tip of Lantau, overlooking an important sea passage leading into the Pearl River Estuary. According to the “<i>Macau Gazetteer</i>” (<i>Aomen jilue</i>, 澳門記略), two forts were constructed on Lantau in the seventh year of the reign of Yongzheng (雍正七年, 1729), one of which was apparently Fan Lau Fort. Therefore, a conservative estimate of the fort’s age is over 270 years. The fort measures about 46 metres long by 21 metres wide, and its walls are built of grey bricks and granite, which were abundant in the area.</p> <p>Fan Lau Fort is strategically located, facing the sea where it meets the Pearl River Estuary. Its location was strategically important also because the Pearl River Delta and its inland plains were an important target of Guangdong pirates.</p> <p>When the British army was garrisoned in Hong Kong in 1842, the fort was reported to have been abandoned. But according to the 1842 edition of “<i>The Gazetteer of Guangdong</i>” (<i>Guangdong tongzhi</i>, 廣東通志) and the 1879 edition of “<i>Gazetteer of the Prefecture of Guangzhou</i>” (<i>Guangzhou fuzhi</i>, 廣州府志), 30 soldiers were stationed in the fort. Therefore, the fort was likely officially abandoned in about 1898. In view of the historical value of Fan Lau Fort, the Government declared it a monument in 1981. In 1985, preliminary renovation works were completed. In 1990, large-scale renovation works were conducted, with improvements made to the surroundings and facilities near the fort. Fan Lau Fort, which was also known as Lantau Fort, Kai Yet Kok Fort and Shek Sun Fort in the literature of the Qing dynasty, was built at roughly the same time and was about the same size as the fort at Tung Lung Chau (東龍洲).</p>
	Architectural Features	

Table 45. Historic Building/Site in the Fan Lau Area: Site of the Kwun Yum Temple (觀音古廟)**Location Map 10 – Historic Buildings and Sites 5**





 <p>There used to be a Kwun Yum Temple next to <i>Shek Sun</i>, 2020.</p>	Address/ Geographical Location	South of Fan Lau Peninsula
	Year/Period of Construction	Unknown
	Original Function	Religious worship
	Land Use/ Status/Ownership	Country Park
	Designation	Not yet designated
	Historical Background	Fan Lau Tsuen is now part of Tai O Heung. The old village was called <i>Shek Sun Tsuen</i> . The name <i>Shek Sun</i> is probably related to a granite boulder nearby, whose top looked like a bamboo shoot after years of weathering. South of Fan Lau Tsuen, there used to be a Kwun Yum Temple, next to <i>Shek Sun</i> . The temple was destroyed during the Second World War, and the site is now covered by grass.
	Architectural Features	



Table 46. Historic Building/Site around Fan Lau: Ruins of the Hung Shing Temple		
Location Map 10 – Historic Buildings and Sites 6		
 <p>Ruins of the Hung Shing Temple, of unknown year.¹³⁹</p>	Address/ Geographical Location	South of Fan Lau Peninsula
	Year/Period of Construction	Unknown
	Original Function	Religious worship
	Land Use/ Status/Ownership	Country Park
	Designation	Not yet designated
 <p>The present state of ruins of the Hung Shing Temple, 2020.</p>	Historical Background	<p>Fan Lau Tsuen, now part of Tai O Heung, is located on the shore of Fan Lau Sai Wan. The villagers were engaged mainly in fishing and farming. Fan Lau Fort is located south of Fan Lau Tsuen. On the path between the fort and Fan Lau Tung Wan, there used to be a Hung Shing Temple. The ruins are now surrounded by trees, but four characters 「洪聖古廟」 (“Hung Shing Temple” in Chinese) – on a granite plaque are still clearly visible. However, it is not known who built the temple or who worshipped in it.</p> <p>The existing remains indicate that the temple was built of grey bricks with granite as the base, and included a door frame and plaque.</p>
	Architectural Features	

¹³⁹ 〈分流郊遊徑〉，漁農署郊野樂行網站，瀏覽日期：2020年10月20日，
https://www.hiking.gov.hk/trail/info/id/SnJ4Q3QwV3V3dW5FcHBsQ2RYM05pdz09/map_type/1。

Table 47. Historic Building/Site in the Fan Lau Area: Lantau South Obelisk		
Location Map 10 – Historic Buildings and Sites 7		
 Lantau South Obelisk, 2016. ¹⁴⁰	Address/ Geographical Location	On a hill at Kau Ling Chung
	Year/Period of Construction	1902
	Original Function	Administration
	Land Use/ Status/Ownership	Country Park
	Designation	List of Government Historic Sites Identified by AMO
	Historical Background	The Lantau South Obelisk was erected after the signing of the “ <i>Convention between Great Britain and China Respecting an Extension of Hong Kong Territory between the British and the Qing Government</i> ” in 1898. After signing the Convention, in order to clearly delineate the sea of the New Territories, in 1902, Britain sent the Royal Navy warship <i>Bramble</i> (also known as “ <i>Ba Lam Bou Hou</i> ” (霸林保號)) to survey the waters of Mirs Bay (大鵬灣) and the east part of the New Territories, confirm the location erect obelisks. Three obelisks delineate the sea boundary in the New Territories. One is the recently named “China Britain Maritime Boundary Tablets” (中英海界碑), which was originally located at the southernmost point of Shenzhen, which is the peak of Hei Yanjiao (黑岩角) in Daluwan (大鹿灣), Xichong (西冲). The second is the Lantau North Obelisk (嶼北界碑), which is located on a hill in Tai O, Lantau Island. And the third is the Lantau South Obelisk, which is located on a hill at Kau Ling Chung, Lantau Island. The base of the Lantau South Obelisk is 105 cm long x 105 cm wide x 15 cm high, and the tablet is 63 long x 63 cm wide x 63 cm high. Inscriptions are engraved on the east, south and west sides of the tablet. The three obelisks were erected on the water boundary between the Chinese and the British. The inscription explains that this obelisk was the starting point and extended toward the north and the south. The three obelisks together defined the water boundary of Britain from Lantau Island to the area south of Shenzhen. The Lantau South Obelisk is an important part of the heritage and history of Hong Kong.
	Architectural Features	

¹⁴⁰ 山水小組誌：〈石壁-分流-大澳〉，香港特搜網站，瀏覽日期：2022年6月27日，
<https://www.seewide.com/space-article-id-280103.html>。

5.1.2.2 Sites with Intangible Cultural Value


Table 48. Site with Intangible Cultural Value in the Fan Lau Area: Fan Lau Miu Wan		
Location Map 10 – Sites with Intangible Cultural Value 1		
Items in the “First Intangible Cultural Heritage Inventory of Hong Kong”: “Tin Hau (Empress of Heaven) Festival – Fan Lau”, “Cantonese Opera – Cantonese Opera for Appeasing Gods”		
 <p>Fan Lau Tin Hau Temple, 2021.¹⁴¹</p>  <p>Fan Lau Mui Wan, 1953.¹⁴²</p>	Address/ Geographical Location	Fan Lau Miu Wan and Tai O
	Function/Use	Celebrate the Fan Lau Tin Hau Festival
	Land Use/ Status/ Ownership	Country Park
	Designation of Associated Intangible Cultural Heritage	The “Tin Hau (Empress of Heaven) Festival” is included in the “First Intangible Cultural Heritage Inventory of Hong Kong” (Domain: Social Practices, Rituals and Festive Events; Code 3.18.12); the “Tin Hau Festival in Hong Kong” is inscribed onto “The Representative List of the Intangible Cultural Heritage of Hong Kong” (Domain: Social Practices, Rituals and Festive Events; Item 11); and the extended item of the “Fifth National List of Intangible Cultural Heritage” (Item Name: Mazu Festival (Tin Hau Festival in Hong Kong); Domain: Folk Customs; Item Sequence No. 484; Inventory No. X-36); “Cantonese Opera – Cantonese Opera for Appeasing Gods” is included in the “First Intangible Cultural Heritage Inventory of Hong Kong” (Domain: Performing Arts; Code 2.6.3).
	Historical Background	The Fan Lau Tin Hau Temple is located in Fan Lau Kok. It was built before the 25 th year of the reign of Jiaqing in the Qing dynasty (1820). The temple is a symbol witnessing the activities of fishermen in the area of Lantau Island. Fishermen devotees in Tai O, Cheung Chau and Wanshan Archipelago pay high homage to Tin Hau. Every year during the Tin Hau Festival, a Cantonese opera troupe was invited to perform. In front of the temple is a small square surrounded by stone fences. This was where the fishermen celebrated the Tin Hau Festival in the past. In the temple, there used to be two tablets recording the donors for the renovation of the temple in the 25 th year of the reign of Jiaqing (1820) and the eighth year of the reign of Xianfeng. Above the altar of the temple is a

¹⁴¹ 〈阡陌大嶼山（三十二）- 明日汾流〉，阡陌. 依舊Facebook網站，修訂日期：2021年6月22日，瀏覽日期：2021年6月28日，
https://www.facebook.com/permalink.php?story_fbid=pfbid02xHWfx7iLKUqkdabPy8cjPGrLfGnB55g85SqATJTJCzACDuV93zgpdGY9Pa4TrLFXl&id=1397609913892229。


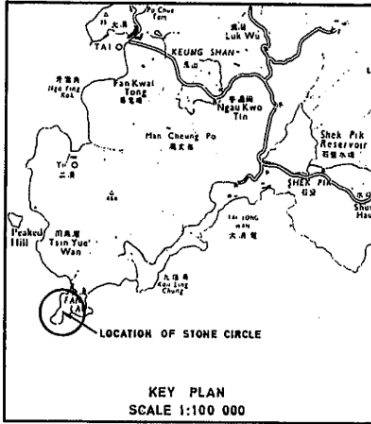
¹⁴² Ng Bar Ling, “Fan Lau Miu Wan, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00444, 1953, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/t722m595g>.

Table 48. Site with Intangible Cultural Value in the Fan Lau Area: Fan Lau Miu Wan		
Location Map 10 – Sites with Intangible Cultural Value 1		
Items in the “First Intangible Cultural Heritage Inventory of Hong Kong”: “Tin Hau (Empress of Heaven) Festival – Fan Lau”, “Cantonese Opera – Cantonese Opera for Appeasing Gods”		
		<p>wooden plaque with the characters 「天后元君」, which was engraved in the second year of the reign of Guangxu. And embedded on the right wall is a tablet that recorded the renovation of the temple in the 17th year of the Republic of China). The temple was renovated again in 1976. The Fan Lau Tin Hau Festival used to be held on the small beach in front of the Fan Lau Tin Hau Temple. In the old days, the bamboo shed theatre extended from the land to the sea. There were about 60 to 70 boats would berth on the shore, and people from the boats would come to the beach to participate in the celebration. As the villagers of Fan Lau gradually moved out, and the fishing industry in Tai O declined, the festival was held in Tai O starting in the 1970s. The stand-in figure of the deity in the Fan Lau Tin Hau Temple would be invited to Tai O for the celebration, which included a Chinese opera to appease the deities. In 1983, the first flower-canon competition was held at the Fan Lau Tin Hau Festival. Nine statues of the deity, called <i>paau san</i>, were given away and each of them was given a special name. However, the flower-canon competition was later cancelled. Owing to the pandemic in recent years, it was not possible to hold a large-scale celebration of the festival in Tai O. Instead, a small bamboo shed theatre was set up in front of the Fan Lau Tin Hau Temple for operas to appease the deities, and incense was offered to Tin Hau.</p>
	Remarks	<p>For the “First Intangible Cultural Heritage Inventory of Hong Kong”, refer to the website of the Intangible Cultural Heritage Office: https://www.icho.hk/documents/Intangible-Cultural-Heritage-Inventory/First_hkich_inventory_E.pdf</p>


5.1.2.3 Archaeological Sites

Table 49. Archaeological Site in the Fan Lau Area: Fan Lau Sai Wan Site of Archaeological Interest		
Location Map 10 – Archaeological Sites 1		
 <p>Approximate area of the Fan Lau Sai Wan Site of Archaeological Interest (marked with a yellow line)¹⁴³</p>	Address/ Geographical Location	Fan Lau Sai Wan
	Land Use/ Status/ Ownership	Green Belt/ Village Type Development/ Country Park
	Designation	Site of Archaeological Interest in Hong Kong
	Historical Background and Archaeological Findings	An archaeological survey in 1980 recorded the Fan Lau Sai Wan site for the first time. Two territory-wide archaeological surveys also investigated the site. Prehistoric pottery sherds and residual stone adzes were found on the raised beach.
	Remarks	/

¹⁴³ 分流西灣具考古研究價值的地點，檔案編號：AM78-0218，香港文物探知館。

Table 50. Archaeological Site in the Fan Lau Area: Stone Circle at Fan Lau (Declared Monument)		
Location Map 10 – Archaeological Sites 2 (Declared Monument)		
 <p>Stone Circle, 2020.</p>  <p>The location of the Stone Circle¹⁴⁴</p>	Address/ Geographical Location	Fan Lau Peninsula
	Land Use/ Status/ Ownership	Country Park
	Designation	Declared Monument
	Historical Background and Archaeological Findings	The Stone Circle is a circle of unpolished stones, which seem to have been deliberately stacked to form an oval structure 2.7 metres long x 1.7 metres wide. The stone are arranged in an orderly manner. The stacking of large stones to form various types of structures was a cultural characteristic of the Neolithic Period and the Bronze Age, found worldwide. The Stone Circle at Fan Lau was likely this type of structure. Similar megalithic structures have also been found in China. Hong Kong is rich in unearthed cultural relics dating back to the Neolithic Period and the Bronze Ages. The emergence of the Stone Circle may not be accidental. The purpose of stacking stones in a circle cannot be verified, but it may have something to do with religious rituals. The Fan Lau Stone Circle was declared a monument in 1983.
	Remarks	/


¹⁴⁴ Lands Department, “Antiquities and Monuments Ordinance (Cap. 53), Plan of Stone Circle at Fan Lau, Lantau Island, Deposited in the District Land Office, Islands Under Sec. 3(4) of Serial No. NTM 23,” Antiquities and Monuments Office, last modified April 22, 1983, accessed December 28, 2022, https://www.amo.gov.hk/filemanager/amo/common/form/plan/plan_21.pdf.

Table 51. Archaeological Site in the Fan Lau Area: Kau Ling Chung Site of Archaeological Interest		
Location Map 10 – Archaeological Sites 3		
 <p>Approximate area of the Kau Ling Chung Site of Archaeological Interest (marked with a yellow line)¹⁴⁵</p>	Address/ Geographical Location	Kau Ling Chung
	Land Use/ Status/ Ownership	Country Park
	Designation	Site of Archaeological Interest in Hong Kong
	Historical Background and Archaeological Findings	Kau Ling Chung is located east of Fan Lau, opposite Fan Lau Tung Wan. There is a viewing platform with direction posts on the hill on the east side of the beach, which provides a distant view of Wanshan Archipelago, Macau, the Soko Islands and the south part of Lantau Island. Archaeological surveys discovered the ruins of lime kilns, which might date back to the Tang dynasty.
	Remarks	/

¹⁴⁵ 狗嶺涌具考古研究價值的地點，檔案編號：AM90-0438，香港文物探知館。

5.1.2.4 Natural Resources Associated with Culture

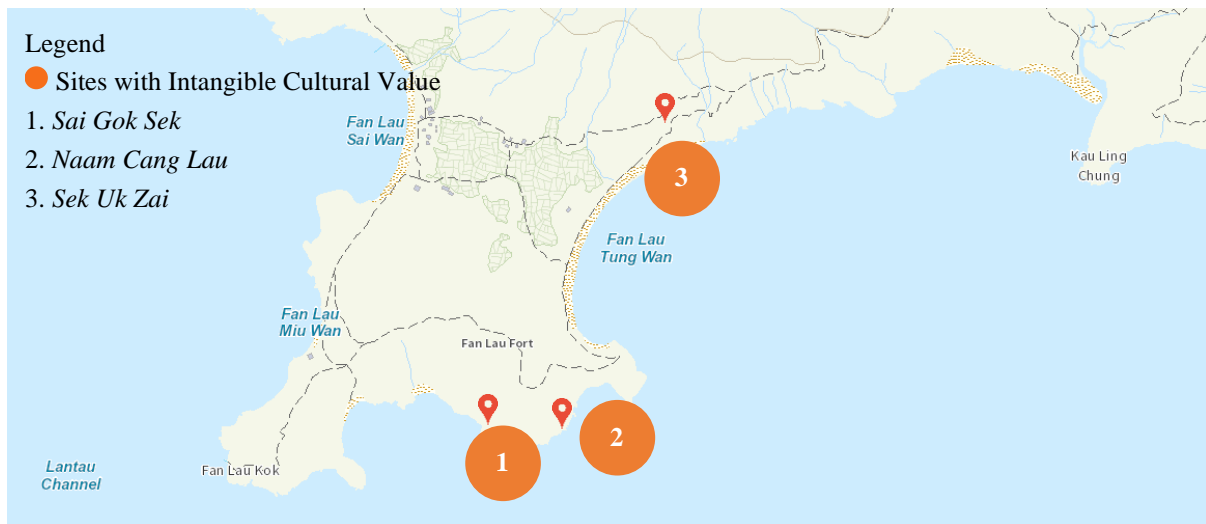
Table 52. Natural Resource Associated with Culture in the Fan Lau Area: *Naam Cang Lau* (南層樓)**Location Map 10 – Natural Resources Associated with Culture 1**

 <p><i>Naam Cang Lau</i>, unknown year.¹⁴⁶</p>	Address/ Geographical Location	Fan Lau Peninsula
	Recommended Viewing Site for Visitors	Fan Lau Peninsula
	Nature	Natural resource
	Land Use/ Status/Ownership	Country Park
	Cultural and Historical Background	<i>Naam Cang Lau</i> , also known as <i>Ngaam Cang Lau</i> (岩層樓), is located at Fan Lau Kok, on Southwest Lantau Island, and east of <i>Deoi Min Saan</i> , where the former Fan Lau Fort was located. <i>Naam Cang Lau</i> is a cave located in a place with many stones by the sea, about 10 metres above sea level. The cave is wide enough to accommodate more than 10 people. Because there are many cracks of varying widths that let in light from all sides, the cave is well-lit and airy. People can sit, stand up and move around in it. With sufficient food and water, people could stay in the cave for a long time. It is said that during the Japanese occupation of Hong Kong, although Fan Lau Kok was a very remote area, even people there had to hide from the Japanese army from time to time. The <i>Naam Cang Lau</i> cave was the best place to hide, especially for young girls and women in the village.
	Landscape Feature/ Brief Introduction of the Natural Species	Natural rock on Southwest Lantau Island.

¹⁴⁶ 〈分流炮台：大嶼山〉，香港人遊香港網站，修訂日期：2017年3月30日，瀏覽日期：2020年10月20日，
<https://hkpltravel.com/15596/places/【分流炮台：大嶼山▲】/>。

5.1.3 Items with Intangible Cultural Value

5.1.3.1 Legends and Myths



Location Map 11. Location map of items with intangible cultural value

5.1.3.1.1 The Legend of *Sai Gok Sek* (犀角石)

On a small hill west of *Deoi Min Saan* and south of Fan Lau Tsuen is a *Shek Sun* rock about three metres high, which looks like the horn of a rhinoceros, so it was also known as *Sai Gok Sek*. Next to the rock are a stack of large stones, one of which stands out horizontally. Viewed from a distance, the *Shek Sun* rock, the pile of stones, and the top of the small hill look like a rhinoceros facing west towards the sea and the Zhuhai (珠海) and Zhongshan (中山) areas. The buttocks of the rhinoceros face towards farmland, called *Mun Hau Tin* in Fan Lau Tsuen. According to legend, *Sai Gok Sek* was a spirit rhinoceros, which often ate crops farmed on the land across the sea in the Zhongshan area, and its excrement fell on the cultivated lands in Fan Lau Tsuen, thus turning sandy ridges into fertile fields.¹⁴⁷ The legend of *Sai Gok Sek* is not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

5.1.3.1.2 The Legend of *Naam Cang Lau*

Naam Cang Lau, also known as *Ngaam Cang Lau* (岩層樓), is located at Fan Lau Kok, on Southwest Lantau Island, and east of *Deoi Min Saan*, where the former Fan Lau Fort was located. *Naam Cang Lau* is a cave located in a place with many stones by the sea, about 10 metres above sea level. The cave is wide enough to accommodate more than 10 people. Because there are many cracks of varying widths that let in light from all sides, the cave is well-lit and airy. People can sit, stand up and move around in it. With sufficient food and water, people could stay in the cave for a long time.

¹⁴⁷ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁114–115。

It is said that during the Japanese occupation of Hong Kong, although Fan Lau Kok was a very remote area, even people there had to hide from the Japanese army from time to time. The *Naam Cang Lau* cave was the best place to hide, especially for young girls and women in the village.¹⁴⁸ The legend of *Naam Cang Lau* is not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

5.1.3.1.3 The Legend of *Sek Uk Zai* (石屋仔)

Sek Uk Zai, also known as *Ngau Bei Lung* (牛鼻窿), is located at the bottom of the east cliff side of Fan Lau Tung Wan, not far from the beach. *Sek Uk Zai* is a natural seaside cave, about five metres high, and the water and land are connected inside the cave. The arch was formed by the erosion of seawater over the years, and the cave is underlain by a layer of fine sand.¹⁴⁹ The legend of *Sek Uk Zai* is not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

¹⁴⁸ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁116–118。

¹⁴⁹ 劉李林：《香港海岸洞穴圖鑑》，頁285。

6

BASELINE STUDY – TAI LONG WAN

6.1 Tai Long Wan

Shek Pik Valley (石壁谷) is in the southwest part of Lantau Island, east of Keung Shan (羗山). The mouth of the valley facing the sea is Tung Wan (東灣), and the area west of Tung Wan is called Chung Hau. Water flows down from the Shek Pik Valley and out to the sea through Chung Hau. West of Chung Hau is a small beach, called Tai Long Wan. Chung Hau faces Pak Kok (白角) from a distance, with Tai Long Wan situated between them. Tai Long Wan and the inland area are below Keung Shan and Ling Wui Shan (靈會山).

There are records of people living in Tai Long Wan since the 1960s, when the villagers of Fan Pui Tsuen were moved to the Tai Long Wan area to prepare for the Government's plan to construct the Shek Pik Reservoir (石壁水塘). Chung Hau, which is in the vicinity of Tai Long Wan, was inhabited even earlier. Most of the inhabitants were fishermen who fished nearby. When the Shek Pik Reservoir was completed, however, they gradually left, so Tai Long Wan is now the only settlement in the area.¹⁵⁰

The area of Tai Long Wan refers to Tai Long Wan San Tsuen (大浪灣新村) area, southwest of Shek Pik (Fig. 61–Fig. 62).

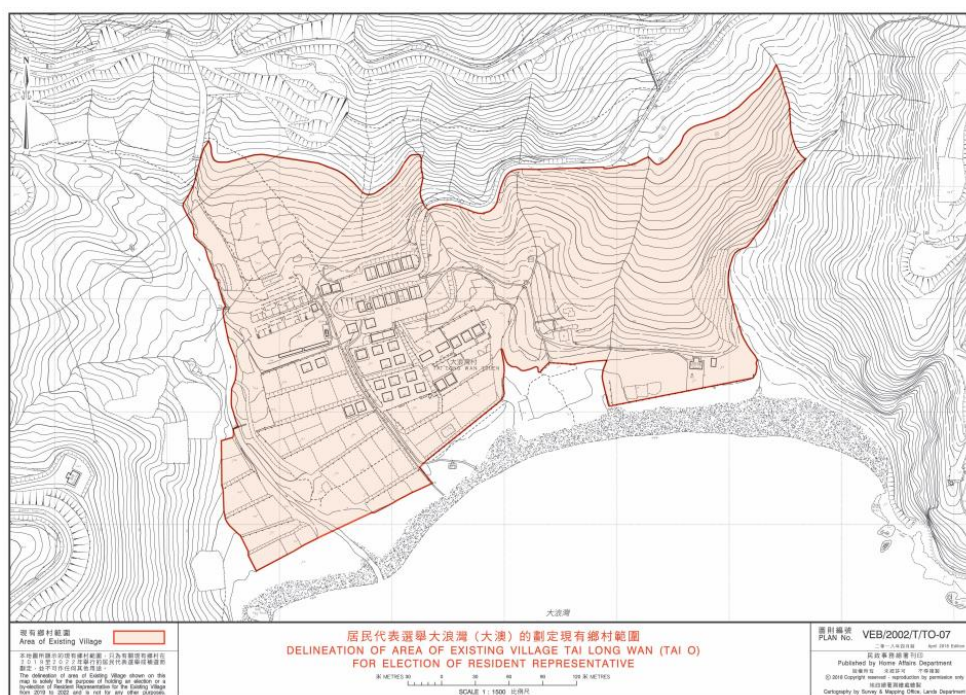
¹⁵⁰ Wong Kuen Chun, Frank, "A Thesis on Shek Pik," (undergraduate's essay) (Hong Kong: The University of Hong Kong, 1958).



Fig. 61. Tai Long Wan Tsuen and the surrounding area¹⁵¹

¹⁵¹ This was originally included in a travel column written by Lee Chun Yi in the 1960s. See 李君毅：《登山臨水篇》，192–195.

The current administrative delineation of the village is as follows (Fig. 64):



¹⁵² 〈居民代表選舉大浪灣（大澳）的劃定現有鄉村範圍〉，民政事務總署鄉郊代表選舉網站，瀏覽日期：2020年10月15日，https://www.had.gov.hk/rre/images/village_map1922/T/t-to-07.pdf。

6.1.1 Tai Long Wan Tsuen

Tai Long Wan Tsuen is part of Tai O Heung.¹⁵³ Before the construction of the Shek Pik Reservoir, the valley area included Shek Pik Wai (石壁圍), Shek Pik Tai Tsuen (石壁大村), Kong Pui Tsuen (崗背村, also known as Gwong Pui Tsuen, 廣背村), Hang Tsai Tsuen (坑仔村) and Fan Pui Tsuen (墳背村, later known as Wang Pui Tsuen, 宏貝村); Chung Hau was inhabited by fishermen.¹⁵⁴ Various clans lived in Shek Pik, including the Fung's (馮氏), Cheung's, Chi's (池氏), Wong's (黃氏), Tsui's, Tsang's (曾氏), Ho's, Chu's (朱氏) and Chan's.¹⁵⁵ The Fung's lived in Fan Pui Tsuen, the Tsui's in Hang Tsai Tsuen (坑仔村), and the Chi's and Ho's in Kong Pui Tsuen (崗背村). According to existing sources, Shek Pik Wai was located deep in the valley, Shek Pik Tai Tsuen (石壁大村) was in the middle of the valley, Fan Pui Tsuen was at the mouth of the valley, Hang Tsai Tsuen was northeast of Fan Pui, and Kong Pui Tsuen was south of Shek Pik Tai Tsuen.¹⁵⁶

Owing to the Government's plan to construct the reservoir, the villagers had to move out of Shek Pik. Some of the villagers in Fan Pui Tsuen moved to Tai Long Wan. It then became Tai Long Wan San Tsuen, which was also known as Wang Pui San Tsuen (宏貝新村), and is currently known as Tai Long Wan Tsuen (Fig. 63–Fig. 64). The vehicular road leading to Tai Long Wan from west of the dam is called Wang Pui Road (宏貝路) now. The villages of Shek Pik Valley were disappeared. The location of the dam is the original site of Fan Pui Tsuen, and the original sites of other villages in the valley were submerged. The fishermen who lived in Chung Hau were moved.¹⁵⁷ In the 1950s, when Tai Long Wan Tsuen was established, there were more than 10 households in total, two surnamed Tsui and the rest surnamed Fung, with about 70 residents.¹⁵⁸ The facilities of the new village provided by the Government included 16 new houses, a temple, an ancestral hall, a school, fields, and water and land transportation facilities.¹⁵⁹ The occupancy ceremony for the new village was held on 5 October 1959.¹⁶⁰ In the early days when the village was just established, the villagers raised funds to celebrate the Hung Shing Festival and the Hau Wong Festival.¹⁶¹ In 1962,

¹⁵³ 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁10；張兆和、廖迪生：《香港地區史研究之二：大澳》，頁140。

¹⁵⁴ 李日陽：《大嶼山精華遊》（香港：萬里機構明天出版社，1994年），頁89；〈本港嶼南石壁之大浪灣新村〉，《華僑日報》，1979年11月3日。

¹⁵⁵ “Fan Pui Village – Tai Long Wan,” File No.: HKRS407-1-38, Hong Kong Public Records Office.

¹⁵⁶ Wong, “A Thesis on Shek Pik”; 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

¹⁵⁷ 李日陽：《大嶼山精華遊》，頁89。

¹⁵⁸ 〈大浪灣新村居民 已回復農牧生活〉，《香港工商日報》，1959年10月20日；〈禾田試種成功 政府分給鄉民〉，《華僑日報》，1962年10月28日；〈石壁大浪灣新村 今天進伙大吉〉，《香港工商日報》，1959年10月5日；〈本港嶼南石壁之大浪灣新村〉；〈石壁水塘水壩 工程加緊進行〉，《華僑日報》，1959年9月7日。

¹⁵⁹ 〈大浪灣新村居民 已回復農牧生活〉；〈禾田試種成功 政府分給鄉民〉；〈大浪灣新村居民 已安居樂業〉，《華僑日報》，1959年10月20日；〈石壁水塘水壩 工程加緊進行〉；〈徙置石壁水塘村民 大浪灣開闢新村已動工〉，《香港工商日報》，1959年6月30日。

¹⁶⁰ 〈石壁大浪灣新村 今天進伙大吉〉。

¹⁶¹ 〈石壁大浪灣新村 慶祝侯王洪聖誕〉，《華僑日報》，1961年9月27日。

for example, they arranged Cantonese opera performances for several days starting on the Mid-Autumn Festival. People from nearby villages, such as the south part of Shui Hau, Cheung Sha (長沙), Tong Fuk (塘福), Pui O and Tai O, as well as the villagers of Shek Pik, and the Chinese and Western engineers working on the reservoir, were invited.¹⁶²

Before relocating to the new village, the villagers transported their stocks of grain to Cheung Chau for sale and bought white rice back for food preparation in the new village. In 1959, as agricultural production had not yet recovered in Tai Long Wan Tsuen, the harvest was still insufficient.¹⁶³ In the early 1960s, the Department of Agriculture, Fisheries and Forestry sent staff to the village to help and show the villagers how to cultivate the new farmland and plant rice.¹⁶⁴ Only in 1962 were the cultivation trials of rice completed.¹⁶⁵ Among the 16 households that were present at the establishment of the village, 11 chose to continue their agricultural livelihood in the new village (Fig. 65). The rest of the households lived temporarily in the new village and moved to new homes in Tsuen Wan once the construction was completed.¹⁶⁶

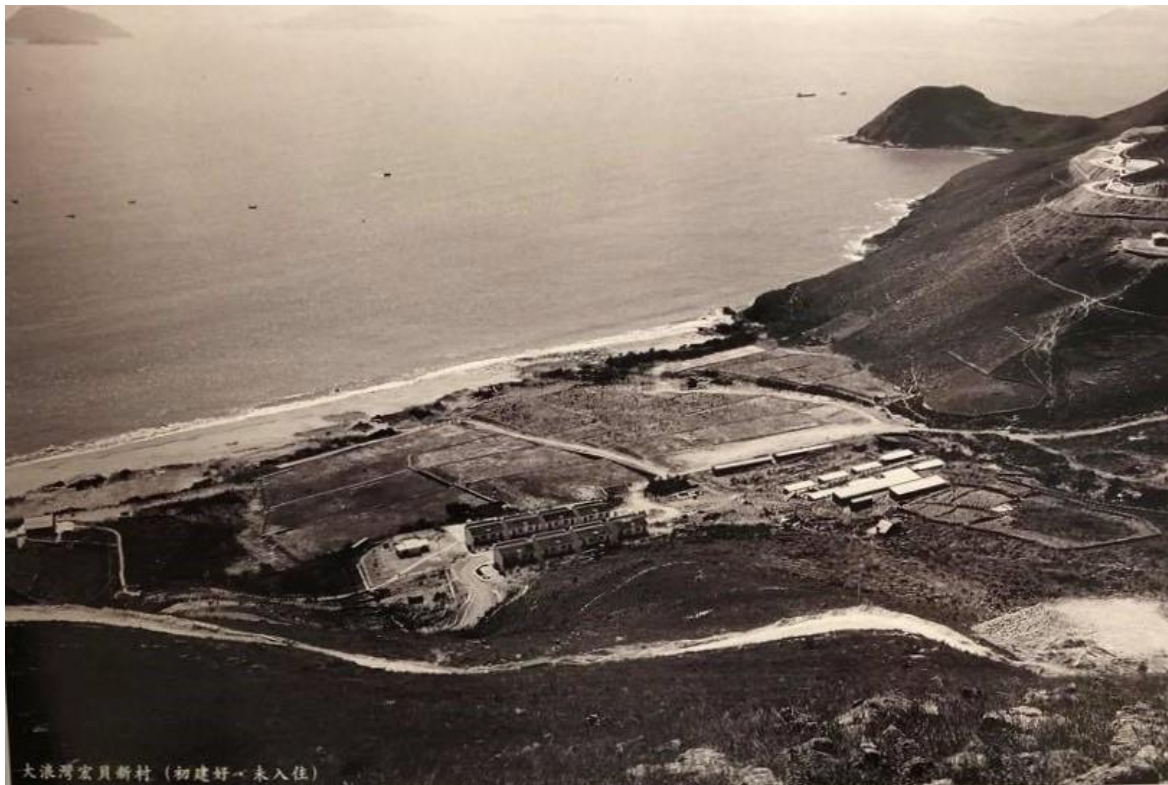


Fig. 63. The newly built Wang Pui San Tsuen in Tai Long Wan, c. 1950s.¹⁶⁷

¹⁶² 〈大浪灣新村新闢農田 試種禾稻成功〉，《華僑日報》，1962年9月20日。

¹⁶³ 〈墳貝村民遷大浪灣〉，《大公報》，1959年12月21日。

¹⁶⁴ 〈播種晚造禾秧 月底實施開耕〉，《華僑日報》，1962年7月15日；〈石壁水塘水壩 工程加緊進行〉。

¹⁶⁵ 〈大浪灣新村新闢農田 試種禾稻成功〉；〈禾田試種成功 政府分給鄉民〉。

¹⁶⁶ “Fan Pui New Village – Tai Long Wan,” File No.: HKRS407-1-38, Hong Kong Public Records Office.

¹⁶⁷ 朱維德：《朱翁同遊：香港原貌》，頁111–120。

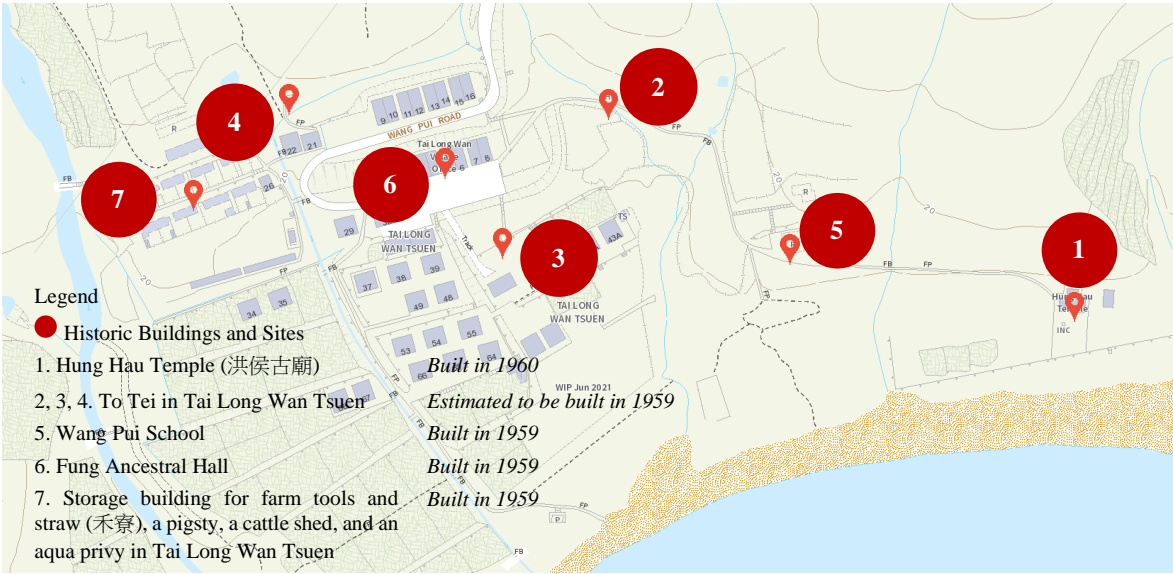


Fig. 64. Village houses in Tai Long Wan Tsuen, 2020.



Fig. 65. Farming conditions of the villagers in Tai Long Wan Tsuen, c. 1983.¹⁶⁸




6.1.1.1 Cultural and Historical Resources



Location Map 12. Cultural and historical resources in Tai Long Wan Tsuen

¹⁶⁸ 許舒著，林立偉譯：《新界百年史》，頁122。

6.1.1.1.1 Historic Buildings and Sites

Table 53. Historic Building/Site in Tai Long Wan Tsuen: Hung Hau Temple		
Location Map 12 – Historic Buildings and Sites 1		
 <p>The Hau Wong Temple at Shek Pik Wai, 1958.¹⁶⁹</p>  <p>The ruins of the Hung Shing Temple at Chung Hau in Shek Pik, 2022.</p>  <p>The Hung Hau Temple at Tai Long Wan Tsuen, 2021.</p>	Address/ Geographical Location	Tai Long Wan Tsuen
	Year/Period of construction	1960
	Original Function	Religious worship
	Land Use/ Status/Ownership	Green belt
	Designation	Not yet designated
	Historical Background	<p>In 1959, as the Government was preparing to construct a reservoir in the villages in Shek Pik, arrangements were made to relocate the villagers. The Hau Wong Temple (upper picture) in Shek Pik Wai would be submerged upon completion of the reservoir, with only part of the ruins left. The Hung Shing Temple (middle picture), located near the Chung Hau pier in Shek Pik was also abandoned because of the relocation of Chung Hau Tsuen. Following discussions between the Government and villagers, a new temple was to be built in Tai Long Wan. The two deities worshipped in the Hau Wong Temple and the Hung Shing Temple were transferred to the newly built Hung Hau Temple (bottom picture). The new Hung Hau Temple is located in Tai Long Wan Tsuen, which is the new village for the former villagers of Shek Pik Fan Pui.</p>

¹⁶⁹ Wong Kuen Chun, Frank, “Hau Wong Temple, Shek Pik Wai,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00011, 1958, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr959>.

	Architectural Features	<p>The Hung Hau Temple, built in 1960, is located in the vicinity of Wang Pui School in the village. The cost of construction was paid by the Government, and the architectural decorations and the main shrine of the new temple were constructed by Ho Wai Kee (何偉記), on Hing Lung Back Street (興隆後街), Cheung Chau. The works were conducted from May to August 1960. The candlestick stand, vases and candles were purchased from Sam Hing Shing Kee (三興盛記, transliteration) on Hillier Street (禧利街), Sheung Wan. The consecration ceremony for the temple was held in October 1960 and was celebrated with a puppet show. Above the temple door is a plaque with the inscription 「洪侯古廟」 (“Hung Hau Temple” in Chinese). A couplet on both sides of the ceremonial screen door reads: 「洪恩有賴，背朝石碧通香島；聖德無疆，面對芝洲遍嶼山」 (“<i>hung jan jau laai, bui ciu sek bik tung hoeng dou, sing dak mou goeng, min deoi zi zau pin jyu saan</i>” in Chinese). The couplet includes the names of the places such as Shek Pik and Lantau Island. The two names 「侯王宮」 (“Hau Wong Temple” in Chinese) and 「洪聖宮」 (“Hung Shing Temple” in Chinese) are engraved on the altar of the main hall. Enshrined inside are the statues of Hung Shing and Hau Wong. Small altars on two sides of the main hall are “She Chi Gung” (the temple of the gods of the Earth and Grain, 社稷宮) and “Fuk Tak Ci” (the temple of Fuk Tak, 福德祠). The statues of Man Cheong (God of Literature, 文昌) and Mo Tai (God of Martial Art, 武帝) are on the two sides of the offering table.</p>
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Table 54. Historic Building/Site in Tai Long Wan Tsuen: To Tei in Tai Long Wan Tsuen**Location Map 12 – Historic Buildings and Sites 2, 3 and 4**




 <p>To Tei in Tai Long Wan Tsuen (Site 2 on Location Map 12), 2020.</p>	Address/ Geographical Location	Tai Long Wan Tsuen
 <p>To Tei in Tai Long Wan Tsuen (Site 3 on Location Map 12), 2020.</p>	Year/Period of Construction	Estimated to be in 1959
 <p>To Tei in Tai Long Wan Tsuen (Site 4 on Location Map 12), 2020.</p>	Original Function	Religious worship
	Land Use/ Status/Ownership	Village Type Development / Green Belt
	Designation	Not yet designated
	Historical Background	Records show that in the 1980s, there were four To Tei shrines located at the four corners of Tai Long Wan Tsuen, on the perimeter of the village. The villagers had special worship rituals during festivals and at Chinese New Year. At that time, the shrines were in disrepair, and during field research in 2020, only three of the shrines could still be identified. The villagers called To Tei “Pak Kung” (伯公). One of them, close to the school is called “Tai Wong” (大王) (Site 2 on Location Map 12).
	Architectural Features	



Table 55. Historic Building/Site in Tai Long Wan Tsuen: Wang Pui School		
Location Map 12 – Historic Buildings and Sites 5		
	Address/ Geographical Location	Tai Long Wan Tsuen
	Year/Period of Construction	1959
	Original Function	School
	Land Use/ Status/Ownership	Green belt
	Designation	Not yet designated
 <p>Wang Pui School, 2020.</p>	Historical Background	<p>Tai Long Wan Tsuen is part of Tai O Heung. Before the construction of the Shek Pik Reservoir, the valley area included Shek Pik Wai, Shek Pik Tai Tsuen, Kong Pui Tsuen, Hang Tsai Tsuen and Fan Pui Tsuen (also known as Wang Pui Tsuen). Owing to the Government's plan to construct the reservoir, the villagers had to move out of Shek Pik. Some of the villagers in Fan Pui Tsuen moved to Tai Long Wan. It then became Tai Long Wan San Tsuen, which was also known as Wang Pui San Tsuen, and is currently known as Tai Long Wan Tsuen. The vehicular road leading to Tai Long Wan from west of the dam is called Wang Pui Road now. In the 1950s, when Tai Long Wan Tsuen was established, there were more than 10 households in total, two surnamed Tsui and the rest surnamed Fung, with about 70 residents. The facilities of the new village provided by the Government included 16 new houses, a temple, an ancestral hall, a school, fields, and water and land transportation facilities. The occupancy ceremony for the new village was held on 5 October 1959.</p> <p>There was a new school building in San Tsuen, called Wang Pui School. There was only one classroom in the school, and teachers were assigned to work in the school by the Government. Wang Pui School opened in autumn 1959. The school is now abandoned.</p>
	Architectural Features	

Table 56. Historic Building/Site in Tai Long Wan Tsuen: Fung Ancestral Hall**Location Map 12 – Historic Buildings and Sites 6**



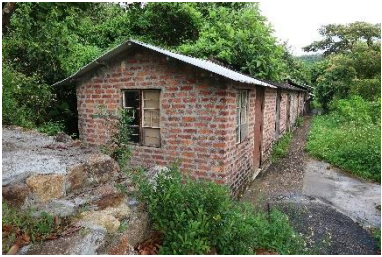



	Address/ Geographical Location	Tai Long Wan Tsuen
	Year/Period Construction	1959
 <p>Fung Ancestral Hall, 2020.</p>	Original Function	Ancestral Hall
	Land Use/ Status/Ownership	Village Type Development
	Designation	Not yet designated
	Historical Background	<p>Tai Long Wan Tsuen is part of Tai O Heung. Before the construction of the Shek Pik Reservoir, the valley area included Shek Pik Wai, Shek Pik Tai Tsuen, Kong Pui Tsuen, Hang Tsai Tsuen and Fan Pui Tsuen (also known as Wang Pui Tsuen). Owing to the Government's plan to construct the reservoir, the villagers had to move out of Shek Pik. Some of the villagers in Fan Pui Tsuen moved to Tai Long Wan. It then became Tai Long Wan San Tsuen, which was also known as Wang Pui San Tsuen, and is currently known as Tai Long Wan Tsuen. The vehicular road leading to Tai Long Wan from west of the dam is called Wang Pui Road now. In the 1950s, when Tai Long Wan Tsuen was established, there were more than 10 households in total, two surnamed Tsui and the rest surnamed Fung, with about 70 residents. The facilities of the new village provided by the Government included 16 new houses, a temple, an ancestral hall, a school, fields, and water and land transportation facilities.</p> <p>The Fung Ancestral Hall is located among a row of new houses, with the ancestral hall on the ground floor and the village office on the first floor.</p>
	Architectural Features	

Table 57. Historic Building/Site in Tai Long Wan Tsuen: Storage building for farm tools and straw, a pigsty, a cattle shed, and an aqua privy in Tai Long Wan Tsuen**Location Map 12 – Historic Buildings and Sites 7**

	Address/ Geographical Location	Tai Long Wan
	Year/Period Construction	1959
	Original Function	Livestock rearing
	Land Use/ Status/Ownership	Village Type Development
	Designation	Not yet designated
	Historical Background	<p>Tai Long Wan Tsuen is part of Tai O Heung. Before the construction of the Shek Pik Reservoir, the valley area included Shek Pik Wai, Shek Pik Tai Tsuen, Kong Pui Tsuen, Hang Tsai Tsuen and Fan Pui Tsuen (also known as Wang Pui Tsuen). Owing to the Government's plan to construct the reservoir, the villagers had to move out of Shek Pik. Some of the villagers in Fan Pui Tsuen moved to Tai Long Wan. It then became Tai Long Wan San Tsuen, which was also known as Wang Pui San Tsuen, and is currently known as Tai Long Wan Tsuen. The vehicular road leading to Tai Long Wan from west of the dam is called Wang Pui Road now. In the 1950s, when Tai Long Wan Tsuen was established, there were more than 10 households in total, two surnamed Tsui and the rest surnamed Fung, with about 70 residents. The facilities of the new village provided by the Government included 16 new houses, a temple, an ancestral hall, a school, fields, and water and land transportation facilities.</p> <p>The Government also provided the residents with living facilities in Tai Long Wan Tsuen, including a storage building for farm tools and straw, a pigsty, a cattle shed, and an aqua privy. As in the original Shek Pik Heung (石壁鄉), the villagers were used to living next to their livestock and arranged their own shelters.</p>
	Architectural Features	
		
		
<p>Storage building for farm tools and straw, a pigsty, a cattle shed, and an aqua privy in Tai Long Wan Tsuen, 2020.</p>		

6.1.2 Other Cultural and Historical Resources in the Tai Long Wan Area



Location Map 13. Other cultural and historical resources in the Tai Long Wan area

6.1.2.1 Historic Buildings and Sites




Table 58. Other Historic Buildings/Historic Sites in the Tai Long Wan Area: Shek Pik Heung Memorial Stone

Location Map 13 – Historic Buildings and Sites 1

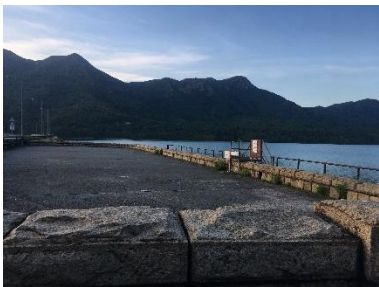


Shek Pik Heung Memorial Stone, 2020.

Address/ Geographical Location	Tai Long Wan / Shek Pik
Year/Period of Construction	After 1963
Original Function	Memorial
Land Use/ Status/Ownership	No Zoning Area
Designation	Not yet designated
Historical Background	<p>In 1955, to solve the problem of inadequate water supply throughout the territory, the Government planned to construct a reservoir in Shek Pik Valley to collect and store rainwater. As the villages and fields in Shek Pik Heung were located where the dam and the reservoir were planned, the Government arranged a series of relocations. During the process of constructing the reservoir, most of the village structures in the valley were demolished. Only a small number of village ruins remain, including a few agricultural ruins, traces of the village house walls, and part of the ruins of the Hau Wong Temple. In 1963, after the completion of the reservoir, the original site of Fan Pui Tsuen was transformed into part of the current dam, with only a portion of the small hills next to the village exposed. The original site of villages in the valley was submerged. The Hung Shing Temple at Chung Hau in Shek Pik was abandoned and the villagers of Chung Hau Tsuen moved out gradually.</p> <p>The memorial stone states that the villagers of Shek Pik Tai Tsuen, Wang Pui, Kong Pui and Hang Tsai moved to Tsuen Wan, Tai Long Wan and Mui Wo in 1959 and 1960.</p>
Architectural Features	

Table 59. Other Historic Buildings/Sites around Tai Long Wan: Ruins of the Hung Shing Temple		
Location Map 13 – Historic Buildings and Sites 2		
  Ruins of the Hung Shing Temple at Chung Hau, Shek Pik, 2022.  Hung Shing Temple at Chung Hau, Shek Pik, 1958. ¹⁷⁰	Address/ Geographical Location	Tai Long Wan / Chung Hau, Shek Pik
	Year/Period of Construction	Unknown
	Original Function	Religious worship
	Land Use/ Status/Ownership	Government, Institution or Community
	Designation	Not yet designated
	Historical Background	The Hung Shing Temple was originally located at Chung Hau in Shek Pik Valley. It was a place where nearby fishermen stopped to get supplies and repair their fishing gear. In 1959, as the Government was preparing to construct a reservoir in the villages in Shek Pik, arrangements were made to relocate the villagers. The Hau Wong Temple in Shek Pik Wai (upper picture) was to be submerged upon completion of the reservoir, with only part of the ruins left. The Hung Shing Temple (middle picture) located near the pier in Chung Hau, Shek Pik, was also abandoned because of the relocation of Chung Hau Tsuen. Following discussions between the Government and villagers, a new temple was to be built in Tai Long Wan. The two deities worshipped in the Hau Wong Temple and Hung Shing Temple were transferred to the newly built Hung Hau Temple. After the relocation of the village, the original Hung Shing Temple was abandoned.
Architectural Features		

¹⁷⁰ Wong Kuen Chun, Frank, “Hung Shing Temple, Shek Pik Valley,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00023, 1958, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/8336nb46k>.

Table 60. Other Historic Buildings/Sites around Tai Long Wan: Shek Pik Reservoir		
Location Map 13 – Historic Buildings and Sites 3		
 <p>Shek Pik Reservoir, 2020.</p>	Address/ Geographical Location	Shek Pik Reservoir
	Year/Period of Construction	1959–1963
	Original Function	Reservoir
	Land Use/ Status/Ownership	Partly Country Park and No Zoning Area
	Designation	Not yet designated
	Historical Background	<p>In 1955, to solve the problem of inadequate water supply throughout the territory, the Government planned to build a dam in Shek Pik Valley to collect water from the hills in the valley and form a reservoir. The construction plan included building a dam of approximately 2,355 feet long on the south side of the Shek Pik Valley (towards the estuary), a road connecting the dam to South Lantau Island, a number of underground pipelines connecting the reservoir to the pumping station, and a submarine pipeline to Silvermine Bay on Lantau Island, Sandy Bay on the west part of Hong Kong Island, etc. When the construction was completed, the reservoir had a capacity of 5.4 billion gallons of water. The total project cost was approximately HK\$235 million.</p> <p>As the villages and fields in Shek Pik Heung were located where the dam and reservoir were planned, the Government arranged the relocation of villagers in 1959.</p> <p>During the process of constructing the reservoir, most of the village structures in the valley were demolished. Only a small number of village ruins remain, including a few agricultural ruins, traces of the village house walls, and part of the ruins of the Hau Wong Temple. In 1963, after the completion of the reservoir, the original site of Fan Pui Tsuen had become part of the current dam, with only a portion of the small hills next to the village exposed. The original site of villages in the valley was submerged. The Hung Shing Temple at Chung Hau in Shek Pik was abandoned and the villagers of Chung Hau Tsuen moved out gradually. The Shek Pik Reservoir was once the largest reservoir in Hong Kong, with water storage capacity of about 24 million cubic metres.</p>
	Architectural Features	

6.1.2.2 Archaeological Sites

Table 61. Archaeological Site in the Tai Long Wan Area: Tai Long Wan Site of Archaeological Interest, Shek Pik**Location Map 13 – Archaeological Sites 1**




 <p>Approximate area of the Tai Long Wan Site of Archaeological Interest, Shek Pik (marked with the yellow line)¹⁷¹</p>  <p>Stone poulder¹⁷²</p>	Address/ Geographical Location	Tai Long Wan, Shek Pik
	Land Use/ Status/Ownership	Green belt
	Designation	Site of Archaeological Interest in Hong Kong
	Historical Background and Archaeological Findings	The second territory-wide archaeological survey conducted a site visit and discovered that the site was heavily modified after extensive site formation for housing development and road construction. After further archaeological excavations, archaeologists discovered archaeological finds, such as a stone poulder from the Neolithic Period, a hard pottery pot with a lozenge and lattice pattern, and a pottery fragment of an ox figurine from the Bronze Age at this site.
	Remarks	The Hong Kong Archaeological Archive System can be accessed on the AMO website: https://hkaas.amo.gov.hk/hkaas/artefactlist.jsp?lang=1

Table 62. Archaeological Site around Tai Long Wan: Rock Carving at Shek Pik (Declared Monument)**Location Map 13 – Archaeological Sites 2 (Declared Monument)**

 <p>Rock Carving at Shek Pik, 2022.¹⁷³</p>	Address/ Geographical Location	Shek Pik
	Land Use/ Status/Ownership	Government, Institution or Community
	Designation	Declared Monument
	Historical Background and Archaeological Findings	Most of the ancient rock carvings in Hong Kong overlook the sea, but the Rock Carving at Shek Pik is about 300 metres inland. The current location of the rock carving is believed to have been on the coast in the past. It became the landform we see today after coastal changes. The design shows geometric patterns composed of spiral squares and circles which closely resemble those on Bronze Age artefacts. They

¹⁷¹ 大浪灣具考古價值研究的地點，石壁，檔案編號：AM98-0926，香港文物探知館。

¹⁷² “Stone Pounder,” Hong Kong Archaeological Archive System, accessed 10 August 2022, <https://hkaas.amo.gov.hk/hkaas/artefactdetail.jsp?artefactID=46215&lang=1>.

¹⁷³ “Rock Carving at Shek Pik, Lantau Island,” Antiquities and Monument Office, accessed 20 December 2022, https://www.amo.gov.hk/en/historic-buildings/monuments/outlying-islands/monuments_05/index.html.

		were therefore likely carved by early inhabitants in this area about 3,000 years ago. The Rock Carving at Shek Pik was declared a monument in 1979.
	Remarks	/

6.1.3 Items with Intangible Cultural Value

6.1.3.1 Traditional Festivals

6.1.3.1.1 Hung Hau Festival (洪侯誕)

Hung Shing Yeh (洪聖爺) and Yeung Hau (楊侯) are worshipped in the Hung Hau Temple in Tai Long Wan Tsuen on Lantau Island. In 1959, since the Government was preparing to construct a reservoir in the villages in Shek Pik, arrangements were made to relocate the villagers. The Hau Wong Temple in Shek Pik Wai was to be submerged upon completion of the reservoir. The Hung Shing Temple, located near the pier of Chung Hau in Shek Pik was also abandoned because of the relocation of Chung Hau Tsuen. Following discussions between the Government and villagers, a new temple was to be built in Tai Long Wan. The two deities worshipped in the Hau Wong Temple and the Hung Shing Temple were transferred to the newly built Hung Hau Temple.¹⁷⁴ The works were conducted from May to August 1960. The candlestick stand, vases and candles were purchased from Sam Hing Shing Kee on Hillier Street, Sheung Wan. The consecration ceremony for the temple was held in October 1960 and was celebrated with a puppet show.¹⁷⁵ Above the temple door is a plaque with the inscription 「洪侯古廟」 (“Hung Hau Temple” in Chinese). A couplet on both sides of the ceremonial screen door reads: 「洪恩有賴，背朝石碧通香島；聖德無疆，面對芝洲遍嶼山」 (“hung jan jau laai, bui ciu sek bik tung hoeng dou, sing dak mou goeng, min deoi zi zau pin jyu saan” in Chinese).¹⁷⁶ The couplet includes the names of places such as Shek Pik and Lantau Island. In recent years, the Hung Hau Festival has no longer been celebrated in Tai Long Wan Tsuen, but the residents in the village still worship Hung Shing and Hau Wong.¹⁷⁷ The Hung Hau Festival is not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

6.1.3.2 Legends and Myths

6.1.3.2.1 Inviting Deities to a Branch Temple

Shek Pik Heung had its own religious beliefs. The villagers worshipped Yeung Hau in a Hau Wong Temple in the valley in Shek Pik Wai. (The temple was later flooded when the reservoir was

¹⁷⁴ 〈本港嶼南石壁之大浪灣新村〉。

¹⁷⁵ “Hung Shing & Hau Wong Temples at Tai Long Wan,” File No.: HKRS407-1-51, Hong Kong Public Records Office.

¹⁷⁶ 〈本港嶼南石壁之大浪灣新村〉。

¹⁷⁷ 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

built, but it was not demolished) (Fig. 66). Yeung Hau, of Shek Pik Heung, was considered very important to the historical development of Lantau Island. There was said to be a plague in the Tung Chung area, and to keep villages safe, the residents of Tung Chung went to the Hau Wong Temple in Shek Pik Heung to perform the “inviting the deity” ritual. The villagers took the stand-in figure of Hau Wong back to Tung Chung and built a Hau Wong Temple there, which later became the religious and social centre of Tung Chung Heung, uniting the residents of all the villages in the area.¹⁷⁸ The legend of inviting deities to a branch temple is not yet included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

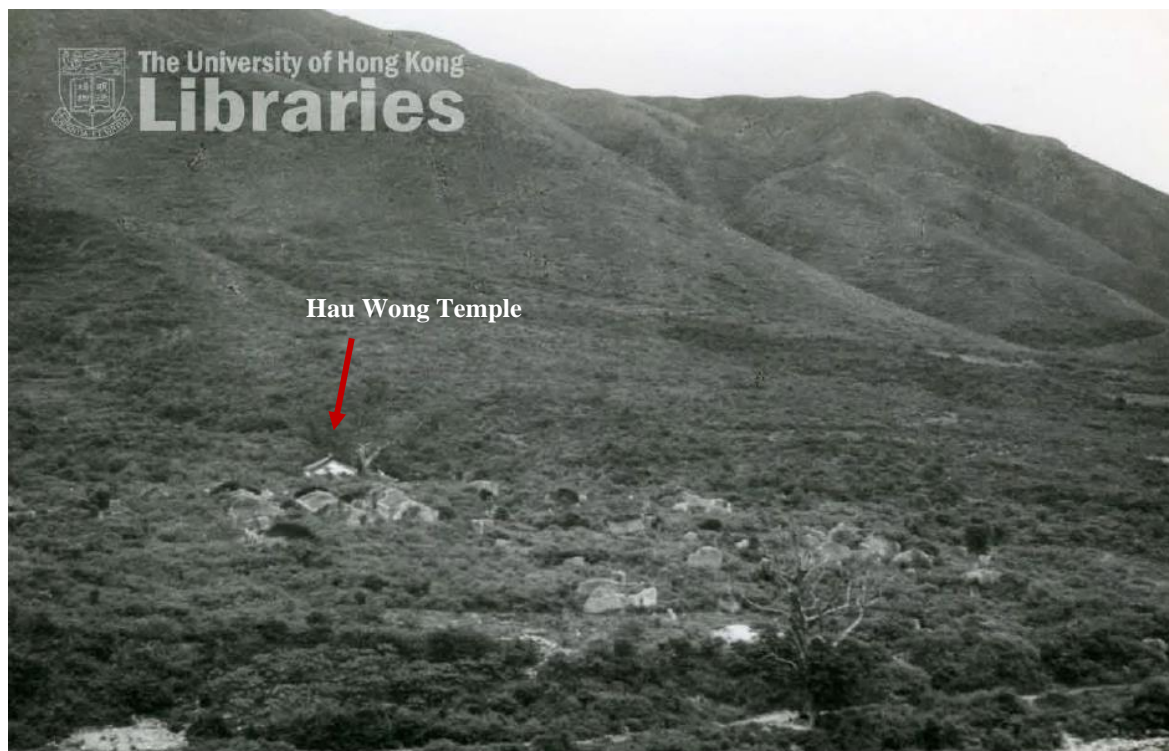


Fig. 66. Shek Pik Wai and the location of the Hau Wong Temple, 1958.¹⁷⁹

¹⁷⁸ 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

¹⁷⁹ Wong Kuen Chun, Frank, “Shek Pik Wai, Lantau Island,” repository at the University of Hong Kong Library, accession no.: hkid_lus_00265-00006, 1958, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/k356fh72q>.

7

LOCAL CULTURAL AND HISTORICAL CHARACTERISTICS

7.1 Agriculture

7.1.1 Agriculture in Hong Kong and Agricultural Development on Lantau Island

Hong Kong has a long history of agriculture. People known as “Punti” (local people, 本地人), who settled in Hong Kong as early as the 11th century, and “Hakkas” (客家人), who arrived at the end of the 17th century, were engaged mainly in rice cultivation.¹⁸⁰ There was a significant change in Hong Kong agriculture in the early Qing dynasty. At that time, Zheng Chenggong (鄭成功), a surviving officer of the Ming dynasty, resisted the Qing court. According to the *General History of Taiwan* (*Taiwan tongshi*, 臺灣通史), in 1662, Zheng Chenggong captured Taiwan.¹⁸¹ To cut off the connection between the Zheng’s and coastal residents, Hong Kong (which was part of Xin’an County at the time) was affected by the *Coastal Evacuation Edict* (遷海令/遷界令), which was implemented by the imperial government in the first year of the reign of Kangxi (康熙元年, 1662).¹⁸² All inhabitants within the evacuation boundary in the coastal area had to move inland, so their fields were abandoned, and their houses were demolished. In the seventh year of the reign of Kangxi (康熙七年, 1668), Wang Lairen (王來任) and Zhou Youde (周有德) wrote petitions to request the lifting of the evacuation boundary. In the eighth year of the reign of Kangxi (康熙八年, 1669), the imperial government rescinded the *Coastal Evacuation Edict*, which allowed some residents to return to their homes, including the Xin’an County area. Hong Kong experienced evacuation and restoration repeatedly during the period of the *Coastal Evacuation Edict*. According to Kangxi’s *The Gazetteer of Xin’an* (*Xin’an xianzhi*, 新安縣志), “Taiwan was settled in the 21st year of the reign of Kangxi (康熙二十一年, 1682). Tai Hai Shan (大奚山) (today’s Lantau Island) was repopulated and cultivated again. With the lifting of the official sea ban, boats were allowed to catch fish and shrimp

¹⁸⁰ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》（香港：天地圖書，2017年），頁14。

¹⁸¹ 連橫：《臺灣通史》，中國哲學書電子化計劃網站，瀏覽日期：2023年4月30日，<https://ctext.org/wiki.pl?if=gb&chapter=726430>。

¹⁸² 高添強、鍾寶賢：《「龍津橋及其鄰近區域」歷史研究》（香港：古物古蹟辦事處，2012年），頁10。

as before. A special seal was applied.”¹⁸³ In the fifth lunar month of the 23rd year of the reign of Kangxi (康熙二十三年, 1684), the *Overview of Coastal Defence* (*haifang zonglun*, 海防總論) recorded that the Qing Government officially ordered those arrangements be made for the coastal residents of Jiangnan (江南), Zhejiang (浙江), Fujian (福建) and Guangdong to return to their homeland, that is, to restore the coastal area within the boundary for evacuation.¹⁸⁴ The evacuation and restoration had a huge impact on Hong Kong agriculture. During the period of the evacuation, the agricultural land was abandoned and production ceased. After the restoration, owing to the slow recovery of production, the Government arranged for Hakkas from the eastern and northern parts of Guangdong to come to Xin'an to make up for the loss of population to maintain tax revenue.¹⁸⁵

After the restoration, since the more fertile plains had already been occupied by the Punti, the Hakkas, who moved in later, had no choice but to cultivate wasteland and became “owner farmers”. Some Hakkas chose to work as “farmhands” for Cantonese and Punti, earning wages, or to become “tenant farmers”, paying rent to landholders to farm on their fields. Therefore, in addition to the Punti, the Hakkas became the new blood of Xin'an County, and the more successful among them became the “founding ancestors” of the current Hakka villages.¹⁸⁶

In modern Hong Kong, agriculture is influenced mainly by the topography of the territory. The plains are concentrated in the north and west of the New Territories, which is the main agricultural area. Small valleys, hillsides and shore areas in the New Territories and the outlying islands were also developed into agricultural land, but were the secondary agricultural areas in Hong Kong.¹⁸⁷ As for ownership and the right to use agricultural land in Xin'an County, since “champerty” (包攬) was recognised by the government in the early Qing dynasty, landholders of large clans collected taxes for the imperial government on behalf of the officials when they collected rent from their tenants, and they were compensated (中飽) for this.¹⁸⁸ When the New Territories came under British governance, the influence of “champerty” began to decline. Therefore, the situation became favourable for Hakka farmers to increase their population and wealth.¹⁸⁹ The British Government did not interfere with the operation of agriculture in the New Territories, so it did not have a great impact on rice-based farming, and the ecology of the New Territories remained more or less the same as it was in the past. The British Hong Kong Government no longer recognised the land system implemented in the Qing dynasty, which increased the incentive for farmers to be more productive.¹⁹⁰

¹⁸³ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁48-51。

¹⁸⁴ 馬金科編：《早期香港史研究資料選輯》（全二冊）（香港：三聯書店，2018年），頁123。

¹⁸⁵ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》，頁14。

¹⁸⁶ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》，頁14。

¹⁸⁷ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》，頁10-11。

¹⁸⁸ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》，頁21。

¹⁸⁹ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》，頁34。

¹⁹⁰ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（下冊農業）》，頁41；Patrick Hase, *The Six-Day War of 1899: Hong Kong in the Age of Imperialism* (Hong Kong: Hong Kong University Press, 2008), 42.

As for the agricultural land on Lantau Island, owing to the mountainous terrain, the farmland was scattered in valleys and coastal areas. For example, there was flat land in the valleys in Tung Chung, Yi O and Shek Pik, while Fan Lau had flat land in the valleys and near the rivers. The rivers provided a constant supply of water for the flat land nearby.

In the Yi O and Fan Lau areas, the farmers relied on rice cultivation to earn a living. Hong Kong had a long history of rice cultivation, which reflected the rural lifestyle and culture, and the rice growing and harvesting techniques reflected the accumulated agriculture and folk wisdom. The “Rice Cultivation Technique” is included in the “First Intangible Cultural Heritage Inventory of Hong Kong” under the domain of Traditional Craftsmanship (Code 5.95).¹⁹¹

¹⁹¹ “First Intangible Cultural Heritage Inventory of Hong Kong,” Intangible Cultural Heritage Office, accessed May 30, 2023, https://www.icho.hk/documents/Intangible-Cultural-Heritage-Inventory/First_hkich_inventory_E.pdf.

7.1.2 Early Period of Agricultural and Rural Society in Yi O

Yi O is located at the northwest tip of Lantau Island, surrounded from the rest of the island by hills and the sea. The main area is the valley south of the estuary, which is flat land suitable for human settlement. The valley had sufficient water sources. No additional water diversion works were required since the natural hill river was already sufficient to provide irrigation in the valley, making it was very suitable for farming.

Yi O has a shallow bank, where a stream from the Shui Lo Cho waterfall enters the sea. The long, narrow valley behind the bay is called Yi O Valley, which is a north–south hill gorge south of Yi O. There was a large area of farmland in Yi O Valley and a major hill stream originating from Kai Kung Shan, west of Yi O Valley, which merges with several tributaries and flows through the entire cultivated land of Yi O Valley. The east and west sides of Yi O Valley are flanked by a 466-metre-high hill, called “Tai Hom Sham”, and a 194-metre-high hill, called “Kai Kung Shan”. North of Yi O Valley is Yi O bay and south of Yi O is the ridge of the two hills, which is about 60 metres above sea level at Kan Tau Au.¹⁹²

Yi O Tsuen, located in the deeper part of Yi O Valley, was settled about 200 years ago.¹⁹³ It was one of the villages under the management of *Guanfu magistrate* in the reign of Jiaqing.¹⁹⁴ In 1899, 150 villagers were recorded in Yi O Tsuen.¹⁹⁵ In the late Qing dynasty and the early period of the Republic of China, the village had a population of more than 400, whose families had been farming for generations. Later, many villagers died in a great plague. Some villagers moved north. Around in the 1960s, they built a new village, called “Yi O San Tsuen”.¹⁹⁶

Existing information on the agricultural history of Yi O is very scarce. In addition, none of the villagers were willing to be interviewed or to provide reference materials, so the early conditions can be observed only through aerial photographic records.

In January 1945, the fields in Yi O were extensive, stretching from the estuary at Yi O Hau to the south along the river to Yi O Kau Tsuen (known as Yi O Tsuen at the time) (Fig. 67). A photo of Yi O Tsuen in 1953 shows agricultural land in front of groups of traditional Chinese village houses (Fig. 68). The 1956 aerial photo is the most detailed early photo of Yi O, showing a large area of agricultural land extending from the coast of Yi O Hau along the river. The central part of the farmland and part of the village comprised small subdivided fields (Fig. 69). An aerial photo from

¹⁹² 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁128–129。

¹⁹³ According to the book *Compilation of Tablet Inscriptions in Hong Kong (Hoeng Gong bei ming wai pin, 香港碑銘彙編)* edited by Ng Lun Ngai Ha, David Faure, and Luk Hung Kay, 「二澳村」 (“Yi O Tsuen” in Chinese) was inscribed in the tablet of renovation in the Hung Shing Temple in the seventh year of the reign of Jiaqing (嘉慶七年, 1802), indicating that Yi O Tsuen was at least 200 years old.

¹⁹⁴ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁37。

¹⁹⁵ Extension of Colony of Hong Kong Board, “Extracts from a report by Mr. Stewart Lockhart on the extension of the colony of Hong Kong”, 207.

¹⁹⁶ 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁84。

1963 still shows clearly visible fields (Fig. 70). Records show that the KAAA provided agricultural loans to villagers between 1955 and 1956.¹⁹⁷ In 1957, the KAAA gave a 1.3-acres orchard with 280 fruit trees to the Yi O villagers.¹⁹⁸ And in 1958, KAAA helped Yi O Kau Tsuen construct a well.¹⁹⁹ This shows that the agriculture of Yi O Tsuen had external support.

¹⁹⁷ W. J. Blackie, *The Kadoorie Agricultural Aid Association: Agricultural and Animal Husbandry Ventures Second Report* (Cathay Press, 1956).

¹⁹⁸ 嘉道理農業輔助會編：《嘉道理農業輔助會工作概況》（香港：嘉道理農業輔助會，1957年）。

¹⁹⁹ 嘉道理農業輔助會編：《嘉道理農業輔助會工作概況》（香港：嘉道理農業輔助會，1958年）。

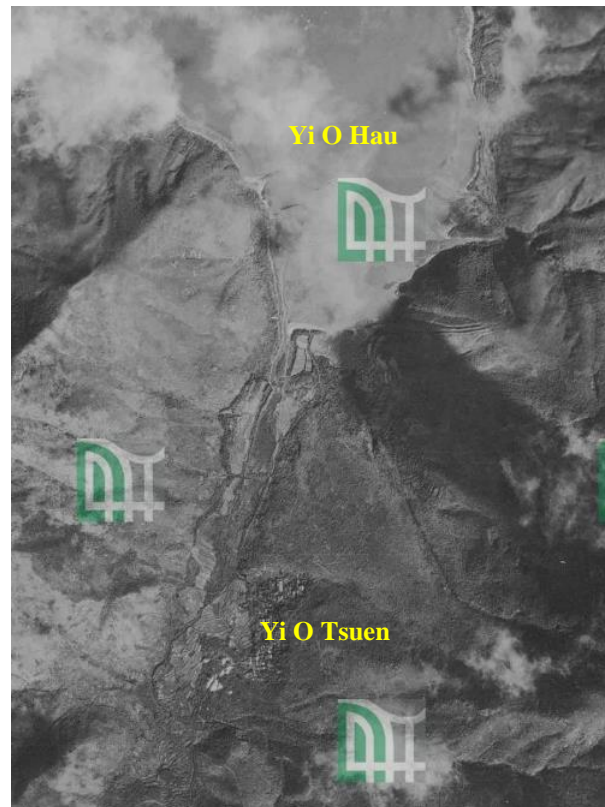


Fig. 67. Yi O, 1945.²⁰⁰



Fig. 68. Yi O Tsuen, 1953.²⁰¹

²⁰⁰ 681_6-3097, aerial photo, November 11, 1945, 20,000 feet, 1:12,000, Survey and Mapping Office, Lands Department.

²⁰¹ Ng Bar Ling, "Yi O, Lantau Island," repository at The University of Hong Kong Library, accession no.: nbl_hiking_00436, 1953, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/6h443q43v>.

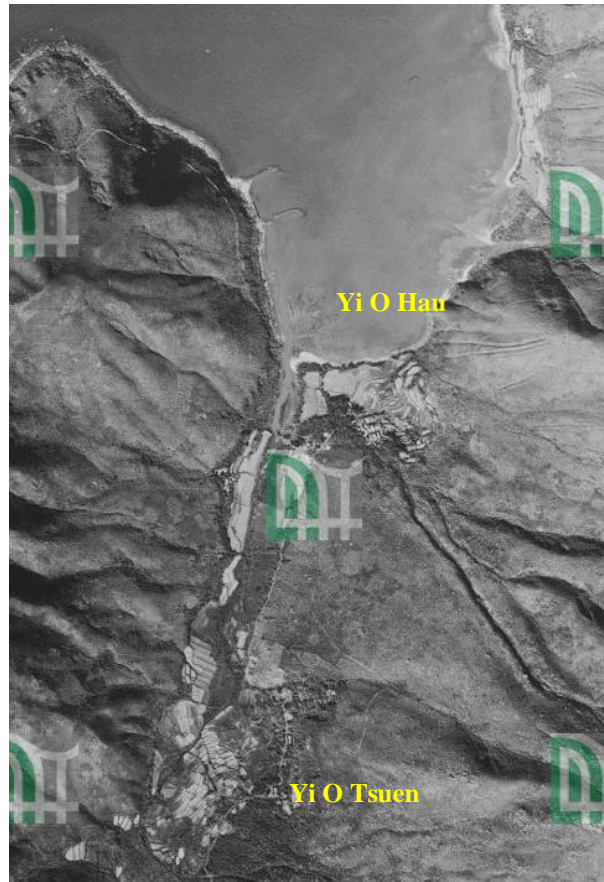


Fig. 69. Yi O, 1956.²⁰²

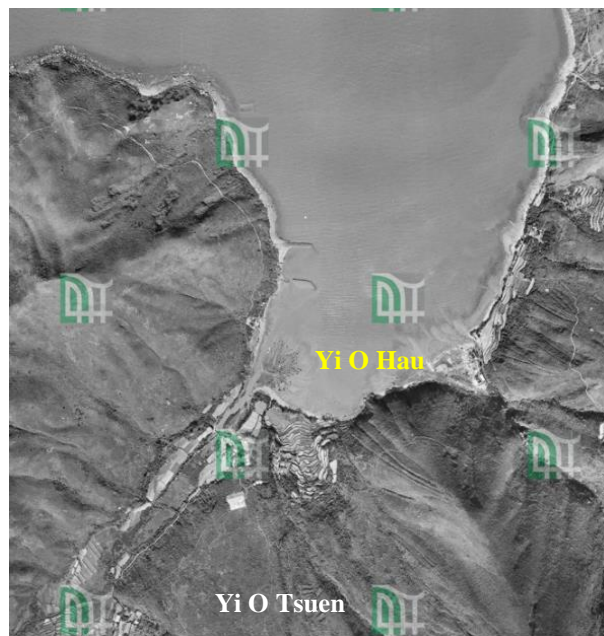


Fig. 70. Yi O, 1963.²⁰³

²⁰² F21_557-0154, aerial photo, December 27, 1956, 16,700 feet, 1:10,020, Survey and Mapping Office, Lands Department.

²⁰³ 1963-4525, aerial photo, January 24, 1963, 3,900 feet, 1:7,800, Survey and Mapping Office, Lands Department.

7.1.3 The Period of the Decline of the Agriculture in Yi O

It is unclear when the fields in Yi O began to be abandoned, and there is no oral information for reference. Aerial photos show that in 1973, the fields near Yi O Kau Tsuen were covered by trees and shrubs. The agricultural land near Yi O San Tsuen had also begun to disappear. For example, the fields along the coast and the central area had become a forest, indicating that the villagers had stopped cultivation of some of the fields and allowed wild plants to take over (Fig. 71). In 1976, none of the former Yi O farmland was visible. The fields had become woodland or scrubland, integrated with the surrounding area outside the village (Fig. 72). A photo from 1979 shows that there was still a small piece of farmland in Yi O San Tsuen (Fig. 73). In the 1980s and 1990s, the fields in Yi O did not change much (Fig. 74–Fig. 78). A photo in 1998 shows that the woodland on the fields had become very thick, especially in the coastal area (Fig. 79). At the estuary, aquatic-like plants grew towards the sea. The fields remained abandoned until 2012 (Fig. 80–Fig. 83).

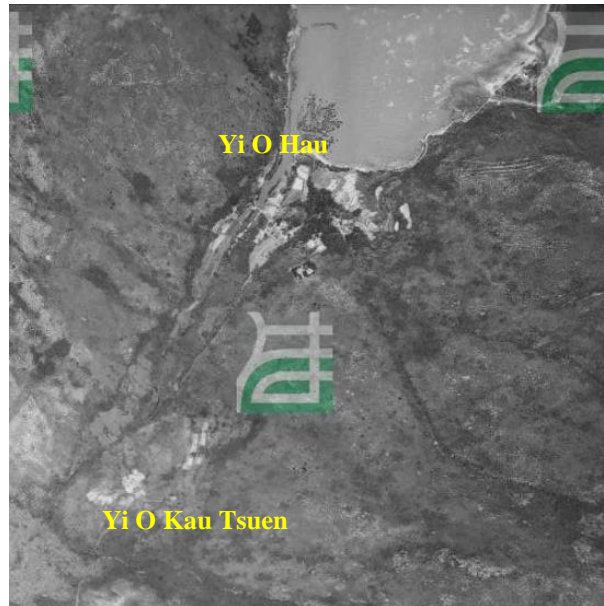


Fig. 71. Yi O, 1973.²⁰⁴



Fig. 72. Yi O, 1976.²⁰⁵

²⁰⁴ 03851, aerial photo, April 4, 1973, 6,000 feet, 1:12,000, Survey and Mapping Office, Lands Department.

²⁰⁵ 16606, aerial photo, November 24, 1976, 12,500 feet, 1:25,000, Survey and Mapping Office, Lands Department.



Fig. 73. Yi O, 1979.²⁰⁶

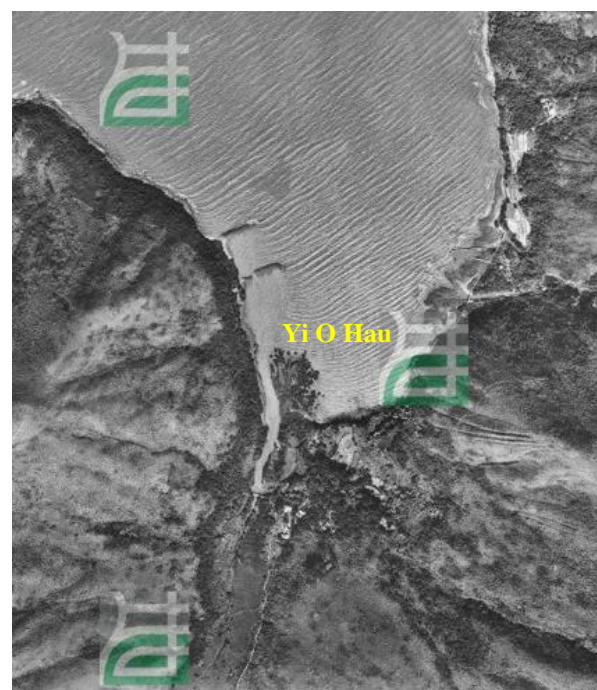


Fig. 74. Yi O, 1984.²⁰⁷

²⁰⁶ 24642, aerial photo, January 25, 1979, 12,500 feet, 1:25,000, Survey and Mapping Office, Lands Department.

²⁰⁷ 57223, aerial photo, November 22, 1984, 5,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.

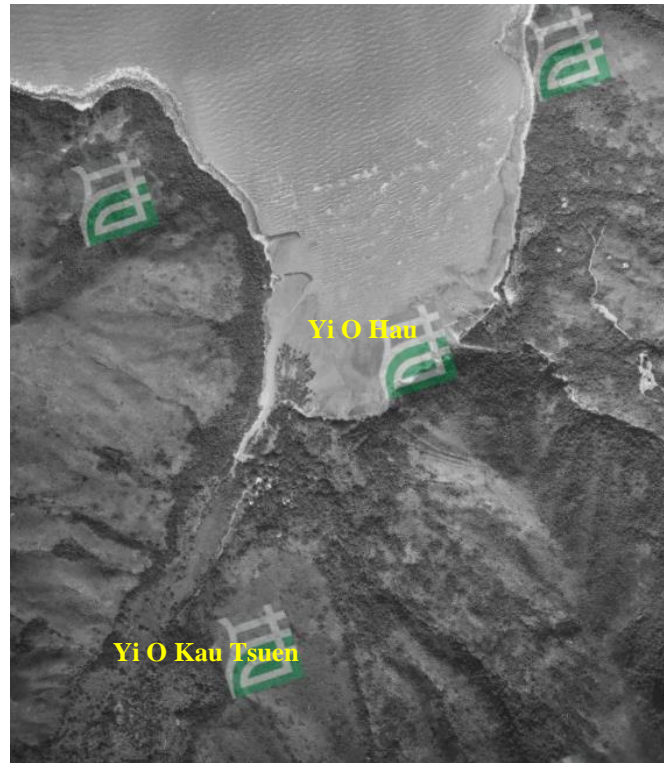


Fig. 75. Yi O, 1991.²⁰⁸

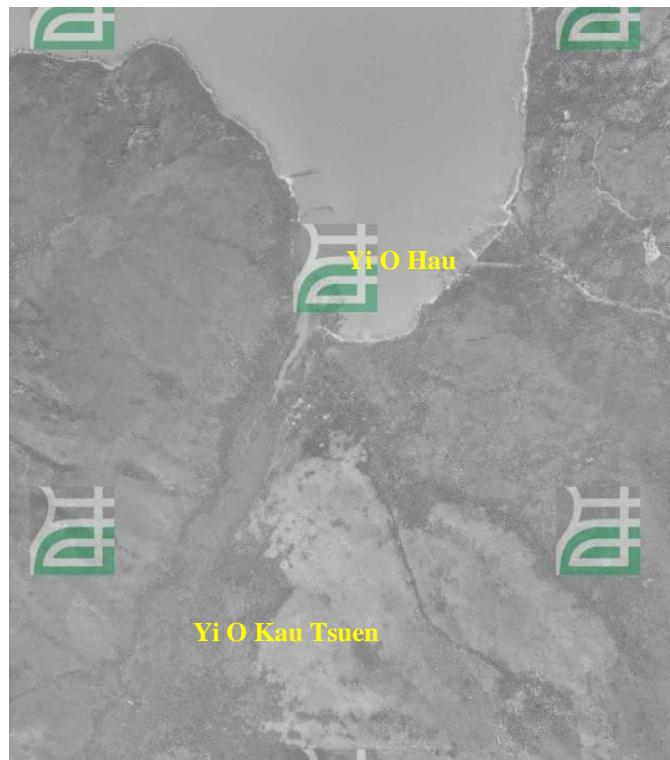


Fig. 76. Yi O, early 1994.²⁰⁹

²⁰⁸ A28969, aerial photo, October 30, 1991, 5,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.

²⁰⁹ A37727, aerial photo, March 28, 1994, 6,000 feet, 1:12,000, Survey and Mapping Office, Lands Department.



Fig. 77. Yi O, late 1994.²¹⁰



Fig. 78. Yi O, 1996.²¹¹

²¹⁰ A39636, aerial photo, October 24, 1994, 10,000 feet, 1:20,000, Survey and Mapping Office, Lands Department.

²¹¹ A43536, aerial photo, October 29, 1996, 3,500 feet, 1:7,000, Survey and Mapping Office, Lands Department.



Fig. 79. Yi O, 1998.²¹²



Fig. 80. Yi O, 2001.²¹³

²¹² CN20518, aerial photo, July 20, 1998, 4,000 feet, 1:8,000, Survey and Mapping Office, Lands Department.

²¹³ CS00568, aerial photo, June 21, 2001, 4,000 feet, 1:8,000, Survey and Mapping Office, Lands Department.



Fig. 81. Yi O, 2004.²¹⁴



Fig. 82. Yi O, 2010.²¹⁵

²¹⁴ CW59481, aerial photo, September 28, 2004, 4,000 feet, 1:8,000, Survey and Mapping Office, Lands Department.

²¹⁵ RS00512, aerial photo, January 14, 2010, 6,000 feet, 1:6,000, Survey and Mapping Office, Lands Department.



Fig. 83. Yi O, 2012.²¹⁶

²¹⁶ CS38278, aerial photo, September 17, 2012, 6,000 feet, 1:6,000, Survey and Mapping Office, Lands Department.

7.1.4 The Beginning of the Agricultural Rehabilitation in Yi O

The agricultural rehabilitation in Yi O began in about 2012. A group of non-local villagers who were enthusiastic about farming cooperated with some villagers in Yi O. It began with villagers leasing out the fields and land for 30 years for agricultural rehabilitation purposes. In October 2012, people were sent to cultivate the overgrown land in Yi O and to remove weeds and shrubs from the fields. Parts of the land were situated within the area of Hong Kong country parks or were Government land, which required Government approval. According to interviewees, before the overgrown land was cultivated, it had wild plants such as weeds, *melodinus suaveolens*, screw pine (假菠蘿/露兜樹) and *cerbera manghas*. The plants had been left unattended for a long time, causing the waterways in the fields to become clogged. Eventually, the water flowing in the waterways slowed down, making it difficult for shrubs to grow and fish to breed. The cultivation took about one and a half years. After the cultivation of overgrown land was completed, with the guidance of villagers, an irrigation site was found, and attempts were made to grow rice.²¹⁷(Fig. 84)

Yi O Agricultural Cooperation was established in about 2013 to encourage cooperation between the villagers and people who practise agricultural rehabilitation so that the land in Yi O would become healthy farmland again and promote conservation. Yi O Agricultural Cooperation chose to farm rice because it was the traditional crop the villagers had grown. Also, there are sufficient water sources in the area. There were only a few rice-farming places in Hong Kong at the time. Subsequently, since rice farming requires more manpower than they expected, the staff at Yi O Agricultural Cooperation started planting other crops. They prefer to grow root vegetables, which require less manpower, and they are considering planting crops that currently generate more income, such as flowers, peppers and lemongrass. In addition to farming, Yi O Agricultural Cooperation has developed some experiential activities, allowing outsiders to participate for a short period of time to learn about the goals of Agricultural Cooperation. They sell their harvest to support their operations.²¹⁸

The agricultural rehabilitation of Agricultural Cooperation is oriented towards organic farming so that it does not damage the ecology. They use only natural water sources that flow into the fields via the original waterways. They do not use chemical fertilisers or compound fertilisers. They use organic pesticides and lime for pest control. They use only the original terrain for farming; they make no changes to it. They only merged the former small fields into a larger area (Fig. 84–Fig. 87). The borrowed village houses and house lots have been kept in their original forms, with canvas covers over collapsed brick walls or house lots.²¹⁹

²¹⁷ 二澳農作社社長黃永根先生訪問，採訪者：詹穎宜、葉俊文，2020年10月14日。

²¹⁸ 二澳農作社社長黃永根先生訪問，採訪者：詹穎宜、葉俊文，2020年10月14日。

²¹⁹ 二澳農作社社長黃永根先生訪問，採訪者：詹穎宜、葉俊文，2020年10月14日。



Fig. 84. Yi O, early 2013.²²⁰



Fig. 85. Yi O, mid-2013.²²¹

²²⁰ CS41668, aerial photo, January 14, 2013, 6,000 feet, 1:6,000, Survey and Mapping Office, Lands Department.

²²¹ CS44104, aerial photo, July 12, 2013, 6,000 feet, 1:6,000, Survey and Mapping Office, Lands Department.



Fig. 86. Yi O, 2014.²²²

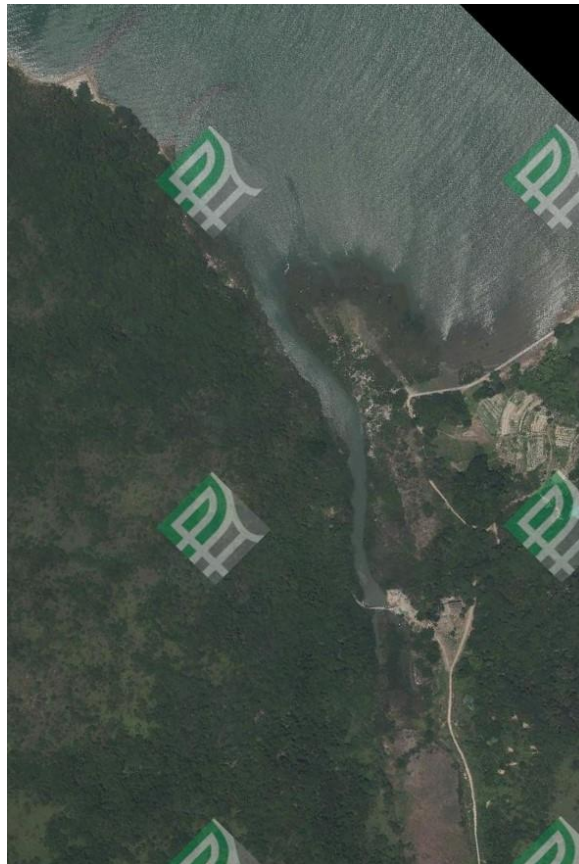


Fig. 87. Yi O, 2018.²²³

²²² CS51026, aerial photo, March 24, 2014, 6,000 feet, 1:6,000, Survey and Mapping Office, Lands Department.

²²³ E041185C, aerial photo, May 21, 2018, 6,900 feet, Survey and Mapping Office, Lands Department.

7.1.5 The Early Period of Agricultural and Rural Society in Fan Lau

Fan Lau is located in the southwest corner of Lantau Island. To the north is Fan Lau Teng, which is more than 200 metres above sea level, and to the south is a small hill, locally called *Deoi Min Saan*, which is more than 50 metres high. Between Fan Lau Teng and *Deoi Min Saan* is a sloping valley stretching from west to east. At each end of the valley are the shores of Fan Lau Sai Wan and Fan Lau Tung Wan. The beach in Fan Lau Sai Wan is flat towards the seabed, while Fan Lau Tung Wan has a deeper seabed. Fan Lau Tsuen was built in this valley, and most of the houses are concentrated in Fan Lau Sai Wan and the central part, with a small part in Fan Lau Tung Wan. The fields run from west to east, ending in front of the beach at each end. The water source for the valley is a hill stream, mainly from Fan Lau Teng in the north and Sham Hang Lek further north. The estuary of the former river is in Fan Lau Tung Wan, and the estuary of the latter river is in Fan Lau Sai Wan. To irrigate the fields, the villagers built catchment channels that brought water to the vicinity of the village houses. Fig. 88 shows the situation of Fan Lau in the middle of the last century. Following are some of the life experiences of villagers in Fan Lau Tsuen from the pre-war period to the 1950s and 1960s.

7.1.6 Composition of the Villagers (Hakkas, Fishermen and Islanders)

The villagers are composed of local indigenous residents and Hakkas, with common surnames including the Chan's, Lam's (藍), Ng's, Leung's and Ho's. There were also villagers from outside who married males in the villages, such as those from Siu A Chau (小鴉洲) (part of the Soko Islands) and Guishan Island (桂山島) (part of Wanshan Archipelago), outside Hong Kong. There were also fishermen from the surrounding areas who stayed for short periods of time, such as those from Tai O.²²⁴ The village culture was mainly agricultural, but because it is on the coast of Lantau Island, it also had a fishermen's culture, unlike the general inland farming villages that expanded along rivers.²²⁵

7.1.7 Farm Products

7.1.7.1 Rice

Fan Lau Tsuen's villagers cultivated mainly rice in the past. Rice was harvested twice a year, once in summer in the fifth lunar month, and again in autumn in the ninth lunar month. The land preparation for the first crop began in the second lunar month, transplanting of rice seedlings in the

²²⁴ 汾流村村民代表陳發全先生訪問，採訪者：葉俊文、詹穎宜，2020年9月30日；汾流村村民代表周木娣女士訪問，採訪者：詹穎宜、葉俊文，2021年4月29日；汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²²⁵ 汾流村村民代表陳發全先生訪問，採訪者：葉俊文、詹穎宜，2020年9月30日；汾流村村民代表周木娣女士訪問，採訪者：詹穎宜、葉俊文，2021年4月29日。

third lunar month, and the harvest was in the fifth lunar month; tilling and transplanting for the second crop began in the seventh lunar month, and the harvest was in the ninth lunar month. The villagers kept some of the rice seeds from each harvest for the following year's crop.²²⁶

At the beginning of each rice crop, villagers had to prepare the fields into a state suitable for transplanting rice seedlings. First, the villagers spread cow dung on the soil to fertilise it. Then they ploughed the fields (犁田), using a cow to pull a plough to turn and loosen the land. Then water was released (弓|水/放水) into the fields, and they raked the fields (耙田) to mix the loosened soil with water to form a slurry to transplant the seedlings easily into the soil. Next, they sowed rice seeds in the slurry fields. As the seedlings grew, a small field of seedlings was gently shoved up. The seedlings were transplanted into the field one by one at regular spacing. From transplanting to harvest, the villagers regularly released water into the fields and removed weeds. There were two sources of water: the water source for the west field was the water sump (near the pier); and that of the east field was a stream flowing eastward from the hill. In Fan Lau Tsuen, the weeds were flattened with the farmers' ankles and covered with mud, so the farmers did not have to bend down and use their hands. At harvest time, the villagers collected the rice plants, took them to a store in Tai O for rice threshing, and brought back the rice grains to Fan Lau. Each crop was mainly for self-consumption. The Ho family, for example, who lived at No. 28 Fan Lau Tsuen, did not produce enough rice grains for the whole family, so they had to buy extra *mai luk* (incomplete rice grains, 米碌) to supplement their harvest.²²⁷

Having a good water source is an important part of rice farming. The villagers recall that there was not enough water sometimes in the 1950s and 1960s, so they arranged to release water to the fields in turn.²²⁸ According to the source, the KAAA helped Fan Lau build a water channel in 1958.²²⁹ Grain farming was also greatly affected by weather conditions. For example, the villagers recall that typhoons would flatten the plant, affecting the harvest. And during droughts, there was not enough water to divert to the fields, causing the grain to wither.²³⁰

7.1.7.2 Glutinous Rice

The villagers also grew a small amount of glutinous rice.²³¹

²²⁶ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²²⁷ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²²⁸ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²²⁹ 嘉道理農業輔助會編：《嘉道理農業輔助會工作概況》（1958年）。

²³⁰ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²³¹ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

7.1.7.3 Non-staple Foods

The Fan Lau Tsuen villagers grew mainly rice, which they harvested twice a year, once in the fifth lunar month and again in the ninth lunar month. The villagers recall that when a family did not harvest enough rice for their needs, they would buy extra *mai luk* (incomplete rice grains). In addition, between the harvest in the fifth lunar month and the start of the second rice crop in the seventh lunar month, the villagers would plant non-staple foods, such as sweet potatoes, taro, peanuts, red beans and wax gourds. They also grew small amounts of vegetables, including corn, carrots, lettuce, Chinese white cabbage and leaf mustard, and made salted vegetables.²³²

The villagers also raised pigs and poultry near their homes. Pigs were an important source of income for them. The pigs were generally kept in a pigsty next to the house. Every year, the villagers would borrow money from some stores to buy daily necessities, such as oil, biscuits and *mai luk*. At the end of the year, the villagers would sell the pigs they had raised to repay the loans. Eggs laid by their poultry were sold to people outside the village who came to collect the eggs and resold them to farms for hatching.²³³

Since Fan Lau is located on the coast, the villagers collected marine food, such as sea snails, clams, red perch and blackspot tuskfish, at the seashore.²³⁴ Four or five families in the village owned fishing boats and caught a small amount of fish and shrimp with nets along the coast for their own consumption when they were not farming.²³⁵

7.1.7.4 Vegetable and Fruit Products

Around the 1960s, the villagers in Fan Lau Tsuen started growing pineapples. They would go to the hills to prepare the land and plant the seeds. As the fruits grew, they would cover the pineapples with straw to prevent them from getting sunburnt. During this period, they did not need to irrigate the pineapples; they only had to go to the hills to weed and apply fertiliser. The pineapples were harvested once a year, usually around the seventh and 11th lunar month. They were sold in Tai O, and on Cheung Chau and Hong Kong Island through middlemen. The pineapples fetched a good price until more and more people in the village planted them, resulting in over-production.²³⁶

7.1.7.5 Distribution and Ownership of the Fields

According to the existing villagers, the fields in the past were distributed on the hills, starting from the village houses next to the Fan Lau Sai Wan in the west (which the villagers called the west

²³² 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²³³ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²³⁴ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²³⁵ 汾流村村民代表周木娣女士訪問，採訪者：詹穎宜、葉俊文，2021年4月29日。

²³⁶ 汾流村村民代表陳發全先生訪問，採訪者：葉俊文、詹穎宜，2020年9月30日；汾流村村民代表周木娣女士訪問，採訪者：詹穎宜、葉俊文，2021年4月29日。

fields, 西面田), extending to the sloped area between the foot of the hill of Fan Lau Teng in the north and the locally called *Deoi Min Saan* in the south, and continuing to Fan Lau Tung Wan in the east. The fields thus covered a large area, making it one of the few concentrated pieces of farmland on Lantau Island. Since the fields were located on the hills and the villagers grew mainly rice, they were cultivated like terraces, scattered in layers from high to low. The villagers diverted water through catchment channels to irrigate the fields, flowing from the higher fields to the lower fields.²³⁷

The ownership of the fields was also very scattered. Even if villagers owned a lot of land, their fields were not necessarily concentrated or next to each other. For example, the fields owned by the Ho family, who lived in house No. 28 in Fan Lau Tsuen, were scattered into small, discontinuous and unconnected plots, which were interspersed among the fields of other villagers. Most of the fields were owned by the villagers, but some were owned by outsiders.²³⁸

Most of the fields in Fan Lau Tsuen were taken care of and worked by family members; no outsiders were hired. Therefore, the bigger the family, the bigger the labour force.²³⁹ In addition to working in the fields, the villagers worked on four stake nets around Fan Lau or in Shek Pik Reservoir in their spare time.²⁴⁰

7.1.7.6 Cattle

The Fan Lau Tsuen villagers raised cattle to plough their fields. According to villagers, each household generally raised cattle, mainly cows, because they could reproduce. When the cattle reached maturity, they were taken to a beach to be trained to follow instructions, move in a specified direction and pull a plough. Cattle were a very important part of village agriculture, especially for rice farming. Therefore, the villagers respected the cattle very much and would burn the land on the hills so that the cattle would have fresh grass to eat. When the cattle died, they were buried without being eaten.²⁴¹

7.1.7.7 Weed and Pest Control

The villagers recalled that they would use resources from the nearby hills, such as collecting firewood for fuel and grazing cattle in the hills. After a few generations had lived in the village, the nearby woods were exhausted, leaving only the grassland on the hills. To provide the cattle with fresh grass to eat, the villagers would regularly execute small-scale land burning to remove weeds

²³⁷ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²³⁸ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²³⁹ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²⁴⁰ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²⁴¹ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

and let fresh grass grow. Owing to the regular land burning, there were not many pests in the nearby area.²⁴²

7.1.7.8 Self-sufficiency and Bartering

In the past, the villagers were self-sufficient, growing rice and non-staple food in the vicinity of the village (Fig. 88–Fig. 94). The villagers also collected medicinal herbs from the hills in the vicinity for their own use, such as *ceon faa zai* (spring flowers, 春花仔), *phyllanthus emblica*, *syun mei gwo* (sour fruit, 酸味果) and *rhodomyrtus tomentosa*. One or two households had a small boat and could travel to Tai O to sell their products (such as firewood from the hills²⁴³). Later, boats from Tai O went to Fan Lau regularly to deliver goods to the villagers.²⁴⁴

The villagers also exchanged their surplus farm products with nearby fishermen: sweet potatoes for fish, for example. Fishermen would stop in Fan Lau Sai Wan to maintain their fishing boats in the low tides on the first and 15th days of each lunar month. They would land on the shore, turn their boats upside down at low tide, and *taam shuen* (smoke the boat's hull, 燻船), which remove the marine creatures and debris attached to the hull. The grass they used to *taam shuen* was provided by the Fan Lau villagers.²⁴⁵ Villagers were also engaged in drying shrimps paste and shrimp paste block. In their spare time, the villagers would buy silver shrimp (銀蝦/霉蝦) from the fishermen to make shrimp paste and shrimp paste blocks in the village, which they sold in Tai O. The Leung family, for example, who farmed in the village, set up a sizable *Haa Pou*, specialising in the production of shrimp paste.²⁴⁶ Making shrimp paste and shrimp paste blocks was an important industry and lifestyle for the villages in the old days, showing the commercial relationship between villagers and fishermen. “Shrimp Paste Blocks and Shrimp Paste Making” is included in the “First Intangible Cultural Heritage Inventory of Hong Kong” under the domain of Traditional Craftsmanship (Code 5.8).²⁴⁷

²⁴² 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²⁴³ 汾流村村民代表周木娣女士訪問，採訪者：詹穎宜、葉俊文，2021年4月29日。

²⁴⁴ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²⁴⁵ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日；汾流村村民代表周木娣女士，採訪者：詹穎宜、葉俊文，2021年4月29日。

²⁴⁶ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日；汾流村村民代表周木娣女士，採訪者：詹穎宜、葉俊文，2021年4月29日。

²⁴⁷ “First Intangible Cultural Heritage Inventory of Hong Kong.”

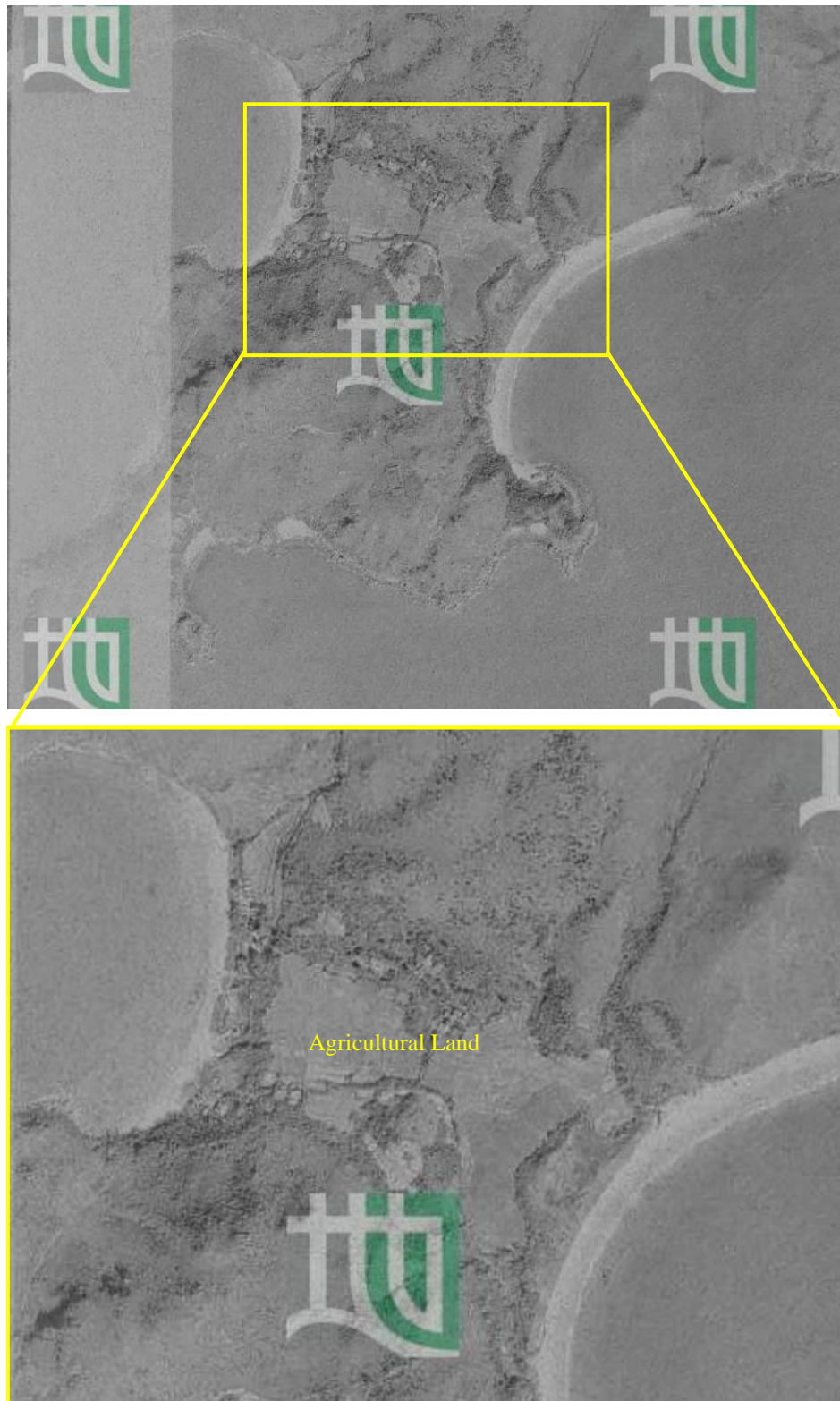


Fig. 88. Fan Lau, 1945.²⁴⁸

²⁴⁸ 681_6-3161, aerial photo, November 11, 1945, 20,000 feet, 1:12,000, Survey and Mapping Office, Lands Department.

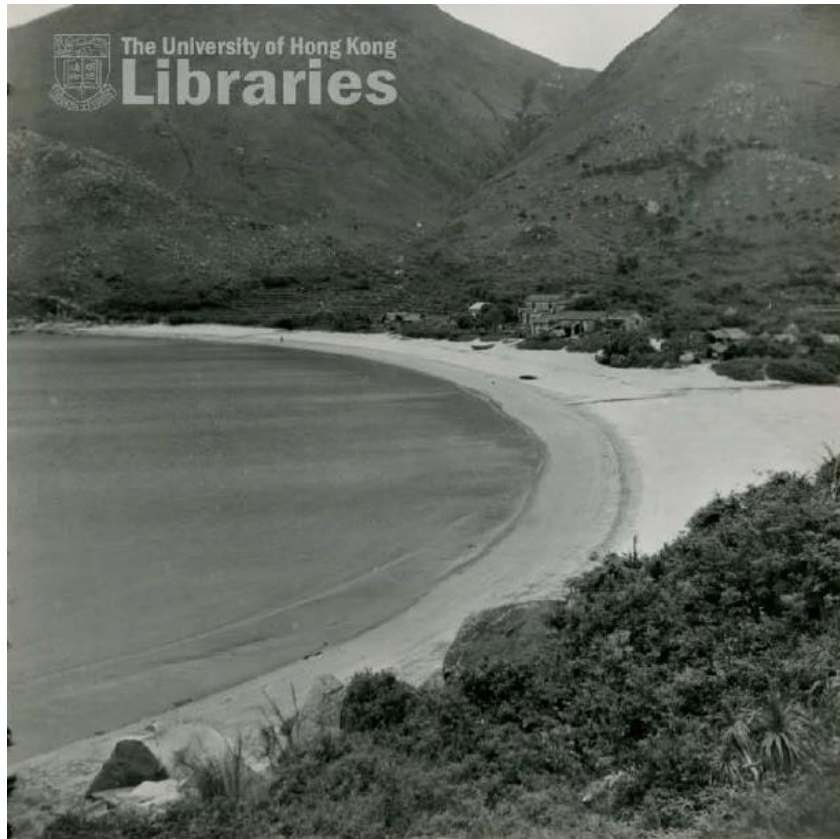


Fig. 89. Fan Lau Sai Wan, 1953.²⁴⁹

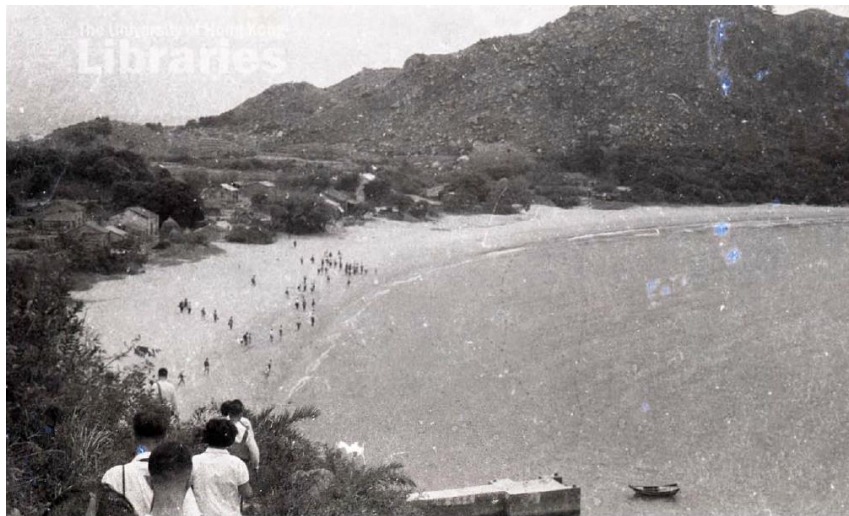


Fig. 90. Fan Lau Sai Wan, 1959.²⁵⁰

²⁴⁹ Ng Bar Ling, “Fan Lau Sai Wan, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00439, 1953, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/zk51zc46h>.

²⁵⁰ Ng Bar Ling, “Fan Lau Sai Wan, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00406, 1959, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/dj530100n>.



Fig. 91. Fan Lau Tung Wan, 1953.²⁵¹

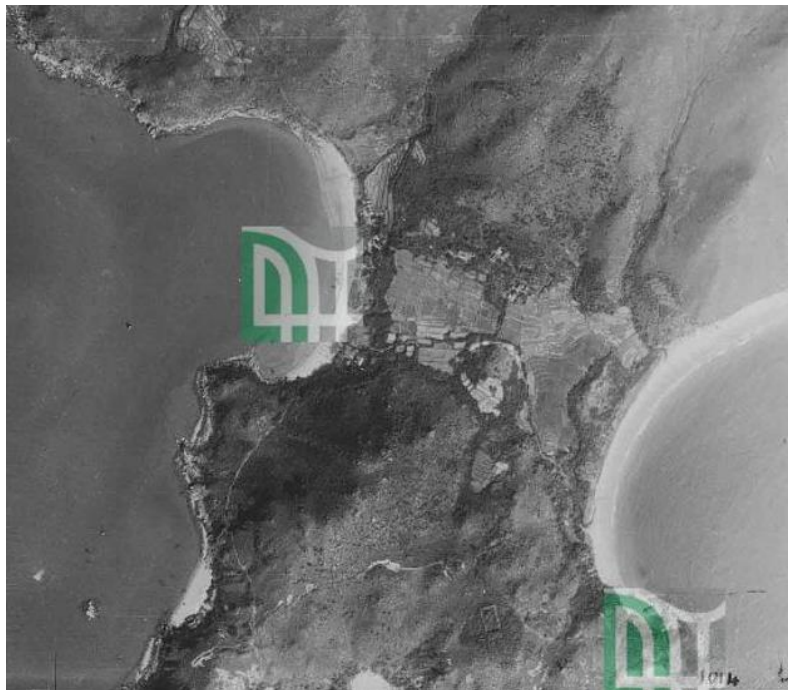


Fig. 92. Fan Lau, 1945.²⁵²

²⁵¹ Ng Bar Ling, "Fan Lau Tung Wan, Lantau Island," repository at The University of Hong Kong Library, accession no.: nbl_hiking_00443, 1953, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/2v23zp90j>.

²⁵² 681_6-4179, aerial photo, November 11, 1945, 20,000 feet, 1:12,000, Survey and Mapping Office, Lands Department.



Fig. 93. Fan Lau, 1954.²⁵³

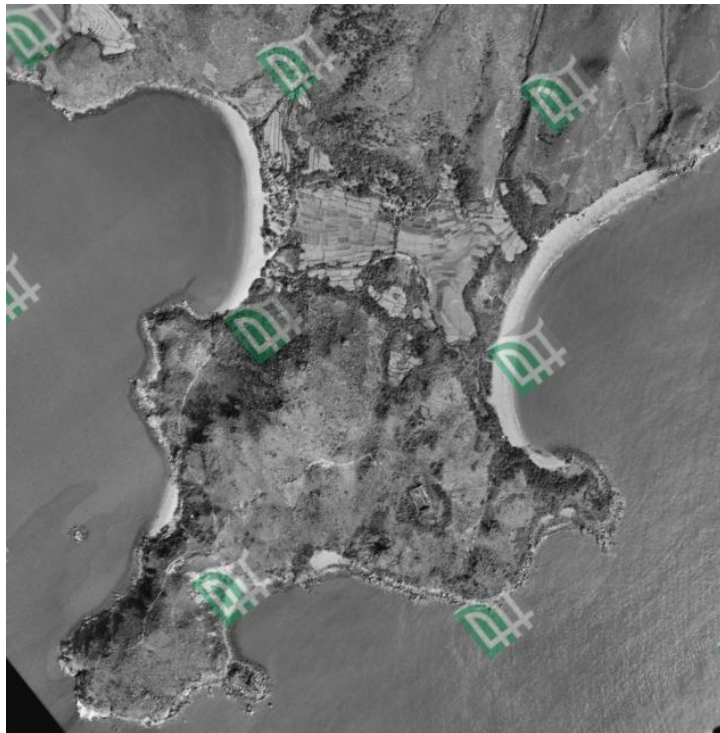


Fig. 94. Fan Lau, 1963.²⁵⁴

²⁵³ V81A_547-0056, aerial photo, November 2, 1954, 28,300 feet, 1:24,257, Survey and Mapping Office, Lands Department.

²⁵⁴ 1963-4296, aerial photo, January 24, 1963, 3,900 feet, 1:7,800, Survey and Mapping Office, Lands Department.

7.1.8 The Period of Decline of Agriculture in Fan Lau

According to villagers' recollections, the villagers in Fan Lau Tsuen started to leave the fields and work outside in the 1970s. Initially, the younger villagers left, leaving the older ones behind. As the older villagers were not strong enough, they started to work less in the fields. The villagers who left began to live outside the village permanently and did not return to establish a family. The number of villagers gradually decreased, and they did not tend the fields progressively. The fields were gradually abandoned.²⁵⁵ Aerial photos show that the scale of the fields in Fan Lau Tsuen in the late 1970s was similar to that in the 1960s (Fig. 95). But by the mid-1980s, the appearance of the terraced fields had become blurred. Something like shrubs began to grow in the fields, and trees began to grow at the edges of the fields (Fig. 96). By the early 1990s, the pattern of the terraces had almost disappeared, trees and shrubs had grown around them, and the village houses were not easily identifiable (Fig. 97–Fig. 98). By 2000, the fields were no longer visible from above. In recent years, a small number of villagers have returned to live in the village during their leisure time and are using the fields near the houses to grow a small amount of vegetables and fruit trees (Fig. 99). Most of the other fields are still abandoned and overgrown.²⁵⁶

²⁵⁵ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

²⁵⁶ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。



Fig. 95. Fan Lau, 1978.²⁵⁷

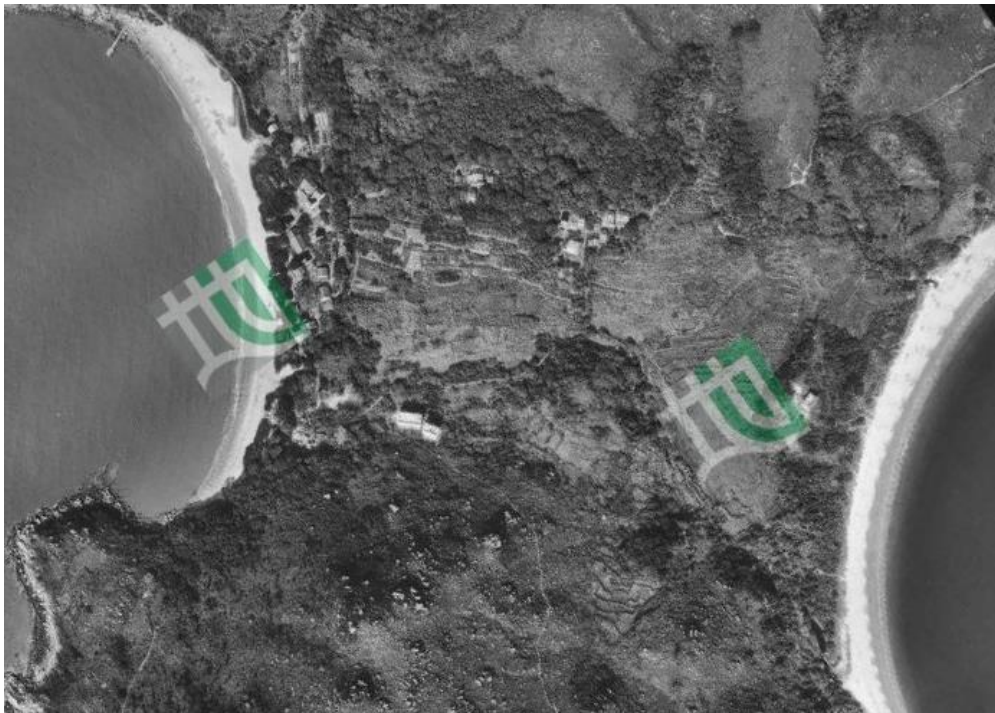


Fig. 96. Fan Lau, 1986.²⁵⁸

²⁵⁷ 22486, aerial photo, July 16, 1978, 2,000 feet, 1:4,000, Survey and Mapping Office, Lands Department.

²⁵⁸ A07854, aerial photo, December 19, 1986, 3,000 feet, 1:6,000, Survey and Mapping Office, Lands Department.

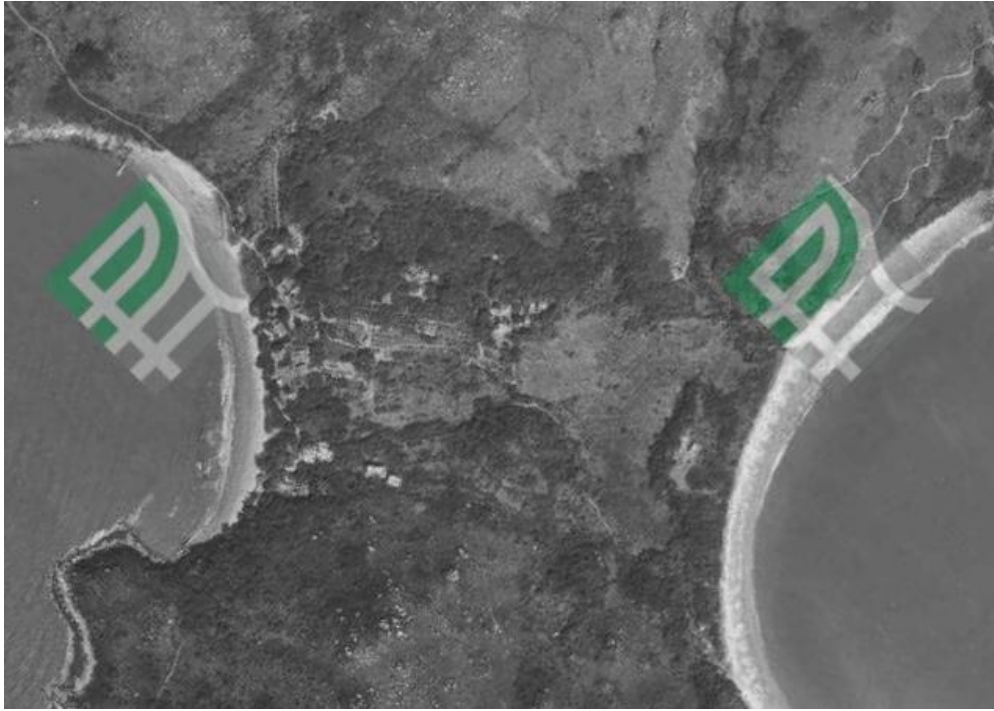


Fig. 97. Fan Lau, 1991.²⁵⁹

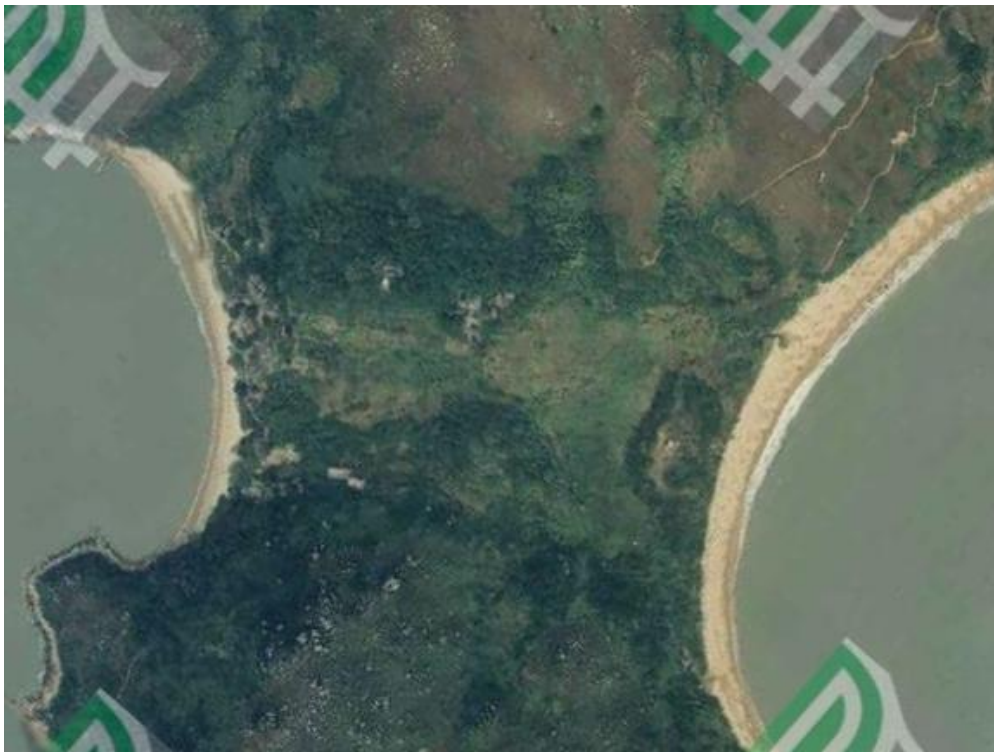


Fig. 98. Fan Lau, 1994.²⁶⁰

²⁵⁹ A29049, aerial photo, October 30, 1991, 5,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.

²⁶⁰ CN08996, aerial photo, December 20, 1994, 5,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.



Fig. 99. A small portion of the fields in Fan Lau have been used recently, 2021.

7.2 Fisheries

7.2.1 Fisheries on Lantau in the past

Hong Kong is located in the subtropics, in the South China Sea. To the east is Mirs Bay, where different species of fish breed; and to the west is the Pearl River Estuary, where saltwater and fresh water meet. Hong Kong has a long coastline and many bays, making it a good area for inshore fishing. In addition, the salt industry was developed in the Song dynasty, so fishermen could process and sell seafood in the Pearl River Delta area. During the Qing dynasty, Hong Kong already had fishing ports, such as Aberdeen (香港仔), Castle Peak Bay (青山灣) and Cheung Chau.²⁶¹

Hong Kong was part of Xin'an County in Guangdong during the Qing dynasty. According to the *The Gazetteer of Xin'an*, the aquatic products in the county were divided into two categories: *leon* (fish, 鱗) and *gaai* (shellfish, 介), including over 40 species of marine products. Sea water species were predominant; only a small portion of inland freshwater aquaculture was recorded.²⁶² It was not until 1898 when Britain signed the *Convention between Great Britain and China Respecting an Extension of Hong Kong Territory* with the Qing Government, which gave her the lease of the New Territories, that the records of Hong Kong's fisheries became more detailed. Most of the fishing boats used stern trawling and preserved their catch with salt at the time. In the early years, fishermen used Macau as their base and sold their catch to fish markets in Aberdeen, Shau Kei Wan (筲箕灣) and Cheung Chau. In addition, villages along the coast fished with stake-nets and small boats. Owing to the gradual expansion of the fisheries, industries such as boat building and fishing gear manufacturing emerged.²⁶³ Common marine products included white herring, mackerel, bream, hairtail, yellow croaker, seabass, red snapper, white pomfret, shrimp, crab and shellfish.²⁶⁴

Most of the fishermen in Hong Kong were "boat people", including two ethnic groups, known as "Tanka" (蜑家) and "Hoklo" (鶴佬).²⁶⁵ Before the war, there were 60,000 to 70,000 fishermen in Hong Kong, most of whom were "boat people" working at sea.²⁶⁶ Before the mechanisation of the fisheries, a large number of people were needed to work together in fishing operations. Therefore, most fishermen lived in groups, with families as the basic unit, which were connected by fishing boats and fishermen's organisations.

²⁶¹ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（上冊漁業）》（香港：天地圖書，2015年），頁8。

²⁶² 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（上冊漁業）》，頁14–15。

²⁶³ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（上冊漁業）》，頁15–16；阮玉笑：《漁家心聲——澳門漁民訪談》（澳門：澳門理工學院，2012年），頁304。

²⁶⁴ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（上冊漁業）》，頁17–21。

²⁶⁵ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（上冊漁業）》，頁22–24；葉顯思：《珠江三角洲社會經濟研究史》（廈門：中國社會經濟史研究編輯部，1991年），頁475–488。

²⁶⁶ 饒玖才：《十九及二十世紀的香港漁農業—傳承與轉變（上冊漁業）》，頁25。

Fishing has a long history in Hong Kong and was an important industry in the past. The history of the industry reflects the fishermen's life, cooperation and unique skills. "Fishing Method" is part of Hong Kong's intangible cultural heritage and is included in the "First Intangible Cultural Heritage Inventory of Hong Kong" in the domain of Traditional Craftsmanship (Code 5.89).²⁶⁷

7.2.2 Geography of Lantau Island

Lantau Island is located in the sea in the west part of Hong Kong, opposite Chek Lap Kok (the island, together with Lam Chau (欖洲) and reclaimed land, was developed into an artificial island for Hong Kong International Airport in 1998) and inland Tuen Mun to the north; adjacent to Ma Wan Island (馬灣島), Tsing Yi Island (青衣島), and Tsuen Wan inland to the northeast; facing Victoria Harbour, Hong Kong Island, Peng Chau, Sunshine Island (周公島), Hei Ling Chau (喜靈洲) to the east; facing Lamma Island, Cheung Chau and Shek Kwu Chau (石鼓洲) to the southeast; facing Soko Islands, Wanshan Archipelago and the South China Sea to the south; opposite some of the Wanshan Archipelago (such as Guishan Island) to the southwest; facing Macau and Zhuhai (珠海) to the west; and facing the eastern estuary of the Pearl River to the northwest. The entire Lantau Island covers an area of 148.36 square kilometres, and the highest altitude is 934 metres.²⁶⁸ Lantau Island is the largest outlying island in Hong Kong and the largest island along the estuary on the east and west sides of the Pearl River. The west part of Lantau Island was the area where fishermen were concentrated, including Tai O, Yi O and Fan Lau, with Tai O the major area. The west part of Lantau Island ("West Lantau") is located at the centre of the eastern estuary of the Pearl River Delta, where the fresh water of the Pearl River and the sea water of the South China Sea meet. The area had an abundance of fish species, and the fisheries thrived (Fig. 100).

Tai O was the heart of the fisheries on West Lantau. It was subdivided into inshore fishing, cross-border shallow-water fishing and offshore fishing. In the following, the family of Ho Kam Sing (transliteration of 何金勝)²⁶⁹, the family of Cheung Hoi Ping (transliteration of 張海平)²⁷⁰ and the

²⁶⁷ "First Intangible Cultural Heritage Inventory of Hong Kong."

²⁶⁸ 〈香港地理資料 (包括區議會地區面積)〉(截至2022年10月), 香港特別行政區地政總署, 修訂日期: 2023年1月20日, 瀏覽日期: 2023年4月30日, <https://www.landsd.gov.hk/tc/resources/mapping-information/hk-geographic-data.html>; 〈香港地理資料〉, 香港特別行政區地政總署網站, 修訂日期: 2023年1月, 瀏覽日期: 2023年4月30日, http://www.landsd.gov.hk/mapping/en/publications/hk_geographic_data_sheet.pdf。

²⁶⁹ 大澳漁民代表何金勝先生訪問, 採訪者: 葉俊文、詹穎宜, 2021年4月28日。Regarding the family of Ho Kam Sing, the Ho family were fishermen in Tai O for many generations. However, there are only oral records; there is no genealogy or other documents to help trace the family history. The ancestors of the Ho family fished with big boats and were relatively wealthy. Unfortunately, the good times did not last for long. The big boats were sold by the time of the father's generation and were replaced with *yulos* (also known as *teng zai*, 艇仔), which operated inshore. Ho Kam Sing, now aged 86, is the successor of his father's fishing business in Tai O. During the interview, he introduced his inshore fishing experience in various places and the tools they used to catch fish and shrimp.

²⁷⁰ 大澳漁民代表張海平先生訪問, 採訪者: 詹穎宜、葉俊文, 2021年5月21日。Regarding the family of Cheung Hoi Ping, the Cheung family were fishermen in Tai O for generations. However, there are only oral records; there is no genealogy or other documents to help trace the family history. Cheung Hoi Ping is now in his 80s and is said to be the

family of Fan Sam Kee (transliteration of 樊森記)²⁷¹ are used as examples of Tai O fishermen to discuss their differences and characteristics.

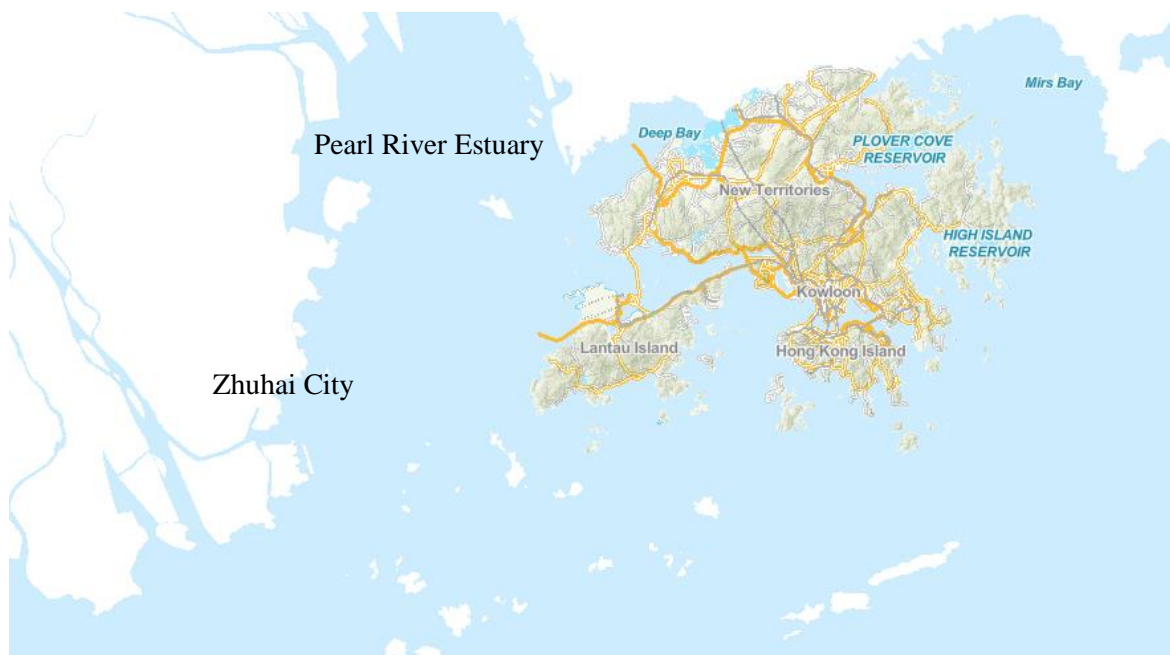


Fig. 100. The west part of Lantau Island is located in the centre of the Pearl River Estuary

7.2.3 Inshore Fishing

7.2.3.1 Fishing Area

Inshore fishing refers to fishermen using small boats or *yulos* (搖櫓) to fish in waters close to shore (Fig. 101). Taking Ho Kam Sing's family as an example, their fishing locations included the waters around Tai O, the Chek Lap Kok area, Fan Lau, Cheung Sha and Shek Pik, where all along the coast of Lantau Island (Fig. 102). Since small boats or *yulos* were human-powered, they could reach only certain areas. Also, small boats had to avoid strong winds and waves and it was not suitable to go out to the sea whenever there was a strong wind, so they worked mostly close to shore for safety. Depending on the coastal terrain, the location of fishing was determined by the wind direction. For example, the southwest wind was favourable for fishing around Cheung Sha, the north wind during October and November was unfavourable for fishing in Tai O, and the southwest wind and west wind were favourable for fishing in Fan Lau. Since there was no refrigeration equipment

sixth generation of his family to live in Tai O. The Cheung family, including the grandfather, grandmother, uncles, father and his brothers, all fished for a living. They used big boats, called *daai mei zai*, reaching as far as the waters in Wanshan Archipelago, Dangan Shan, Macau, etc. They were representatives of cross-border fishing. The Cheung family was also a member of the fishermen's organisation "Hop Sum Tong" (合心堂).

²⁷¹ 大澳漁民代表樊森記先生訪問，採訪者：詹穎宜、葉俊文，2021年4月20日。Regarding the family of Fan Sam Kee, the Fan's family were fishermen in Tai O for many generations. However, there are only oral records; there is no genealogy or other documents to help trace the family history. Fan Sam Kee is now in his 70s and is said to be the sixth or seventh generation living in Tai O. The Fan family operated mainly fishing boats that could be used for distant-water fishing, reaching as far as the northern part of the South China Sea, the area around Hainan, the East China Sea and near the Taiwan Strait.

on the small boats, the power was limited, and the boats did not have a canopy, the fishermen would return on the same day instead of staying out overnight. Fan Lau was occasionally a relay point for delivering fish to fishing companies coming from Tai O and to carry out replenishment in Fan Lau to avoid a boat trip to and from Tai O. The Ho's, for example, would set out after having breakfast at 5:00 a.m. and return to Tai O at noon. Therefore, their fishing destination could not be too far away, with only a few hours working at sea and limited load capacity. In addition, the Ho's did not have a fishing permit issued by the Mainland, so they could not leave Hong Kong waters or enter other waters (e.g., Wanshan Archipelago, Zhizhou (蚬洲), etc.) to fish.²⁷² In addition to fishing in boats, some villagers on the west side of Lantau Island operating stake-nets inshore (Fig. 103).²⁷³



Fig. 101. Small fishing boats in Tai O, 1981.²⁷⁴

²⁷² 大澳漁民代表何金勝先生訪問，採訪者：葉俊文、詹穎宜，2021年4月28日。

²⁷³ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。

²⁷⁴ 〈大嶼山大澳楊侯古廟〉，香港記憶網站，瀏覽日期：2021年1月1日：
https://www.hkmemory.hk/collections/hkplaces/All_Items/images/201107/t20110722_42172_cht.html。

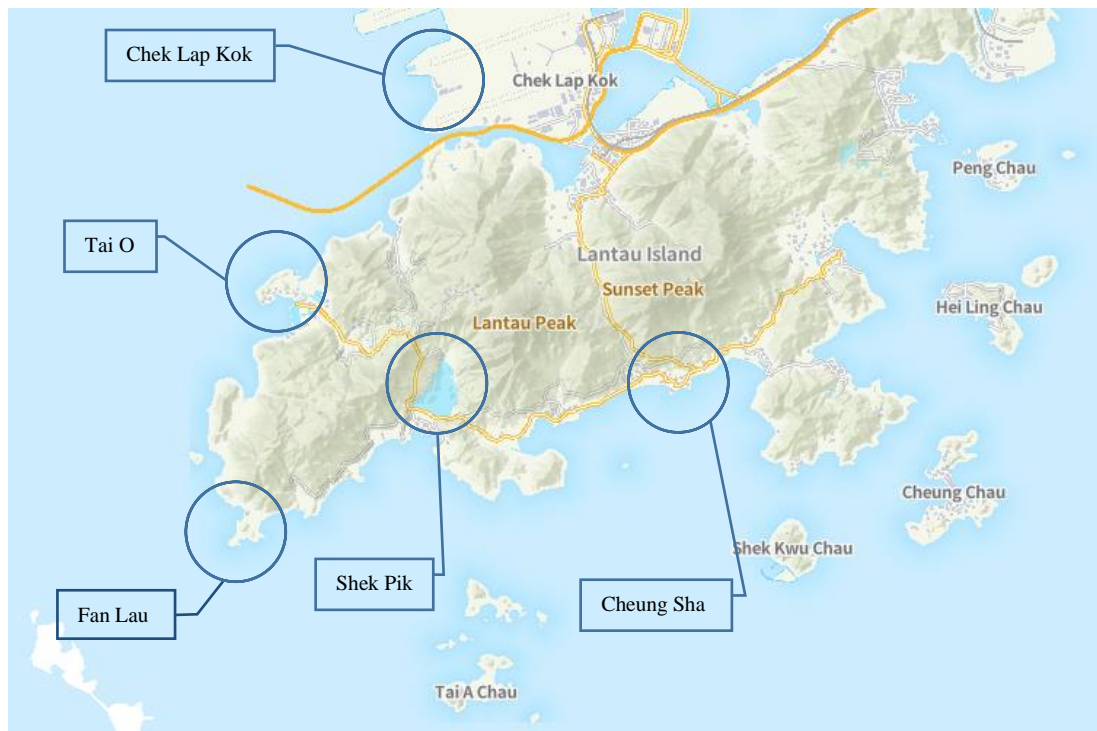


Fig. 102. Major locations for inshore fishing



Fig. 103. Some of the locations with stake-net operations²⁷⁵

²⁷⁵ 汾流村村民代表何連發兄妹一家訪問，採訪者：詹穎宜、葉俊文，2021年5月23日。

7.2.3.2 Scale

Since small boats, or *yulos*, were used for fishing, the scale was small (Fig. 101). Usually, only one to three people worked on them. The Ho family, for example, owned only one small boat, so only two to three males and elders worked on it. The limited production of the family fishing operation was not comparable to that of the big tail junks (大尾艇) (Fig. 105) used for cross-border, shallow-water fishing or those for offshore fishing. Since production was limited by the type of boat, most families were self-sufficient, usually engaging family members to work together rather than hiring workers. When the men went out to sea, the women and young family members would stay in the stilt house to work, such as tidying up, cleaning, and drying and repairing fishing nets. The older members of the family would pass on their knowledge of how to make fishing gear. They would also help to *taam shuen* regularly to clean the hull. In short, the whole family pitched in to make a success of the family fishing operation.

7.2.3.3 Fish Species

Only small boats, or *yulos*, were used for inshore fishing, but fish species were abundant, so the fishermen focused on many species. The Ho family, for example, would catch rock fish and sillago from January to February; red perch, sillago and white herring from April to May in Cheung Sha, Tai O and Fan Lau, and white herring and Macau sole in June. From May to October, they would catch Russell's snapper, snapper, grouper, moray eels, John's snapper and yellowfin seabream. From October onwards, they would catch seabass, blackhead seabream, grouper and yellow croaker. They would also catch shrimp throughout the year. Owing to the small size of their boats and the lack of means of preservation, they had to rush back to Tai O every day at noon to sell their fresh catch. Besides, they would deliver white herring, yellow croaker and white croaker to Tai O wholesalers.²⁷⁶

7.2.4 Cross-Border, Shallow-Water Fishing

7.2.4.1 Fishing Area

Cross-border, shallow-water fishing refers to fishing in both Hong Kong waters and areas outside Hong Kong near the islands. The islands where the local fishermen were most active in Hong Kong included Tai O, Yi O, Tsin Yue Wan and Fan Lau on Lantau Island, and Tai A Chau (大鴉洲), Cheung Chau and Lamma Island. The areas outside Hong Kong included Neilingding Island (內伶仃島) in the Pearl River Estuary, the waters of the Pearl River Estuary, and the waters off Macau, Zhizhou (also known as Dazhizhou, 大蜆洲), Guishan Island (part of Wanshan Archipelago) and Dangan Shan (擔杆山, also known as the Dangan Islands, 擔桿列島) (Fig. 104). If they engaged in

²⁷⁶ 大澳漁民代表何金勝先生訪問，採訪者：葉俊文、詹穎宜，2021年4月28日。

cross-border fishing, they needed to register in both Hong Kong and the Mainland and could fish only in designated areas after obtaining approval. Although the boats often sailed far from Tai O, they fished mainly in shallow waters. Based on generations of experience, the fishermen could identify *lik* (rapid streams, 瀝) in the seabed, avoid submerged reefs, and fish in the shallow waters on both sides. However, around the 1950s, given the demarcation of the fishing grounds around Guishan by the Mainland Government, the areas where Tai O fishermen could fish were reduced. Moreover, before engaging in cross-border fishing, they had to apply in advance to a government agency in Zhuhai (later Shekou, 蛇口), which deprived fishermen of the opportunity and mobility they needed for fishing, thus greatly affecting their fishing production.²⁷⁷

7.2.4.2 Scale

Cross-border, shallow-water fishing required access to islands in Hong Kong and beyond, depending on the locations where large schools of fish would appear, with straight-line distances ranging from 10 km (such as Guishan Island) to 50 kilometres (such as Dangan Shan). Therefore, fishermen used *daai mei zai* (大尾仔) boats (known as big tail junk) (Fig. 105). According to the Cheung's, the sail-powered *daai mei zai* had a mast to hoist the sail, usually carried four to five people. Compared to *yulos* and other small boats used for inshore fishing, the *daai mei zai* was larger, had greater capacity and used less manpower. As fishing locations were far away from the starting point at Tai O, the boats would usually set off at midnight or early in the morning and return in the evening. They would occasionally stop at Fan Lau to wait for fishing opportunities or hand over their catch to a *sin teng* (the agent's boat that sold fish in distant markets, 鮮艇); and would wait for the right time for the current in the A Chau (鴉洲) area before going to Zhizhou to fish. They would sometimes stay overnight on the shore of Lamma Island to save time travelling back and forth between Tai O and the main fishing grounds. In 1960, the Cheung's switched to fishing boats equipped with diesel engines and larger hulls, resulting in more accurate sailing schedules, but their fishing areas remained the same.²⁷⁸

7.2.4.3 Fish Species

There was a great variety of fish species in cross-border, shallow-water fishing, but the fishing boats went to different locations throughout the year. For example, in the first and second lunar months, the Cheung's would ride the water currents to catch pomfret with gill nets in the morning (at about 11:00 a.m. when the tide was high, which the fishermen called *seoi mun lau* (water full flowing, 水滿流). In the third and fourth lunar months, the Cheung's would sail to Guishan Island to fish for Chinese bahabas coming from the west, and in the areas of Guishan Island, Tai A Chau

²⁷⁷ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。

²⁷⁸ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。

and Zhizhou to catch white herring (this period is also known as “white herring water”, 鱸白水), white flower croaker and threadfin. These fish species moved in the rapids between the islands and fishermen used the trawling method. The fishing period known as “yellow croaker water” (黃花水) was from the 15th day of the eighth lunar month until the early 11th lunar month. The yellow croaker swam westward from the Pearl River Estuary and Tai O. The Cheung’s would send a fishing boat along with three other big tail junks to fish for the yellow croakers nearby. The fishermen also fished for yellow croaker at the time of *seoi mun lau*, using fishing nets with a mesh size of $2\frac{7}{8}$ inches (二吋七眼網) to catch only larger yellow croaker; the smaller fish would flow through the mesh. From the 12th lunar month to the first lunar month, they would fish for shrimp and Chinese bahabas. The Cheung’s would go to the waters off Peaked Hill, between A Chau and Fan Lau, to catch fish and shrimp. The seabed of these areas was “sandy”, which was suitable for shrimps. Fishermen would use a *haa gu* (shrimp net, 蝦罟) to drag and catch shrimps on the seabed. In addition to the above fish species, the Cheung’s would go to Zhizhou to catch hairtail, to the vicinity of Nei Lingding Island and Macau to catch threadfin, to the Pearl River Estuary to catch seabass, to the area off Cheung Chau to catch yellow croaker, to the vicinity of Dangan Shan to catch mackerel, etc.²⁷⁹



Fig. 104. Major locations for cross-border shallow-water fishing

²⁷⁹ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。



Fig. 105. Big tail junk, 1960's.²⁸⁰

7.2.5 Offshore Fishing

7.2.5.1 Fishing Areas

Offshore fishing refers to fishing in waters far from Tai O. Closer locations were in the vicinity of Tai O Hau, Fan Lau and Lamma Island; while farther locations were in the vicinity of the northern part of the South China Sea, the Hainan (海南島) area, the East China Sea and the Taiwan Strait. Fishermen needed to go farther away to find fish as the catch close to the shore decreased. The ancestors of the Fan's (樊氏), for example, fished for scad in the vicinity of Tai O. But in the Fan Sam Kee generation, they fished farther away because of the smaller catch in the Tai O area. In 1954, the Fan's switched to a diesel-engine fishing vessel, which was about 30 metres long and could go to the more distant fishing areas.²⁸¹

7.2.5.2 Scale

Fishing vessels used for offshore fishing were larger than the big tail junks used for shallow-water fishing and could generally carry a fairly large number of people (Fig. 106). The Fan's, for

²⁸⁰ 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁35。

²⁸¹ 大澳漁民代表樊森記先生訪問，採訪者：詹穎宜、葉俊文，2021年4月20日。

example, usually set out to sea with one vessel, which carried more than 10 people, and hoisted several *yulos*. Sometimes they would set off along with other offshore fishing vessels. In 1954, the Fan's switched to a diesel-engine fishing boat, which was about 30 metres long. Offshore fishing vessels could carry a far larger load than the smaller boats. When fishing for yellow croaker, for example, they could catch more than 100 piculs at a time, and caught a record 200 piculs at the peak. This was far larger than the catch of the *yulos* and small boats or *daai mei zai*. The huge diesel fishing boats required several people to operate them. There needed fishermen who were familiar with the sea routes (such as a helmsman), sea patterns (the locations of riprap) and the habits of various fish species (which involved firing fish cannons and identifying locations through sound). Therefore, the scale was much larger than that of the family-operated *daai mei zai* or other small boats with only a few people.²⁸²

7.2.5.3 Fish species

The Fan Family caught scad with nets in the winter; white herring with nets and bait in the spring at Tai O Hau and Fan Lau; and yellow croaker with nets in the summer and autumn. They also caught red prawns around Lamma Island.

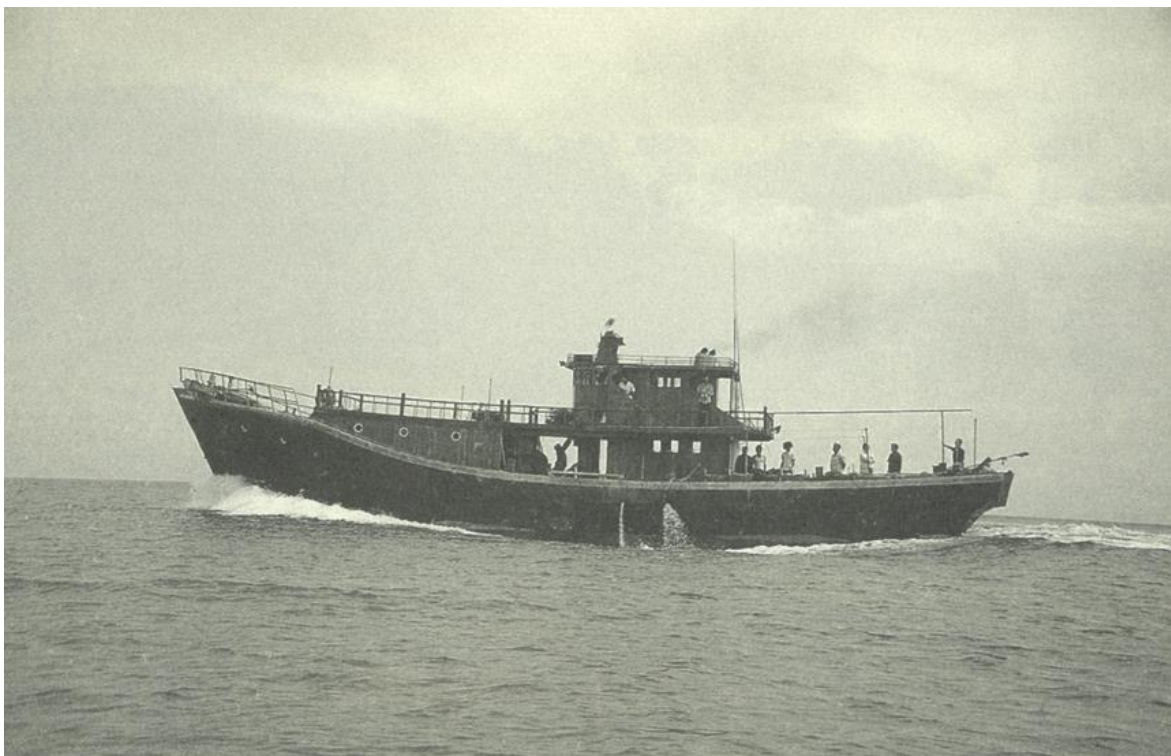


Fig. 106. Offshore fishing boat, 1980s.²⁸³

²⁸² 大澳漁民代表樊森記先生訪問，採訪者：詹穎宜、葉俊文，2021年4月20日。

²⁸³ 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁35。

7.3 Worship of Tin Hau and Hoi San

7.3.1 Fishermen's Worship of Hoi San

The traditional Chinese worship of Hoi San was related mainly related to coastal activities; it focused mainly on avoiding disasters, and praying for a good catch and offspring.²⁸⁴ The related deities are very extensive, including Sei Hoi Hoi San (the god of the four seas, 四海海神), Se Tou Tang (蛇圖騰), Sei Hoi Lung Wong (the dragon king of the four seas, 四海龍王), Kwun Yum (觀音菩薩), Mazu (媽祖), Syun San (the god of boats, 船神), Mong San (the god of nets, 網神), Jyu San (the god of fish, 魚神), Ciu San (the god of tides, 潮神), Ziu San (the god of reefs, 礁神) and Dou San (the god of islands, 島神). Among them, Sei Hoi Lung Wong originated from Chinese mythology, namely, Dung Hoi Zi San (the god of the east sea, 東海之神) Jyu Haau (禺獠), Naam Hoi Zi San (the god of the south sea, 南海之神) Bat Ting Wu Jyu (不廷胡余), Sai Hoi Zi San (the god of the west sea, 西海之神) Jim Ci (弇茲) and Bak Hoi Zi San (gods of the north sea, 北海之神), and Jyu Goeng (禺疆), as mentioned in *The Classic of Mountains and Seas (Shan hai jing, 山海經)*. Their ancient coastal ancestors also worshipped Se Tou Tang, such as Fuxi (伏羲) with a human head and snake body. When Buddhism was introduced to China, the concept of Lung Wong emerged in the Northern Wei dynasty.²⁸⁵ Later, the Buddhist Lung Wong was combined with the Chinese mythological Sei Hoi Hoi San, resulting in Sei Hoi Lung Wong, who was worshipped by fishermen and sailors and was named Dung Hoi (east sea, 東海) Gwong Dak Wong (廣德王), Naam Hoi (south sea, 南海) Gwong Lei Wong (廣利王), Sai Hoi (west sea, 西海) Gwong Jeon Wong (廣潤王) and Bak Hoi (north sea, 北海) Gwong Zaak Wong (廣澤王) by the imperial government during the Tang dynasty. The introduction of Buddhism also brought in another Hoi San, Kwun Yum. Since the monastery of Kwun Yum is on Putuo Mountain (普陀山), Zhejiang, and there are legends about Kwun Yum rescuing and helping people, she was also worshipped by fishermen. The legend of Mazu was born in Fujian.²⁸⁶ Because of the maritime trade and the promotion of the gentry and literati, Lin Mo (林默) was transformed from a local woman who could predict fortune and disaster into a deity ordained by the imperial government and was conferred the title of *fu ran* (lady, 夫人) and *fei* (concubine, 妃) in the Song dynasty. The goddess was recognised as Hoi San and conferred the title *tin fei* (天妃) by the imperial government during the Yuan dynasty because of the change from river transport to sea transport for grain and for her role in blessing grain transported by

²⁸⁴ 葉瀾濤：〈試論海神信仰的功能性特徵〉，載於：《廣東海洋大學學報》，第五期27卷，2007年，頁27–29。

²⁸⁵ 王榮國：《海洋神靈 – 中國海神信仰與社會經濟》（南昌：江西高校出版社，2003年），頁260。

²⁸⁶ 曹瓊：〈中國海神形象的演變與海神文化的傳播〉，載於：《中國港口》，增刊第一期，2019年，頁46–48。

sea. She was also conferred the title Tin Hau in the Qing dynasty. Subsequently, the belief in Mazu spread to Southeast Asia through coastal activities and migration overseas.²⁸⁷

In addition to the traditional Hoi San mentioned above, there were regional Hoi San worshipped by people in Guangdong, including Zhu Rong (祝融) – the king of the South China Sea, Tin Fei Hoi San (different from Mazu, who is now called Tin Fei), and Han Hou Ma Yuan (漢侯馬援) General Fu Bo (伏波將軍), as mentioned in the *New Tales of Canton* (*Guangdong xinyu*, 廣東新語).²⁸⁸ As for the local Hoi San, Tin Hau, Hung Shing, Kwun Yum, Pak Tai (北帝) and Tam Kung (譚公) were the major deities.²⁸⁹

The residents of Lantau Island included both farmers and fishermen. They had their own beliefs and influenced each other. The fishermen worshipped Tin Hau, as did the farmers; and the farmers worshipped Kwun Yum, as did the fishermen. In West Lantau, various beliefs existed at the same time, some flourishing at one time, and some declining. People on the various islands worshipped Tin Hau, and along the coast they worshipped Tai Wong and the newly introduced Hoi San. Following are some examples of the worship of Hoi San in the West Lantau area.

7.3.1.1 Hoi San (in Yi O)

In Tai O, the main deities worshipped were Hau Wong, Tin Hau, Kwan Tai, Hung Shing and Chu Tai Sin. In 1995, the local community began to celebrate Hoi San Festival. It is celebrating the birthday of Hoi San near Yi O Tsuen (Fig. 107). In late 1994, the villagers of Tai O and Yi O found a one-metre-tall statue of a deity at the seaside in Yi O. Later, the villagers drew a divination stick in the Yeung Hau Temple at Po Chue Tam in Tai O, asking for guidance from Hau Wong. The person in charge asked what kind of deity the floating statue was, where it came from, and where the temple should be built by throwing divination blocks and drawing a divination stick. The statue was determined to represent Hoi San, so the villagers decided to build a temple in Yi O to worship Hoi San. Therefore, since 1995, the Hoi San Festival has been celebrated every year on the 15th day of the third lunar month.²⁹⁰ It is said that the temple is a place to worship Pak Tai, who represents the deity of the northern stars and is Hoi San at the same time.²⁹¹ At present, the Hoi San Festival in Yi O is not included in the “First Intangible Cultural Heritage Inventory of Hong Kong”.

²⁸⁷ 曹瓊：〈中國海神形象的演變與海神文化的傳播〉，頁46–48；柳超球：〈海神信仰與海洋開發—從《廣東新語》說起〉，載於：《青島海洋大學學報（社會科學版）》第二期，1998年，頁49；王榮國：《海洋神靈—中國海神信仰與社會經濟》，頁253-280。

²⁸⁸ 柳超球：〈海神信仰與海洋開發—從《廣東新語》說起〉，頁46–47；李立人：〈宋元之際“媽祖”取代“南海神”考〉，載於：《海交史研究》第三期，2020年，頁38–39。

²⁸⁹ 黃照康：《傳統節慶香港遊》（香港：知出版，2012年），頁46–53、60–73、82–93、100–105。

²⁹⁰ 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁185；葉輝：〈書若蜉蝣：水滸漕與海神古廟〉；王巧玲：〈從大埔元洲仔大王廟看香港海神信仰的變遷〉，載於：《浙江海洋學院學報（人文科學版）》第六期三十二卷，2015年，頁20。

²⁹¹ 王巧玲：〈從大埔元洲仔大王廟看香港海神信仰的變遷〉，頁21。



Fig. 107. Hoi San Temple in Yi O, 2020.

7.3.1.2 A “Tai Wong Kung” in the vicinity of *Tiu Pan Shek* (near Kai Kung Shan)

Behind the rocky beach slightly south of *Tiu Pan Shek* is a stream flowing down from the west of Kai Kung Shan. The rocky beach at the mouth of the stream is called Lung Ngam Yin, where a “small temple” called “Tai Wong Kung” was built. It is covered with a piece of metal sheeting, bent into a vault-like structure of a small boat canopy. Stones are piled on both sides to stabilise the metal sheet and the “temple” foundation was built with stones (Fig. 108). It is said that the ground of “Tai Wong Kung” is paved with concrete. On the ground is an incense burner table, joss sticks and small wine glasses. The “statue of a deity” is probably a small stone taken from the ground. The highest point of the metal canopy is about one metre above the ground, and the width is similar. The most prominent feature of the entire “small temple” is the hanging mantle with three characters 「大王宮」 (“Tai Wong Kung” in Chinese) embroidered on it. Fishermen who worked in the adjacent waters in the early years said that many fishermen lived in the Tai O, Yi O and Fan Lau areas in the west part of Lantau. They fished only in small fishing boats near the shore, and most of the catch were fish fry or small fish, so they had a hard life. They often encountered strange incidents. When they were working along the shore of *Tiu Pan Shek* their boats often capsized for no reason, even when the weather was fine and the wind was calm. An old fisherman was told by “Hung Shing Tai Wong” in a dream that the steep west slope of Kai Kung Shan was the cause of the capsizing because when the easterlies blew over the hills of Lantau Island the wind suddenly pressed downward, forming a powerful downdraft. Small fishing boats could not withstand the sudden strong downhill wind, so they capsized.²⁹² The Cheung’s recall that their ancestors built a “Tai Wong Kung” in *Tiu Pan Shek*. There was no statue of the deity in the small temple – only a stone. The Cheung fishermen would go to “Tai Wong Kung” to throw divination blocks to pray for divine instructions.²⁹³

²⁹² 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁123–126。

²⁹³ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。



Fig. 108. “Tai Wong Kung” near Kai Kung Shan, 2020.

7.3.1.3 Kwun Yum (in Fan Lau)

Fan Lau Tsuen was once called “Shek Sun Tsuen”.²⁹⁴ The name *Shek Sun* is probably related to a granite boulder nearby, whose top looked like a bamboo shoot after years of weathering.²⁹⁵ South of Fan Lau Tsuen, the temple was destroyed during the Second World War, and the site is now covered by grass.²⁹⁶

7.3.1.4 Hung Shing (in Fan Lau)

Fan Lau Tsuen is located on the shore of Fan Lau Sai Wan. In the old days, the villagers were engaged mostly in fishing and farming. On the path between Fan Lau Fort south of Fan Lau Tsuen and Fan Lau Tung Wan, there used to be a Hung Shing Temple. The site is now surrounded by trees, but the four characters 「洪聖古廟」 (“Hung Shing Temple” in Chinese) on the stone plaque are still clearly visible. However, it is not known who built the temple and who worshipped in it (Fig. 109).²⁹⁷

²⁹⁴ 大澳鄉事委員會編：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁90；文灼非、沈思、蕭國健編：《離島訪古遊》，頁116。

²⁹⁵ 綠色力量編：《細看大嶼山瑰寶》，頁117–118。

²⁹⁶ 蕭國健：《香港離島史蹟志》，頁46。

²⁹⁷ 〈嶼西群山分流遊〉，山野遊樂逍遙網站，修訂日期：2009年1月31日，瀏覽日期，2020年10月17日，<http://www.hkhikers.com/Lantau%20West%202009.htm>。



Fig. 109. Ruins of the Hung Shing Temple in Fan Lau, 2020.

7.3.1.5 Tin Hau (in Fan Lau)

The Fan Lau Tin Hau Temple is located in Fan Lau Kok. It was built before the 25th year of the reign of Jiaqing in the Qing dynasty (1820). The temple is a symbol witnessing the activities of fishermen in the area of Lantau Island. Fishermen devotees in Tai O, Cheung Chau and Wanshan Archipelago pay high homage to Tin Hau. Every year during the Tin Hau Festival, a Cantonese opera troupe was invited to perform.²⁹⁸ In front of the temple is a small square surrounded by stone fences. This was where the fishermen celebrated the Tin Hau Festival in the past (Fig. 110–Fig. 112). In the temple, there used to be two tablets recording the donors for the renovation of the temple in the 25th year of the reign of Jiaqing (1820) and the eighth year of the reign of Xianfeng (咸豐八年, 1858).²⁹⁹ Above the altar of the temple is a wooden plaque with the characters 「天后元君」 (“Tin Hau Yun Gwan” in Chinese), which was engraved in the second year of the reign of Guangxu (光緒二年, 1876). And embedded on the right wall is a tablet that recorded the renovation of the temple in the 17th year of the Republic of China (民國十七年, 1928). The temple was renovated again in 1976.³⁰⁰ The Fan Lau Tin Hau Festival used to be held on the small beach in front of the Fan Lau Tin Hau Temple. In the old days, the bamboo shed theatre extended from the land to the sea. There were about 60 to 70 boats would berth on the shore, and people from the boats would come to the beach to participate in the celebration.³⁰¹ As the villagers of Fan Lau gradually moved out, and the fishing industry in Tai O declined, the festival was held in Tai O starting in the 1970s.³⁰² The stand-in figure of the deity in the Fan Lau Tin Hau Temple was invited to Tai O for the celebration, which included a Chinese opera to appease the deities.³⁰³ In 1983, the first flower-cannon competition was held at the Fan Lau Tin Hau Festival. Nine statues of the deity, called *paau san*, were given away, each of them with a special name. However, the flower-cannon competition was later cancelled.³⁰⁴ The Tin Hau Festival is an important part of Hong Kong’s intangible cultural heritage, as it is a manifestation of Hong Kong’s folk beliefs and customs. The “Tin Hau (Empress of Heaven) Festival – Fan Lau” is included in the “First Intangible Cultural Heritage Inventory of Hong Kong” in the domain of Social Practices, Rituals and Festive Events (Code 3.18.12).³⁰⁵ In 2017, the “Tin Hau Festival in Hong Kong” was inscribed onto “The Representative List of the Intangible Cultural Heritage of Hong

²⁹⁸ 大澳鄉事委員會：《大澳風光好：大澳鄉事委員會第二十屆委員就職特刊》，頁57。

²⁹⁹ 吳倫霓霞、科大衛、陸鴻基編：《香港碑銘彙編》，頁70、113。

³⁰⁰ 吳倫霓霞、科大衛、陸鴻基編：《香港碑銘彙編》，頁788；梁炳華：《香港離島區風物志》，頁104–105。

³⁰¹ 蔣璐：〈大澳汾流天后誕 喜慶代代傳〉，《香港商報》網站，修訂日期：2015年6月18日，瀏覽日期：2020年8月20日，https://www.hkcd.com/content/2015-06/18/content_938562.html。

³⁰² 蔣璐：〈大澳汾流天后誕 喜慶代代傳〉。

³⁰³ 梁炳華：《香港離島區風物志》，頁190。

³⁰⁴ 張兆和、廖迪生：《香港地區史研究之二：大澳》，頁177–178。

³⁰⁵ “First Intangible Cultural Heritage Inventory of Hong Kong.”

Kong”,³⁰⁶ and in 2021, it was inscribed on “the Fifth National List of Intangible Cultural Heritage”.³⁰⁷



Fig. 110. Fan Lau Miu Wan on Lantau, 1953.³⁰⁸



Fig. 111. Tin Hau Temple, Fan Lau, 1953.³⁰⁹

³⁰⁶ “The Representative List of the Intangible Cultural Heritage of Hong Kong,” Intangible Cultural Heritage Office, accessed April 30, 2023, https://www.icho.hk/documents/Intangible-Cultural-Heritage-Inventory/The_Representative_List_TC.pdf.

³⁰⁷ 〈香港兩個項目成功列入《國家級非物質文化遺產代表性項目名錄》〉，香港特別行政區政府新聞公報，修訂日期：2021年6月18日，瀏覽日期：2023年4月30日，<https://www.info.gov.hk/gia/general/202106/18/P2021061800366p.htm>。

³⁰⁸ Ng Bar Ling, “Fan Lau Miu Wan, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00444, 1953, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/t722m595g>.

³⁰⁹ Ng Bar Ling, “Tin Hau Temple, Fan Lau, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00445, 1953, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/ff368349x>.



Fig. 112. Tin Hau Temple, at Fan Lau Miu Wan, Fan Lau, 2020.

7.3.1.6 Hung Shing (in Chung Hau, Shek Pik), Yeung Hau (in Shek Pik Wai), Hung Hau Temple (in Tai Long Wan Tsuen)

In 1959, since the Government was preparing to construct a reservoir in Shek Pik, arrangements were made to relocate the villagers (Fig. 113–Fig. 114). Only part of the ruins of the Hau Wong Temple in Shek Pik Wai was remained and submerged after the completion of the reservoir. The Hung Shing Temple, located near the pier of Chung Hau in Shek Pik (Fig. 115), was also abandoned because of the relocation of Chung Hau Tsuen. Following discussions between the Government and villagers, a new temple was to be built in Tai Long Wan. The two deities worshipped in the Hau Wong Temple and the Hung Shing Temple were transferred to the newly built Hung Hau Temple. The new Hung Hau Temple is located in Tai Long Wan Tsuen, the new village that the former villagers of Fan Pui Tsuen, of Shek Pik, were moved to. The Hung Hau Temple was built in 1960 close to Wang Pui School in the village.³¹⁰ The cost of construction was paid by the Government, and the architectural decorations and the main altar of the new temple were constructed by Ho Wai Kee, on Hing Lung Back Street, in Cheung Chau. The works was conducted from May to August 1960. The candlestick stand, vases and candles were purchased from Sam Hing Shing Kee on Hillier Street, Sheung Wan. The consecration ceremony for the temple was held in October 1960 and was celebrated with a puppet show.³¹¹ Above the temple door is a plaque with the inscription

³¹⁰ 〈本港嶼南石壁之大浪灣新村〉。

³¹¹ “Hung Shing & Hau Wong Temples at Tai Long Wan,” File No.: HKRS407-1-51, Hong Kong Public Records Office.

「洪侯古廟」 (“Hung Hau Temple” in Chinese). A couplet on both sides of the ceremonial screen door reads: 「洪恩有賴，背朝石壁通香島；聖德無疆，面對芝洲遍嶼山」 (“*hung jan jau laai, bui ciu sek bik tung hoeng dou, sing dak mou goeng, min deoi zi zau pin jyu saan*” in Chinese). The couplet includes the names of places such as Shek Pik and Lantau Island. The two names 「侯王宮」 (“Hau Wong Temple” in Chinese) and 「洪聖宮」 (“Hung Shing Temple” in Chinese) are engraved on the altar of the main hall. Enshrined inside are the statues of Hung Shing and Hau Wong. Small altars on two sides of the main hall are “She Chi Gung” and “Fuk Tak Ci”. The statues of Man Cheong and Mo Tai are on the two sides of the offering table.³¹²



Fig. 113. Sha Tsui, Shek Pik Valley, Lantau, 1958.³¹³

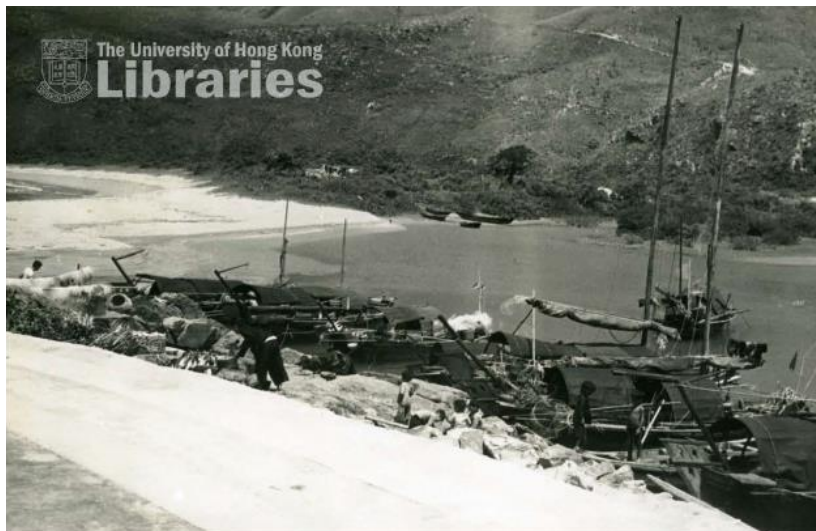


Fig. 114. Shek Pik Bay fishing village, 1958.³¹⁴

³¹² 〈本港嶼南石壁之大浪灣新村〉。

³¹³ Wong Kuen Chun, Frank, “Sandspit, Shek Pik Valley, Lantau Island,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00001, 1958, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr941>.

³¹⁴ Wong Kuen Chun, Frank, “Fishing village, Shek Pik Bay,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00027, 1958, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/hx122w93g>.

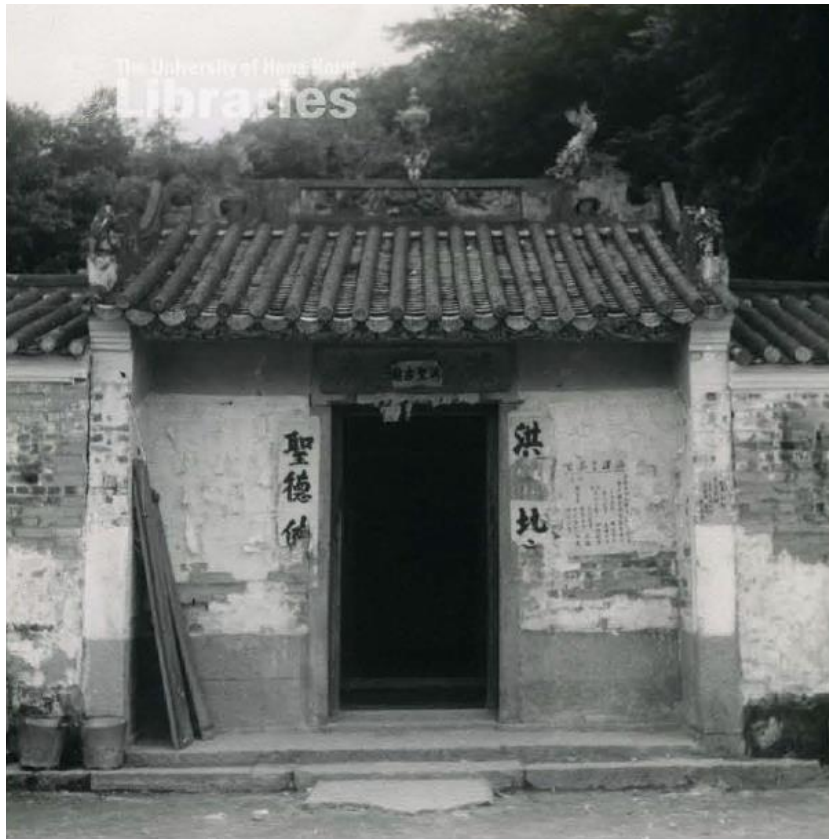


Fig. 115. Hung Shing Temple, Shek Pik, 1958.³¹⁵

7.3.1.7 Tin Hau in the Fishing Grounds outside Hong Kong

In the past, fishermen from Tai O were also active in fishing grounds in the Pearl River Estuary, Neilingding Island, Wanshan Archipelago, Guishan Island, Zhizhou and A Chau. Unlike agricultural societies, which differentiated their communities by land boundaries, for fishermen, the fishing grounds were wherever the fish gathered. Therefore, in order to ensure good weather and an abundant catch, the fishermen also worshipped in temples that were far away from their home. For this reason, the Tin Hau Temples built by local fishermen in Guishan Island, Dazhizhou, Xiaozhizhou (小蚬洲) and A Chau once flourished. Fishermen from Tai O also went to these temples during the Tin Hau Festival to participate in the celebrations and join dragon boat teams.³¹⁶

³¹⁵ Wong Kuen Chun, Frank, "Hung Shing Temple, Shek Pik Valley," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00023, 1958, published in the Hong Kong Image Database, accessed April 30, 2023, <https://digitalrepository.lib.hku.hk/catalog/8336nb46k>.

³¹⁶ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。

7.4 Piracy in Guangdong and the Defence of Northwest Lantau in the mid-Qing dynasty

Lantau Island is located in the southwest part of Hong Kong, at the estuary of the Pearl River Delta, making it an important location for accessing the Pearl River in Guangdong and for setting out from the area overseas. Since the late Ming dynasty, Westerners coming to China had to pass through Macau, Lantau Island and Guangzhou. After the rescinding of the sea ban and the *Coastal Evacuation Edict* in the early Qing dynasty, coastal defence and preventing piracy became increasingly significant. Owing to its strategic location in this key sea corridor, Lantau Island played an important role in military affairs. Both the Ming and Qing dynasties established defensive facilities and garrisons on the island.

7.4.1 Coastal Defence of Lantau Island in the late Ming and early Qing dynasties

In the 27th year of the reign of Hongwu in the Ming dynasty (洪武二十七年, 1394), a city known as the *Dongguan Shouyu Qianhusuo Cheng* (Thousand Households Bureau of Defence of Dongguan Battalion City, 東莞守禦千戶所城) (later Nantou City), was built on the Nantou Peninsula on the east shore of the Pearl River Estuary by Cui Hao (崔皓), commander of the Guangzhou *Zuowei* (a subordinate military unit, 左衛). Nantou City was the centre of the coastal defence in the Pearl River region in modern times. The walls of the city are approximately 1,926 metres long, and it had four towers (城樓) and fortified towers (敵樓), and was surrounded by a moat. In the first year of the reign of Wanli in the Ming dynasty (萬曆元年, 1573), Xin'an County (新安縣) was established, and *Dongguan Shouyu Qianhusuo* became a county-level city in Xin'an County. In the late Ming dynasty, the city founded *Dongguan Shuoyusuo Shu* (the Dongguan Defence Office, 東莞守禦所署), *Haifang Ting* (the Sea Defence Office, 海防廳), *Haidaoshu* (the Sea Route Office, 海道署), *Beiwo Zongbingshu* (the General Military Office for defence against Japanese pirates, 備倭總兵署) (the position of the *Zongbing* was just below that of the *Guangdong Shuishu Tidu* (the naval superintendent in Guangdong, 廣東水師提督), *Canjiang Shu* (the Assistant Regional Commanders Office, 參將署), and *Zuoying Qianzongshu* (the Office of the Lieutenant of the Left Battalion, 左營千總署). In the Qing dynasty, Nantou was part of Xin'an County, so Nantou was an important military stronghold on the east coast of the Pearl River.³¹⁷

Regarding the defence of Lantau Island, in the late Ming dynasty, there were six coastal *xundi* (military garrisons, 汛地) under Nantou: (1) Fat Tong Mun (佛堂門) (in the east part of Hong Kong, including North and South Fat Tong), (2) Lung Shuen Wan (龍船灣) (probably today's High Island,

³¹⁷ 蕭國健：《關城與炮台：明清兩代廣東海防》（香港：香港歷史博物館，1997年），頁32–33。

糧船灣), (3) Luoge (洛格) (probably Da Liujia Island (大六甲島) in Daya Bay), (4) Tai O (an area producing salt on the north coast of Lantau Island), (5) Long Tou Waan (浪淘灣) (site unknown), and (6) Langbai (浪白) (probably Langbai in Xiangshan County (香山縣), in present-day Zhuhai City). In the early period of the reign of Kangxi in the Qing dynasty, the coastal defences were placed under the control of *Dapengsuo* (大鵬所). The *xundi* under the control of *Dapengsuo* included Lantau Xun (the Lantau Garrison, 大嶼山汛) and Tung Chung Hau Xun (the Tung Chung Estuary Garrison, 東涌口汛). On Lantau Island, in the 56th year of the reign of Kangxi (康熙五十六年, 1717), the Qing Government also built Fan Lau Fort and in the 22nd year of the reign of Jiaqing (嘉慶二十二年, 1817),³¹⁸ Tung Chung *Suocheng* (Tung Chung Battalion City, 東涌所城); After the Opium War, it also established coastal defence garrisons at locations such as Sha Lo Wan and Mui Wo.³¹⁹

The *Zhisuo* (the administrative centre, 治所) of *Dapeng Shouyu Qianhusuo* (the Thousand Households Bureau of the Defence of Dapeng, 大鵬守禦千戶所) was situated in Dapeng City (the present-day Dapeng Peninsula in Shenzhen city), one of the most important coastal defence towns in eastern Guangdong. It was built in the 27th year of the reign of Hongwu in the Ming dynasty by Zhang Bin (張斌), the *Qianhu* (Battalion Commander, 千戶) of Guangzhou *Zuowei*. The perimeter of the walls was about 750 metres.³²⁰ In the early Qing dynasty, the Dapeng Battalion City was guarded by the *Dapeng Suo Fangshouying* (the Dapeng Battalion of Defence, 大鵬所防守營). In the 11th year of the reign of Daoguang (道光十一年, 1831), the Dapeng Battalion (大鵬營) was divided into the left battalion (左營) and the right battalion (右營). The *Zhisuo* of the left battalion was still based in Dapeng City. Its *xundi* in the present-day Hong Kong area included Tuen Mun Xun (the Tuen Mun Garrison, 屯門汛). In the 22nd year of the reign of Daoguang (道光二十二年, 1842), the left battalion was moved to Kowloon and a separate Kowloon Walled City (九龍寨城) was constructed. The *Zhisuo* of the right battalion was based at the Tung Chung Walled City (東涌寨城) on the north coast of Lantau Island. The *xundi* under the right battalion included Tsing Lung Tau Xun (the Tsing Lung Tau Garrison, 青龍頭汛), Tsing Yi Tam Xun (the Tsing Yi Tam Garrison, 青衣潭汛), Sham Shui Po Xun (the Sham Shui Po Garrison, 深水埗汛), and Yung Shue Wan Xun (the Yung Shue Wan Garrison, 榕樹灣汛).³²¹

³¹⁸ 古物古蹟辦事處編：《香港法定古蹟》（香港：康樂及文化事務署，2009年），頁47。

³¹⁹ 林天蔚、蕭國健：《香港前代史論集》（台北：台灣商務印書館，1985年），頁212、234-237、240-241、250-251；施存龍：〈葡商集中澳門前的“家”-浪白澳（島）考辨〉，載於：《文化雜誌》第四十、四十一期，2000年，頁30-40。

³²⁰ 蕭國健：《關城與炮台：明清兩代廣東海防》，頁36。

³²¹ 蕭國健：《關城與炮台：明清兩代廣東海防》，頁36-41；林天蔚、蕭國健：《香港前代史論集》，頁270。

In short, during the Ming and Qing dynasties, the area around Lantau Island was part of the defence of Guangdong and was at one time a *xundi* of Nantou City, Xin'an. Later, it fell under the control of Dapeng Battalion City in the west.

7.4.2 The Beginning of Piracy in Guangdong

From the Qianlong (乾隆) to the Jiaqing (嘉慶) eras in the early Qing dynasty (1790–1810), Guangdong was deeply affected by piracy. Pirates often raided coastal villages, markets and merchant ships and were good at hiding among the islands, making it difficult for government officials and soldiers to deal with them. The following factors contributed to the emergence of pirates in Guangdong during this period.

7.4.2.1 Geographical Conditions of Guangdong

The coastline of Guangdong is extremely long and there are numerous islands of various sizes nearby, making it easy for the ships to access and replenish supplies. Important strategic locations included areas from the Pearl River Delta west, passing through the Leizhou Peninsula (雷州半島) and further south on Hainan island. The west part of the Pearl River Delta included the port of Macau, a popular business hub. There are countless rivers around the Pearl River Delta flowing towards Guangzhou, the economic centre of Guangdong province, with connections to the nearby affluent plain areas. Therefore, Guangzhou, the Pearl River Delta and the natural coastline provided a very good geographical environment to attract pirates to this vast area.³²²

7.4.2.2 Boat People and Migrants

Given the above-mentioned geographical environment, Guangdong was a suitable area for fishermen to live in. But the land and sea cultures during the Qing dynasty were not compatible. Land residents owned land and property, and they could run schools, so their children could pass the imperial civil service examinations and work for the Government, giving them influence over local affairs. The boat people, in contrast, were excluded and not allowed to attend schools. Therefore, they had no influence in society; they had only financial power. In addition, during the Qianlong era, the population increased, and there was insufficient land for the growing population, so some people fled to the coastal areas, Vietnam and other parts of the South China Sea to make a living. Many of the later Guangdong pirates were these types of people.³²³

³²² (美) 穆黛安：《華南海盜：1790–1810》（北京：商務印書館，2019年），頁9–13。

³²³ (美) 穆黛安：《華南海盜：1790–1810》，頁17; Dian Murray, "Pirates in the Pearl River Delta," *Journal of the Hong Kong Branch of the Royal Asiatic Society* 28 (1988): 2–4.

7.4.2.3 The Tay Son Rebellion in Vietnam

At the end of the 18th century, Nguyen Lu (阮文侶), Nguyen Nhac (阮文岳) and Nguyen Hue (阮文惠), who lived in the Tay Son (西山) region of Vietnam, launched a rebellion and established a dynasty that lasted about 20 years.³²⁴ In order to expand their power, the Tay Son dynasty collaborated with pirates along the coast of China, including Ji Ting (集亭) and Li Caiyuan (李才原), who became part of *He Yi Jun* (the Harmony Army, 和義軍) and *Zhong Yi Jun* (the Loyal Army, 忠義軍). Later, Guangdong fisherman Chen Tianbao (陳添保) joined them and was granted the title *He De Hou* (合德侯) along with Xinhui (新會) fishermen Liang Wengeng (梁文庚) and Fan Wencai (樊文才), which marked the rise of the piracy in Guangdong. Later, the Tay Son regime lost power, but the pirates no longer had to rely on Tay Son soldiers to continue their development. Powerful pirate leaders emerged, including Mo Guanfu (莫官扶), Cheng Chat (transliteration of 鄭七), Huang Daxing (黃大興) and Chen Changfa (陳長發).³²⁵

So, in the mid-Qing dynasty, the pirates in Guangdong and the South China Sea were already well equipped for development. Among them, Cheng Chat's group was the most prominent, and later, his brother Cheng Yat (鄭一), Cheng Yat's wife's family, the Shek's (石氏) (i.e. Cheng Yat Sou, transliteration of 鄭一嫂) and the Shek's subordinate, Cheung Po (i.e. Cheung Po Tsai, 張保仔), developed quickly and had great influence over the officials and people along the coast of Guangdong.³²⁶

7.4.3 Official and Civil Responses: Strengthening Coastal Defences

Given the problem of piracy in Guangdong, the Qing Government took the issue of coastal defence seriously and restored the troops that had been removed in the early Qing dynasty. In the 22nd year of the reign of Qianlong (乾隆二十二年, 1757), the left guard was stationed at Humen (虎門) at the Pearl River Estuary and became the overseas navy.

According to *The Gazetteer of Xin'an*, during the Jiaqing era, there were *xundi* and garrisons along the county's coast, unlike the situation in the early Qing dynasty when the number of soldiers was reduced due to the evacuation. Among them, Kai Yet Kok Fort, Nantou Fort, and the Chiwan (赤灣) Left and Right forts were the most critical in the county (Fig. 116–Fig. 119).³²⁷ Kai Yet Kok Fort, also known as Shek Sun Fort, was located in the present-day southwest corner of Lantau Island near Fan Lau (分流/汾流 in Chinese). According to the *Macau Gazetteer*, in the seventh year of the

³²⁴ (美) 穆黛安：《華南海盜：1790–1810》，頁43–44。

³²⁵ (美) 穆黛安：《華南海盜：1790–1810》，頁45–48。

³²⁶ Murray, "Pirates in the Pearl River Delta," 5–6.

³²⁷ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁99。

reign of Yongzheng (雍正七年, 1729), two forts were constructed on Lantau, one of which apparently was Fan Lau Fort. Therefore, the fort is conservatively estimated to be over 290 years old. It measures approximately 46 metres long by 21 metres wide, and its walls are built of grey bricks and granite, which were abundant in the area.³²⁸ Facing the sea that meets the Pearl River Estuary, Kai Yet Kok Fort was in a strategic location in Fan Lau, as the Pearl River Delta and its inland plains were also an important target of Guangdong pirates.



Fig. 116. Fan Lau Fort, 2020.



Fig. 117. Map of Nantou Fort ³²⁹

³²⁸ 離島區議會編：《離島區古物古蹟》（香港：離島區議會，1993年），頁67。

³²⁹ 〈廣州府新安縣水陸塘汛輿圖〉，數位方輿網站，瀏覽日期：2020年10月20日，https://digitalatlas.asdc.sinica.edu.tw/map_detail.jsp?id=A104000120。



Fig. 118. Map of Chiwan Left Fort ³³⁰



Fig. 119. Map of Chiwan Right Fort ³³¹

In the early Qing dynasty, the coast of Guangdong was plagued by pirates, who often robbed coastal villages and fishing boats, and had a huge impact on public order and people's livelihood. In

³³⁰ 〈廣州府新安縣水陸塘汛輿圖〉。

³³¹ 〈廣州府新安縣水陸塘汛輿圖〉。

addition to the famous Cheung Po Tsai group, the pirates in the area of Lantau Island included Kwok Po Tai (transliteration of 郭婆帶), who used Chek Lap Kok (赤立角 in Chinese, now known as “赤鱗角”) as a stronghold for his fleet of several hundred ships, and the group of Cheng Lin Fuk (transliteration of 鄭連福), who used Lantau Island and Fan Lau as their stronghold. The aforementioned *suocheng* and *xundi* were fortified mainly with garrisons and cannons. The imperial vessels of *Dapeng Shuishu* were not large enough to intercept the pirates. Therefore, each village set up a militia to patrol the village and some built walls and even watchtower around the village for protection.

7.4.4 The Problem of Piracy in Guangdong

From the late Qianlong to the Jiaqing era, the number of pirates in Guangdong grew enormously and could be classified under six banners: (1) the “Red Flag”, led by Cheng Yat, (2) the “Black Flag”, led by Kwok Po Tai, (3) the “Blue Flag”, led by Wu Shek Yi (transliteration of 烏石二), (4) the “White Flag”, led by Leung Po (transliteration of 梁寶), (5) the “Yellow Flag”, led by Tung Hoi Ba (transliteration of 東海霸), and (6) the “Green Flag”, led by Lee Sheung Ching (transliteration of 李尚青).³³² Cheng Yat, his wife Cheng Yat Sou and subordinate Cheung Po Tsai were the most organised and influential.

There are many stories about Cheung Po Tsai’s aggression and activities in Hong Kong waters, but most of them are legends or rumours and could not be verified. According to the literature, Cheung Po Tsai was originally the son of a fisherman from Jiangmen (江門), Xinhui, and after being captured by Cheng Yat, he followed Cheng Yat as a pirate. Because of his talent, Cheung Po Tsai became the leader of Cheng Yat’s subordinates and led a fleet of ships. Later, Cheng Yat drowned in a shipwreck during a typhoon, and his wife Cheng Yat Sou led subordinates to help Cheng Yat’s nephew, Cheng On Bong (transliteration of 鄭安邦). Cheung Po Tsai and other pirates attacked coastal villages and towns and robbed merchant ships, causing great harm (Fig. 120).³³³ Cheng Yat Sou, Kwok Po Tai and Leung Po were active mainly in the areas around Huizhou (惠州), Chaozhou (潮州), Guangzhou (廣州) and Zhaoqing (肇慶); while Wu Shek Yi, Lee Sheung Ching and Tung Hoi Ba were active mainly in the waters west of Guangdong.

³³² 卜永堅、蕭國健：〈《靖海氛記》原文標點及箋註〉，載於：《田野與文獻》第46期，2007年，頁10；Murray, “Pirates in the Pearl River Delta,” 5.

³³³ (美) 穆黛安：《華南海盜：1790–1810》，頁10。

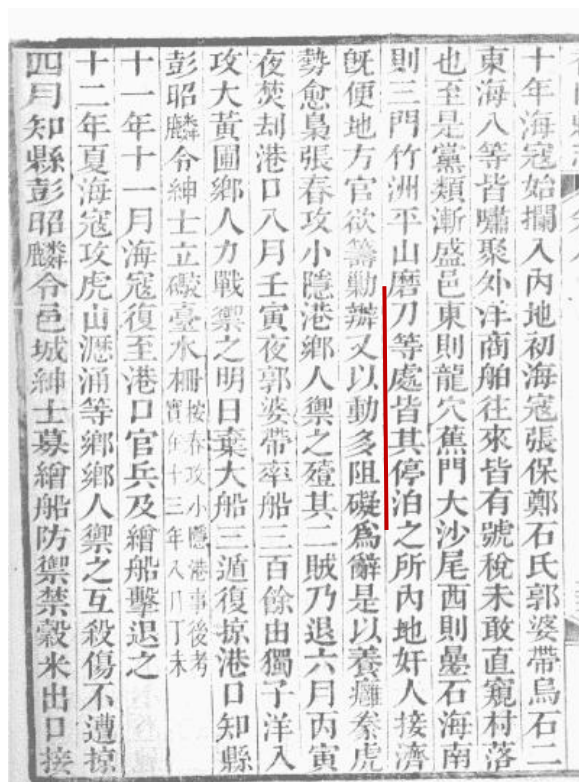


Fig. 120. One of the strongholds of Cheung Po Tsai et al – Mo Dou Zau (磨刀洲) in Hong Kong.³³⁴

7.4.5 Response of the Qing Government – a Siege

To defeat the pirates, the Government first sent Lin Guoliang (林國良) from Humen in the 13th year of the reign of Jiaqing (嘉慶十三年, 1808) to fight Cheung Po Tsai near Mazhou (孖洲), but Lin lost and was killed in the battle. In the same year, Lin Fa (林發) was sent to deal with the pirates, but he was also defeated, along with the loss of dozens of government soldiers. In the following year (1809), another superintendent, Sun Quanmou (孫全謀), went to battle with the pirates and captured more than 200 of them in Wanshan. However, there were many more pirates scattered along the coast, who could attack any point along the coast at any time, and neither the Government nor the people were able to defeat them.³³⁵

7.4.6 Response from the Pirates – Counter-attacks

Under attack and assault from the Government, the pirate groups also encountered difficulties. Although they were powerful and had a sufficient fleet of ships, so they could not be defeated quickly, the Government launched attacks from time to time, organised militias rehearsals, and set up fortifications in the coastal villages, which greatly affected the pirates' advances in those areas.

³³⁴ 【清】祝淮、黃培芳：〈事畧〉《香山縣志》卷八，中國哲學書電子化計劃網站，瀏覽日期：2022年6月4日，<https://ctext.org/library.pl?if=gb&file=107686&page=632#%E7%A3%A8%E5%88%80>。

³³⁵ 卜永堅、蕭國健：〈《靖海氛記》原文標點及箋註〉，頁10-11。

From then on, it became difficult for them to obtain supplies, and the villagers no longer obeyed their demands, which made looting more difficult than before. So, they drifting at sea, relying on looting and taking supplies from the villagers. Under these circumstances, the pirates changed their tactics and started raiding villages and burning their land. In the 14th year of the reign of Jiaqing (嘉慶十四年, 1809), pirates attacked Guangdong in three groups. The Kwok Po Tai gang led a fleet of 100 ships into the areas of Panyu (番禺) and Shunde (順德); Cheng Yat Sou attacked Xinhui; and Cheung Po Tsai advanced to Dongguan (Fig. 121). When they encountered resistance from villagers, they started burning and looting. They first searched for grain and supplies, and then burnt down houses before leaving. Thus, the Government's search and arrests did not immediately defeat the pirates, but instead led to more extreme action. Owing to the swift action of the pirates, the Government failed to mount an effective defence.³³⁶

7.4.7 Pirates Surrender and Are Pacified by the Qing Government

In the same year, the Government began to respond forcefully. First, 80 ships were assembled to fight the pirates in Shawan (沙灣) and Xiangshan. In the 11th lunar month of the same year, following a battle in Xiangshan, the Government confronted Cheung Po Tsai at Chek Lik Kok (赤瀝角) (now Chek Lap Kok, on Lantau Island). The number of government ships reached 100, and the battle lasted for two days, but neither side won. According to *Record of the Pacification of Pirates* (Jinghai fenji, 靖海氛記), “At that time, Cheung Po Tsai gathered on Lantau Island at Chek Lik Kok. As his ships headed there, superintendent Sun Quanmou, leading a fleet of more than 100 ships arrived and attacked the pirates. After 13 days of confrontation, followed by a battle that lasted two days and nights, the outcome was undecided. On the 16th day, the battle resumed, and the soldiers were unable to defend the enemy and lost a ship.” Sun Quanmou considered the government ships to be too small, making it difficult to fight the pirates. Therefore, taking the advantage of the gathering of Cheung Po Tsai and others around Lantau Island, he assembled all available forces in the entire province and attacked with fire ships. “On the 17th day, Sun put forward a plan aiming to trap the pirates for a long time by ordering the generals to assemble all the ships they commanded and ordering all soldiers to go to Chek Lik Kok to cut off supplies to the pirates on Lantau Island. The guerrilla Liu Liangcai (劉良材) was ordered to prepare fire attack ships. The magistrate of Xiangshan, Peng Zhu (彭恕), deployed land troops on the hill to prevent the pirates from escaping by land. With attacks by land and sea, the aim was to capture the pirates in one go” (Fig. 123–Fig. 124). On 20th day of the 11th lunar month, under a north wind, Sun's army set fire to 20 ships and sent them to Tung Chung with the wind behind them. However, they were stopped by wind blowing down from the hill, and two government ships were burnt instead. Government soldiers fought with

³³⁶ 卜永堅、蕭國健：〈《靖海氛記》原文標點及箋註〉，頁12–14。

great effort and killed more than 300 pirates. Finally, Cheung Po Tsai consulted divination and believed he could break through the siege. Therefore, hundreds of ships suddenly sailed through the blockade. “They sailed out of Ngong Shuen Chau (仰船州)” (Fig. 122).³³⁷

In the battle of Tung Chung, Kwok Po Tai did not take any action to help rescue the besieged Cheung Po Tsai fleet. As a result, after the battle, Cheung Po Tsai and Kwok Po Tai had an internal disagreement. Kwok Po Tai even surrendered to the Government first, putting pressure on Cheung Po Tsai (Fig. 125).³³⁸ Soon after the surrender of the Black Flag, Cheung Po Tsai also surrendered, given the hopeless situation, bringing with him 15,000 pirates, over 200 pirate ships and countless cannons and gunpowder (Fig. 126).³³⁹ Cheung Po Tsai was given the position of *Qianzong* (lieutenant, 千總), assisting government soldiers in pacifying pirates around the Pearl River Delta (Fig. 127). It took more than 20 years to quell the piracy in Guangdong.



Fig. 121. Pirate Cheng Yat Sou led subordinates to occupy areas in Lantau waters, from *Pacifying the South China Sea* (靖海全圖).³⁴⁰

³³⁷ 卜永堅、蕭國健：〈《靖海氛記》原文標點及箋註〉，頁14–15。

³³⁸ 卜永堅、蕭國健：〈《靖海氛記》原文標點及箋註〉，頁15–18。

³³⁹ Murray, “Pirates in the Pearl River Delta,” 7.

³⁴⁰ 〈《靖海全圖》第一部（1810）〉，Google藝術與文化網站，製於1810年（清嘉慶十五年），瀏覽日期：2020年10月20日，<https://artsandculture.google.com/exhibit/IgJinZ9DtOYuLw?hl=zh-TW>。

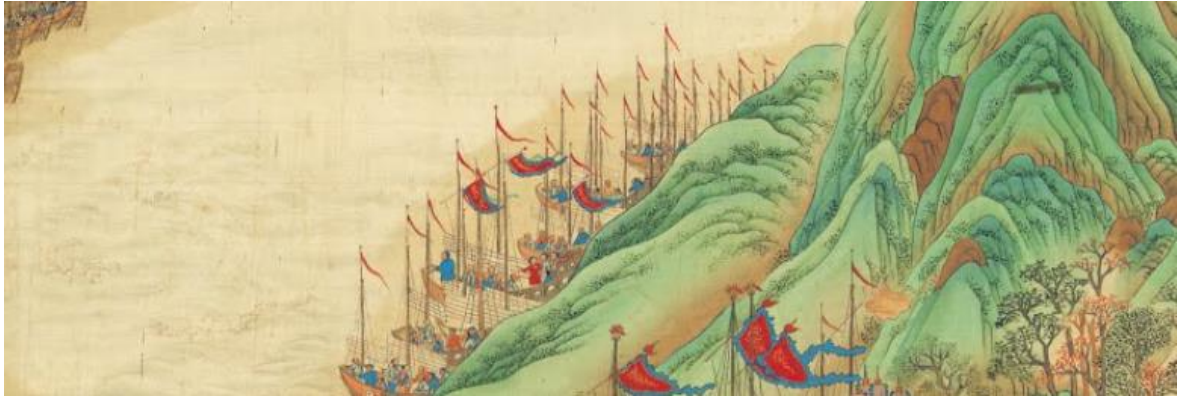


Fig. 122. Siege of pirates on Lantau Island, from *Pacifying the South China Sea*.³⁴¹



Fig. 123. Siege of pirates on Lantau Island, from *Pacifying the South China Sea*.³⁴²

³⁴¹ 〈《靖海全圖》第一部（1810）〉。

³⁴² 〈《靖海全圖》第一部（1810）〉。



Fig. 124. Siege of pirates on Lantau Island, from *Pacifying the South China Sea*.³⁴³



Fig. 125. The pirate Kwok Po Tai surrenders, wearing an official hat and kneeling before the official Zhang Bailing (張百齡), from *Pacifying the South China Sea*.³⁴⁴

³⁴³ 〈《靖海全圖》第一部（1810）〉。

³⁴⁴ 〈《靖海全圖》第一部（1810）〉。



Fig. 126. Pirate leaders are forced to surrender in Humen, from *Pacifying the South China Sea*.³⁴⁵



Fig. 127. Cheung Po Tsai, wearing an official naval hat, kneels before the official Zhang Bailing, from *Pacifying the South China Sea*.³⁴⁶

7.4.8 After the Pacification of the Pirate Rebellion

After the pirate rebellion in the South China Sea was put down, subordinates of Cheung Po Tsai and the other surrendered pirate leaders were disbanded and scattered in various parts of Guangdong. The surrendered pirate leaders helped the soldiers pacify the pirates around the Pearl River Delta, so the Qing Government was relieved of worries of coastal attacks. In the early 19th century, the diplomatic problems brought about by foreign ships and the opium trade caused the Qing Government to change its focus from coastal defence to external threats. In the 16th year of the reign of Jiaqing in the Qing dynasty (嘉慶十六年, 1811), a naval superintendent was added in eastern Guangdong and stationed at Humen; and the original left-wing garrison at Humen was repositioned to Yangjiang (陽江) on the southern coast.³⁴⁷ In addition, given Lantau Island's location in the Pearl

³⁴⁵ 〈《靖海全圖》第一部(1810)〉。

³⁴⁶ 〈《靖海全圖》第一部(1810)〉。

³⁴⁷ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁92-93。

River Estuary, which was on the main trade route, troops were stationed there for defence. The Lion Rock Hill Battery (石獅山炮台) (also known as the Tung Chung Battery, 東涌小炮台), for example, was built in 1817.³⁴⁸ Until the commencement of the Opium War, the Qing Government did not grasp the superiority of Western naval guns and gradually reduced its defence efforts. For example, the garrison in Tung Lung Fort in Tung Lung Chau (東龍洲炮台) was transferred to Kowloon Fort (九龍炮台), and the Kwun Chung Battery (官涌炮台) and Tsim Sha Tsui Battery (尖沙咀炮台) were evacuated.³⁴⁹ When Hong Kong became an entrepot, owing to trade and the weakness of the Qing Government, piracy surged in the waters around Hong Kong. With the help of the British navy, the Hong Kong Government was able to suppress the forces of Shap Ng Chai (transliteration of 十五仔) and Chui A Po (transliteration of 徐亞保).³⁵⁰ Only in 1898, when Britain signed the *Convention between Great Britain and China Respecting an Extension of Hong Kong Territory* with the Qing Government, which gave her the lease of the New Territories, did the British Hong Kong Government begin to manage Lantau Island and take over the forts on the island from the Qing Government. However, the defence of Hong Kong Island and the Kowloon Peninsula was more important, so the British army did not build modern batteries on Lantau Island. The defence of Lantau Island centred on the Kap Shui Mun (汲水門) waterway between the Lantau Island and Ma Wan. It was not until the early 20th century that the Government set up the Tai O Police Station on Lantau Island, mainly to defend the southwest part of the island and secondarily to manage law and order.³⁵¹ Northwest of the police station was the Tai O Barracks, making it clear that Tai O had become the frontier defence of Lantau Island. The defence facilities in Tung Chung and Fan Lau are now abandoned.

³⁴⁸ 《東涌懷古》，古物古蹟辦事處網站，瀏覽日期：2020年2月1日，<https://www.amo.gov.hk/filemanager/amo/common/download-area/pamphlet/RelicsInTungChung201804.pdf>；〈大嶼山東涌小炮台〉，古物古蹟辦事處網站，修訂日期：2022年9月14日，瀏覽日期：2023年4月30日，https://www.amo.gov.hk/tc/historic-buildings/monuments/outlying-islands/monuments_22/index.html。

³⁴⁹ 蕭國健：《香港之海防歷史與軍事遺蹟》（香港：中華文教交流服務中心，2006年），頁68–70。

³⁵⁰ 蕭國健：《清代香港之海防與古壘》（香港：顯朝書室，1982年），頁40–41。

³⁵¹ Tris Kee, *Old Tai O Police Station: the Evolution of a Centenary Monument: Commemorating the Opening of Tai O Heritage Hotel* (Hong Kong: HK Heritage Conservation Foundation, 2012), 33.

7.5 Construction of Shek Pik Reservoir and Relocation of the Villages

7.5.1 Geography of Shek Pik

The Shek Pik Valley is in the southwest part of Lantau Island, southeast of Keung Shan. The mouth of the valley faces south to the sea. The valley is surrounded by hills: from east to west, Kau Nga Ling (狗牙嶺), Muk Yue Shan (木魚山), Sze Tsz Tau Shan (獅子頭山), Tai Fung Au (大風坳), Kwun Yum Shan (觀音山) and Keung Shan. Therefore, Shek Pik Valley has a unique terrain, surrounded by hills and isolated from the rest of the island (Fig. 128–Fig. 130).

The mouth of the valley facing the sea is Tung Wan and the area west of Tung Wan is called Chung Hau. The water flows down from the Shek Pik Valley and out to the sea through Chung Hau. Further east of Chung Hau is a small peninsula, with Shek Mun Shan (石門山) and Luk Keng Shan (鹿頸山). Behind these two hills lie Shui Hau Wan (水口灣), and west of Chung Hau is a small beach, called Tai Long Wan. Further southwest of Chung Hau is Pak Kok. East of Pak Kok is a small peninsula with Shek Mun Shan and Luk Keng Shan, along with Tai Long Wan. North of Tai Long Wan and its inland area is Keung Shan (Fig. 130).

The Shek Pik Valley has abundant sources of water, with streams from the surrounding hills, including Kau Nga Ling, Keung Shan, Muk Yue Shan and Sze Tsz Tau Shan, flowing through the valley and then into the sea via Chung Hau. Tung Wan faces the waters south of Lantau Island; the Soko Islands, Dazhizhou and Xiaozhizhou to the south; and Guishan Island, outside Hong Kong, in the distant southwest. The Shek Pik Valley is adjacent to the sea, with boat access to the outlying islands of Shek Kwu Chau and Cheung Chau (Fig. 128–Fig. 129).

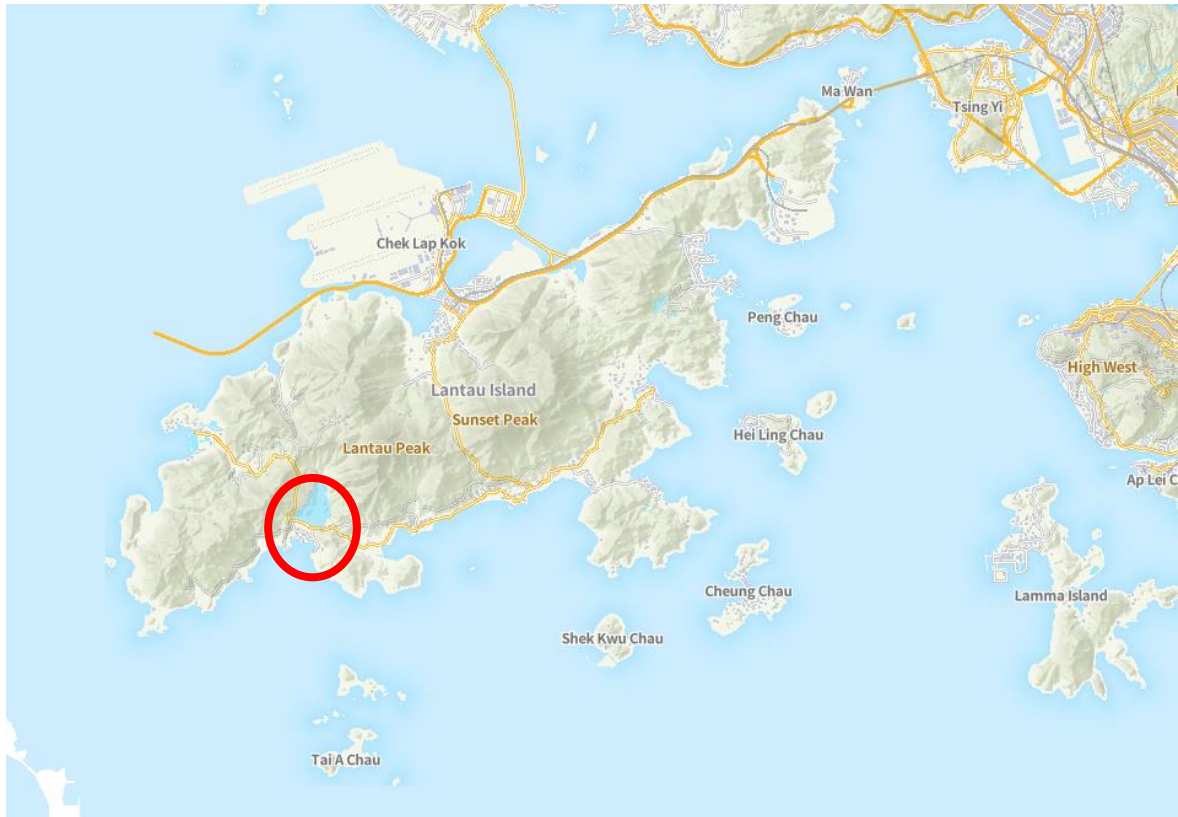


Fig. 128. Map of Lantau Island, with Shek Pik circled in red.³⁵²

³⁵² GeoInfo Map, accessed June 27, 2022, <https://www.map.gov.hk/gm/map/>.

7.5.2 Origin of Residents

There are traces of human activity on Lantau Island going back to ancient times. Rock Carving at Shek Pik was found in the Shek Pik area. The design shows geometric patterns composed of spiral squares and circles closely resembling those on Bronze Age artefacts (Fig. 134), so the rock carvings are likely from about the Bronze Age.³⁵⁵ In the Ming and Qing dynasties, there are records on the defence of Lantau Island. In the early Qing dynasty, Zheng Chenggong, who represented the Han people, flew the flag of “Nanming” (Southern Ming, 南明) and used Taiwan as his base to carry out military resistance on the southeastern coast against the Qing dynasty with the aim of restoring the Ming dynasty. In order to cut off the support of coastal residents to Zheng, the Qing Government issued a decree in the 13th year of the reign of Shunzhi (順治十三年, 1656), prohibiting people from going to sea. According to *The Gazetteer of Xin'an*, in the 18th year of the reign of Shunzhi in the Qing dynasty (順治十八年, 1661), the Qing Government proposed relocating the residents because of the unsettled circumstances to avoid trouble. The town chief, Zhang Yanhai (張沿海), surveyed the whole coast, and in the second lunar month of the first year of the reign of Kangxi (康熙元年, 1662), “the Grand Commissioner set up a new boundary along the coast and relocated two-thirds of the towns. In the third lunar month, Zhen Cao (鎮曹) and General Ma Du (馬督) were sent with troops to realise the boundary and drove the residents 50 *Li* (1 *Li* = 1/3 mile) (里) inland”, implementing the *Coastal Evacuation Edict*.³⁵⁶ This was also recorded in *New Tales of Canton*: “In the second lunar month of the year Renyin (壬寅), there was a sudden order to relocate residents. The Manchu (滿洲) officials Korkun (科爾坤) and Jieshan (介山) patrolled the boundary in person and ordered coastal residents to move 50 *Li* inland to eliminate concerns about the villagers providing support to Taiwan”.³⁵⁷ For a while, the coastal residents were forced to move away from their original homes. In the seventh year of the reign of Kangxi (康熙七年, 1668), Wang Lairen and Zhou Youde wrote petitions to request the lifting of the evacuation boundary.³⁵⁸ The Qing Government declared the rescinding of the *Coastal Evacuation Edict* in the eighth year of the reign of Kangxi (康熙八年, 1669). Hong Kong was within the evacuation boundary in the coastal area and experienced repeated evacuations and restorations during the period of the *Coastal Evacuation Edict*. According to Kangxi's *The Gazetteer of Xin'an*, “In the 21st year of the reign of Kangxi (康熙二十一年, 1682), Taiwan was pacified. Various islands of Tai Hai Shan (大奚山) (today's Lantau Island) were all inhabited and cultivated again. With the lifting of the official sea ban, boats were allowed to catch

³⁵⁵ “Rock Carving at Shek Pik, Lantau Island.”

³⁵⁶ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁48-49。

³⁵⁷ 【清】屈大均：《廣東新語》卷二，（揚州：廣陵書社，2003年）。

³⁵⁸ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁50-51。

fish and shrimp as before. A special seal was applied.”³⁵⁹ The *Overview of Coastal Defence* recorded that in the fifth lunar month of the 23rd year of the reign of Kangxi (康熙二十三年, 1684), “the coastal fields of Jiangnan, Zhejiang, Fujian and Guangdong were to be given to people for cultivation, and ministers were to be chosen to look into the defence of these important places”. The Qing Government thus officially allowed people to live in coastal areas, known as “restoring the coastal area within the boundary for evacuation”.³⁶⁰

The name Shek Pik was recorded as early as in the early Qing dynasty. During the Kangxi era (1654–1722), Hong Kong was part of Xin'an county and a Shek Pik Tsuen was listed under *wudu* (五都) and a Hang Tsai Tsuen under *liudu* (六都) (although this might not refer to Shek Pik Hang Tsai Tsuen, given the size of the village).³⁶¹ In addition, according to “The Map of Coastal Defence of Guangdong” (*Guangdong haifang tu*, 廣東海防圖) in chapter three of *The Gazetteer of Guangdong* (*Guangdong tongzhi*, 廣東通志), the strongholds and villages in the Lantau Island area during the Qianlong period (1711–1799) included Tung Sai Chung (東西涌) (now Tung Chung), Chek Lap Chau (赤臘洲) (now Chek Lap Kok), Tai Ho Shan (大蠔山) (now Tai Ho, 大蠔), Mui Jaau Tsuen (梅窠村) (now Mui Wo), Lo Bui O (螺杯澳) (now Pui O), Tong Fuk (塘福, known as 塘福 now), Sha Lo Wan, Shek Pik and Tai O (Fig. 132).³⁶² By the Jiaqing era (1796–1820), Shek Pik Tsuen was under the *Guanfu magistrate*.³⁶³ This shows that the area around Shek Pik was already inhabited by villagers after the restoration in the early Qing dynasty.

³⁵⁹ 劉智鵬、劉蜀永編：《方志中的古代香港《新安縣志》香港史料選》，頁50–51。

³⁶⁰ 馬金科編：《早期香港史研究資料選輯》（全二冊），頁123。

³⁶¹ 《〔康熙〕新安縣志》，載於陳建華、曹淳亮編：《廣州大典301》（廣州：廣州出版社，2015年），頁18。

³⁶² 【清】郝玉麟監修：〈廣東海防圖〉，《廣東通志》卷三，收錄於【清】紀昀、陸錫熊、孫士毅等：《欽定四庫全書》。

³⁶³ 倪俊明、黃敏華編：《新安縣志》嘉慶二十四年刻本，載於陳建華、曹淳亮編：《廣州大典301》，頁235。



Fig. 131. Rock Carving at Shek Pik³⁶⁴

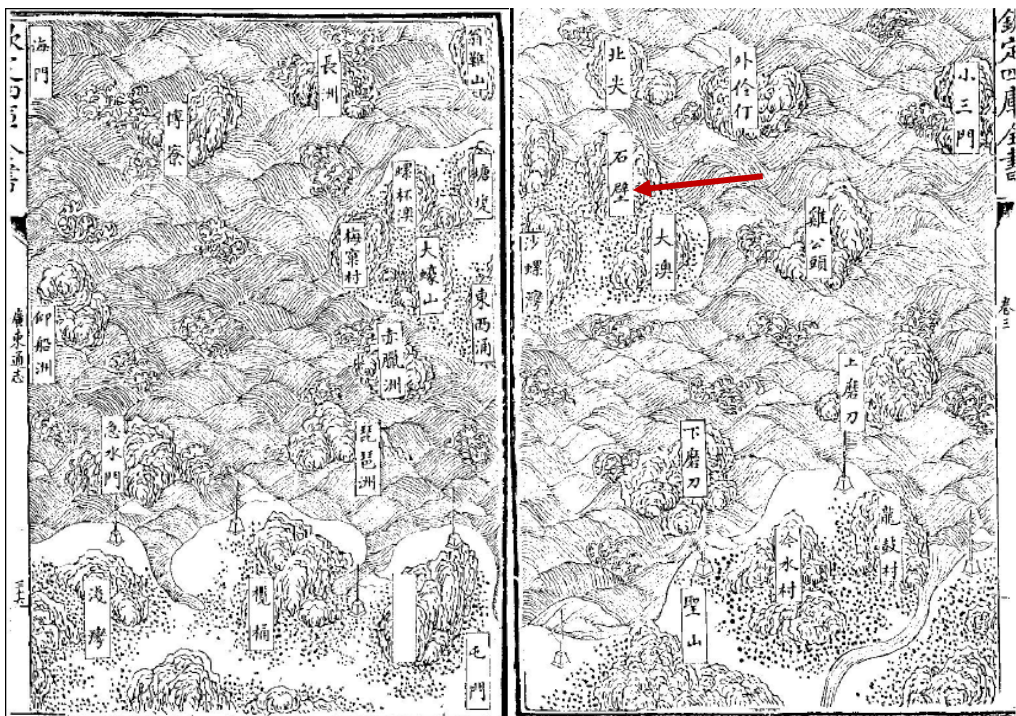


Fig. 132. “Map of the Coastal Defence of Guangdong” in chapter three of *The Gazetteer of Guangdong*.³⁶⁵

³⁶⁴ “Rock Carving at Shek Pik, Lantau Island.”

³⁶⁵ 【清】郝玉麟監修：〈廣東海防圖〉。

7.5.3 Historical Development

There were many villages in the Shek Pik Valley. According to the commemorative plaque for the relocation of villages at Shek Pik Reservoir, various clans lived there, including the Fung's, Cheung's, Chi's, Wong's, Tsui's, Tsang's, Ho's, Chu's and Chan's in the original villages of Shek Pik Tai Tsuen, Fan Pui Tsuen (also known as Wang Pui Tsuen), Kong Pui Tsuen and Hang Tsai Tsuen in Shek Pik.³⁶⁶ The Fung's lived in Fan Pui Tsuen, the Tsui's in Hang Tsai Tsuen, and the Chi's and Ho's in Kong Pui Tsuen (Fig. 133). Information is scarce on the other villages and clan distribution. According to the existing data, Shek Pik Wai was located deep in the valley, Shek Pik Tai Tsuen was in the middle of the valley, Fan Pui Tsuen was at the mouth of the valley, Hang Tsai Tsuen was northeast of Fan Pui, and Kong Pui Tsuen was south of Shek Pik Tai Tsuen. Fishermen lived in Chung Hau outside Shek Pik Valley, also known as Chung Hau Tsuen. Given the flat terrain with abundant water supply, the villagers in the valley were engaged mainly in agriculture, growing mostly rice and being self-sufficient (Fig. 134–Fig. 135).³⁶⁷

Fan Pui Tsuen is located at the mouth of the Shek Pik Valley, closer to Chung Hau and the coast than Shek Pik Tai Tsuen. There used to be an earlier settlement in Shek Pik Tai Tsuen, called Shek Pik Wai, which was located deep in the valley, near the foot of the hill. Owing to the plague and a subsequent population decline, the villagers slowly moved from Shek Pik Wai to Shek Pik Tai Tsuen.³⁶⁸ The origin of the name of Fan Pui Tsuen is related to the location of the village. At the mouth of Shek Pik Valley, there was a small hill with a grave on it. Fan Pui Tsuen was located at the back of the small hill with the grave; hence, the name “the back of the grave” (“墳背” in Chinese). There used to be a school in Shek Pik Valley, called Shek Pik School, and the teachers once suggested that the villagers change the name from Fan Pui Tsuen to Wang Pui Tsuen before the village was relocated. Therefore, Fan Pui Tsuen was also called Wang Pui (Fig. 136).³⁶⁹ The village was inhabited by the Fung's. According to the *Genealogy of the Fung's in Fan Pui* (墳背馮氏族譜), the distant ancestors of the Fung's came from Nanxiong Zhuji Xiang (南雄珠璣巷) and first arrived in Heshan (鶴山), Guangdong (Fig. 137). By the time of the 11th generation ancestor (the latest recorded in the genealogy is the 23rd generation), Fung Yik Chun (transliteration of 馮奕振) moved from Ma Tau Wai (馬頭圍), Kowloon to the area around Shui Hau, Shek Pik and Fan Pui on Lantau Island; Fung Yik Chun later returned to Ma Tau Wai, Kowloon. Fung Hing Lun (transliteration of 馮慶麟), the eldest son of the 12th generation ancestor Fung Hei Fung (transliteration of 馮起鳳, also known as 喜鳳 in Chinese), lived in Fan Pui Tsuen, and the second son, Fung Yeuk Lun (transliteration of

³⁶⁶ “Fan Pui Village – Tai Long Wan,” File No.: HKRS407-1-38, Hong Kong Public Records Office.

³⁶⁷ Wong, “A Thesis on Shek Pik” ; 墳背村村民代表馮德容先生訪問, 採訪者: 葉俊文、詹穎宜, 2020年9月29日。

³⁶⁸ Wong, “A Thesis on Shek Pik.”

³⁶⁹ 墳背村村民代表馮德容先生訪問, 採訪者: 葉俊文、詹穎宜, 2020年9月29日。

馮約麟), lived in Shui Hau Tsuen (located east of the Shek Pik Valley). According to the genealogy records, Fung Leung Bong (transliteration of 馮亮邦), the grandson of the 13th generation ancestor Fung Yeuk Lun, was born in the seventh year of the reign of Yongzheng (雍正七年, 1729), showing that the Fung's had settled in Kowloon and on Lantau Island in the early Qing dynasty.³⁷⁰

Hang Tsai Tsuen is located northeast of Fan Pui Tsuen. The village was inhabited by the Tsui's. According to the *Tsui's Family Section, Shek Pik Heung, Lantau Island, New Territories* (新界大嶼山石壁鄉徐氏家族部), a distant third-generation ancestor of the Tsui's (the latest recorded in the genealogy of the Tsui clan is the 26th generation), Tsui Kin Chor (transliteration of 徐乾初), came from Zhaiwuling (翟屋嶺), Sha Cun (沙村), Nanchang (南昌), Jiangxi province (Fig. 138). An eighth-generation ancestor, Tsui Mang Kei (transliteration of 徐孟祺), moved separately to Guangzhou city. A 10th-generation ancestor, Tsui Tak Fu (transliteration of 徐德富), became a *juren* (provincial graduate, 舉人) after passing the provincial examination in the 21st year of the reign of Yongle in the Ming dynasty (永樂二十一年, 1423), which was also the beginning of the Tsui's in Dongguan, Guangdong. However, according to the genealogy of the Tsui clan, the Tsui's experienced dynastic changes and wars during the late Ming and early Qing dynasties, and a branch of the clan was lost. The records from the beginning of the 11th generation ancestor shown in the genealogy of the clan could not be traced back to previous generations. A 13th generation ancestor, Tsui Si Yin (transliteration of 徐士彥), began to live separately in Tang Jia Cun (塘家村), Xin'an (now in Shenzhen). His younger brother, Tsui Si Wai (transliteration of 徐士偉), lived separately in Shek Pik Heung, Lantau Island, and was an ancestor of the Tsui's on Lantau Island. Later, the fourth son of Tsui Si Wai, Tsui Hei Tsan (transliteration of 徐喜贊), also moved separately to Mui Wo on Lantau Island.³⁷¹

By the time the Government announced the Shek Pik Reservoir Project in the 1950s, Shek Pik Heung had already developed into a mature *heung yeuk* (group of allied villages, 鄉約): Shek Pik Tai Tsuen, Wang Pui Tsuen, Kong Pui Tsuen and Hang Tsai Tsuen (Fig. 139–Fig. 146). The villagers did inshore fishing in the area near Chung Hau, and fishermen from Chung Hau Tsuen lived there (Fig. 147). There was no road access to Shek Pik Heung before the construction of the reservoir, so it was not easy to connect with other inland villages on Lantau Island. The villagers used a small pier at Chung Hau to access the outlying islands in the south and southwest. For example, a *kaito* at Shek Pik carried daily goods to and from Cheung Chau every day, passing through Shui Hau, Tong Fuk,

³⁷⁰ 《墳背馮氏族譜》，香港大學圖書館藏。

³⁷¹ 《新界大嶼山石壁鄉徐氏家族部》，香港中文大學圖書館藏。

Cheung Sha and Pui O along the way (Fig. 148).³⁷² The villagers of Shek Pik Heung had their own religious beliefs. In the old village of Shek Pik Tai Tsuen, located deep in the valley, was a Hau Wong Temple where the villagers worshipped Hau Wong (Fig. 149). Yeung Hau, of Shek Pik Heung, was considered very important to the historical development of Lantau Island. It is said that there was a plague in the area of Tung Chung, and to keep villages safe, the residents of Tung Chung went to the Hau Wong Temple in Shek Pik Heung to perform the “inviting the deity” ritual. The villagers brought the stand-in figure of Hau Wong back to Tung Chung to build a Hau Wong Temple there, which later became the religious and social centre of Tung Chung Heung, uniting the residents of all the villages in the area. Another temple was built near the coast at Chung Hau and was known as the Hung Shing Temple (Fig. 150). Hung Shing was not only worshipped by fishermen; it also attracted villagers. There was also a school in Shek Pik Heung, called Shek Pik School, for children in the village and surroundings (Fig. 151). The stone path in the village can be identified from an old photo (Fig. 152). It shows that Shek Pik Heung was self-contained, with a self-sufficient environment and that the villagers interacted with nearby villages by land and the outlying islands by sea.³⁷³



Fig. 133. Shek Pik Heung Memorial Stone, 2020.

³⁷² Wong Kuen Chun, Frank, “Kaito, Shek Pik,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00032, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/hd76x9967>.

³⁷³ 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。



Fig. 134. Aerial photo of the Shek Pik Valley area, 1924.³⁷⁴

³⁷⁴ H57-0031, aerial photo, November 25, 1924, 1:14,484, Survey and Mapping Office, Lands Department.

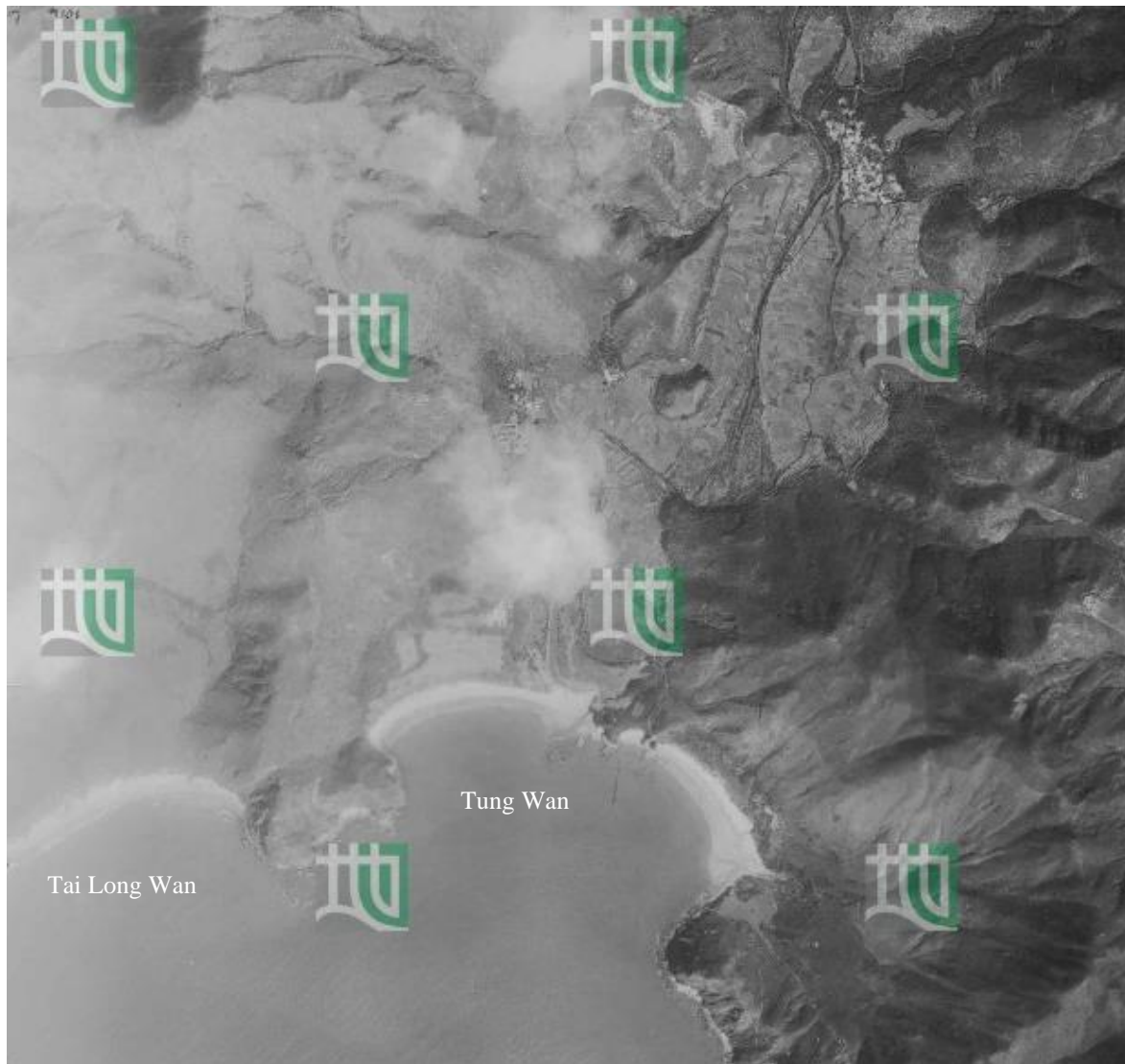


Fig. 135. Aerial photo of the Shek Pik Valley area, 1945.³⁷⁵

³⁷⁵ 681_6-4107, aerial photo, November 11, 1945, 20,000 feet, 1:12,000, Survey and Mapping Office, Lands Department.



Fig. 136. Approximate locations of various villages in Shek Pik in the past

考大公南雄朱機巷先到鶴山調元祖
 九龍馬頭園
 十一世祖 考吳振公原配章氏
 又陳氏通生喜鳳
 遷大嶼山水口石壁宏其也
 吳振公再後九龍馬頭園
 正寢葬于深水步長沙灣由
 吳政府迫遷寄九龍侯王廟後
 精吳堂
 註立
 馮姓始平郡本房語因為追遠之思本生有
 本水有源源人為万物之靈當其思先緒後
 能定五倫則世世子孫永無缺綽三壽麟叶吉

Fig. 137. Genealogy of the Fung's in Fan Pui, collection from The University of Hong Kong.

廣
 始祖鼎臣江西南昌沙村已回籍終
 夫正治上卿宋總度三世裡東石墓于封坑大穴
 妣淑人趙氏二世祖肇基公墓于上名角蛇山所
 生長子道明次子德明廣南東路考先墓于保
 昌封坑又次子乾初防禦使後封將軍
 二世祖諱肇基係廣南東路防禦使後贈將軍
 師生長子道明次子德明二公俱墓于東莞亭崗
 墓後整墓明朝鄉官徐兆魁鰲峙塘篁竹村住
 又鄉徐兆文係西門望牛墩住二官仝修立碑誌
 記角蛇山故墓前宋考資德祖大夫正治上卿總度
 三世祖乾初公字景元墓于龜收前即鸚鵡崗妣九
 十三歲安人封氏翟屋嶺徐氏始祖諱鼎臣係江西
 道南昌沙村妣宋朝聖裔趙氏定趙匡胤皇帝太

Fig. 138. Genealogy of the Tsui's in Shek Pik, collection from The Chinese University of Hong Kong.



Fig. 139. Shek Pik Heung, 1959.³⁷⁶

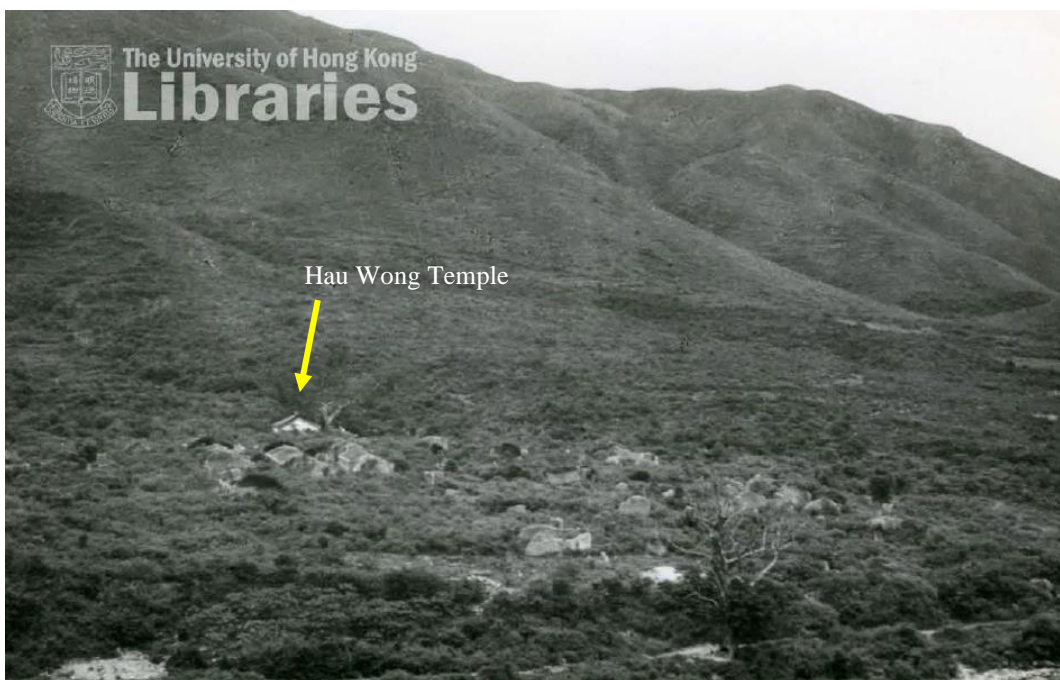


Fig. 140. Shek Pik Wai in 1958, and the location of the Hau Wong Temple.³⁷⁷

³⁷⁶ Ng Bar Ling, “Shek Pik, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00453, 1957, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/k069c536r>.

³⁷⁷ Wong Kuen Chun, Frank, “Shek Pik Wai, Lantau Island,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00006, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/k356fh72q>.



Fig. 141. Village houses in Shek Pik Tai Tsuen, 1958.³⁷⁸



Fig. 142. Fan Pui Tsuen, Shek Pik, 1957.³⁷⁹

³⁷⁸ Wong Kuen Chun, Frank, “Houses, Shek Pik Tai Tsuen,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00016, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/st74j302n>.

³⁷⁹ Ng Bar Ling, “Wang Pui Tsuen, Shek Pik, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00455, 1957, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/8p58sb433>.

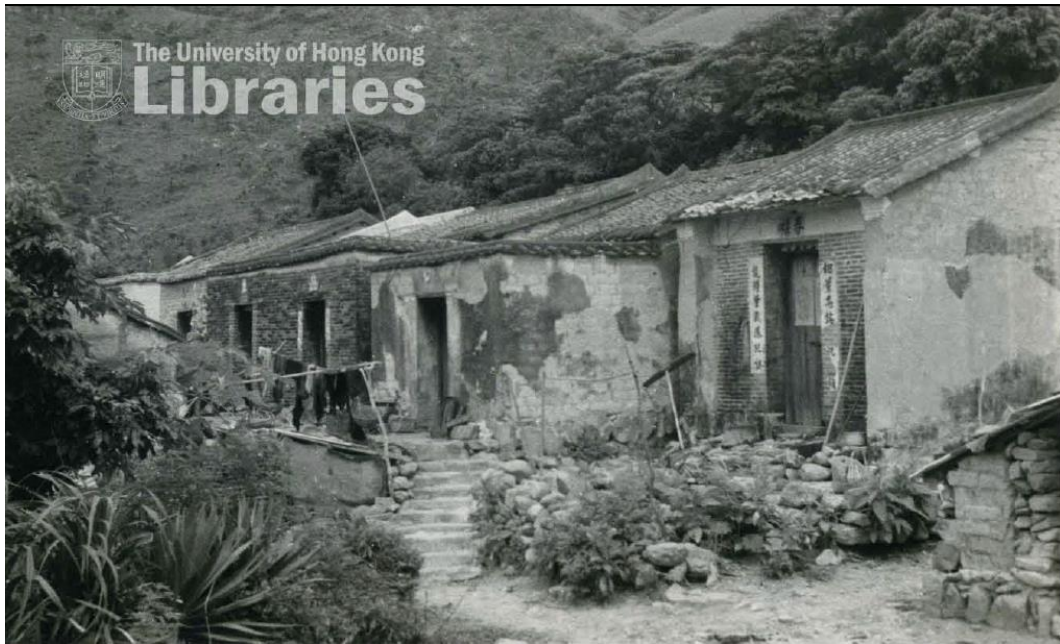


Fig. 143. Fan Pui Tsuen, Shek Pik, 1958.³⁸⁰

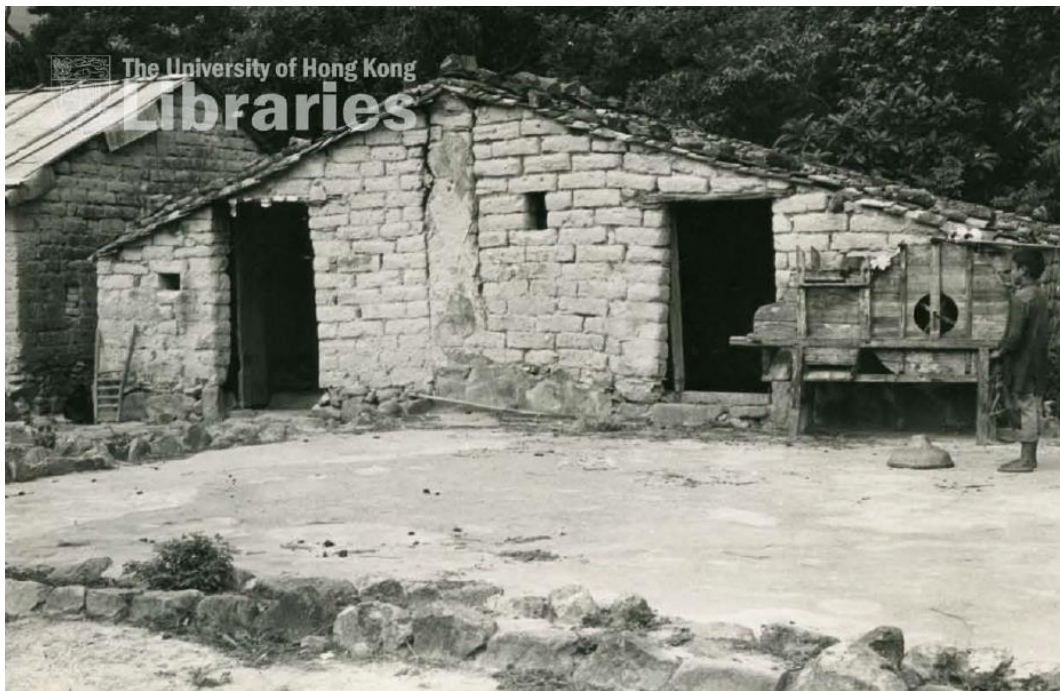


Fig. 144. Village house in Kong Pui Tsuen, Shek Pik Heung, 1958.³⁸¹

³⁸⁰ Wong Kuen Chun, Frank, "Houses, Wang Pui Tsuen, Shek Pik," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00017, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/tq57t435t>.

³⁸¹ Wong Kuen Chun, Frank, "Houses, Kong Pui Tsuen, Shek Pik," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00018, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/jm219241b>.



Fig. 145. Hang Tsai Tsuen, Shek Pik Heung, 1958.³⁸²

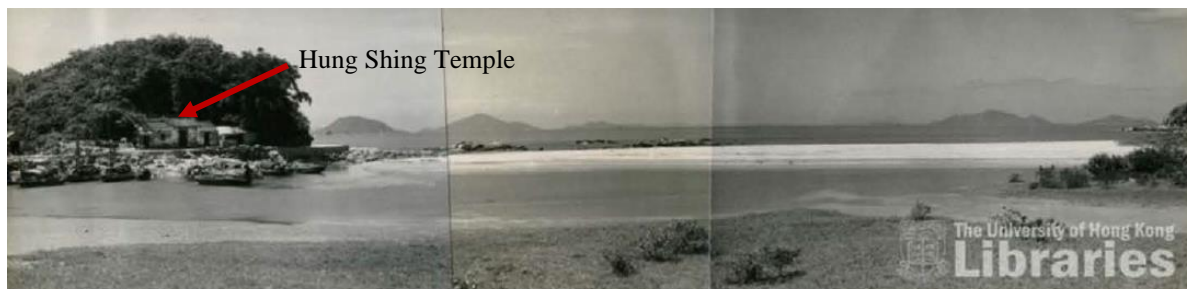


Fig. 146. Chung Hau, Shek Pik Heung, location of the Hung Shing Temple and the adjacent fishing village in 1958.³⁸³

³⁸² Wong Kuen Chun, Frank, “Hang Tsai Tsuen, Shek Pik,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00019, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/k356fh730>.

³⁸³ Wong Kuen Chun, Frank, “Sandspit, Shek Pik Valley, Lantau Island,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00001, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr941>.

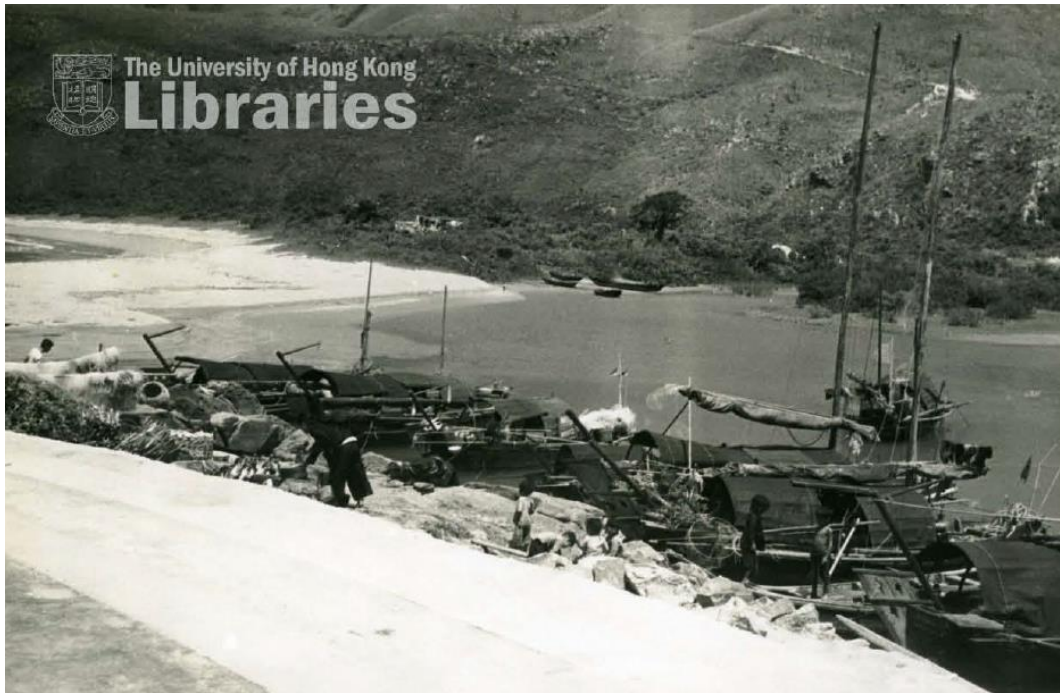


Fig. 147. Fishing village in Chung Hau, Shek Pik, 1958.³⁸⁴



Fig. 148. Cheung Chau *kaito* going to Shek Pik, 1958.³⁸⁵

³⁸⁴ Wong Kuen Chun, Frank, "Fishing village, Shek Pik Bay," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00027, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/hx122w93g>.

³⁸⁵ Wong Kuen Chun, Frank, "Kaito, Shek Pik," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00032, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/hd76x9967>.



Fig. 149. Hau Wong Temple, Shek Pik Heung, 1958.³⁸⁶

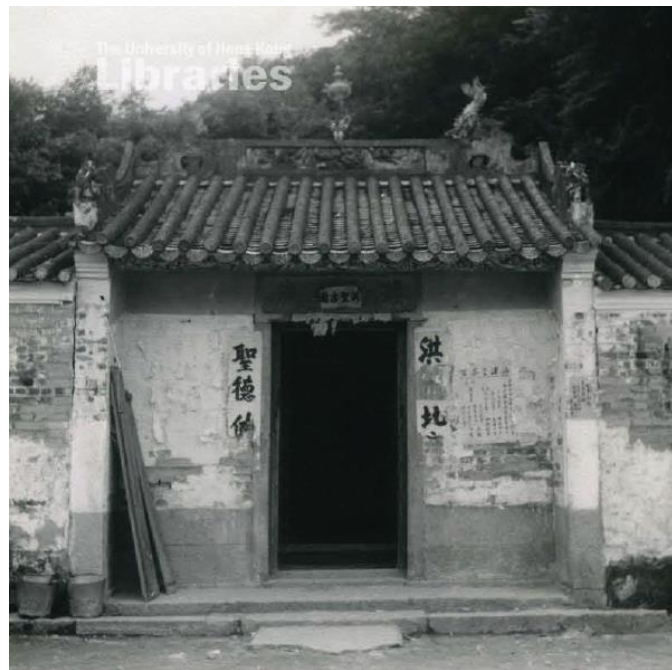


Fig. 150. Hung Shing Temple, Shek Pik Valley, 1958.³⁸⁷

³⁸⁶ Wong Kuen Chun, Frank, "Hau Wong Temple, Shek Pik Wai," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00011, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr959>.

³⁸⁷ Wong Kuen Chun, Frank, "Hung Shing Temple, Shek Pik Valley," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00023, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/8336nb46k>.



Fig. 151. Shek Pik School, 1958.³⁸⁸



Fig. 152. Stone path in Shek Pik Wai, 1958.³⁸⁹

³⁸⁸ Wong Kuen Chun, Frank, "Shek Pik School, Lantau Island," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00030, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/1j92mk15k>.

³⁸⁹ Wong Kuen Chun, Frank, "Stone Path, Shek Pik Wai," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00012, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/1c18js78d>.

7.5.4 Reservoir Project

In 1955, to solve the problem of the shortage of fresh water in Hong Kong, the Government made plans to build a dam in the Shek Pik Valley to collect stream water from the valley to form a reservoir (Fig. 153). The location of the dam and the reservoir was exactly where various villages and fields in Shek Pik Heung were located, so the Government arranged a series of relocations. The construction of the reservoir changed the original topography of the Shek Pik Valley. To prepare for the construction of the foundation of the reservoir, the village houses, fields and trails were all levelled (Fig. 154–Fig. 158). Villagers from Shek Pik participated in the construction by helping to move the dump.³⁹⁰ The reservoir was completed in 1963. The construction of reservoir changed the landscape of the Shek Pik Valley completely.³⁹¹

³⁹⁰ 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

³⁹¹ The Hong Kong Public Works Department, *Shek Pik Water Scheme Hong Kong* (Hong Kong: The Hong Kong Public Works Department, 1963); 〈石壁水塘壩基 打樁工程完成〉，《華僑日報》，1959年9月2日。

New Large Reservoir On Lantau Island

Extra 30 M
Gallons Daily

Work is to start immediately on an engineering investigation of a site at Shek Pik, in the south-western part of Lantau Island, for the possible construction of another large reservoir to augment the water supply of the Colony.

The Director of Public Works, the Hon. T. L. Bowring, said yesterday that a temporary camp is being set up at Shek Pik to accommodate the team of engineers, surveyors, drillers and workmen required for the investigation and survey, which is expected to take five months to carry out.

"Shortage of water", said Mr Bowring, "has been the curse of Hong Kong since the very start."

Fig. 153. News about the Shek Pik Reservoir Project, reported in the *South China Morning Post*, October 7 1955.³⁹²

³⁹² "New Large Reservoir on Lantau Island: Extra 30 M Gallons Daily," *South China Morning Post*, October 7, 1955.

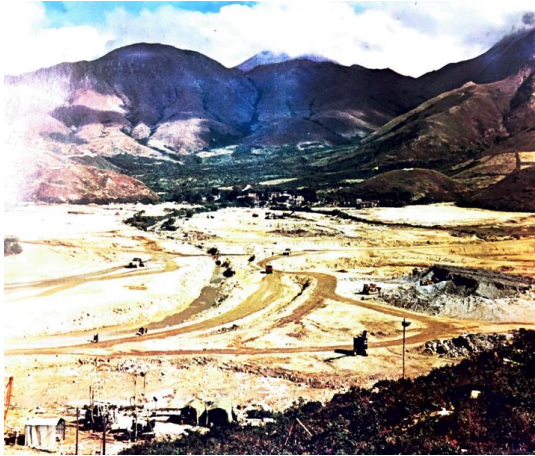


Fig. 154. Construction of the Shek Pik Reservoir³⁹³



Fig. 155. Construction of the Shek Pik Reservoir, and the hilltop at Fan Pui.³⁹⁴



Fig. 156. The hilltop at Fan Pui in the past (partially covered by the dam construction), 2020.

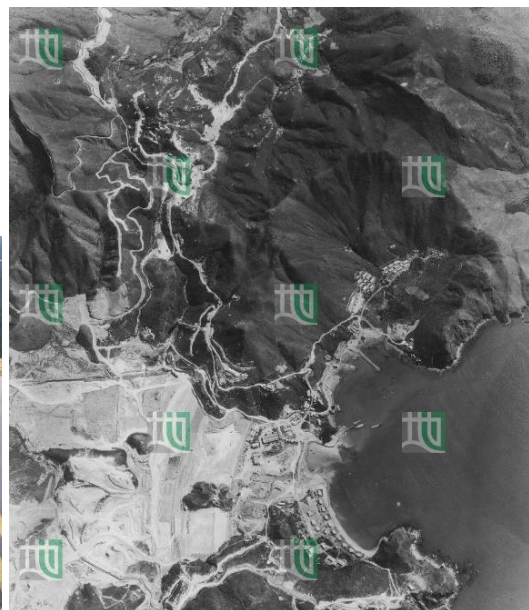


Fig. 157. Aerial photo in 1962 of the area around Shek Pik and the Shek Pik Reservoir Project³⁹⁵

³⁹³ The Hong Kong Public Works Department, *Shek Pik Water Scheme Hong Kong*.

³⁹⁴ The Hong Kong Public Works Department, *Shek Pik Water Scheme Hong Kong*.

³⁹⁵ F41_642-0017, aerial photo, January 22, 1962, 30,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.

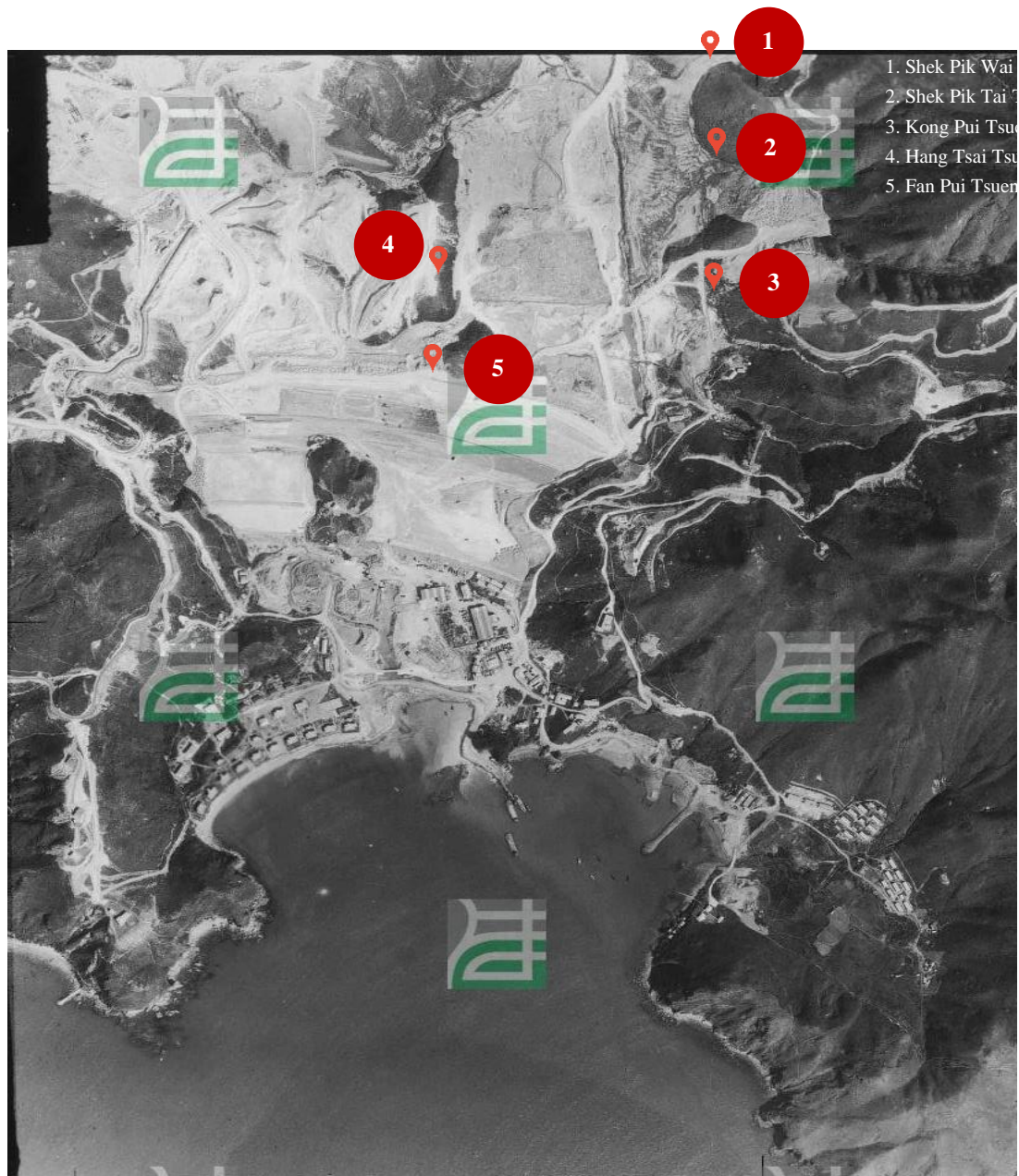


Fig. 158. Aerial photo of the Shek Pik Reservoir Project and the location of the original village³⁹⁶

³⁹⁶ F41_642-0017, aerial photo, January 22, 1962, 30,000 feet, 1:10,000, Survey and Mapping Office, Lands Department.

7.5.5 Relocation and establishment of new villages; scattered in various places

The relocation of Shek Pik Heung comprised two major parts (Fig. 150Fig. 159–Fig. 160). Some villagers were relocated to Shek Pik San Tsuen in Tsuen Wan, which was part of the new town (Fig. 161). Villagers who did not want to leave or give up their agricultural life were relocated to Tai Long Wan, near the mouth of the Shek Pik Valley (Fig. 162–Fig. 166).³⁹⁷ This batch of villagers included the Fung's from Fan Pui Tsuen and the Tsui's from Hang Tsai Tsuen. Another small batch was the Tsui's from Hang Tsai Tsuen, who moved to Mui Wo. Some fishermen from Chung Hau Tsuen continued to live in the same place for some time.³⁹⁸

In the 1950s, when Tai Long Wan Tsuen was built, there were more than 10 households in total – two households surnamed Tsui and the rest surnamed Fung – with a population of about 70.³⁹⁹ The facilities of the new village provided by the Government included 16 new houses, a temple, an ancestral hall, a school, fields, and water and land transportation facilities (Fig. 167–Fig. 172).⁴⁰⁰ All the construction prioritised maintaining the original agricultural life. The Hung Shing Temple in Shek Pik Heung was gradually abandoned (Fig. 173–Fig. 175).

The occupancy ceremony for the new village was held on October 5, 1959. Before moving to the village, the villagers transported their rice stocks to Cheung Chau for sale and bought back white rice to prepare food for the new village. In 1959, as agricultural production had not yet recovered in Tai Long Wan Tsuen, the harvest was still insufficient.⁴⁰¹ In the early 1960s, the Department of Agriculture, Fisheries and Forestry even sent staff to the village to help and show the villagers how to cultivate the new farmland and plant rice.⁴⁰²

In the early period of the establishment of the village, the villagers raised funds to celebrate Hung Shing Festival and Hau Wong Festival.⁴⁰³ In 1962, for example, Cantonese opera performances were held for several days, starting from the Mid-Autumn Festival. Nearby villages, such as the south part of Shui Hau, Cheung Sha, Tong Fuk, Pui O and Tai O, as well as villagers from Shek Pik, and Chinese and Western engineers working on the reservoir were invited to attend.⁴⁰⁴ Of the 16 households that were present at the establishment of the village, 11 chose to continue their agricultural livelihood in the new village. The rest of the households lived temporarily

³⁹⁷ “Fan Pui New Village – Tai Long Wan,” File No.: HKRS407-1-38, Hong Kong Public Records Office.

³⁹⁸ 〈徙置石壁水塘村民 大浪灣開闢新村已動工〉；〈本港嶼南石壁之大浪灣新村〉；墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

³⁹⁹ 〈大浪灣新村居民 已回復農牧生活〉；〈禾田試種成功 政府分給鄉民〉；〈石壁大浪灣新村 今天進伙大吉〉；〈本港嶼南石壁之大浪灣新村〉；〈石壁水塘水壩 工程加緊進行〉。

⁴⁰⁰ 〈大浪灣新村居民 已回復農牧生活〉；〈禾田試種成功 政府分給鄉民〉；〈大浪灣新村居民 已安居樂業〉；〈石壁水塘水壩 工程加緊進行〉；〈徙置石壁水塘村民 大浪灣開闢新村已動工〉。

⁴⁰¹ 〈墳背村民遷大浪灣〉。

⁴⁰² 〈播種晚造禾秧 月底實施開耕〉；〈石壁水塘水壩 工程加緊進行〉。

⁴⁰³ 〈石壁大浪灣新村 慶祝侯王洪聖誕〉。

⁴⁰⁴ 〈大浪灣新村新闢農田 試種禾稻成功〉。

in the new village and then moved to their new homes in Tsuen Wan when they were completed.⁴⁰⁵ Since the Fung's and the Tsui's moved to the village together, they referred to each other as “brother” to show their closeness and unity.⁴⁰⁶



Fig. 159. Government personnel assist in the relocation of Shek Pik villagers⁴⁰⁷



Fig. 160. The scattered settlements of the descendants of the Tsui's from Shek Pik and the Fung's from Fan Pui

⁴⁰⁵ “Fan Pui New Village – Tai Long Wan,” File No.: HKRS407-1-38, Hong Kong Public Records Office.

⁴⁰⁶ 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

⁴⁰⁷ The Hong Kong Public Works Department, *Shek Pik Water Scheme Hong Kong*.



Fig. 161. Shek Pik San Tsuen, Tsuen Wan, 1966.⁴⁰⁸

⁴⁰⁸ Choi Ying Mary, “Shek Pik San Tsuen, Tsuen Wan,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00046-00002, 1966, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/5t34sn25f>.



Fig. 162. Aerial photo of Tai Long Wan Tsuen, 1963.⁴⁰⁹



Fig. 163. Map of Tai Long Wan Tsuen, 2020.⁴¹⁰



Fig. 164. Aerial photo of Tai Long Wan Tsuen, 2020.⁴¹¹

⁴⁰⁹ 1963-4001, aerial photo, January 23, 1963, 3,900 feet, 1:7,800, Survey and Mapping Office, Lands Department.

⁴¹⁰ GeoInfo Map, accessed October 20, 2020, <https://www.map.gov.hk/gm/>.

⁴¹¹ GeoInfo Map, accessed October 20, 2020, <https://www.map.gov.hk/gm/>.



Fig. 165. Tai Long Wan (facing the sea), 2020.



Fig. 166. Tai Long Wan (facing the village), 2020.



Fig. 167. Village houses in Tai Long Wan Tsuen, 2020.



Fig. 168. The Fung Ancestral Hall (left) in Tai Long Wan Tsuen, 2020.



Fig. 169. The abandoned Wang Pui School, 2020.



Fig. 170. Hung Hau Temple, 2020.



Fig. 171. Village pigsties, 2020.



Fig. 172. The road in Tai Long Wan Tsuen, 2020.



Fig. 173. Chung Hau and the Hung Shing Temple in Shek Pik Heung, 1958.⁴¹²

⁴¹² Wong Kuen Chun, Frank, "Sandspit, Shek Pik Valley, Lantau Island," repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00001, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr941>.



Fig. 174. Ruins of the Hung Shing Temple in Shek Pik Heung, 2022.



Fig. 175. Ruins of Hung Shing Temple, 2022.

7.6 Legends and Myths

Some legends and myths from the villages and fishermen in the areas around Yi O, Fan Lau and Shek Pik are recorded here to relate part of the life of the villagers in the past.

7.6.1 Lightning Strike in Yi O

In the mid-1960s, the village was deserted and villagers left Yi O because of a plague and *fung shui* problems. Cantonese operas were rarely performed in Yi O. One year, a Cantonese opera was performed for some reason and the repertoire was “Water Shoveling Farmland” (水剷農田). During the performance, there was a sudden thunderstorm in the nearby hills with lightning that split off a large part of the hill. The Kung’s in the village were very nervous because the mud from the split hill flowed down covering the Kung Ancestral Hall. The villagers considered the destruction of the “dragon vein” (龍脈) to be a bad sign, and the living environment in Yi O deteriorated. Therefore, the villagers decided to leave (Fig. 176).⁴¹³

⁴¹³ 葉輝：〈書若蜉蝣：水滂漕與海神古廟〉。



Fig. 176. Yi O, 1953.⁴¹⁴

7.6.2 Prophetic Dream from Hung Shing

Behind the rocky beach slightly south of *Tiu Pan Shek* is a stream flowing down from the west of Kai Kung Shan. The rocky beach at the mouth of the stream is called Lung Ngam Yin, where a “small temple” called “Tai Wong Kung” was built. It is covered with a piece of metal sheeting, bent into a vault-like structure of a small boat canopy. Stones are piled on both sides to stabilise the metal sheet, and the “temple” foundation was built with stones (Fig. 180). It is said that the ground of “Tai Wong Kung” is paved with concrete. On the ground is an incense burner table, joss sticks and small wine glasses. The “statue of a deity” is probably a small stone taken from the ground nearby. At its highest point, the metal canopy is about one metre above the ground, and it is about one metre wide. The most prominent feature of the entire “small temple” is the hanging mantle with three characters 「大王宮」 (“Tai Wong Kung” in Chinese) embroidered on it. Fishermen who worked in the adjacent waters in the early years said that many fishermen lived in the Tai O, Yi O and Fan Lau areas in the west part of Lantau. They fished only in small fishing boats near the shore, and most of

⁴¹⁴ Ng Bar Ling, “Yi O, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00436, 1953, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/6h443q43v>.

their catch were fish fry or small fish, so they had a hard life. They sometimes encountered strange incidents. When they were working around the shore of *Tiu Pan Shek*, their boats sometimes capsized for no reason, even when the weather was fine and the sea was calm. An old fisherman was told by “Hung Shing” in a dream that the steep west slope of Kai Kung Shan was the cause of the capsizing because when the easterlies blew over the hills of Lantau Island, the wind suddenly pressed downward, forming a powerful downdraft. Small fishing boats could not withstand the sudden strong downhill wind, so they capsized. To prevent this, it was said that a “Tai Wong Kung” should be built on the shore.⁴¹⁵ According to another legend, based on the recollection of a member of the Cheung clan, who had been fishing for generations, his ancestors built the Tai Wong Kung in *Tiu Pan Shek*. There was no statue of the deity in the small temple, only a stone representing the ancestors of the Cheung’s to protect the descendants. The Cheung fishermen would go to Tai Wong Kung to throw divination blocks and pray for divine instructions.⁴¹⁶



Fig. 177. A Tai Wong Kung in Kai Kung Shan, 2020.

⁴¹⁵ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁123–126。

⁴¹⁶ 大澳漁民代表張海平先生訪問，採訪者：詹穎宜、葉俊文，2021年5月21日。

7.6.3 Kai Yet Tied Island

Kai Yet Kok, also known as Kai Shan, is a small island outside Tsin Yue Wan (also known as Kai Yet Wan) on the west coast of Lantau Island. A tombolo emerges on the northeast side of the Peaked Hill when the tide is low and connects to *Gai Dei* at the north end of Tsin Yue Wan on the west coast of Lantau Island. Hikers can walk between *Gai Dei* and *Gai Saan* on the tombolo (Fig. 181). *Gai Saan* is an island completely surrounded by water when the tide is high. Peaked Hill is a natural deserted island with no buildings. Peaked Hill and Fan Lau Kok are commonly also known as “Kai Yet Kok”. They share the same name but are actually different places.⁴¹⁷



Fig. 178. A tombolo connects Kai Yet Kok to Lantau Island at low tide⁴¹⁸

⁴¹⁷ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁119–120；李君毅：《登山臨水篇》，頁119；朱維德：《香港歷史名勝》，頁122–123。

⁴¹⁸ 細數香港雞字地名網站。

7.6.4 Muk Yue Zhuangyuan

According to legend, the small island of Kai Shan is also known as Muk Yue Shan. A *muk yue* (Chinese woodblock, 木魚) is the red wooden fish used by monks to tap and chant. There is a gap between the upper and lower parts, creating a *buk buk* sound when it is tapped. The shape of Kai Shan is like a *muk yue* when viewed from a certain angle and location. Legend has it that an elder of a certain clan from a nearby village invited a famous master of geomancy to find a dragon cave, located on a small hill not far from the shoreline behind the beach of Tsin Yue Wan, located in the east facing to the west and to the small island Kai Shan in the sea (Fig. 179). It is said that the famous *fung shui* master predicted that if their ancestors were buried in this cave, their descendants would gain wealth and fame. However, in addition to a *zhuangyuan* (a principal graduate in the palace examinations, 狀元) among the descendants, there was also a 50 per cent chance of having a monk. Later, there was indeed a monk from the local area. The clan built a Kwun Yum Temple on the bank of Tsin Yue Wan but they forgot to follow the advice of the master and covered the tombstone with turf, resulting in their failure to gain wealth and fame as predicted.⁴¹⁹



Fig. 179. Kai Yet Kok, 2020.

⁴¹⁹ 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁121。

7.6.5 The Surrender of the Pirates

According to the Cheng's, their clan in the area are descendants of Cheng Lin Fuk and his descendant Cheng Yat. It is believed that Cheng Lin Fuk was a pirate in the early Qing dynasty, who used Lantau Island as his lair. Later, his descendants surrendered to the Qing Government, settled in Fan Lau and started farming. The fields near Fan Lau Fort also belong to the descendants of the Cheng's (Fig. 180).⁴²⁰ The village was founded after the end of the evacuation order from the coastal area. There were more than 10 households, most of them had the surnames Leung, Lam, Ng, Ho or Chan. All of them were of Cantonese and Hakka origin, and most were descendants of the soldiers in the garrison of Kai Yet Kok Fort on the hill.⁴²¹



Fig. 180. Ruins of Fan Lau Fort, 2020.

⁴²⁰ 梁炳華：《香港離島區風物志》，頁18-19。

⁴²¹ 蕭國健：《香港離島史蹟志》，頁46。

7.6.6 Sai Gok Fertile Fields

On a small hill west of *Deoi Min Saan* and south of Fan Lau Tsuen is a *Shek Sun* rock about three metres high, which looks like the horn of a rhinoceros, so it was also known as *Sai Gok Sek*. Next to the rock are a stack of large stones, one of which stands out horizontally. Viewed from a distance, the *Shek Sun* rock, the pile of stones, and the top of the small hill look like a rhinoceros facing west towards the sea and the Zhuhai (珠海) and Zhongshan (中山) areas. The buttocks of the rhinoceros face towards farmland, called *Mun Hau Tin* in Fan Lau Tsuen. According to legend, *Sai Gok Sek* was a spirit rhinoceros, which often ate crops farmed on the land across the sea in the Zhongshan area, and its excrement fell on the cultivated lands in Fan Lau Tsuen, thus turning sandy ridges into fertile fields (Fig. 181).⁴²²

According to another legend, Fan Lau Tsuen was also known as Shek Sun Tsuen. A rock at the top of the hill at the south end of the village, about two feet high, was thought to resemble a human head, with clearly discernible eyes, nose and mouth. According to an old legend, the top of the rock was pointed and resembled a rock rhinoceros. Whenever the fields in the area were harvested, a lot of grain was found to have been eaten by cattle. One day, some farmers found a rhinoceros in the field stealing grain and they tried to chase it away, but when they reached the rocks, they lost track of it. After realising the rock rhinoceros's mischief, they destroyed its rock horn, and the rock rhinoceros disappeared. This is a legend, but the tip of the rock can no longer be seen.⁴²³

⁴²² 梁煦華：《香港郊野談奇1—香港島、大嶼山及鄰近島嶼》，頁114–115。

⁴²³ 蕭國健：《香港離島史蹟志》，頁46。



Fig. 181. Fan Lau Shek Sun, 2020.

7.6.7 The Dragon Pearl in Shek Pik

In the past, some of the villagers of Shek Pik Wai lived in the Shek Pik Valley, where they were engaged mainly in farming. Outside the village was a seaport called Chung Hau, where fishermen nearby gathered and repaired their boats. For the Shek Pik villagers who lived on land, their farming depended on good weather and water conservation, so they attached great importance to *fung shui*. The river in the valley provided water for their crops. The villagers believed that this was the “dragon vein” of the village and was as important as an odd boulder, called a “dragon pearl”, at Chung Hau outside the valley, where fishing boats passed on their return to the shore. It was submerged at high tide and exposed at low tide. Once a fishing boat passed by the boulder, and the bottom of the boat hit the “dragon pearl”. For the villagers living on land, the fishing boat had crushed the “dragon pearl” into the seabed; but the fishermen did not recognise this *fung shui* belief. They just thought it was a boulder in the sea blocking their way. Therefore, the fishermen even hired a stone worker to remove the boulder. According to village legend, the day after the boulder was removed, it rained heavily and continuously in the village more than a week. Red floodwater flowed down from the hills, flooding the Shek Pik Valley. The village’s “dragon vein” had been affected, changing the fate of the village. Many people subsequently moved out of the old village (Fig. 182).

424

⁴²⁴ Wong, “A Thesis on Shek Pik.”

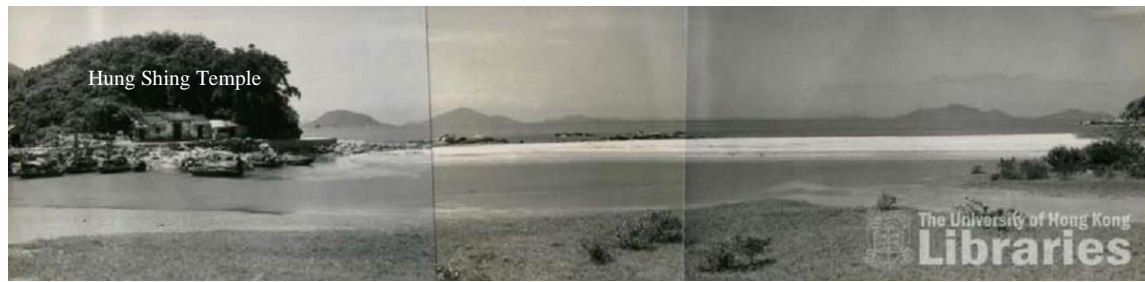


Fig. 182. Location of Hung Shing Temple at Chung Hau, Shek Pik, 1958.⁴²⁵

7.6.8 “Inviting the deity” across villages

Shek Pik Heung had its own religious beliefs. In the old village of Shek Pik Tai Tsuen, located deep in the valley, was a Hau Wong Temple where the villagers worshipped Hau Wong. Yeung Hau, of Shek Pik Heung, was considered very important to the historical development of Lantau Island. It is said that there was a plague in the area of Tung Chung, and to keep villages safe, the residents of Tung Chung went to the Hau Wong Temple in Shek Pik Heung to perform the “inviting the deity” ritual. The villagers brought the stand-in figure of Hau Wong back to Tung Chung to build a Hau Wong Temple there after the plague,⁴²⁶ which later became the religious and social centre of Tung Chung Heung, uniting the residents of all the villages in the area (Fig. 183–Fig. 184).

⁴²⁵ Wong Kuen Chun, Frank, “Sandspit, Shek Pik Valley, Lantau Island,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00001, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr941>.

⁴²⁶ 墳背村村民代表馮德容先生訪問，採訪者：葉俊文、詹穎宜，2020年9月29日。

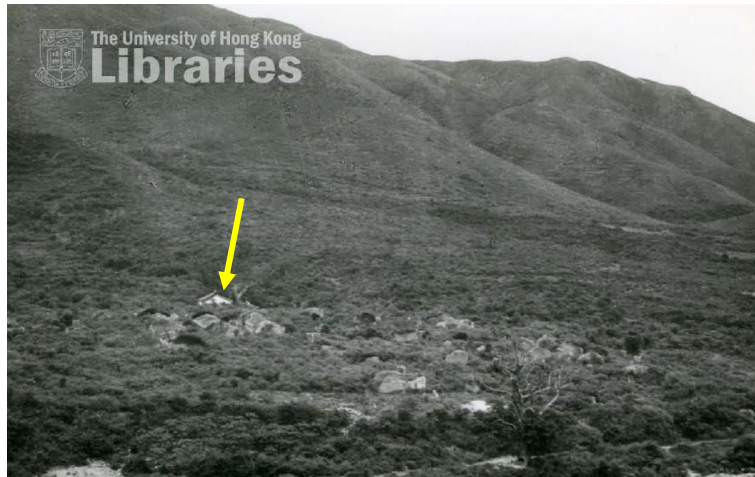


Fig. 183. Location of Shek Pik Wai and the Hau Wong Temple in 1958.⁴²⁷



Fig. 184. The Hau Wong Temple in Shek Pik Heung, 1958.⁴²⁸

⁴²⁷ Ng Bar Ling, “Shek Pik, Lantau Island,” repository at The University of Hong Kong Library, accession no.: nbl_hiking_00453, 1957, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/k069c536r>.

⁴²⁸ Wong Kuen Chun, Frank, “Hau Wong Temple, Shek Pik Wai,” repository at The University of Hong Kong Library, accession no.: hkid_lus_00265-00011, 1958, published in the Hong Kong Image Database, accessed August 7, 2023, <https://digitalrepository.lib.hku.hk/catalog/5x21zr959>.

8

POTENTIAL AND CHALLENGES

8.1 Yi O

8.1.1 Potential – Agroecosystem, Natural Landscapes

The most distinctive characteristics of Yi O are that it still relies mainly on agriculture and that it has many natural landscape characteristics (Fig. 185–Fig. 186). Yi O Kau Tsuen is mostly farmland. The existing farmland in Yi O has been used since the implementation of the agricultural rehabilitation scheme in 2012, covering an area of 800,000 square feet and is farmed mainly by Yi O Agricultural Cooperation, which is a cooperative whose members comprise villagers and an agricultural rehabilitation team. It is committed to promoting agricultural rehabilitation programmes, organising eco-friendly activities, and selling agricultural commodities. It aims to create a “Yi O” brand of agricultural production and related services with productive agriculture at its core to promote the development of local agriculture and farming activities. Yi O Agricultural Cooperation has pursued this model for almost a decade and has been successful in achieving sustainable development. In addition to farming-related activities, campsites for overnight stays and stargazing are available to participants, and it is exploring other potential opportunities in the area.



Fig. 185. Farmland in Yi O, 2020.



Fig. 186. Natural landscape characteristics of Yi O⁴²⁹

8.1.2 Challenges – Dilapidated Village Houses and Inconvenient Transportation

Although the existing Kung Study Hall in Yi O has a relatively rich historical and cultural context, it is in disrepair (Fig. 187). Yi O San Tsuen has some village houses in addition to farmland, which together generally reveal the village layout in the past, but most of the houses are dilapidated and are in a state of “ruin” (Fig. 188–Fig. 189 and Location Map 14).

Yi O also faces the challenge of inconvenient transportation. Access to Yi O is mainly by land and water, but the only land route to Yi O involves walking from Tai O via Lantau Trail Stage 7 (about 45 minutes). Visitors can charter a boat from Tai O to Fan Lau Pier (about 7 minutes), but there is no regular boat service at present.

⁴²⁹ The photo in the bottom right is from 〈大澳天池-萬丈瀑-水滂漕石澗-遊走多條氣勢磅礴薄既瀑布-九大石澗之一〉.



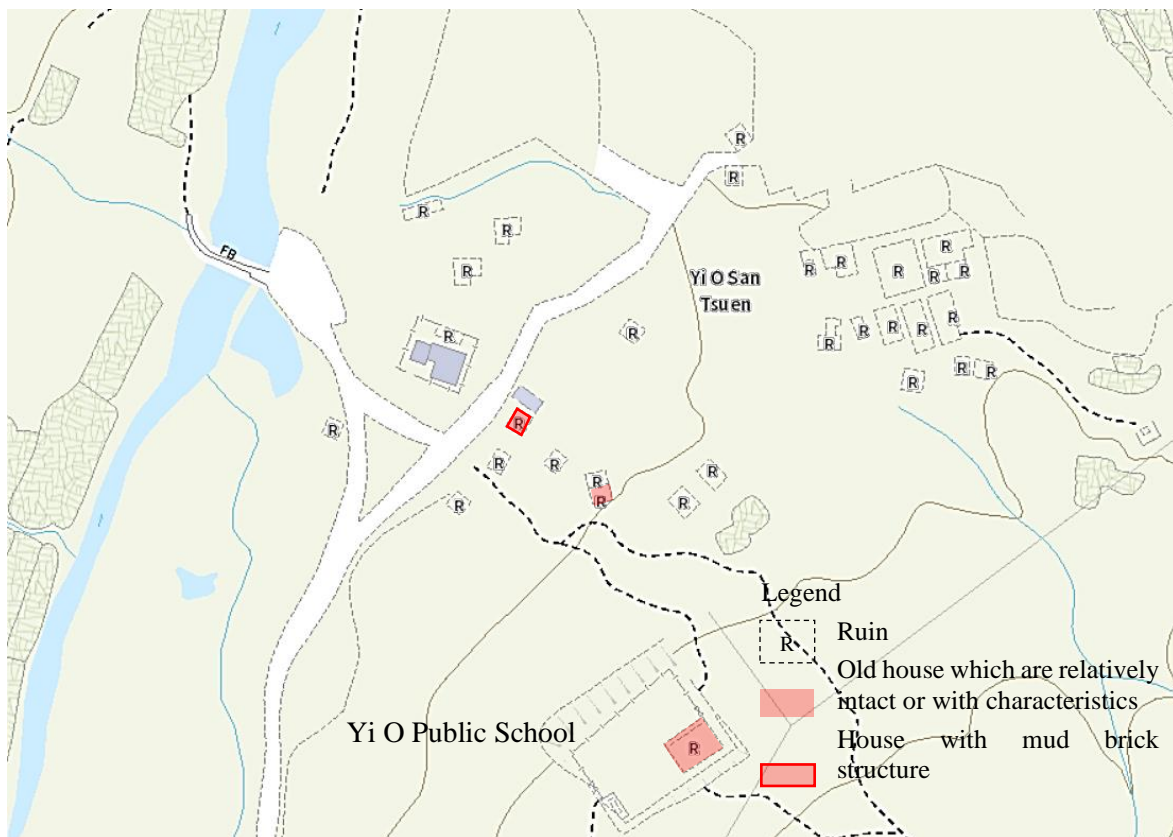
Fig. 187. The dilapidated Kung Study Hall in Yi O Kau Tsuen, 2020.



Fig. 188. Village houses in relatively good condition in Yi O San Tsuen, 2020.



Fig. 189. Dilapidated, old village houses in Yi O San Tsuen, 2020.



Location Map 14. Old village houses in Yi O San Tsuen; the dotted squares marked with an “R” represent “ruins”.

8.2 Tsin Yue Wan and Peaked Hill

8.2.1 Potential – Natural Landscapes

This area is rich in natural landscape characteristics, including Kai Kung Shan, Peaked Hill, *Zoeng Pei Ngaai* and Heung Chung Au. Peaked Hill is connected to the *Gai Dei* at the north end of Tsin Yue Wan, forming a special natural landform, called “Chicken wing tied island” (Fig. 190). Although this area is relatively deserted, it is accessible by a hiking trail, and there is also a campsite. As the area is in the west extremity of Lantau Island, it is an ideal location for viewing the sunset from either the campsite or the bay (Fig. 191).

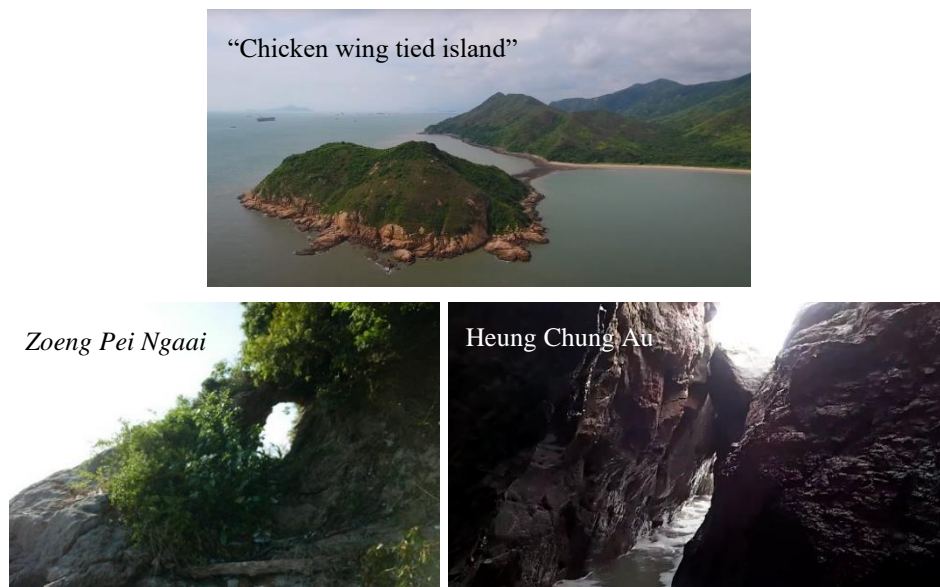


Fig. 190. Natural landscape characteristics of Tsin Yue Wan and Peaked Hill⁴³⁰



Fig. 191. Sunset view of Peaked Hill from Tsin Yue Wan⁴³¹

⁴³⁰ 〈15/6大澳、二澳、煎魚灣、雞翼角〉；〈響鐘坳海溝〉；〈西端一角－煎魚灣 (Tsin Yue Wan) (4K航拍)〉。

⁴³¹ 〈速遊大嶼山西岸〉，北潭坳blog網站，修訂日期：2021年9月11日，瀏覽日期：2021年10月25日，https://paktamau.blogspot.com/2021/09/blog-post_11.html。

8.2.2 Challenges – Abandoned Ruins

Traces of human life in Tsin Yue Wan and Peaked Hill are rare. The land in the Tsin Yue Wan area was once farmed, but it is abandoned now. There remain cultural and historical resources, including Tai Wong Kung and the Po Jai Monastery, but the latter was abandoned in the 1960s (Fig. 192).



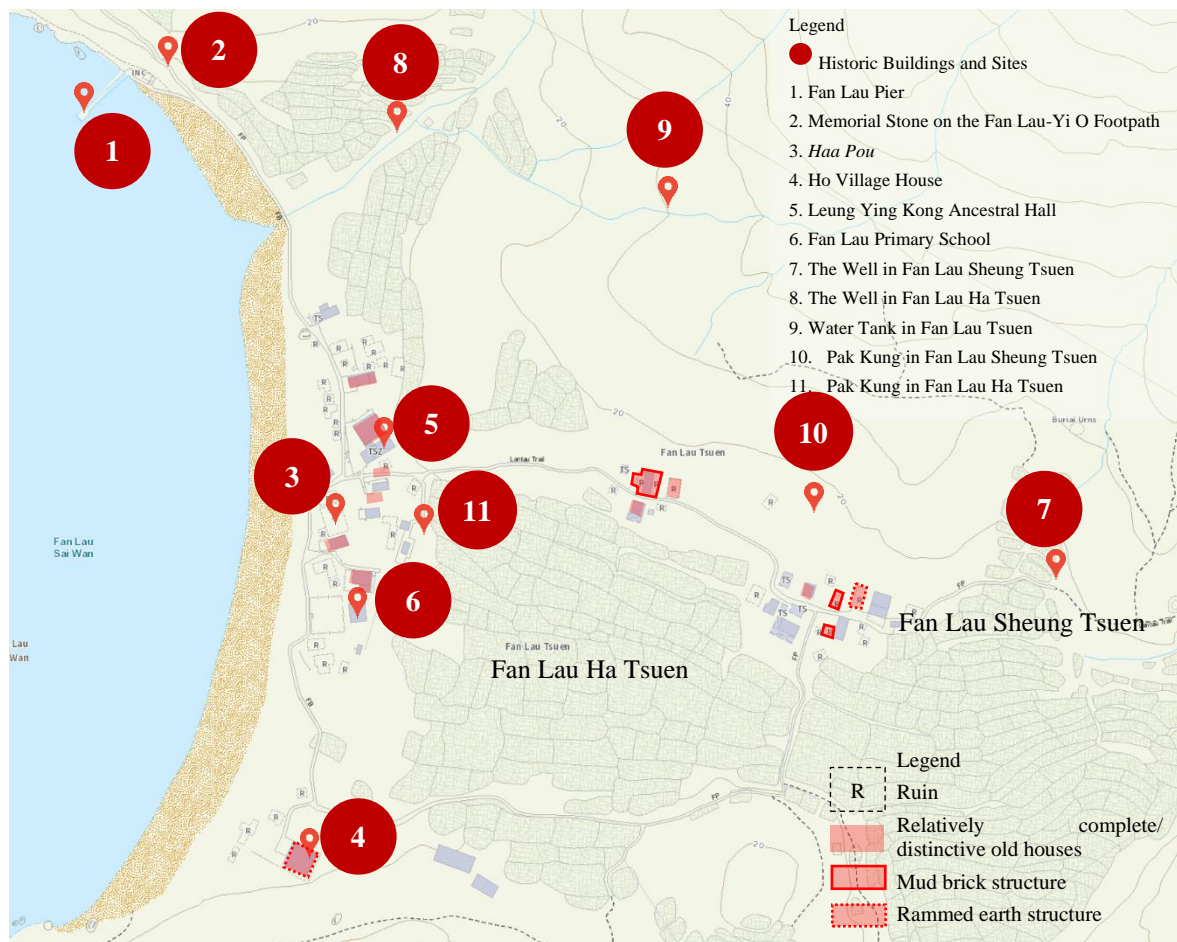
Fig. 192. Site of the Po Jai Monastery⁴³²

⁴³² 〈煎魚灣尋古〉，山野樂逍遙網站，修訂日期：2008年7月27日，瀏覽日期：2022年3月22日，
<http://www.hkhikers.com/Tsin%20Yue%20Wan.htm>。

8.3 Fan Lau

8.3.1 Potential – Old Village and Traditional Construction Method

Fan Lau is still inhabited. There is a store in Fan Lau Sheung Tsuen that supplies hikers, and there are still farming activities in the village. Fan Lau's old village houses and the overall village setting are better preserved than those in Yi O, including important village buildings, such as the ancestral hall, school, wells and Pak Kung (Location Map 15). Fan Lau has the largest number of historic buildings and declared monuments in the study area, with a considerable amount of historical and cultural resources (Fig. 193–Fig. 194, Location Map 16).



Location Map 15. Distribution of cultural and historical resources in Fan Lau Tsuen



Fig. 193. Overview of historic buildings and declared monuments in Fan Lau, 2020.

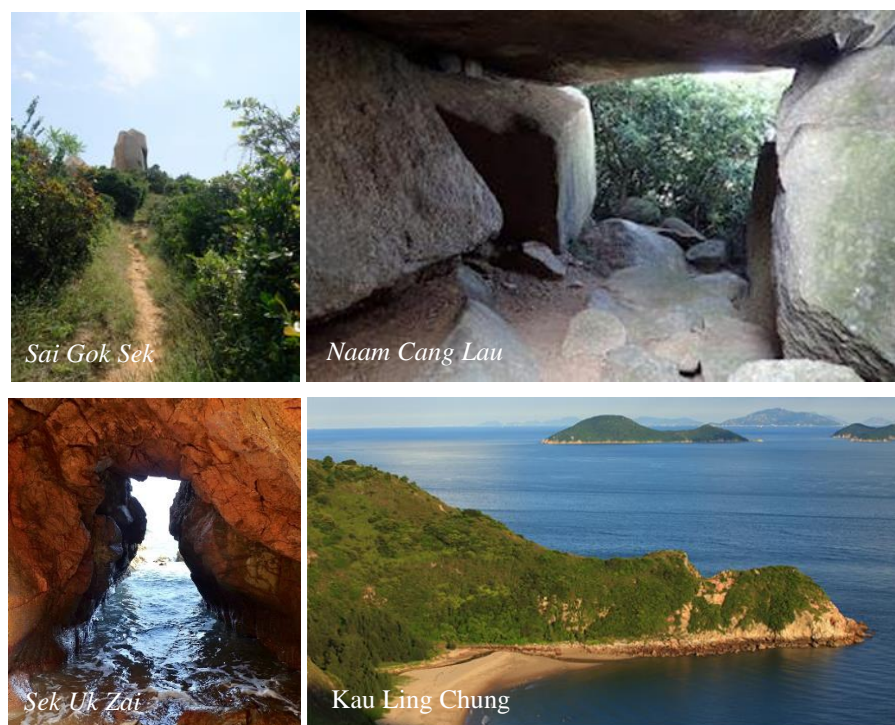
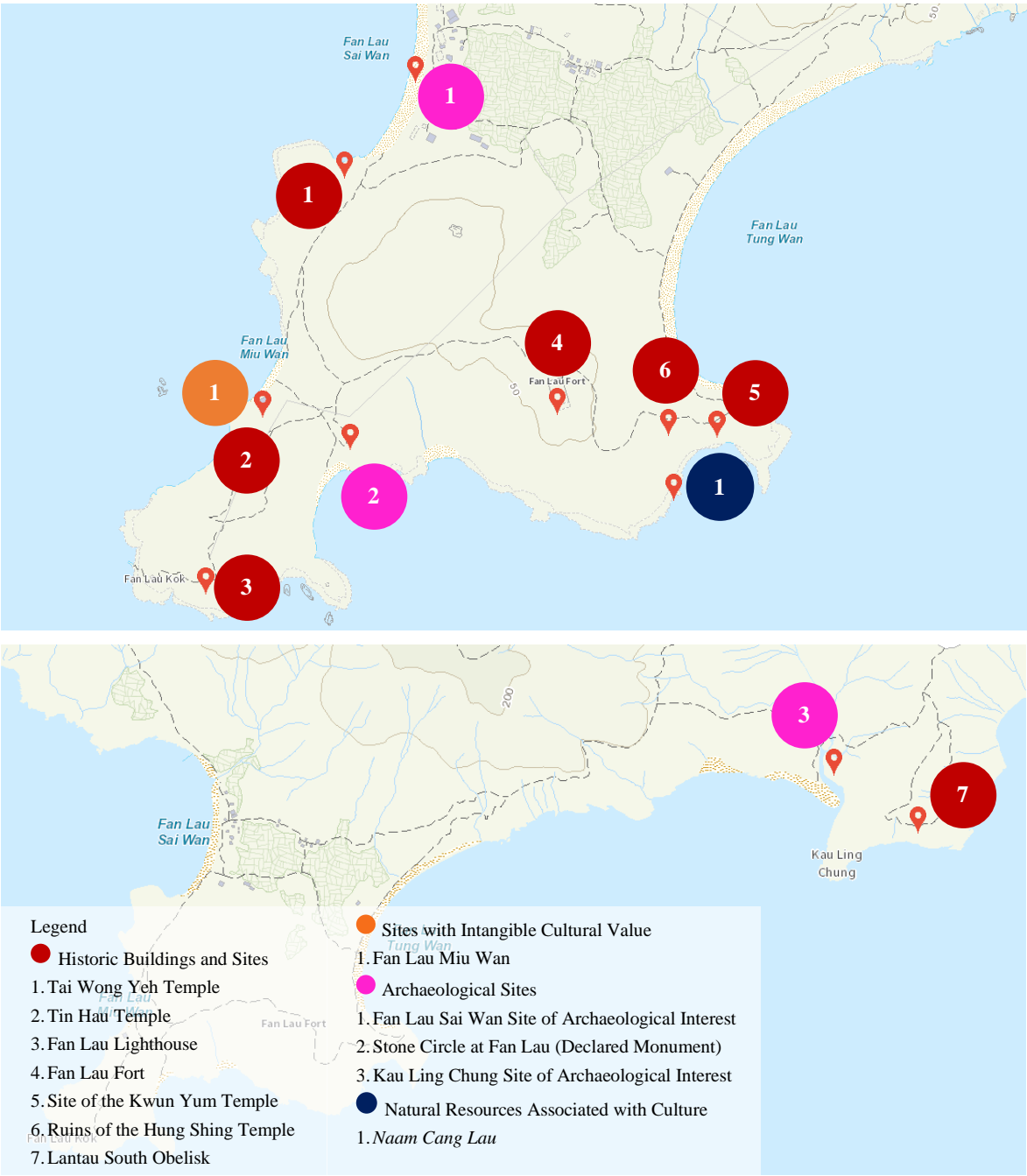


Fig. 194. Natural landscapes in Fan Lau⁴³³

⁴³³ 〈分流 (牛鼻窿、石苟、南層樓)〉，香港山澗足印網站，修訂日期：2016年11月5日，瀏覽日期：2022年12月22日，http://gohikinghk.blogspot.com/2016/11/blog-post_88.html；〈鳳凰徑第七段〉，Oasistrek網站，修訂日期：2022年8月17日，瀏覽日期：2022年12月22日，https://www.oasistrek.com/lantau_trail_seven.php。



Location Map 16. Distribution of cultural and historical resources in the Fan Lau area

8.3.2 Challenges – Paths Unclear

Most of the cultural attractions are concentrated in Fan Lau Sheung Tsuen and Fan Lau Ha Tsuen, which are easily accessible to hikers; other sites scattered along the Fan Lau Country Trail are also not difficult to access with the help of signs. However, the paths leading to the *Haa Pou*, the Tin Hau Temple, the Fan Lau Lighthouse and the Stone Circle are overgrown with vegetation, making it difficult for hikers to identify them (Fig. 195–Fig. 196). Some cultural attractions, namely the water tank and the Pak Kung of Fan Lau Tsuen, are now overgrown with weeds and are known only through oral accounts of villagers. They have not been visited so far.



Fig. 195. Path to the *Haa Pou*, 2020.



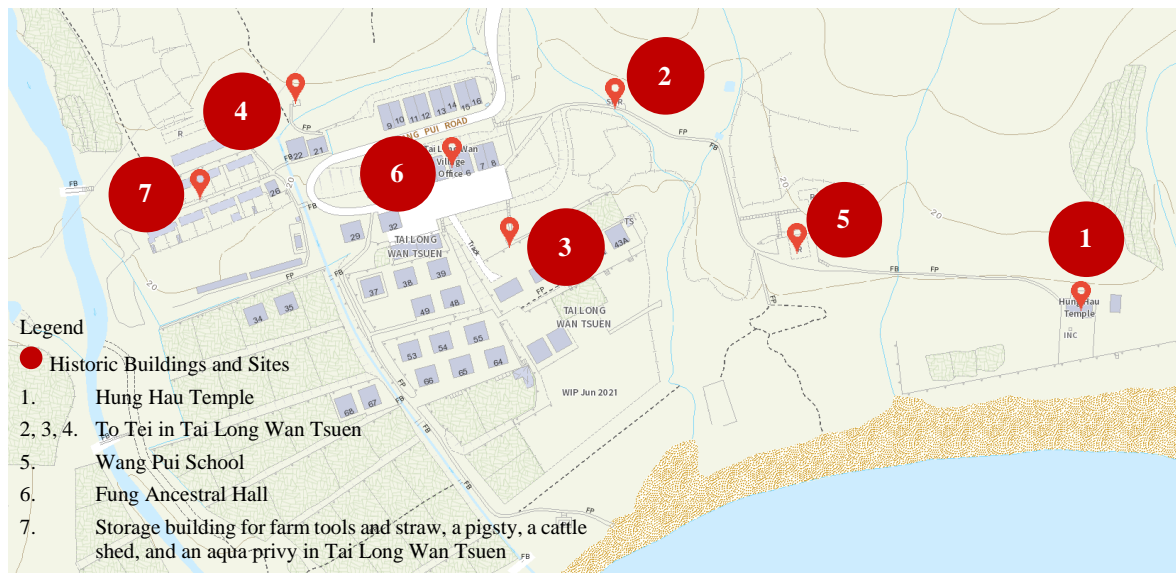
Fig. 196. Path to the Tin Hau Temple, 2020.

8.4 Tai Long Wan

8.4.1 Potential – Convenient transportation, post-war village

Tai Long Wan Tsuen was new village established after the Second World War, so it is the only location in the study area where vehicle access is possible, making it the most accessible area. It is also convenient to access the former site of the village before relocation (now part of the Shek Pik Reservoir) by vehicle, which helps to learn about the village's past.

Although Tai Long Wan Tsuen has a simple layout, it still reflects the basic layout of the rural villages, including an ancestral hall, village school, temple, To Tei and farm sheds, which reflect the traditional agricultural activities, forming an interesting contrast to the pre-war villages in Yi O and Fan Lau. There is a large open space in front of the village office, which is suitable for holding events (Location Map 17, Fig. 197).



Location Map 17. Post-war village layout of Tai Long Wan Tsuen



Fig. 197. Open space in front of the village office, which can be accessed by vehicles, 2020.

8.4.2 Challenges – Dilapidation of Individual buildings

Although Tai Long Wan Tsuen is a relatively new village in the study area, the Government-run Wang Pui School in the village, built in 1959, is abandoned and dilapidated (Fig. 198).

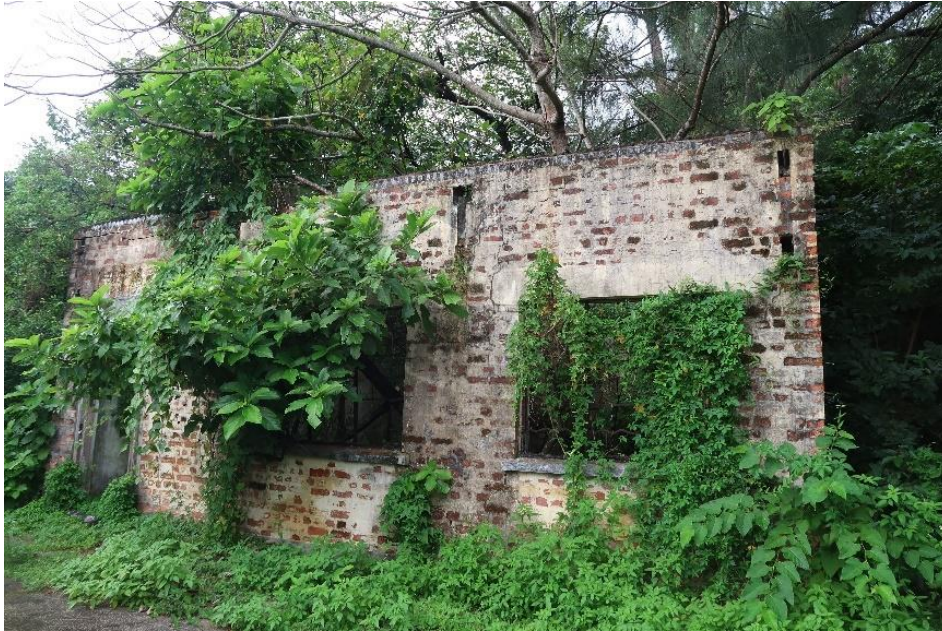


Fig. 198. Dilapidated Wang Pui School, 2020.

8.5 Overall potential

8.5.1 Items with Intangible Cultural Value and Intangible Cultural Heritage

In addition to the potential of the above-mentioned areas, there are a significant number of sites with intangible cultural value in the study area. Items with intangible cultural value and intangible cultural heritages include folk beliefs, legends and myths. “Tin Hau (Empress of Heaven) Festival – Fan Lau” and the “Cantonese Opera – Cantonese Opera for Appeasing Gods”, “Shrimp Paste Blocks and Shrimp Paste Making Technique”, “Fishing Method” and “Rice Cultivation Technique” are included in the “First Intangible Cultural Heritage Inventory of Hong Kong”. As events related to folk beliefs, legends and myths are interesting themes, they may be of great interest to the public in various parts of the study area.

8.5.2 Hiking trail network

Stages 7 and 8 of the Lantau Trail and the Fan Lau Country Trail are located in the study area. These three sections of the hiking trails are interconnected, running through the areas of Tai Long Wan, Fan Lau, Tsin Yue Wan and Yi O in the study area, and connected to adjacent areas, including Tai O and Shek Pik, which are accessible by public transport. This network of hiking trails is recommended from time to time, and this has become a popular hiking spot in Hong Kong.⁴³⁴ If this network can be fully utilised, it will provide a great opportunity for learning about the cultural and historical resources in the study area.

8.6 Overall Challenges

8.6.1 Ageing population and village abandonment

In general, Yi O and Fan Lau face the problems of an ageing population and the gradual abandonment of the village buildings, owing to the poor accessibility to the villages and the loss of the traditional income. It will be a big challenge to make good use of the existing resources and promote local cultural resource characteristics at the same time.

8.6.2 Villagers’ support and model of cooperation

Although there is potential for moderate revitalisation or promotion in each area, there are still challenges related to land titles, villagers’ acceptance of village revitalisation, the potential

⁴³⁴ 〈大嶼山行山路線 | 分流郊遊徑多特色古蹟奇景 留意起點位置預時間〉，《香港01》網站，修訂日期：2021年8月30日，瀏覽日期：2022年8月9日，<https://www.hk01.com/即時體育/666158/分流郊遊徑-大嶼山西南海岸路線遠離繁囂-暢遊古蹟奇景大有來頭>；阿鼻貓 ABCat 山系玩樂誌：〈香港最西端『雞翼角』煎魚灣 | 150cm山系女團SHORTER日落X夜行團 | [4K] Hiking Vlog vol.102 Peaked Hill Westernmost point of HK〉，YouTube網站，瀏覽日期：2022年8月9日，<https://www.youtube.com/watch?v=GIGFMeNfEzE>；〈行山好去處 2022 | 19大靚景行山路線推介 新手都行到！賞絕美日落+情侶郊遊〉，新假期網站，瀏覽日期：2022年8月9日，<https://www.weekendhk.com/香港好去處/行山好去處-靚景-行山路線-郊遊-js02-1244714/>。

attraction of more visitors, and villagers' willingness to be involved in the revitalisation and promotion activities. The cost of maintenance, revitalisation and publicity can also be significant. The rural villages should be revitalised and promoted in an appropriate manner; and excessive development that imposes an unsustainable burden on the villages should be avoided.

A better approach would be to get the opinions and preferences of the local residents, and to seek their consensus and support through activities such as workshops to explore the most appropriate recommendations on conservation.

9

RECOMMENDATIONS ON CULTURAL AND HISTORICAL CONSERVATION AND REVITALISATION

9.1 Guiding Principles for Cultural and Historical Conservation and Revitalisation

9.1.1 Integration with Local History and Culture

When planning the revitalisation and conservation of the villages in Yi O, Fan Lau and Tai Long Wan, it is necessary to consider whether they are compatible with the existing cultural and historical resources and to ensure that any impact and damage to such resources is minimised. These cultural and historical resources include:

1. Historic buildings and sites,
2. Archaeological sites,
3. Sites with intangible cultural value, such as religious festive events and celebrations, sites related to previous agricultural and fishing activities, and bamboo shed sites, and
4. Natural resources and cultural landscapes associated with culture and folklore, such as natural scenery, landforms, the ecological environment and spectacular rocks.

These cultural and historical resources need protection and long-term maintenance, complemented with interpretation, so that their cultural and historical value can be shown and inherited, and their importance can be better understood by villagers, hikers, other visitors and the general public. The ultimate goal is sustainable development and the preservation of these cultural and historical resources.

9.1.2 User-inclusive

To achieve a user-inclusive revitalisation and conservation scheme, the needs of different stakeholders must be considered. Internally, the scheme should enhance the connections among villagers, improve cohesion within the village, and increase connections among the villages and communities; externally, it should help all stakeholders, including villagers, hikers and other people from outside the area, understand and respect each other's needs. Also, the preferences of landowners

should be respected. Before road construction is conducted on private or authorised land, the consent of landowners is needed. Landowners and other stakeholders should approve of members of the public entering the land freely to implement the planning of preservation and revitalisation to promote local cultural heritage. If any sign boards are set up, or buildings and road improvement construction is conducted within the area of a country park, the consent of the Country and Marine Parks Authority and the approval of the Lands Department are needed. The design, location, content of new development, maintenance requirements, and the arrangement of new regulations for related sign boards and roads should be provided for the Government's consideration. For some construction, a license might be needed under the Chapter 208A "Country Parks and Special Areas Regulations".

9.1.3 Inclusion of the Human and Natural Environment to Achieve Green Sustainability

The development process of the villages in the Yi O, Fan Lau and Tai Long Wan area has a close relationship with nature. As land- and water-based cultural resources are all inseparable from nature, the revitalisation planning has to consider the feasibility of sustainable development, the impact on the natural ecological environment, and the carrying capacity of the area.

9.1.4 Urban-rural Integration

Owing to village development and demographic changes, the role of villages and the rural-urban relationship keep changing. There is no direct road access to Yi O and Fan Lau, unlike Tai Long Wan. The two villages are connected mainly by walkways on land and trails on hills, or by water. Therefore, it takes almost a day to visit these three villages. To promote urban-rural integration there, promoting urban-rural cultural exchange during the process must be taken into consideration, so that urbanites can understand the rural culture and its characteristics, and even get involved, and so that villagers who previously moved away can return and reunite.

9.2 Key Objectives of Conservation and Revitalisation, and Recommendations on Specific Strategies and Measures for the General Conservation of Villages in the Yi O, Fan Lau and Tai Long Wan Areas

9.2.1 Two Overall Objectives / Guiding Principles for the Conservation and Revitalisation of West Lantau

9.2.1.1 To Be Compatible with the Planning Principle of “Development in the North, Conservation for the South” in the “Sustainable Lantau Blueprint” and the “Lantau Conservation and Recreation Masterplan”

The overall direction for the conservation of Lantau Island are as follows:

1. Environmental protection and reinforced conservation,
2. Public engagement, and
3. Public enjoyment.

9.2.1.2 Intensify Cultural and Historical Conservation on West Lantau and Reinforce Knowledge Sharing and Heritage Education

- As mentioned in the “Lantau Conservation and Recreation Masterplan”, themes like the “Northwest Lantau Eco-Cultural Corridor” and “Hiking Nodes” can be utilised as key directions and strategies for the conservation and revitalisation of the villages in the areas around Yi O, Fan Lau and Tai Long Wan.
- With reference to the direction and prioritisation of sustainable revitalisation in Lai Chi Wo, a “nature-based solutions” approach should be implemented in phases to prioritise aspects of conservation and revitalisation, such as community, economic activity, natural landscapes and culture and history, followed by the restoration of cultural hardware resources, like buildings. Community redevelopment and cultural identity should be promoted during the process of village revitalisation, in order to reshape and consolidate the cultural resources of the villages and boost economic activity.

9.2.2 Four Major Specific Recommendations on General Conservation and Revitalisation of Villages in the Areas around Yi O, Fan Lau and Tai Long Wan

Before implementing the recommendations on conservation and revitalisation, further study on the feasibility and consulting with major stakeholders and villagers are needed.

9.2.2.1 Make Good Use of Local Cultural and Historical Resources for Local Conservation and Revitalisation through In-depth Cultural Experiences

9.2.2.1.1 Short-term Measures

1. Intensify Topical Studies and Documentation of the Cultural and Historical Conservation of West Lantau:

- Conduct in-depth topical studies and documentation of culture, history and traditional craftsmanship with local characteristics, and then formulate materials for related in-depth tours and cultural experiences, such as itineraries, guided tour information on cultural attractions, content for cultural craft tours and experiences, and information kits for education and guided tours.
- Consider the six themes identified in the Study when planning the itineraries: (1) rural culture (traditional living and craftsmanship derived from agriculture, complemented by fisheries), (2) legends and myths, (3) the relocation of villages in Shek Pik, (4) Lantau coastal defence and pirate stories, (5) religious beliefs in various gods (Hoi San), and (6) traditional architectural techniques. These can be recommended for routes of distinctive cultures and hiking tourism in each area.
- In addition to incorporating the study findings into a Lantau cultural and historical database for public access, use the findings for preliminary preparation for the establishment of a local story house and cultural experience activities.

9.2.2.1.2 Medium-term Measures

1. Establish Multi-themed Story Houses and Provide Guided Tour Services:

- Encourage non-profit organisations to set up and manage story houses with funding support. For example, make use of suitable vacant old buildings (e.g. schools, co-operative societies, village offices and village houses) and co-operate with some old shops to set up thematic story houses (e.g. story houses about traditional architecture and the fisheries culture).
- For information on vacant school premises sites and vacant government sites, refer to the websites of the Planning Department and the Lands Department as follows:
 - List of Vacant School Premises Sites Reviewed under the Central Clearing House Mechanism – https://www.pland.gov.hk/pland_en/info_serv/vsp/vsp.html

- Enrich the contents of the story houses based on the theme-based research findings. In addition to showcasing the historical and cultural attractions of the villages, invite interested organisations to train the villagers to become tour guides. Collaborate with local businesses and organisations to allow guided tours to access cultural spots and enhance participants' knowledge of and respect for the local culture.
2. *Traditional Master Craftsmen-in-residence Pilot Scheme:*
- Encourage local non-profit organisations with funding support to invite traditional master craftsmen, inheritors of traditional crafts and researchers to reside in the villages to experience the rural culture. The invitees could organise public programmes with local cultural characteristics (e.g. demonstrations of stake-net fishing (罾棚捕魚) and wood-carving workshops) in vacant sites or village houses through co-operation with the villagers. They could also co-organise “country life experience camps” to promote the country life experience and experimental restoration of buildings to the public and demonstrate traditional craftsmanship, in order to revitalise the countryside culture with the reappearance of traditional architecture and craftsmanship.

9.2.2.1.3 Long-term Measures

1. *Strengthen the Connection among the Villages and Relevant Local Organisations in West Lantau:*
- Establish a West Lantau Rural Resource Centre or Co-operatives:
 - Encourage non-profit organisations and villagers to co-establish resource centres or co-operatives to encourage villagers to participate in cultural and natural conservation and village revitalisation, such as organising guided tours and cultural experimental events.
 - Establish an Online Platform for Resource Sharing:
 - Villages in West Lantau can establish an online platform jointly to integrate information on village revitalisation, cultural and historical conservation, tourism and education activities to strengthen resource sharing and experience exchange among villages. Local organisations, villagers and professionals can cooperate to organise cultural and natural conservation and village revitalisation events.

9.2.2.2 Improve the Ancillary Facilities of Hiking Trails and Campsites to Improve Connectivity and Accessibility to Nearby Cultural Attractions

9.2.2.2.1 Short-term Measures

1. Strengthen the Linkage between the Cultural Attractions in the Area and the Existing Hiking Trails and Campsites:

- In addition to updating the Lantau cultural and historical database, provide hikers and campers with information like a guide map of cultural attractions in the vicinity of hiking trails and campsites (see above for suggested routes of basic tours) and information on the unique cultural landscape of the attractions.
- Improve the existing ancillary facilities by providing signs at campsites and hiking trails with information about nearby cultural attractions. We recommend implementing an “information signs pilot scheme” themed on local culture and history, with Fan Lau and Tai Long Wan as pilot sites, for example, to incorporate local cultural characteristics into the design of information signs.⁴³⁵

9.2.2.2.2 Medium-term Measures

1. Preliminary Study on the Establishment of the West Lantau Thematic Cultural Walkway

- Conduct a technical study on the proposed walkway, including identifying the structural condition of the relevant cultural and historical resources (e.g. the “Yi O-Fan Lau Boulder Trackway”) to assess the feasibility of route restoration and the development of cultural attractions. With reference to the outcome and experience of the “information signs pilot scheme”, study how to improve the connectivity of the attractions along the walkway with the existing campsites, hiking trails, and the proposed Round-the-Lantau Route, and how to improve the related support facilities. The study should also formulate heritage interpretation schemes and project designs.⁴³⁶
- Conduct a heritage interpretation study on the proposed walkway, establishing themes for the cultural walkway that would highlight the distinctive features of West Lantau (e.g. religious beliefs in Hoi San). Develop interpretation strategies and planning schemes (including a tour route and a cultural experience scheme covering the relevant cultural attractions of the villages in the area), and design and produce related promotional materials.

⁴³⁵ 〈東澳古道與沿途鄉村的設計思維活化策略計劃（2020）〉，發展與保育大嶼山網站，瀏覽日期：2023年4月30日，<https://www.lantau.gov.hk/tc/public-engagement/TOAT.html>；〈【東澳見！】〉，東澳山水研作舍Facebook網站，瀏覽日期：2023年4月30日，<https://www.facebook.com/touch.tung.o/posts/pfbid0Z5wpLrT24tbTD8iTFxpfXymQ33L2cc5VucbqotcYXbDfQQkjEReZtS26ySj1h9hl>。

⁴³⁶ 〈東澳古道與沿途鄉村的設計思維活化策略計劃（2020）〉；〈【東澳見！】〉。

9.2.2.2.3 Long-term Measures

1. Establish and Promote a Thematic Cultural Walkway:

- Conduct a preliminary study on a works scheme and implementation works in phases to improve the connectivity of the West Lantau thematic cultural walkway with the existing hiking trails and the proposed Round-the-Lantau Route network to promote the West Lantau Thematic Cultural Walkway.

9.2.2.3 Enhance the Presentation of Monuments and the Cultural Experience for Visitors

9.2.2.3.1 Short-term Measures

1. Enhance the Existing Display Facilities:

- Balance various needs of heritage conservation, presentation and appreciation, include additional arts and cultural elements into the conservation and display facilities of declared monuments in the area, and consult the relevant authorities, maintenance departments, stakeholders and the public on the design of the display facilities through a design-thinking approach.

9.2.2.3.2 Medium-term Measures

1. Heritage Interpretation Study:

- To deepen public understanding of the culture and history of the monuments and to enrich the monument-visiting experience, conduct a study on the content and means of heritage presentation, such as a study on the original appearance of Fan Lau Fort, defence works, costumes, and comparisons with pirates in terms of weaponry.

9.2.2.3.3 Long-term Measures

1. Enhance Heritage Presentation Methods:

- Taking into account the heritage interpretation study findings, deepen the public's understanding of the monuments and enrich the visitor experience through innovative presentation methods and cultural experience activities. Examples include incorporating virtual and augmented reality technologies into on-site display facilities, stone-carving workshops (having participants create a miniature Rock Carving at Shek Pik using primitive methods), and historical military re-enactment activities.

9.2.3 Summary of Recommendations on General Cultural and Historical Conservation and Revitalisation of West Lantau

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
Overall Objectives / Guiding Principles for the Conservation and Revitalisation of Villages in the Areas around Yi O, Fan Lau and Tai Long Wan				
Overall Objectives / Guiding Principles for West Lantau <ul style="list-style-type: none">To be compatible with the planning principle of “Development in the North, Conservation for the South” in the “Sustainable Lantau Blueprint” and the “Lantau Conservation and Recreation Masterplan”Intensify cultural and historical conservation on West Lantau and reinforce knowledge sharing and heritage education	(a) Make good use of local cultural and historical resources for local conservation and revitalisation through in-depth cultural experiences	(1) Intensify Topical Studies and Documentation of the Cultural and Historical Conservation of West Lantau: <ul style="list-style-type: none">Conduct in-depth topical studies and documentation of culture, history and traditional craftsmanship with local characteristics, and then formulate materials for related in-depth tours and cultural experiences, such as itineraries, guided tour information on cultural attractions, content for cultural craft tours and experiences, and information kits for education and guided tours.Consider the six themes identified in the Study when planning the itineraries: (1) rural culture (traditional living and craftsmanship derived from agriculture, complemented by fisheries), (2) legends and myths, (3) the relocation of villages in Shek Pik, (4) Lantau coastal defence and pirate stories, (5) religious beliefs in various gods (Hoi San), and (6) traditional architectural techniques. These can be recommended for routes of distinctive cultures and hiking tourism in each area.In addition to incorporating the study findings into a Lantau cultural and historical database for public access, use the findings for preliminary preparation for the establishment of local story houses and cultural experience activities.	(2) Establish Multi-themed Story Houses and Provide Guided Tour Services: <ul style="list-style-type: none">Encourage non-profit organisations to set up and manage story houses with funding support. For example, make use of suitable vacant old buildings (e.g. schools, co-operative societies, village offices and village houses) and co-operate with some old shops to set up thematic story houses (e.g. story houses about traditional architecture and the fisheries culture).Enrich the contents of the story houses based on the theme-based research findings. In addition to showcasing the historical and cultural attractions of the villages, invite interested organisations to train the villagers to become tour guides. Collaborate with local businesses and organisations to allow guided tours to access cultural spots and enhance the participants’ knowledge of and respect for the local culture. (3) Traditional Master Craftsmen-in-residence Pilot Scheme: <ul style="list-style-type: none">Encourage local non-profit organisations with funding support to invite traditional master craftsmen, inheritors of crafts and researchers to reside in the villages to experience the rural culture. The invitees could organise public programmes with local cultural characteristics (e.g. demonstrations of stake-net fishing and wood-carving workshops) in vacant sites or village houses through co-operation with the villagers. They could also co-organise “country life experience camps” to promote the country life experience and experimental restoration of buildings to the public and demonstrate traditional craftsmanship, in order to revitalise the countryside culture with the reappearance of traditional architecture and craftsmanship.	(4) Strengthen the Connection among the Villages and the Relevant Local Organisations in West Lantau: <ul style="list-style-type: none"><u>Establish a West Lantau Rural Resource Centre or Co-operatives</u>: Encourage non-profit organisations and villagers to co-establish resource centres or co-operatives to encourage villagers to participate in cultural and natural conservation and village revitalisation, such as organising guided tours and cultural experimental events.<u>Establish an Online Platform for Resource Sharing</u>: Villages in West Lantau can establish an online platform jointly to integrate information on village revitalisation, cultural and historical conservation, tourism and education activities to strengthen resource sharing and experience exchange among villages. Local organisations, villagers and professionals can cooperate to organise cultural and natural conservation and village revitalisation events.
	(b) Improve the ancillary facilities of hiking trails and campsites to improve connectivity and accessibility to nearby cultural attractions	(1) Strengthen the Linkage between the Cultural Attractions in the Area and the Existing Hiking Trails and Campsites: <ul style="list-style-type: none">In addition to updating the Lantau cultural and historical database, provide hikers and campers with information like a guide map of cultural attractions in the vicinity of hiking trails and	(2) Preliminary Study on the Establishment of the West Lantau Thematic Cultural Walkway: <ul style="list-style-type: none">Conduct a technical study on the proposed walkway, including identifying the structural condition of the relevant cultural and historical resources (e.g. the “Yi O-Fan Lau Boulder Trackway”) to assess the feasibility of route restoration and the development of cultural	(3) Establish and Promote a Thematic Cultural Walkway: <ul style="list-style-type: none">Conduct a preliminary study on a works scheme and implementation works in phases to improve the connectivity of the West Lantau Thematic Cultural Walkway with the existing hiking trails and the proposed

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
		<p>campsites (see above for suggested routes of basic tours) and information on the unique cultural landscape of the attractions.</p> <ul style="list-style-type: none">Improve the existing ancillary facilities by providing signs at campsites and hiking trails with information about nearby cultural attractions. We recommend implementing an “information signs pilot scheme” themed on local culture and history, with Fan Lau and Tai Long Wan as pilot sites, for example, to incorporate local cultural characteristics into the design of information signs.	<p>attractions. With reference to the outcome and experience of the “information signs pilot scheme”, study how to improve the connectivity of the attractions along the walkway with the existing campsites, hiking trails, and the proposed Round-the-Lantau Route, and how to improve the related support facilities. The study should also formulate heritage interpretation schemes and project designs.</p> <ul style="list-style-type: none">Conduct a heritage interpretation study on the proposed walkway, establishing themes for the cultural walkway that would highlight the distinctive features of West Lantau (e.g. religious beliefs in Hoi San). Develop interpretation strategies and planning schemes (including a tour route and a cultural experience scheme covering the relevant cultural attractions of the villages in the area), and design and produce related promotional materials.	<p>Round-the-Lantau route network to promote the West Lantau Thematic Cultural Walkway.</p>
	(c) Enhance the presentation of monuments and the cultural experience for visitors	(1) Enhance the existing display facilities: Balance various needs of heritage conservation, presentation and appreciation, include additional arts and cultural elements into the conservation and display facilities of declared monuments in the area, and consult the relevant authorities, maintenance departments, stakeholders and the public on the design of the display facilities through a design-thinking approach.	(2) Heritage interpretation study: To deepen public understanding of the cultural and history of the monuments and to enrich the monument-visiting experience, conduct a study on the content and means of heritage presentation, such as a study on the original appearance of Fan Lau Fort, defence works, costumes, and comparisons with pirates in terms of weaponry.	(3) Enhance heritage presentation methods: Taking into account the heritage interpretation study findings, deepen the public’s understanding of the monuments and enrich the visitor experience through innovative presentation methods and cultural experience activities. Examples include incorporating virtual and augmented reality technologies into on-site display facilities, stone-carving workshops (having participants create a miniature Rock Carving at Shek Pik using primitive methods), and historical military re-enactment activities.

Table 63. Summary of Recommendations on General Cultural and Historical Conservation and Revitalisation of West Lantau

9.3 Objectives of Conservation and Revitalisation, and Recommendations on Specific Strategies and Measures for Conservation within the Area

9.3.1 Objectives of Conservation and Revitalisation for Yi O

- Use conservation and revitalisation measures to highlight the uniqueness of Yi O, such as the absence of light pollution, and a place to escape from the hustle and its natural environment.
- Develop the visitor's motivation to visit Yi O and broaden their experiences with diversified activities in history and culture, nature and ecology, astronomy and geography, hiking and camping.
- The Yi O area includes Yi O Kau Tsuen and Yi O San Tsuen. There are buildings such as village houses, a study hall and a school, but many of them were abandoned long ago or collapsed, and those that are still standing are in poor condition. The residents of Yi O San Tsuen and Yi O Kau Tsuen moved to either Tai O or the urban areas, so there are no long-term residents in the villages. At present, Yi O cannot be reached by carriageway. Yi O's remote and isolated location are a key feature and advantage, so conservation and revitalisation measures should be planned and implemented with this in mind. Therefore, a "nature-based" direction should be adopted for the conservation and revitalisation of Yi O, by promoting the rural green lifestyle and providing experiences and education in sustainable ecology, followed by the strategic restoration of facilities like village houses.

Before implementing the recommendations on conservation and revitalisation, further study on the feasibility and consulting with major stakeholders and villagers are needed.

9.3.2 Specific Recommendations on the Cultural and Historical Conservation and Revitalisation of Yi O

9.3.2.1 Enhance Cultural Attractions and Promote Local Cultural Conservation and Revitalisation

- Make good use of the existing cultural and historical resources of Yi O, and enhance the means of presentation and promotion of the cultural attractions. Encourage non-profit organisations to promote conservation and revitalisation of the area through diversified, in-depth cultural and nature experiences, to help the public understand the importance of the co-existence between humans and nature by incorporating the ecological environment and cultural resources, and enhancing the cultural experience for visitors.

9.3.2.1.1 Short-term Measures

- 1. Strengthen the Linkage between the Cultural Attractions in Yi O and the Existing Hiking Trail:*

- Formulate a heritage guide map to recommend major cultural attractions and natural landscapes in Yi O in the vicinity of the existing hiking trail for hikers. The heritage tour route could include the Hoi San Temple and Tai Wong To Tei Temple, the Shui Lo Cho Waterfall, mangrove stands, rehabilitated farmlands, Yi O Public School, the water gate, and the Kung Study Hall. The tour would be about a 1.5-hour walk.
 - Yi O heritage tour route could also be extended to Tsin Yue Wan to take visitors to the long-abandoned site of the Po Jai Monastery. This extension would add about a 15-minute walk to the tour.
2. *Consolidate the Current Works in Agricultural Rehabilitation: Continue to Conduct and Promote the Agricultural Rehabilitation Works in Yi O*
 3. *Maintain the Old Houses as they are at present:*
 - Most of the houses in Yi O have collapsed completely or partially. For example, the site of the Mo Tai Temple is covered with weeds, and only a few walls of the Kung Study Hall remain. Only basic clearance and reinforcement works should be undertaken to roughly preserve the structures as is, rather than reconstructing the houses.

4. Waterways and Hiking Trails for Easy Eco-cultural Tours:

- Further connect Tai O, Yi O and Fan Lau with land tours and water tours: Starting from Tai O (by water) → Fan Lau (hiking trail) → Yi O (by water) → Tai O (Fig. 199–Fig. 205). The itinerary could include the ecological and natural environments of Yi O and Fan Lau, and the farmland and cultural and historical attractions in Yi O. This could attract hikers to participate and promote the Northwest Lantau Eco-Cultural Corridor.

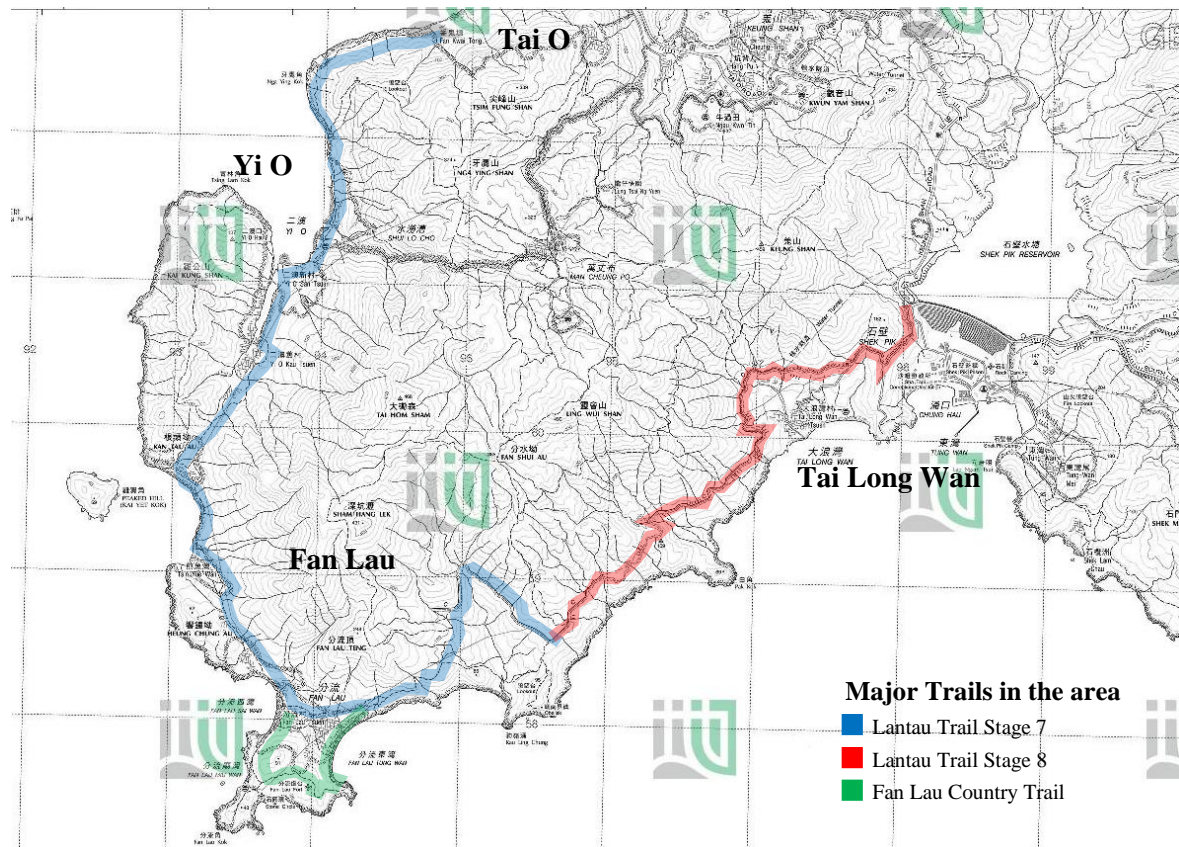


Fig. 199. “Topographical Map Sheet 13 (2018)” (Route map of the Lantau Trail and Fan Lau Country Trail)⁴³⁷

⁴³⁷ 1:20000 Topo Map Sht 13 (Ed 2018) B&W, topographic map, 2018, 1:20,000, Survey and Mapping Office, Lands Department.



Fig. 200. Walking and ferry routes from Tai O to Yi O, Fan Lau, Tai Long Wan and Shek Pik.



Fig. 201. Heritage trail linking Yi O San Tsuen and Yi O Kau Tsuen



Fig. 202. Extension of the Yi O heritage trail

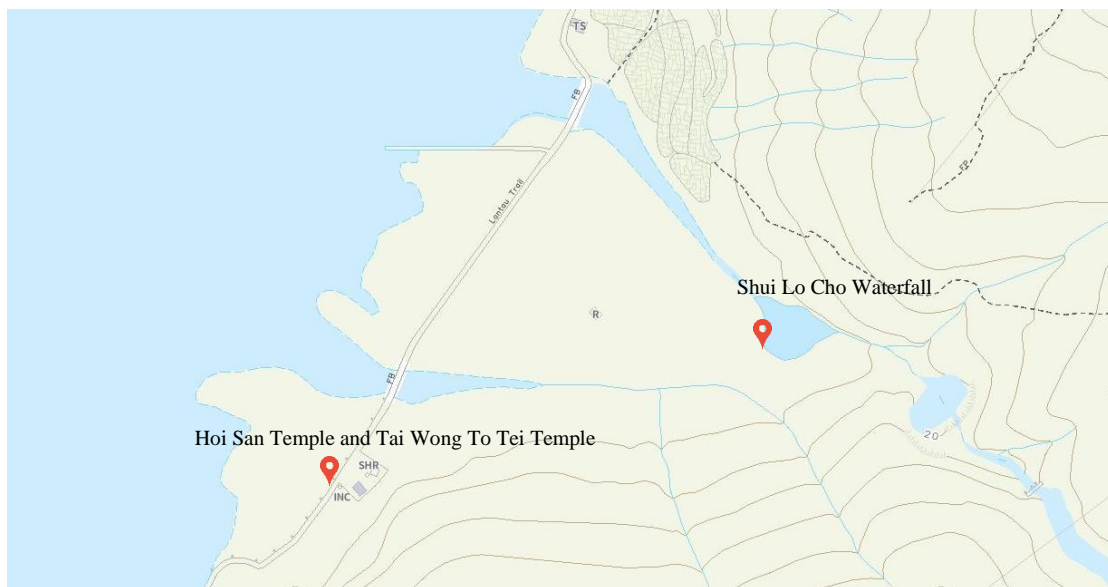


Fig. 203. Cultural attractions and natural landscapes in the vicinity of Yi O Pier

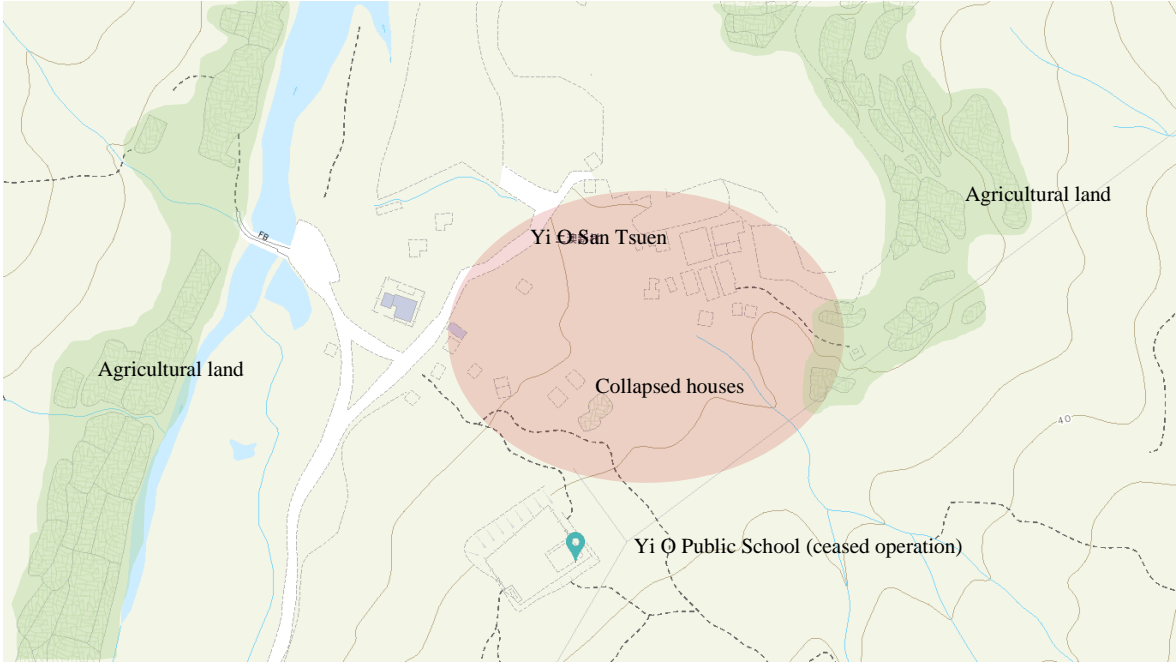


Fig. 204. Buildings in the vicinity of Yi O San Tsuen

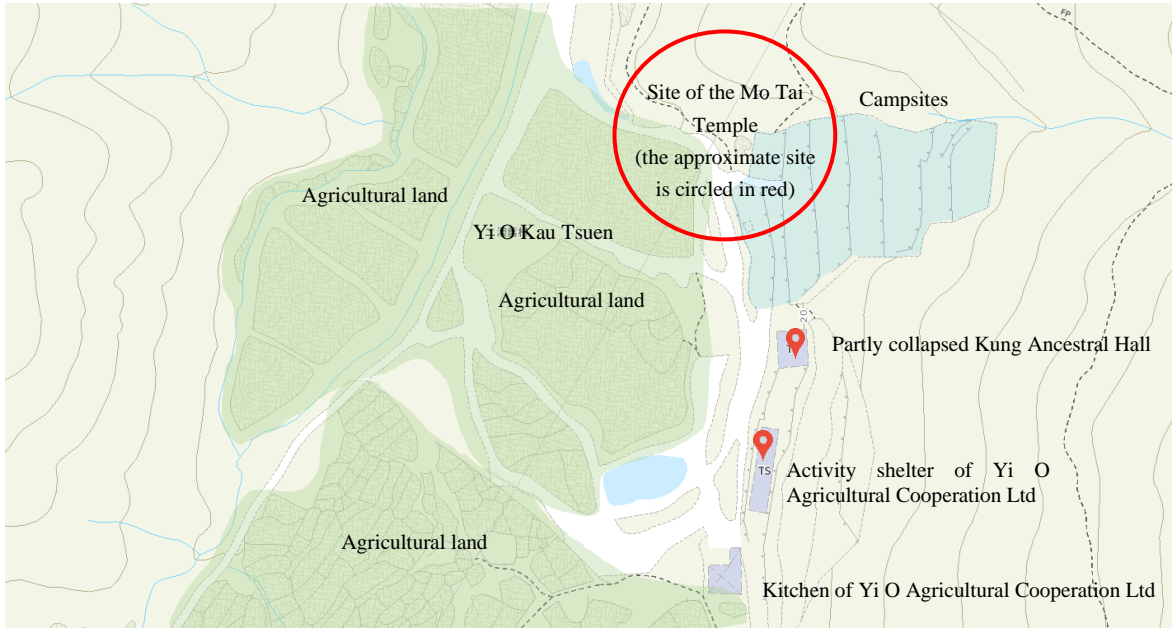


Fig. 205. Sites and ruins of buildings, structures, and farmland in the vicinity of Yi O Kau Tsuen.

9.3.2.1.2 Medium-term Measures

1. *Establish a Story House and Resource Centre:*

- Let visitors “deeply experience” the ecology, natural environment, and cultural context of Yi O.
- Yi O Public School is located on vacant government land, which is available for community, institutional or non-profit making use on a short-term basis. It is in relatively good condition and could be renovated for short-term use (Fig. 207–Fig. 208).⁴³⁸ The open area outside the school could be used for outdoor workshops and activities to promote in-depth cultural experiences in Yi O.
- According to the information on Vacant Government Sites Available for Community, Institutional or Non-profit Making Purposes (including vacant school premises) on the “GeoInfo Map” of the Lands Department, the land use of the vacant school premises of Yi O Public School is pending and temporarily available for applications for community, institution or non-profit making use. The fixed term of the short-term tenancy does not usually exceed three years. Applicants may propose a longer (maximum seven years) or shorter fixed term, which will be determined by the Lands Department on a case-by-case basis. The Lands Department may consider renewing the lease term depending on whether the Government plans to implement long-term development or another short-term use of the relevant site.
- However, according to the Yi O Outline Zoning Plan (No. S/I-YO/2), Yi O Public School is located in the Green Belt zone, so an application to the TPB is required if it is intended to be used as a long-term “education / visitor centre” (Fig. 209).
- But if the theme of the historical and cultural stories is the farming culture, then the existing agricultural use for agricultural rehabilitation and the on-farm domestic structures (both uses are always permitted for “Village Type Development” lots) can be used for physical presentation, as themed stories would not be presented only in the buildings. Therefore, the existing activity shelter of Yi O Agricultural Cooperation and the surrounding farm use and on-farm domestic structures could be used by visitors as venues for activities, and become a key activity venue and gathering place. Furthermore, simple display facilities and images could be added to the outdoor landscapes along the paths in Yi O San Tsuen and Yi O Kau Tsuen to introduce the cultural attractions in the villages and surrounding areas, and to facilitate outdoor presentations of various themed stories.
- These resource centres or sites could be used to distribute information on hiking and heritage tours of Yi O, as well as to showcase stories like traditional agriculture, history and cultural attractions of the Yi O villages.

438 〈經中央調配機制檢視的空置校舍用地〉；〈可申請作綠化或政府/機構/社區用途的故政府用地〉，地理資訊地圖網站，修訂日期：2023年7月25日，瀏覽日期：2021年6月10日，<https://www.map.gov.hk/gm/map/>。

- Some abandoned village houses along the paths could also be restored as tea houses to serve as rest stops or shelters for visitors. They could provide snacks made with local crops to promote local rural dishes.

2. *Invite Artisans and Arts and Culture Practitioners to Reside in Yi O as the Next Step:*

- After the support facilities for living in Yi O are improved, organise experiential arts and cultural activities. The arts activities should incorporate elements of cultural conservation, traditional crafts, the ecological environment, and mindfulness retreats, such as day camps and in-depth experiential “rural life camps”.
- The themes of the experience activities should take reference from art revitalisation projects in other local villages, such as the “Nature, Earth and Human – Mui Tsz Lam Art Revitalization Project”, which ran from November 2019 to 2020 and was part of the “Co-creation of the Community” Scheme under the “HSBC Rural Sustainability Programme”. In this project, an old village house in Mui Tsz Lam was restored as the Mui Tsz Lam Story Museum, which showcases the Hakka lifestyle and daily necessities used by the indigenous inhabitants, as well as artworks inspired by the ecology of Mui Tsz Lam, such as murals about its ecology and the life of the villagers on the walls of some remaining old village houses (Fig. 206). Guided tours and workshops are also organised regularly for participants to learn about and experience the natural ecology, old trails, culture and history, and traditional Hakka culture of Mui Tsz Lam and the surrounding area.⁴³⁹
- Other themes of mindfulness retreat experience activities include: “forest bathing” (*Shinrin-yoku*, 森林浴)⁴⁴⁰ – viewing the natural landscapes of Yi O, like the Shui Lo Cho Waterfall, mangrove stands, streams, the night sky free of light pollution and paddy fields to connect with nature via the senses of sight, hearing, taste, smell and touch, in order to feel the sensations that nature brings to the body and mind. Furthermore, the cultural context of Yi O can be experienced by the in-depth experience of nature. Retreat centres in the surrounding areas of Ngong Ping, Keung Shan, Luk Wu and Shek Pik provide mindfulness activities. Cooperation with these organisations would enhance promotion and attract visitors to take part in mindfulness and retreat activities, and experience the connection between humans and nature.
- Invite traditional master craftsmen, inheritors of traditional crafts and researchers to reside in the village to experience the local rural culture. Through co-operation with the local people, public programmes with local cultural characteristics, like agriculture-related workshops on transplanting rice seedlings, harvesting, and traditional village house-building techniques, could

⁴³⁹ 〈天、地、人—梅子林藝術活化計劃〉，沙頭角文化生態協會網站，瀏覽日期：2023年4月30日，<https://astkce.hk/2020/07/09/%E5%A4%A9%E3%80%81%E5%9C%B0%E3%80%81%E4%BA%BA-%E6%A2%85%E5%AD%90%E6%9E%97%E8%97%9D%E8%A1%93%E6%B4%BB%E5%8C%96%E8%A8%88%E5%8A%83/>。

⁴⁴⁰ “Forest bathing” is the process of connecting with the nature through senses of sight, hearing, taste, smell and touch. The guide designs a full set of processes and invites the participants to feel the feeling of nature deeply. Forest bathing emphasises “sensory development” and communication between bodies and nature. 〈洗滌身心的「森林浴」：一場大自然的五感盛宴〉，旭茉 Jessica 網站，修訂日期：2021年7月5日，瀏覽日期：2021年6月10日，<https://www.jessicahk.com/%E6%B4%BB%E5%8C%96%E8%A8%88%E5%8A%83/>。

be organised in vacant sites or village houses to enhance the knowledge of villagers and the public of new generation and to revitalise the rural culture.

- Encourage local organisations to take the initiative to invite villagers, art groups and artists to beautify the villages with them. For example, further design Yi O Agricultural Cooperation's newly designed road signs for agricultural rehabilitation in Yi O as unique road signs to link Fan Lau and Shek Pik, and add artistic elements to enhance the ancillary display facilities to promote the rural culture of Yi O.
- Referring to the existing Ping Che Village, Kam Tin Mural Village and the mural paintings in Ma Wan Chung Village, Tai O, etc, paint murals along footpaths and on enclosing walls, or on signs along the footpaths, in order to decorate the villages, village houses and hiking trails. The themes of the murals should reveal the characteristics of the villages, such as farming and agricultural rehabilitation in Yi O, and butterflies and mangrove stands in the natural ecology (Fig. 210–Fig. 211).



Fig. 206. Mui Tsz Lam Story Museum⁴⁴¹

⁴⁴¹ 〈梅子林故事館（牛屋）〉，沙頭角文化生態協會網站，瀏覽日期：2022年8月10日，
<https://astkce.hk/%E6%88%91%E5%80%91%E7%9A%84%E5%B7%A5%E4%BD%9C/%E6%A2%85%E5%AD%90%E6%9E%97%E6%95%85%E4%BA%8B%E9%A4%A8/>。

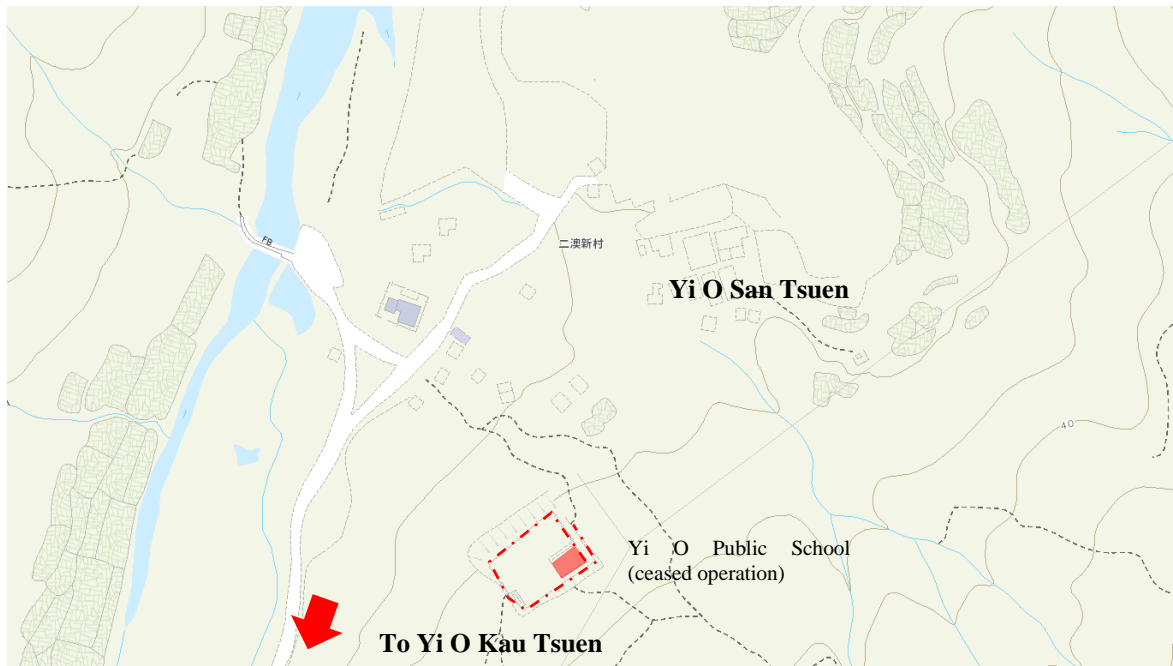


Fig. 207. Yi O Public School



Fig. 208. Yi O Public School, 2020.

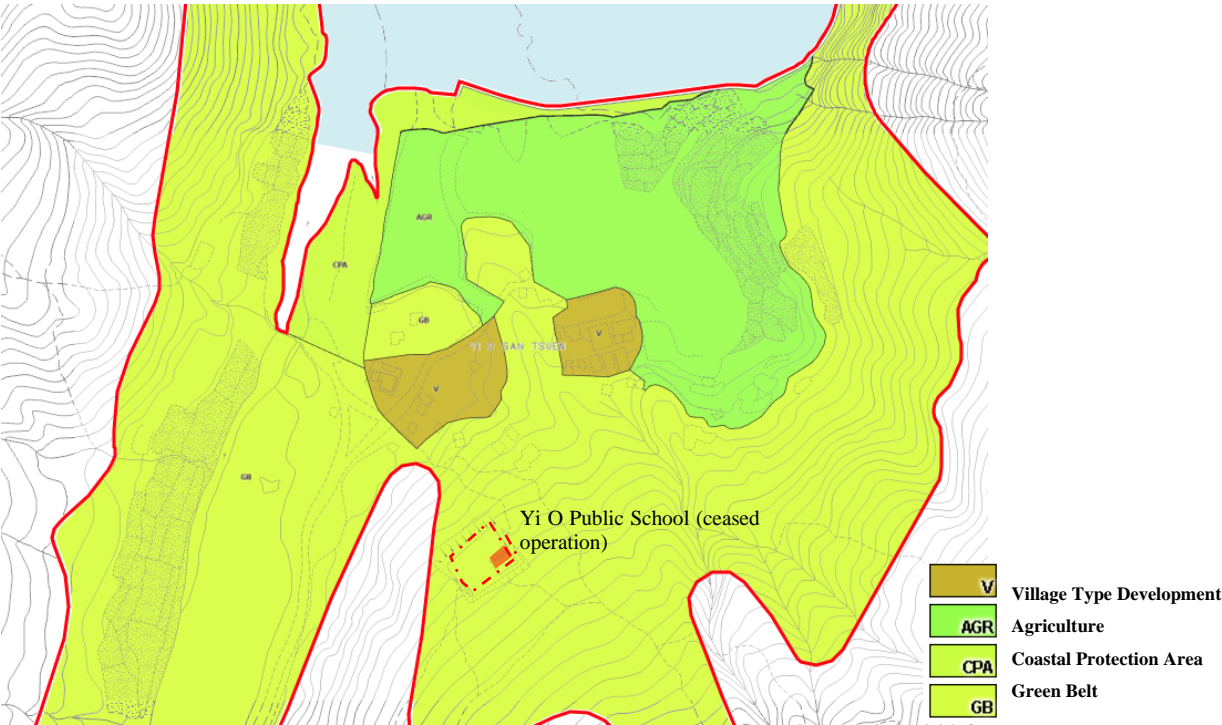


Fig. 209. “Yi O Outline Zoning Plan No. S/I-YO/2”



Fig. 210. Mural paintings and artistic signs in Ping Che and Kam Tin, 2020. (Source: May Ho)



Fig. 211. Mural paintings at the co-operative society and the pier in Ma Wan Chung Tsuen, 2019.

9.3.2.1.3 Long-term Measures

1. *Increase the Display Facilities in the Ruins and Enhance Methods of Heritage Presentation:*

- Since most of the old houses in Yi O have already collapsed, basic clearance and reinforcement works should be undertaken to roughly preserve the existing setting, without house reconstruction or large-scale construction works (Fig. 212 – Fig. 213). Reconstruct the original appearance of the collapsed village houses and the ruins of the Kung Study Hall in the virtual world, paintings and animations could be made based on the oral history of villagers and detailed research. Virtual and augmented reality technology could be used to incorporate the works into the on-site display facilities once the local Wi-Fi network has been improved.
- Examples of public display facilities and methods of heritage presentation among the ruins could be referenced, such as the case in Port Arthur, Australia. In these examples, only basic strengthening works of the ruins were undertaken; they display their original form with interpretation materials.
- Many buildings in the Port Arthur Historic Site are in different stages of collapse, like the penitentiary, separate prison, convict church, military barracks, law courts, guard tower, hospital, paupers depot and asylum. The conservationist decided to keep most of the buildings in the same condition as they were at the time of conservation. The penitentiary, for example, was neither extensively reconstructed nor renovated; it was simply cleared, the structure was reinforced and fenced, and pathways were built to connect to other areas and display the archaeological excavation remains. It is used to display materials about the history and archaeological findings of the building (Fig. 214).⁴⁴²

⁴⁴² Godden Mackay Logan Pty Ltd, Greg Middleton and Port Arthur Historic Site Management, PAHSMA, and Context Pty Ltd, *Port Arthur Historic Sites Statutory Management Plan 2008*, 2008, accessed September 1, 2021, https://portarthur.org.au/wp-content/uploads/2017/11/SMP_APRIL_2009.pdf; Conservation Architecture Architects and Heritage Consultants, *Penitentiary Precinct Port Arthur Historic Site Tasmania*, May 2011, accessed September 1, 2021, <https://portarthur.org.au/wp-content/uploads/2018/09/2011-05-09-Penitentiary-Precinct-CMP-Final.pdf>.



Fig. 212. Condition of old houses in Yi O San Tsuen, 2020.



Fig. 213. Condition of the Kung Study Hall in Yi O, 2020.



Fig. 214. Port Arthur, Australia, 2017 (Photo credit: May Ho)

2. *Co-operate with Villagers to Revitalise Old Village Houses into Bed and Breakfasts (B&Bs) or Lodges.*

- Explore the potential to convert village houses in relatively good condition to B&Bs or lodges by co-operating with the villagers under a pilot scheme (Fig. 215), thus providing an alternative to campsites for overnight stays and encourage visitors to stay longer. This enables hikers to experience rural life and increases local income.
- According to the approved Yi O Outline Zoning Plan (No. S/I-YO/2), the development of holiday houses in village-type development lots requires prior application to the TPB. The Chief Executive stated in the “2020 Policy Address Supplement” that to “support eco-tourism, better serve visitors and help revitalise desolate villages, the Countryside Conservation Office will work with relevant bureaux/departments to jointly develop a set of licensing requirements and procedural guidelines designed especially for guesthouses and catering businesses in countryside areas, making reference to the special nature and restrictions of rural settings.”⁴⁴³ However, the Countryside Conservation Office does not yet have a timetable for the launch of these guidelines. Therefore, the relevant organisations should pay attention to applying for the relevant land use and licence when taking forward the revitalisation of old village houses in collaboration with villagers. They should also refer to the examples of the pilot revitalisation scheme for Lai Chi

⁴⁴³ “Liveable City,” *The Chief Executive’s 2020 Policy Address Supplement*, 93, accessed April 30, 2023, https://www.policyaddress.gov.hk/2020/eng/pdf/supplement_full.pdf.

Wo Village, as the scheme included the revitalisation of village houses to become lodges, and the challenges and time required for similar issues.

- When there is a gradual implementation of revitalisation of old village houses into B&Bs or lodges, further connections between Tai O, Yi O, and Fan Lau can be made by land and water on a two-to-three-day eco-cultural tour with the following suggested itinerary:
- Day 1: Depart from Tai O (by water) → Yi O, where farming activities can be experienced. Stay in a revitalised old village house B&B or lodge overnight to experience countryside life and star-gazing;
- Day 2: (Morning) Yi O forest bathing to experience the natural ecological environment in Yi O, including the Shui Lo Cho Waterfall, mangrove stands and streams; (afternoon) (by land) → Fan Lau, to learn about Fan Lau Fort, the Stone Circle, and other monuments and cultural attractions along the hiking trails and heritage trail;
- Day 3: Join an experimental building-restoration workshop in Fan Lau to experience traditional construction craftsmanship → (by water) Tai O.



Fig. 215. Village houses in relatively good condition in Yi O, 2020.

3. *Encourage the Development of an Eco-farm in Yi O:*

- In addition to farmland, Yi O has a diverse ecological environment with a stream ecosystem, mudflat crabs, and other creatures, like butterflies, dragonflies and birds. In addition to continuing and enhancing the current agricultural rehabilitation programme in Yi O, further promote local agriculture. In the long term, study Yi O's potential as an eco-farm to promote a sustainable green lifestyle, in conjunction with the objectives of the Northwest Lantau Eco-Cultural Corridor, stated in the Outline Zoning Plan (Fig. 216).



Fig. 216. Ecological environment of Yi O⁴⁴⁴

4. *Promote Yi O's Farm Products and Establish a Brand:*

- Promote Yi O as an eco-farm, and organise farmers' markets and bazaars incorporating local farming activities and ecological experiences to increase job opportunities for the returning villagers and to bring together urbanites who are interested in countryside living.

⁴⁴⁴ 二澳・田間生態誌・野趣・生趣・多樂趣 Facebook 網站，瀏覽日期：2021 年 9 月 27 日，
<https://www.facebook.com/YIOBIODIVERSITYFARM/>。

9.3.2.2 Improve the Connectivity between Yi O, Tai O, Tsin Yue Wan and Fan Lau to Enrich the Cultural Experience for Visitors

- The short-, medium- and long-term measures improve the hiking trails connecting Yi O and the auxiliary facilities in the nearby camping sites to improve its connectivity and accessibility to Tai O, Tsin Yue Wan and Fan Lau; and enhance the means of interpretation, presentation and promotion for cultural attractions to enrich the cultural experience for visitors.

9.3.2.2.1 Short-term Measures

1. Improve the auxiliary facilities connecting Yi O and the nearby hiking trails and the AFCD campsites in Nga Ying Kok, Man Cheung Po and Tsin Yue Wan, to improve connectivity and accessibility to Tai O, Tsin Yue Wan and Fan Lau (Fig. 217 – Fig. 219).

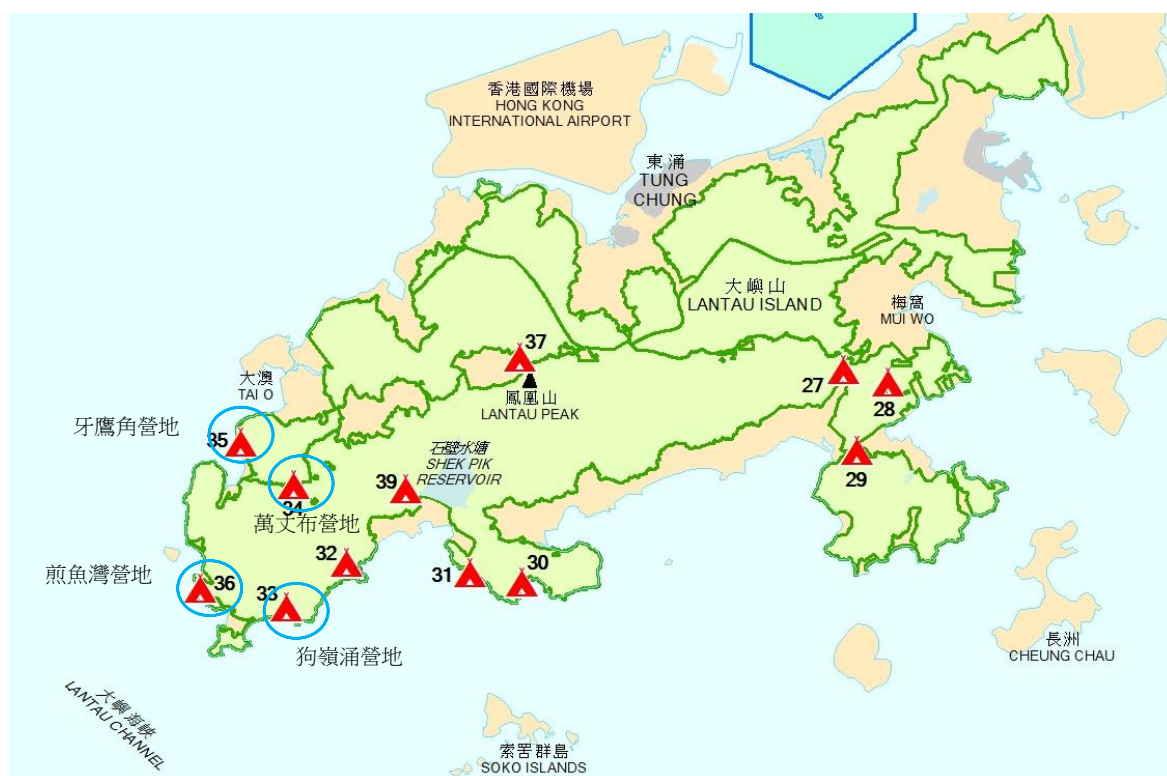


Fig. 217. Campsites in the vicinity of Yi O and Fan Lau.⁴⁴⁵

⁴⁴⁵ 〈露營地點分布圖〉，漁農自然護理署網站，瀏覽日期：2021年6月9日，
https://www.afcd.gov.hk/tc_chi/country/cou_vis/cou_vis_cam/cou_vis_cam_cam/files/M_MC_2017_067.jpg。



Fig. 218. Yi O camping area, picnic area and camping facilities, 2020.



Fig. 219. Camping in Yi O⁴⁴⁶

⁴⁴⁶ 〈二澳野營〉，二澳農作社網站，瀏覽日期：2021年9月15日，<https://yio.com.hk/Activities9/>。

9.3.2.2.2 Medium-term Measures

1. *Follow the Preliminary Study on the West Lantau Thematic Cultural Walkway in West Lantau (See Section 9.2.2.2.2):*

- Investigate the condition of the Yi O–Fan Lau Boulder Trackway and related cultural and historical resources along the route to assess the feasibility of restoring the route and the relevant resources, developing cultural attractions, and formulating heritage interpretation schemes and project designs.

9.3.2.2.3 Long-term Measures

1. *Establish and Promote the West Lantau Thematic Cultural Walkway (Yi O Section):*

- Implement the preliminary study on the West Lantau Thematic Cultural Walkway and related schemes in phases (see Section 9.3.2.2.2), take forward the heritage interpretation works for the Yi O Section of the cultural walkway, and work with the local villagers and other key stakeholders to jointly promote the West Lantau Thematic Cultural Walkway.

9.3.3 Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Yi O

Objectives of conservation and revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
Objectives for the Area / Guiding Principles				
Yi O <ul style="list-style-type: none">● Use conservation and revitalisation measures to highlight the uniqueness of Yi O, such as the absence of light pollution, and a place to escape from the hustle and its natural environment.● Develop the visitor’s motivation to visit Yi O and broaden their experiences with diversified activities in history and culture, nature and ecology, astronomy and geography, hiking and camping.	(a) Make good use of the existing cultural and historical resources of Yi O, and enhance the means of presentation and promotion of the cultural attractions. Encourage non-profit organisations to promote conservation and revitalisation of the area through diversified, in-depth cultural and nature experiences, to help the public understand the importance of the co-existence between humans and nature by incorporating the ecological environment and cultural resources, and enhancing the cultural experience for visitors.	<p>(1) Strengthen the linkage between the cultural attractions in Yi O and the existing hiking trails:</p> <ul style="list-style-type: none">• Formulate a heritage guide map to recommend major cultural attractions and natural landscapes in Yi O in the vicinity of the existing hiking trail for hikers. The heritage tour route could include the Hoi San Temple and Tai Wong To Tei Temple, the Shui Lo Cho Waterfall, mangrove stands, rehabilitated farmlands, Yi O Public School, the water gate, and the Kung Study Hall. This Yi O tour route could also be extended to Tsin Yue Wan to take visitors to the long-abandoned site of the Po Jai Monastery. <p>(2) Consolidate the Current Works in Agricultural Rehabilitation:</p> <ul style="list-style-type: none">• Continue to conduct and promote the agricultural rehabilitation works in Yi O. <p>(3) Maintain the Old Houses as they are at present:</p> <ul style="list-style-type: none">• Most of the houses in Yi O have collapsed completely or partially. For example, the site of the Mo Tai Temple is covered with weeds, and only a few walls of the Kung Study Hall remain. Only basic clearance and reinforcement works should be undertaken to roughly preserve the structures as is, rather than reconstructing the houses. <p>(4) Waterways and Hiking Trails for Easy Eco-cultural Tours:</p> <ul style="list-style-type: none">• Further connect Tai O, Yi O and Fan Lau with land tours and water tours: Starting from Tai O (by water) → Fan Lau (hiking trail) → Yi O (by water) → Tai O. The itinerary could include the ecological and natural environments of Yi O and Fan Lau, and the farmland and cultural and historical attractions in Yi O. This could attract hikers to participate and promote the Northwest Lantau Eco-Cultural Corridor.	<p>(5) Establish a Story House and Resource Centre:</p> <ul style="list-style-type: none">• Let visitors “deeply experience” the ecology, natural environment, and cultural context of Yi O.• Yi O Public School is located on vacant government land, which is available for community, institutional or non-profit making use on a short-term basis. These resource centres or sites could be used to distribute information on hiking and heritage tours of Yi O, as well as to showcase stories like traditional agriculture, history and cultural attractions of the Yi O villages.• As the existing activity shelter of Yi O Agricultural Cooperation and the surrounding farm use and on-farm domestic structures could be used by visitors as venues for activities, and become a key activity venue and gathering place. Furthermore, simple display facilities and images could be added to the outdoor landscapes along the paths in Yi O San Tsuen and Yi O Kau Tsuen to introduce the cultural attractions in the villages and surrounding areas, and to facilitate outdoor presentations of various themed stories. <p>(6) Invite Artisans and Arts and Culture Practitioners to Reside in Yi O as the Next Step:</p> <ul style="list-style-type: none">• Incorporate elements like cultural conservation, traditional crafts, the ecological environment, and mindfulness retreats, such as day camps and in-depth experiential “rural life camp”.• Organise public programmes with local cultural characteristics, like agriculture-related workshops on transplanting rice seedlings, harvesting, and traditional village house-building techniques, to revitalise the rural culture.• Encourage local organisations to take the initiative to invite villagers, art groups and artists to beautify the villages with them, with themes that bring out the characteristics of the villages, such as farming and agricultural rehabilitation in Yi O, and butterflies and mangrove stands in the natural ecology.	<p>(7) Increase the Display Facilities in the Ruins and Enhance Methods of Heritage Presentation:</p> <ul style="list-style-type: none">• Since most of the old houses in Yi O have already collapsed, basic clearance and reinforcement works should be undertaken to roughly preserve the existing setting, without house reconstruction or large-scale construction works. Reconstruct the original appearance of the collapsed village houses and the ruins of the Kung Study Hall in the virtual world, paintings and animations could be made based on the oral history of villagers and detailed research. <p>(8) Co-operate with Villagers to Revitalise Old Village Houses into B&Bs or Lodges:</p> <ul style="list-style-type: none">• Explore the potential to convert village houses in relatively good condition to B&Bs or lodges by co-operating with the villagers under a pilot scheme, thus providing an alternative to campsites for overnight stays and encourage visitors to stay longer. This enables hikers to experience rural life and increases local income. <p>(9) Encourage the Development of an Eco-farm in Yi O:</p> <ul style="list-style-type: none">• In addition to farmland, Yi O has a diverse ecological environment with a stream ecosystem, mudflat crabs, and other creatures, like butterflies, dragonflies and birds. In the long term, study Yi O’s potential as an eco-farm to promote a sustainable green lifestyle, in conjunction with the objectives of the Northwest Lantau Eco-Cultural Corridor, stated in the Outline Zoning Plan. <p>(10) Promote Yi O’s Farm Products and establish a brand:</p> <ul style="list-style-type: none">• Promote Yi O as an eco-farm, and organise farmers’ markets and bazaars incorporating local farming activities and ecological

Objectives of conservation and revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
				experiences to increase job opportunities for the returning villagers and to bring together urbanites who are interested in countryside living.
	(b) Improve the hiking trails connecting Yi O and the auxiliary facilities at the nearby camping sites to improve the connectivity and accessibility to Tai O, Tsin Yue Wan, and Fan Lau. Enhance the means of presentation and promotion of cultural attractions to enrich the cultural experience for visitors	(1) Improve the auxiliary facilities connecting Yi O and the nearby hiking trails and the AFCD campsites in Nga Ying Kok, Man Cheung Po and Tsin Yue Wan, to improve the connectivity and accessibility to Tai O, Tsin Yue Wan, and Fan Lau.	(2) Follow the Preliminary Study on the West Lantau Thematic Cultural Walkway in West Lantau: <ul style="list-style-type: none">Investigate the condition of the Yi O–Fan Lau Boulder Trackway and related cultural and historical resources along the route to assess the feasibility of restoring the route and the relevant resources, developing cultural attractions and formulating heritage interpretation schemes and project designs.	(3) Establish and Promote the West Lantau Thematic Cultural Walkway (Yi O Section): <ul style="list-style-type: none">Implement the preliminary study on the West Lantau Thematic Cultural Walkway and related schemes in phases. Take forward the heritage interpretation works for the Yi O Section of the cultural walkway, and work with the local villagers and other key stakeholders to jointly promote the West Lantau Thematic Cultural Walkway.

Table 64. Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Yi O

9.3.4 Specific Recommendations on the Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill

- Further enhance the connection between the Tsin Yue Wan and the Peaked Hill area and the cultural attractions in Yi O and Fan Lau, incorporating the ecological environment and cultural tours of these areas to help the public better understand the co-existent relationship between humans and nature.

Before implementing the recommendations on conservation and revitalisation, further study on the feasibility and consulting with major stakeholders and villagers are needed.

9.3.4.1 Strengthen the Connectivity and Planning of Heritage Tour Routes in the Tsin Yue Wan and Peaked Hill areas

- In the Tsin Yue Wan and Peaked Hill areas, the geographical characteristics are unique and the natural resources associated with culture are rich. Visitors can enjoy the dual experience of nature and culture. The short-, medium- and long-term recommendations emphasise the connectivity and planning of heritage tour routes in the Tsin Yue Wan and Peaked Hill areas.

9.3.4.1.1 Short-term Measures

1. Engage Campers in Local Cultural and Nature Conservation Activities:

- Encourage hikers who camp at the Tsin Yue Wan Campsite to participate in cultural activities, and provide an introduction to the natural and cultural attractions of Tsin Yue Wan and Peaked Hill at the campsite. Make good use of the commonalities between Yi O, Tsin Yue Wan and Peaked Hill, like the natural ecological environment and cultural resources, to encourage co-operation with Yi O for traditional cultural experience camps, workshops, and cultural and natural ecological conservation guided tours, forming a guided route between Yi O, Tsin Yue Wan and Peaked Hill, to help the public better understand the co-existent relationship between humans and nature. For example, use Yi O Agricultural Cooperation to integrate tours of the tied island, Yi O and Fan Lau to make it more interesting (including a visit to the farms in Yi O, a climb to Peaked Hill, and a boat ride from Fan Lau back to Tai O).

2. Incorporate Tour Information on Hiking Trails and Heritage Tour Routes:

- For example, prepare a heritage guide map to highlight the unique geographical characteristics of Peaked Hill (a tombolo-linked island at low tide) and the culture-related natural landscapes (e.g. Kai Kung Shan, Zoeng Pei Ngaai and Heung Chung Au), with information on nearby campsites.

9.3.4.1.2 Medium-term Measures

1. *Enhance the Methods of Cultural Presentation:*

- Use interesting methods, such as maps and picture books to further interpret the natural and cultural attractions, historic buildings and legendary locations in Tsin Yue Wan and Peaked Hill (e.g. Tai Wong Kung, the legend of site of the Po Jai Monastery, myths like the prophetic dream from Hung Shing of “Tai Wong Kung” in Lung Ngam Yin, and the *muk yue zhuangyuan* in Kai Shan), to attract the public’s attention to Tsin Yue Wan and Peaked Hill, and to deepen their understanding of the nature, culture and history of the area.

2. *Enhance the Heritage Tour Routes:*

- Examine ways to enrich the content of heritage tours, such as adding new cultural and historical attractions or cultural experimental activities.

9.3.4.1.3 Long-term Measures

1. *Follow the Establishment and Promotion of the West Lantau Thematic Cultural Walkway:*

- Implement the preliminary study on the thematic cultural walkway and related schemes in phases, take forward the heritage interpretation works for the Tsin Yue Wan Section of the cultural walkway, and develop related promotions. For example, include information on culture, hiking and camping in Tsin Yue Wan and Peaked Hill on the proposed online resource sharing platform (see Section 9.2.2.1.3), as well as tide times to facilitate visitors to visit the “chicken wing tied island” (Fig. 220–Fig. 221).

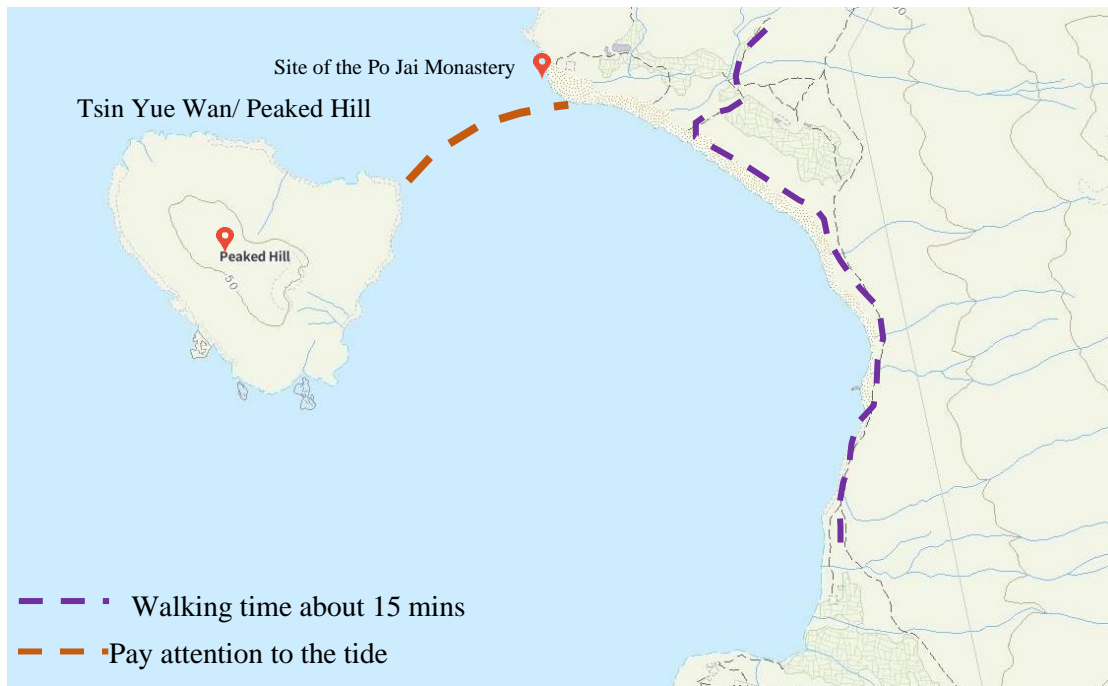


Fig. 220. Tsin Yue Wan and Peaked Hill



Fig. 221. A tombolo connects Kai Yet Kok to Lantau Island at low tide⁴⁴⁷

⁴⁴⁷ 〈西端一角—煎魚灣 (Tsin Yue Wan) (4K航拍)〉。

9.3.5 Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill

Objectives of conservation and revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
Objectives for the Area / Guiding Principles				
Tsin Yue Wan and Peaked Hill <ul style="list-style-type: none">Further enhance the connection between the Tsin Yue Wan and the Peaked Hill area and the cultural attractions in Yi O and Fan Lau, incorporating the ecological environment and cultural tours of these areas to help the public better understand the co-existent relationship between humans and nature.	(a) Strengthen the connectivity and planning of heritage tour routes in the Tsin Yue Wan and Peaked Hill areas to highlight the unique local geographical characteristics and the natural resources associated with culture, to enrich the dual nature and culture experience for visitors.	(1)Engage Campers in Local Cultural and Nature Conservation Activities: <ul style="list-style-type: none">Encourage hikers who camp at the Tsin Yue Wan Campsite to participate in cultural activities, and provide an introduction to the natural and cultural attractions of Tsin Yue Wan and Peaked Hill at the campsite. Make good use of the commonalities between Yi O, Tsin Yue Wan and Peaked Hill, like the natural ecological environment and cultural resources, to encourage co-operation with Yi O for traditional cultural-experience camps, workshops, and cultural and natural ecological conservation guided tours, forming a guided route between Yi O, Tsin Yue Wan and Peaked Hill, to help the public better understand the co-existent relationship between humans and nature. For example, use Yi O Agricultural Cooperation to integrate tours of the tied island, Yi O and Fan Lau to make it more interesting (including a visit to the farms in Yi O, a climb to Peaked Hill, and a boat ride from Fan Lau back to Tai O). (2)Incorporate Tour Information on Hiking Trails and Heritage Tour Routes: <ul style="list-style-type: none">For example, prepare a heritage guide map to highlight the unique geographical characteristics of Peaked Hill (a tombolo-linked island at low tide) and the culture-related natural landscapes (e.g. Kai Kung Shan, <i>Zoeng Pei Ngaai</i> and Heung Chung Au), with information on nearby campsites.	(3) Enhance the Methods of Cultural Presentation: <ul style="list-style-type: none">Use interesting methods, such as maps and picture books to further interpret the natural and cultural attractions, historic buildings and legendary locations in Tsin Yue Wan and Peaked Hill (e.g. Tai Wong Kung, the legend of site of the Po Jai Monastery, myths like the prophetic dream from Hung Shing of “Tai Wong Kung” in Lung Ngam Yin, and the <i>muk yue zhuangyuan</i>), to attract the public’s attention to Tsin Yue Wan and Peaked Hill, and to deepen their understanding of the nature, culture and history of the area. (4)Enhance the Heritage Tour Routes: <ul style="list-style-type: none">Examine ways to enrich the content of heritage tours, such as adding new cultural and historical attractions or cultural experimental activities.	(5) Follow the Establishment and Promotion of the West Lantau Thematic Cultural Walkway: <ul style="list-style-type: none">Implement the preliminary study on the thematic cultural walkway and related schemes in phases, take forward the heritage interpretation works for the Tsin Yue Wan Section of the cultural walkway, and develop related promotions. For example, include information on culture, hiking and camping in Tsin Yue Wan and Peaked Hill on the proposed online resource sharing platform, as well as tide times to facilitate visitors to visit the “chicken wing tied island”.

Table 65. Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Tsin Yue Wan and Peaked Hill

9.3.6 Specific Recommendations on the Cultural and Historical Conservation and Revitalisation of Fan Lau

- Enhance public knowledge of and support for the conservation of Fan Lau's tangible and intangible cultural heritage

Before implementing the recommendations on conservation and revitalisation, further study on the feasibility and consulting with major stakeholders and villagers are needed.

9.3.6.1 Improve the Connectivity and Accessibility to the Cultural Attractions in and outside the Village

- Since the range of cultural attractions in Fan Lau is relatively extensive and scattered, stretching from the village to the hills beyond it, improve the connectivity and accessibility to the cultural attractions within and around the village.

9.3.6.1.1 Short-term Measures

1. Strengthen the Linkage between the Cultural Attractions of Fan Lau and the Existing Hiking Trails:

- Formulate a heritage guide map for hikers to recommend Fan Lau's major cultural attractions and natural landscapes located near the existing hiking trails. The heritage tour route could include the Leung Ying Kong Ancestral Hall, houses with traditional tiled roofs, the water tank, the wells, Pak Kung, the Tai Wong Yeh Temple, the Tin Hau Temple, the Stone Circle, Fan Lau Fort, the ruins of the Hung Shing Temple and the *Shek Sun* (Fig. 222–Fig. 223).
- Improve the paths along the proposed route. For example, to ensure a safe visit, clear the overgrown paths to cultural attractions like the water tank, the wells, Pak Kung, the Tai Wong Yeh Temple and the Tin Hau Temple.
- The entire proposed heritage tour route is about a 4.5-hour walk, which includes the cultural attractions in Fan Lau Sheung Tsuen and Fan Lau Ha Tsuen, and those on the hill (Fig. 222).

2. Maintenance of Old Buildings:

- Conduct basic clearance and reinforcement works on the long-abandoned Hung Shing Temple and *Haa Pou* in Fan Lau Ha Tsuen to prevent further collapse, but do not reconstruct the collapsed parts. Funding may be available for maintenance to present their former use and their relationship with Fan Lau to the general public.



Fig. 222. A 4.5-hour walk along the Fan Lau Heritage Trail

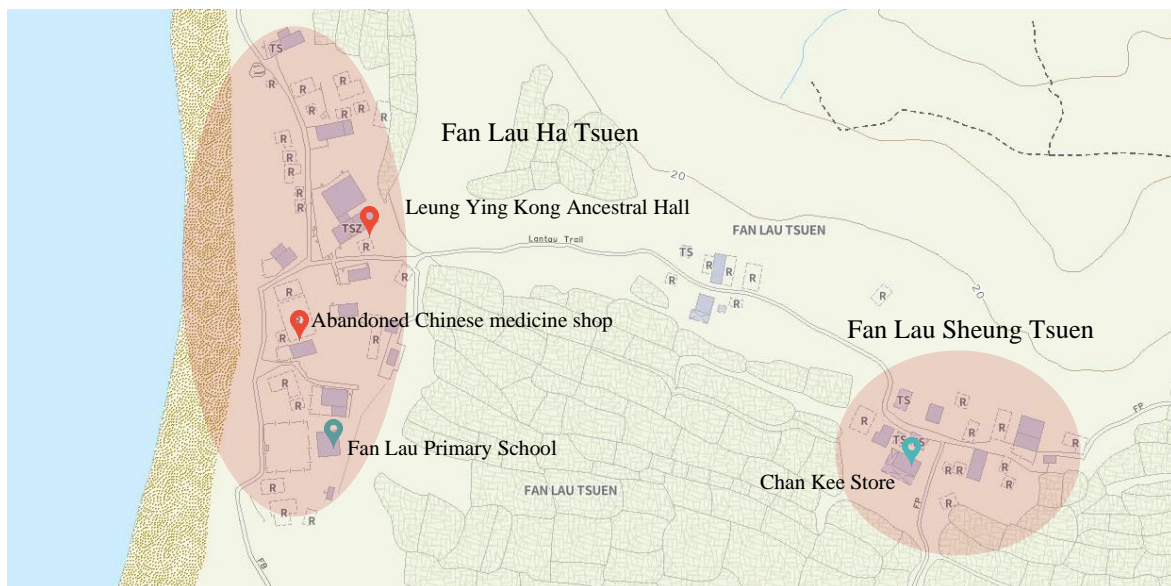


Fig. 223. Basic tour of the Fan Lau Heritage Trail

9.3.6.1.2 Medium-term Measures

1. *Establish a Story House and Resource Centre:*

- Fan Lau Primary School is located on Government Land and can be used for short-term community, institutional or non-profit making purposes⁴⁴⁸. Repair it for short-term use, such as an experiential venue for Fan Lau culture, for organising public education workshops, or for a resource centre or story house. Utilise the open area outside the school for outdoor workshops and activities to promote in-depth cultural experiences in Fan Lau. Clear the overgrown weeds on the path leading to the school (Fig. 226).
- According to the information on Vacant Government Sites Available for Community, Institutional or Non-profit Making Purposes (including vacant school premises) on the “GeoInfo Map” of the Lands Department, the vacant site of the previous Fan Lau Primary School is eligible for long-term use (village-type development) and suitable for temporary (greening/community) activities, but the fixed term for short-term tenancies does not usually exceed three years. Applicants may propose a longer (maximum seven years) or shorter fixed term, which will be decided by the Lands Department on a case-by-case basis. The Lands Department may consider renewing the lease term depending on whether the Government plans to use the site for long-term development or for short-term/proposed use (Fig. 224–Fig. 225).
- According to the South Lantau Coast Outline Zoning Plan (No. S/SLC/21), Fan Lau Primary School is located in the “Village Type Development” zone, and the vacant land opposite it is in a “Green Belt”, so an application to the TPB is required if the organisation plans to use the premises as a long-term “Place of Recreation, Sports or Culture”.
- But if the aim is to use it as a rural committee centre or rural office, this is a use that is always permitted, so no application to the TPB is required. Therefore, apart from short-term community use, once there is a plan to use the site for a long-term “Place of Recreation, Sports or Culture”, the organiser should pay attention to the applications for the relevant land use and licence. Co-operation with villagers should also be considered for making the site a venue for programmes of the Fan Lau Rural Office.
- The houses and cattle sheds near Fan Lau Tsuen are in “Village Type Development” lots at present, so agricultural use and on-farm domestic structures are always permitted there. We recommend using these sites for on-site presentations, so that the thematic story presentations can also be extended from buildings to outdoor sites.

448 〈經中央調配機制檢視的空置校舍用地〉；〈可申請作綠化或政府/機構/社區用途的故政府用地〉。

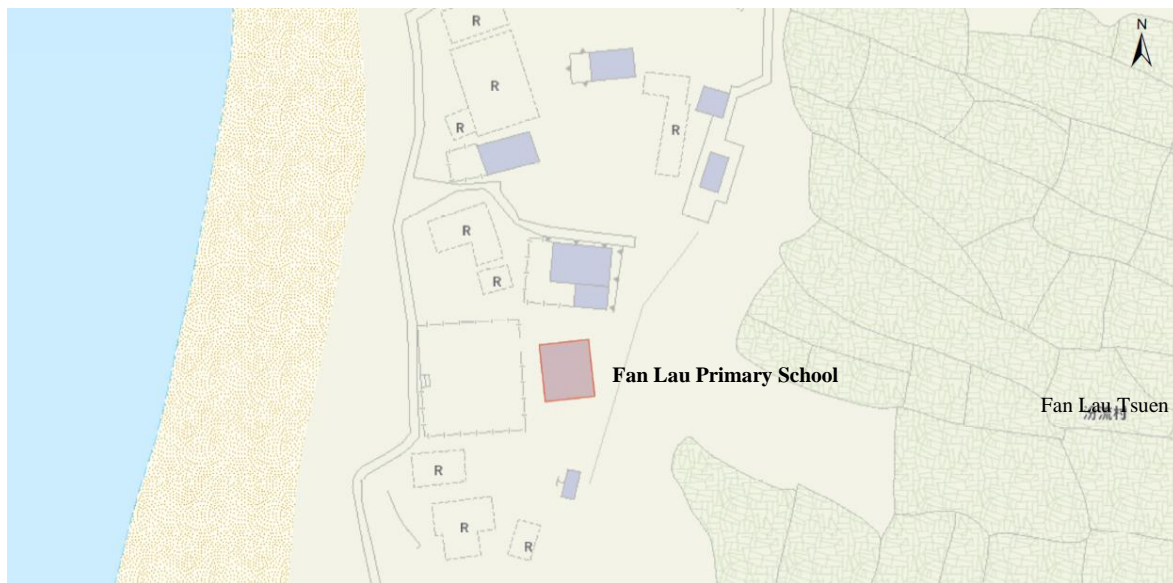


Fig. 224. Fan Lau Primary School (vacant school premise)

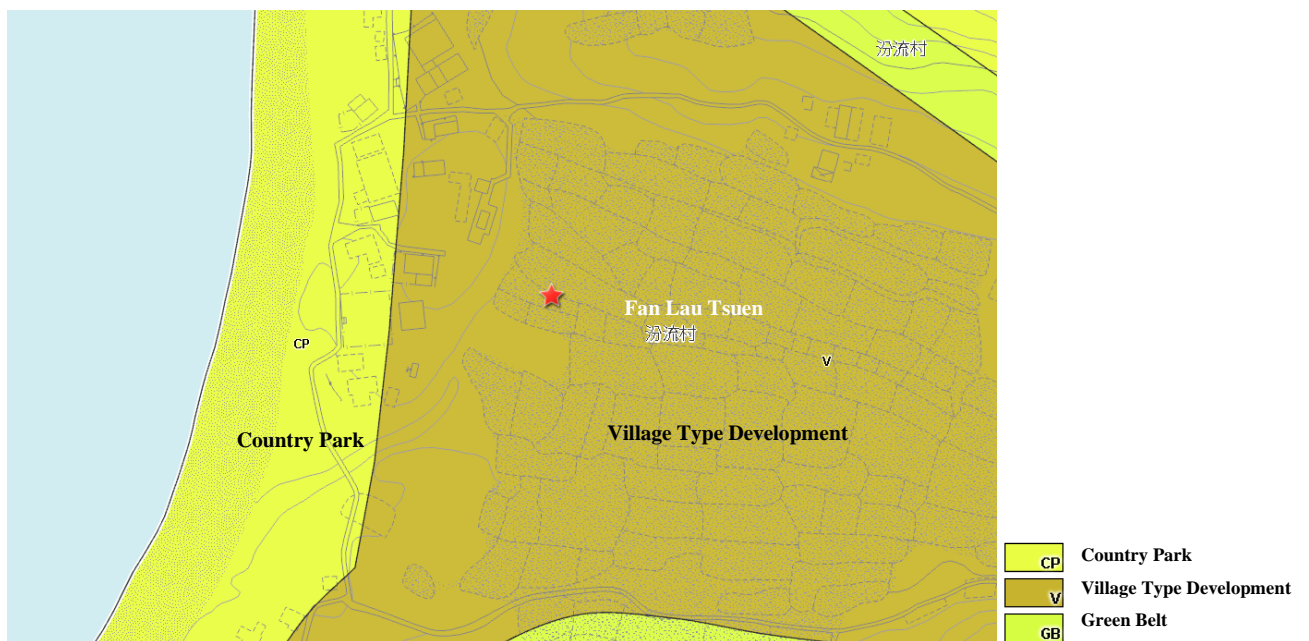


Fig. 225. South Lantau Coast Outline Zoning Plan (No. S/SLC/21)



Fig. 226. Current condition of Fan Lau Primary School, 2020.

2. *Establish Rest Stops with Mini Display Corners:*

- As villagers have already set up sitting-out and gathering areas, like provision stores, kiosks and refreshment stations in the village, use them as midway rest stops along the Fan Lau hiking and heritage trails. Add simple display facilities, images and QR codes (once the Wi-Fi network has been improved) at or near these locations to introduce the cultural attractions of the village and its surrounding areas. The villagers could also promote food culture at these locations if they want. The owners of the provision stores could take this opportunity to share stories about the village, the life of previous generations, the history, etc.

3. *Renovate some abandoned village houses on the roadside as tea houses to serve as rest stops or shelters for visitors*

4. *Organise Experimental Building Renovation Workshops for the Reappearance of Traditional Construction Craftsmanship:*

- In Fan Lau Sheung Tsuen, some of the houses and cattle sheds near Chan Kee Store (陳記士多) have partially or completely collapsed and have become ruins (Fig. 227–Fig. 228). As these houses were built with various building materials and are concentrated in one area, they should be cleared to provide space to showcase the village architecture. They can be used as outdoor workshops by co-operation with the nearby Chan Kee Store or by reinforcing some of the houses. The existing ruins featuring various building materials (including mud brick, grey brick, rammed earth and stones) can become real-life teaching materials for interpreting techniques and

materials for village buildings. The nearby open space can be utilised as a place for the public to make DIY bricks and rammed earth walls, while the nearby provision stores can be used as a gathering place for sharing platforms and workshops.



Fig. 227. Fan Lau Primary School, existing ruins and cattle sheds



Fig. 228. Existing ruins and cattle sheds near Fan Lau Sheung Tsuen, 2020.

5. *Traditional Master Craftsmen-in-residence Pilot Scheme:*

- Encourage local non-profit organisations with funding support to invite traditional master craftsmen, inheritors of traditional crafts and researchers to reside in the villages to experience the rural culture there. The invitees could organise public events with local cultural characteristics using vacant sites or village houses through co-operation with the villagers. Using fishery-themed events as an example, the invitees could jointly produce shrimp paste with villagers using traditional methods, cook in shrimp sauce, explain the operation of the former *Haa Pou*, and demonstrate stake-net fishing to reveal Fan Lau Tsuen’s traditional way of life as a fishing village.
- For more information on the activities and schemes of traditional construction craftsmanship, refer to “Traditional Craftsmanship and Cultural Inheritance in Lai Chi Wo”, which was a project organised by The Hong Kong Countryside Foundation from 2021 to 2023 and financed by the Countryside Conservation Funding Scheme. The project focused on the continuation of

traditional building techniques through various programmes. In 2021, a series of programmes were organised, including theory and experience classes on traditional architecture, and workshops for making mud brick and brick walls in Lai Chi Wo, where techniques of master craftsmen were shared and taught (Fig. 229–Fig. 230).⁴⁴⁹



Fig. 229. Mud brick workshop activity in “Traditional Craftsmanship and Cultural Inheritance in Lai Chi Wo”⁴⁵⁰

449 〈泥磚工作坊〉，古建技藝·文化傳承—荔枝窩Facebook網站，修訂日期：2021年9月17日，瀏覽日期：2021年11月25日，<https://www.facebook.com/craftmanshiplcw>。

450 〈泥磚工作坊〉。



Fig. 230. Brick wall workshop activity in “Traditional Craftsmanship and Cultural Inheritance in Lai Chi Wo”⁴⁵¹

6. *Interpretation and Introduction of the Fan Lau Tin Hau Festival:*

- The Tin Hau Temple in Fan Lau is dedicated to Tin Hau, a goddess revered by Lantau fishermen, who is believed to guard them when they go fishing. With the decline of the fishery industry in nearby waters, the Tin Hau Festival was moved to Tai O in the 1970s, and now fishermen from the area around Lantau Island go to Tai O every year to participate in and continue this traditional festival. Through the interpretation and introduction of the Fan Lau Tin Hau Festival, such as the bamboo shed by the Tin Hau Temple, the Tin Hau Festival parade and other ceremonies, visitors could learn about the intangible cultural heritage of Fan Lau. Connect with other activities in Fan Lau Tsuen for visitors to learn more about the development of the Lantau fishery industry, and to deepen their understanding of the connections in terms of traditional festivals among the various local groups on Lantau Island.

9.3.6.1.3 Long-term Measures

1. *Co-operate with Villagers to Revitalise Old Village Houses into B&Bs or Lodges to Further Integrate Sustainable Ecology and a Green Lifestyle:*

- In Fan Lau Tsuen, some village houses are in relatively good condition (Fig. 231). Explore co-operation with the villagers by renting those houses and converting them to B&Bs or lodges, providing an additional option for overnight stays other than campsites to extend visitors’ stay.

451 〈磚牆工作坊〉，古建技藝·文化傳承—荔枝窩Facebook網站，修訂日期：2021年11月8日，瀏覽日期：2021年11月25日，<https://www.facebook.com/craftmanshiplcw>。

This enables hikers to experience rural life and increases local income. Firstly, conduct a pilot scheme with villagers by renovating some village houses for this residential scheme on a trial basis.

- According to the “South Lantau Coast Outline Zoning Plan” (No. S/SLC/21), neither holiday houses, B&Bs or lodges are included in Column 1 or 2 of the Village Type Developments, so approval from the TPB must be obtained prior to application for residential institutional use. The Chief Executive stated in the “2020 Policy Address Supplement” that to “support eco-tourism, better serve visitors and help revitalise desolate villages, the Countryside Conservation Office will work with relevant bureaux/departments to jointly develop a set of licensing requirements and procedural guidelines designed especially for guesthouses and catering businesses in countryside areas, making reference to the special nature and restrictions of rural settings.”⁴⁵² However, the Countryside Conservation Office does not yet have a timetable for the launch of these guidelines. Therefore, when taking forward the revitalisation of old village houses in collaboration with villagers, the relevant organisations should pay attention to the application regulations for the relevant land use and license. They should make reference to the pilot scheme of the revitalisation at Lai Chi Wo Village, and the related challenges and time required, when facing the same issues.
- Also, subject to the “shop and services” use that is always permitted on the outline zoning plan, the ground floor of village houses (i.e. New Territories Exempted Houses) should be revitalised to provide services with the theme of sustainable ecology and a green lifestyle: for example, co-operation with villagers for midway supply stops for eco-cultural tours.

⁴⁵² “Liveable City.”



Fig. 231. Existing village houses in Fan Lau Tsuen, 2020.

9.3.6.2 Strengthen Fan Lau's Connectivity and Accessibility to Tai O, Tsin Yue Wan and Yi O

- The short-, medium- and long-term measures emphasise improving the hiking trails to Fan Lau and the auxiliary facilities in the nearby campsites, to strengthen Fan Lau's connectivity and accessibility to Tai O, Tsin Yue Wan and Yi O.

9.3.6.2.1 Short-term Measures

1. Enhance the Directional Sign Facilities around Fan Lau:

- Improve the auxiliary facilities, like directional signs for cultural attractions at hiking trails and campsites in the vicinity of Fan Lau (e.g. the Tsin Yue Wan Campsite and Kau Ling Chung Campsite). Conduct an “information signs pilot scheme” at Fan Lau with a theme of local culture and history to incorporate local cultural characteristics into the design of information signs, after consulting villagers and other key stakeholders in a design-thinking approach.⁴⁵³
- Enhance the directional signs for cultural attractions, in conjunction with linking the proposed Fan Lau heritage tour route and the nearby hiking trails and campsites, to encourage hikers and campers in West Lantau to enjoy the cultural attractions nearby (Fig. 232).



Fig. 232. Campsites near Yi O and Fan Lau.⁴⁵⁴

⁴⁵³ 〈東澳古道與沿途鄉村的設計思維活化策略計劃（2020）〉；〈【東澳見！】〉。

⁴⁵⁴ 〈露營地點分布圖〉。

9.3.6.2.2 Medium-term Measures

1. *Preliminary Study on Enhancing the Fan Lau Heritage Tour Routes:*

- Review the cultural and historical resources along the Fan Lau routes from time to time and assess the feasibility of incorporating different cultural themes into the guided tour route. With reference to the results of and experience with the “information signs pilot scheme”, study how the attractions along the new route could be linked with the existing campsites, hiking trails and the proposed Round-the-Lantau Route, and study the feasibility of adding relevant support facilities to formulate project designs and heritage interpretation schemes.
- The themes could be about Fan Lau Tsuen and its related cultural attractions. Examples include the old days in Fan Lau Tsuen, attractions around the village, like Fan Lau Fort and spectacular rocks (*Shek Sun*), and legends and myths (the surrender of pirates).

2. *Organise Events Like a Mini Farmers’ Market / Weekend Bazaar:*

- In front of a row of village houses next to the Leung Ying Kong Ancestral Hall in Fan Lau Sai Wan is an open area near the pier and the beach campsite, which has potential to host events like a mini farmers’ market. A display spot could also be set up (Fig. 233, Fig. 236). At present, a map showing the tourist attractions of Fan Lau is available at the junction in the direction of Fan Lau Tsuen, next to the Leung Ying Kong Ancestral Hall. This display facility could be enhanced and linked with the proposed activity experience venues in Fan Lau Tsuen (the existing ruins and cattle sheds) (Fig. 234). The small-scale farmers’ market is recommended to be jointly organised with Yi O to encourage participation by farmers and villagers from Fan Lau and Yi O, as well as the owners of the provisions stores (Fig. 235), to strengthen the connection among the villages.
- Encourage villagers from other villages on or even outside Lantau Island to share their experience in revitalising their villages, to link the revitalisation experience among the villages.



Fig. 233. Leung Ying Kong Ancestral Hall and the adjacent village houses and open space, 2020.



Fig. 234. Leung Ying Kong Ancestral Hall and adjacent map of Fan Lau tourist attractions, 2020.



Fig. 235. Chan Kee Store, 2020.



Fig. 236. Possible location for a small-scale farmers' market

9.3.6.2.3 Long-term Measures

1. *Follow the Establishment and Promotion of the Proposed West Lantau Thematic Cultural Walkway:*
 - Taking into account the experience and effectiveness of the Fan Lau information signs pilot scheme (see Section 9.2.2.2.1), conduct a preliminary study and schemes related to the West Lantau Thematic Cultural Walkway in phases, to take forward the heritage interpretation works for the Fan Lau section of the cultural walkway, to improve the connectivity among the existing hiking trails and the proposed Round-the-Lantau route network, and to co-operate with local villagers and other key stakeholders to jointly promote the West Lantau Thematic Cultural Walkway.
2. *Explore the Feasibility of Water Taxis as a Water Transport Support Service to Connect Tai O and Fan Lau:*
 - Provide more diversified connections between Yi O and Fan Lau to the West Lantau Thematic Cultural Walkway.

9.3.6.3 Enhance the Heritage Presentation

- Since the existing cultural attractions lack interesting interpretations, the short-, medium- and long-term measures enhance the heritage presentation and cultural experience for visitors, and add more rest stops between the attractions.

9.3.6.3.1 Short-term Measures

1. *Enhance the Existing Display Facilities: Add Arts and Cultural Elements to the Existing Heritage Display Facilities in Fan Lau.*

9.3.6.3.2 Medium-term Measures

1. *Artist-in-residence Scheme:*
 - Invite villagers, art groups and artists to beautify the villages together using artistic methods with the theme of local culture and history. For example, design unique route signs for Fan Lau Tsuen and enhance the other display facilities, and possibly produce outdoor art installations, whose themes include the history and culture of Fan Lau, its natural landscape, traditional activities, such as stake-net fishing and the Tin Hau Festival, and traditional buildings, such as bamboo sheds. In the long run, consider ideas in reference to the series of “*Hi! Houses*” (「邂逅！老房子」), “*Hi! Hill*” (「邂逅！山川人」), and the “*Lamma Mia*” (「南丫說：」) public art project, and the “Nature, Earth and Human – Mui Tsz Lam Art Revitalization Project”.
 - Curated by Art Promotion Office, the art project “*Hi! Houses*” selected four century-old houses in Hong Kong, namely the Dr Sun Yat-sen Museum (孫中山紀念館), the Old House in Wong

Uk Village (王屋村古屋), the Law Uk Folk Museum (羅屋民俗館), and the Sam Tung Uk Museum (三棟屋博物館), and invited local artists to lead teams to create site-specific artworks, using their unique visual language to project the daily life of the past inhabitants of the old houses and to tell their own stories about the houses⁴⁵⁵ (Fig. 237–Fig. 238).



Fig. 237. A 360-degree rotating video was set up in a room in the Old House in Wong Uk, allowing the audience to follow the artist to search for stories of the old houses in the village.⁴⁵⁶



Fig. 238. The artist projects old family traditions on the patios, lanterns, and walls in Sam Tung Uk.⁴⁵⁷

- “*Hi! Hill*” was organised by the Art Promotion Office with curatorial partner (art-in-situ) “*Make A Difference Institute*” (創不同協作) at the former Chuen Lung Koon Man School and Chuen

⁴⁵⁵ “Hi! Houses,” Art Promotion Office, accessed November 25, 2021, https://www.apo.hk/en/web/apo/hi_houses.html.

⁴⁵⁶ “Hi! Houses.”

⁴⁵⁷ “Hi! Houses.”

Lung Village in Tsuen Wan. This project partnered with 13 groups of artists, a history educator, photographers, and so forth, to create site-specific artworks in the former village school and other parts of the village with the co-operation of the village community. The works were inspired by Chuen Lung's images of past and present, the geographical uniqueness of the area, school memories, the daily life of the villagers, and their personal views of Chuen Lung. During the exhibition period, workshops, guided tours and sharing sessions were organised to deepen public understanding of rural school education and village life through art⁴⁵⁸ (Fig. 242).



Fig. 239. Artists created site-specific artworks in the former Chuen Lung Koon Man School and other parts of Chuen Lung Village in Tsuen Wan⁴⁵⁹

- Between December 2021 and March 2022, the public art project “*Lamma Mia*” by the Art Promotion Office with curatorial partner (art in-situ) “*Art Together*” was organised in Sok Kwu Wan (索罟灣), Lamma Island, under the theme “island shore”, to look back on the history and lifestyle of living on sea and land. Fifteen groups of artists were invited to participate in the artists-in-residence scheme on the island, to create artworks in collaboration with the community. A series of activities were held during the exhibition period, including guided tours, community workshops and documentary film screenings. Through a combination of research and a multi-sensory artistic approach, the project introduced the people and history of Lamma Island from the perspective of the islanders.⁴⁶⁰
- The “*Nature, Earth and Human – Mui Tsz Lam Art Revitalization Project*” converted an old village house in Mui Tsz Lam into the Mui Tsz Lam Story Museum. The museum exhibits natural art and the Hakka lifestyle, and a Hakka-style shop serves as a rest stop for hikers. The artists and villagers worked together to create several murals with the theme “*Nature, Earth and Humans*”, which were painted by students and volunteers on the exterior walls of old village houses in Mui Tsz Lam. Guided tours and workshops are organised regularly to enable

⁴⁵⁸ “Hi! Hill,” Art Promotion Office, accessed November 25, 2021, https://www.lcsd.gov.hk/CE/Museum/APO/zh_TW/web/apo/hi_hill.html.

⁴⁵⁹ “Hi! Hill.”

⁴⁶⁰ “Lamma Mia,” Art Promotion Office, accessed November 25, 2021, https://www.lcsd.gov.hk/CE/Museum/APO/zh_TW/web/apo/lambda_mia.html.

participants to learn about and experience the natural ecology, old trails, culture and history, and Hakka culture of Mui Tsz Lam and its surroundings. This project was the third item under the “Community Co-creation: Reinventing the Countryside” scheme. It officially commenced in November 2019 and concluded in the fourth quarter of 2020. The “*Forest Village – Mui Tsz Lam and Kop Tong Sustainable Village Programme*”, initiated in 2021, is a three-year programme organised by the Association for Sha Tau Kok Culture and Ecology and co-organised by HKTraveler⁴⁶¹. The collaborators include Outdoor Wildlife Learning Hong Kong, local organisations and academics, residents of the two villages, and the general public. They participate in diversified planning activities, such as rehabilitation and revitalisation of the countryside, management of campsites, farming areas and a butterfly garden, volunteer training programmes, restoration of old paths, guided tours, ecological art exhibitions, and hands-on workshops to present the former Hakka rural life to the general public (Fig. 240–Fig. 241).



Fig. 240. Mui Tsz Lam Story Museum⁴⁶²

⁴⁶¹ “Nature, Earth and Human - Mui Tsz Lam Art Revitalization Project,” Rural Sustainability, accessed November 25, 2021, <https://ccsg.hku.hk/ruralsd/zh/pages/nature-earth-and-human-mui-tsz-lam-art-revitalization-project/>.

⁴⁶² 〈梅子林故事館〉。



Fig. 241. Mural and art installations in Mui Tsz Lam⁴⁶³

- Organise an artist-in-residence scheme in the proposed activity experience venues in Fan Lau Village: the outdoor space around the existing ruins and cattle sheds in Fan Lau Sheung Tsuen, and Fan Lau Primary School in Fan Lau Sheung Tsuen, for example (Fig. 242). Use Fan Lau Primary School for indoor art displays, in conjunction with support from the story house and resource centre, and extend the displays to outdoor spaces in the village. In the long run, complement the artist-in-residence scheme with other revitalisation and conservation measures in the village, such as the proposed workshops, a mini farmers' market / weekend bazaar to help visitors learn about Fan Lau. Develop the artist-in-residence scheme into a long-term conservation measure.

463 〈梅子林故事館〉。

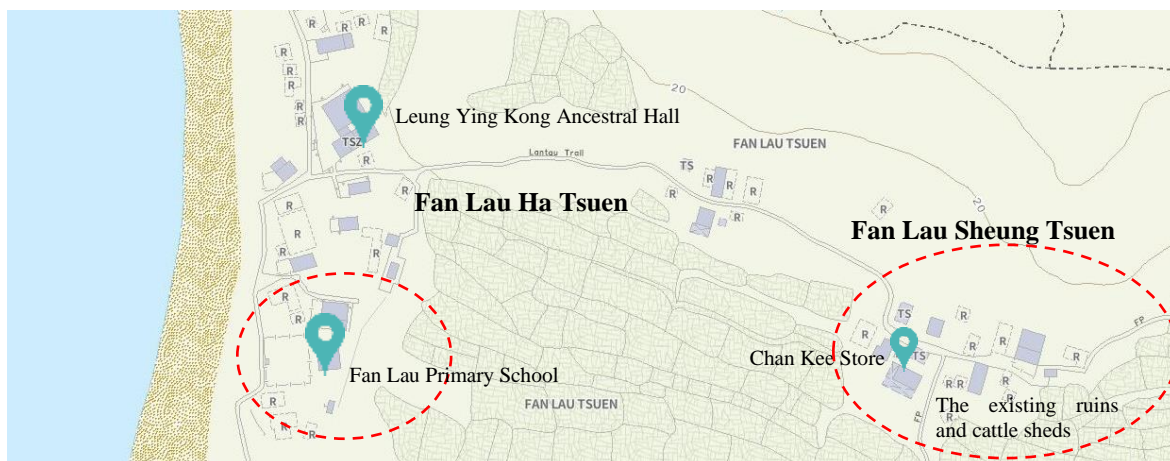


Fig. 242. Proposed locations for the artist-in-residence scheme

9.3.6.3.3 Long-term Measures

1. Enrich the Methods of Heritage Interpretation:

- For example, use interactive animations or picture books on the Internet as teaching materials to enrich the existing traditional presentation methods, or use on-site cultural experience activities, like stake-net fishing, to enhance visitors' understanding of the local historical and cultural crafts. Refer to the series of animations on slate houses in Taiwan, which explain the structure of slate houses.⁴⁶⁴

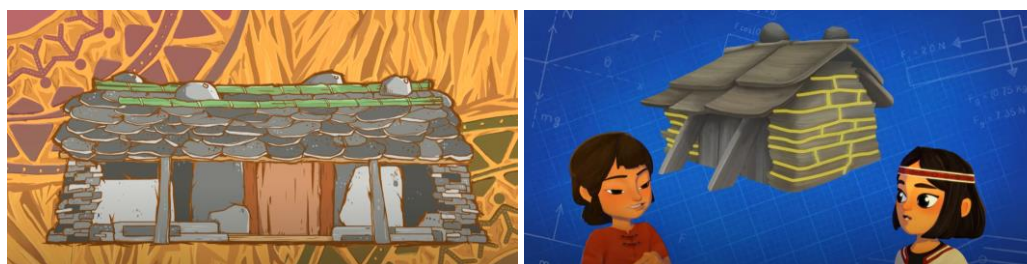


Fig. 243. A series of animations explain the structure of slate houses⁴⁶⁵

- In the long run, improve the local Wi-Fi network auxiliary facilities and encourage the use of digital interactive modes and in-depth cultural experiences to deepen visitors' understanding of the local culture and history, and the monuments and attractions to enrich the visitor experience. For example, incorporate interactive animations, and virtual and augmented reality technology

⁴⁶⁴ EngineTV 原金動畫：〈吉娃斯科學小教室 | #35 :石板屋構造 | 石板屋、摩擦力、結構弱點 | 兒童科普動畫 (繁體中文版)〉, YouTube 網站, 瀏覽日期: 2021 年 10 月 19 日, <https://www.youtube.com/watch?v=TkzgK6S9jeQ>; EngineTV 原金動畫：〈吉娃斯愛科學 | 第3季第9集: 神奇石板屋 (中文發音) (中文字幕) (ENG CC)〉, YouTube 網站, 瀏覽日期: 2021 年 10 月 19 日, <https://www.youtube.com/watch?v=sNe8LzUI1Tag>。

⁴⁶⁵ EngineTV 原金動畫：〈吉娃斯科學小教室 | #35 :石板屋構造 | 石板屋、摩擦力、結構弱點 | 兒童科普動畫 (繁體中文版)〉; EngineTV 原金動畫：〈吉娃斯愛科學 | 第3季第9集: 神奇石板屋 (中文發音) (中文字幕) (ENG CC)〉。

into the on-site display facilities, and conduct historical re-enactment activities at Fan Lau Fort to simulate military garrison scenes in Fan Lau Fort in the past.



Fig. 244. Cultural and historical resource display facilities in Fan Lau, 2020.

9.3.7 Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Fan Lau

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
Objectives for the area / guiding principles				
Fan Lau ● Enhance public knowledge of and support for the conservation of Fan Lau’s tangible and intangible cultural heritage.	(a) The range of cultural attractions in Fan Lau is relatively extensive and scattered, stretching from the village to the hills beyond it, improve the connectivity and accessibility to the cultural attractions within and around the village.	(1) Strengthen the Linkage between the Cultural Attractions of Fan Lau and the Existing Hiking Trails: <ul style="list-style-type: none">Formulate a heritage guide map for hikers to recommend Fan Lau’s major cultural attractions and natural landscapes located near the existing hiking trails. The heritage tour route could include the Leung Ying Kong Ancestral Hall, houses with traditional tiled roofs, the water tank, the wells, the Pak Kung, the Tai Wong Yeh Temple, the Tin Hau Temple, the Stone Circle, Fan Lau Fort, the ruins of the Hung Shing Temple, and the <i>Shek Sun</i>.Improve the paths along the proposed route. For example, to ensure a safe visit, clear the overgrown paths to cultural attractions like the water tank, the wells, Pak Kung, the Tai Wong Yeh Temple and the Tin Hau Temple.The entire proposed heritage tour route is about a 4.5-hour walk, which includes the cultural attractions in Fan Lau Sheung Tsuen and Fan Lau Ha Tsuen, and those on the hill. (2) Maintenance of Old Buildings: <ul style="list-style-type: none">Conduct basic clearance and reinforcement works on the long-abandoned Hung Shing Temple and <i>Haa Pou</i> in Fan Lau Ha Tsuen to prevent further collapse, but do not reconstruct the collapsed parts. Funding may be available for maintenance to present their former use and their relationship with Fan Lau to the general public.	(3) Establish a Story House and Resource Centre: <ul style="list-style-type: none">Fan Lau Primary School is located on Government Land and can be used for short-term community, institutional or non-profit making purposes. Repair it for short-term use, such as an experiential venue for Fan Lau culture. (4) Establish Rest Stops with Mini Display Corners: <ul style="list-style-type: none">As villagers have already set up sitting-out and gathering areas, like provision stores, kiosks and refreshment stations in the village, use them as midway rest stops along the Fan Lau hiking and heritage trails. Add simple display facilities, images and QR codes at or near these locations to introduce the cultural attractions of the village and its surrounding areas. (5) Renovate some abandoned village houses on the roadside as tea houses to serve as rest stops or shelters for visitors. (6) Organise Experimental Building Renovation Workshops for the Reappearance of Traditional Construction Craftsmanship: <ul style="list-style-type: none">Fan Lau Sheung Tsuen has some ruins of houses and cattle sheds near Chen Kee Store. Clear a place to showcase the village architecture and to provide real-life teaching materials for interpreting techniques and materials for village buildings. (7) Traditional Master Craftsmen-in-residence Pilot Scheme: <ul style="list-style-type: none">Encourage local non-profit organisations with funding support to invite traditional master craftsmen, inheritors of traditional crafts and researchers to reside in the villages to organise events such as fishery-themed public events. The invitees could jointly produce shrimp paste with villagers using traditional methods, cook in shrimp sauce, explain the operation of the former <i>Haa Pou</i>, and demonstrate stake-net fishing to reveal Fan Lau Tsuen’s traditional way of life as a fishing village. (8) Interpretation and Introduction of the Fan Lau Tin Hau Festival: <ul style="list-style-type: none">Through the interpretation and introduction of the Fan Lau	(9) Co-operate with Villagers to Revitalise Old Village Houses into B&Bs or Lodges to Further Integrate Sustainable Ecology and a Green Lifestyle: <ul style="list-style-type: none">In Fan Lau Tsuen, some village houses are in relatively good condition. Explore co-operation with the villagers by renting those houses and converting them to B&Bs or lodges, providing an additional option for overnight stays other than campsites to extend visitors’ stay. Firstly, conduct a pilot scheme with villagers by renovating some village houses for this residential scheme on a trial basis.

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
			<p>Tin Hau Festival, such as the bamboo shed by the Tin Hau Temple, the Tin Hau Festival parade and other ceremonies, visitors could learn about the intangible cultural heritage of Fan Lau. Connect with other activities in Fan Lau Tsuen for visitors to learn more about the development of the Lantau fishery industry.</p>	
	(b) Improve the hiking trails to Fan Lau and the auxiliary facilities at the nearby campsites to strengthen Fan Lau’s connectivity and accessibility to Tai O, Tsin Yue Wan and Yi O.	<p>(1) Enhance the Directional Sign Facilities around Fan Lau:</p> <ul style="list-style-type: none">Improve the auxiliary facilities, like directional signs for cultural attractions at hiking trails and campsites in the vicinity of Fan Lau (e.g. the Tsin Yue Wan Campsite and Kau Ling Chung Campsite). Conduct an “information signs pilot scheme” at Fan Lau with a theme of local culture and history to incorporate local cultural characteristics into the design of information signs, after consulting villagers and other key stakeholders in a design-thinking approach.Enhance the directional signs for cultural attractions, in conjunction with linking the proposed Fan Lau heritage tour route and the nearby hiking trails and campsites, to encourage hikers and campers in West Lantau to enjoy the cultural attractions nearby.	<p>(2) Preliminary Study on Enhancing the Fan Lau Heritage Tour Routes:</p> <ul style="list-style-type: none">Review the cultural and historical resources along the Fan Lau routes from time to time and assess the feasibility of incorporating different cultural themes into the guided tour route. With reference to the results of and experience with the “information signs pilot scheme”, study how the attractions along the new route could be linked with the existing campsites, hiking trails and the proposed Round-the-Lantau Route, and study the feasibility of adding relevant support facilities to formulate project designs and heritage interpretation schemes.The themes could be about Fan Lau Tsuen and its related cultural attractions. Examples include the old days in Fan Lau Tsuen, attractions around the village, like Fan Lau Fort and spectacular rocks (<i>Shek Sun</i>), and legends and myths (the surrender of pirates). <p>(3) Organise Events Like a Mini Farmers’ Market / Weekend Bazaar:</p> <ul style="list-style-type: none">In front of a row of village houses next to the Leung Ying Kong Ancestral Hall in Fan Lau Sai Wan is an open area near the pier and the beach campsite, which has potential to host events like a mini farmers’ market. A display spot could also be set up. At present, a map showing the tourist attractions of Fan Lau is available at the junction in the direction of Fan Lau Tsuen, next to the Leung Ying Kong Ancestral Hall. This display facility could be enhanced and linked with the proposed activity experience venues in Fan Lau Tsuen (the existing ruins and cattle sheds).	<p>(4) Follow the Establishment and Promotion of the Proposed West Lantau Thematic Cultural Walkway:</p> <ul style="list-style-type: none">Taking into account the experience and effectiveness of the Fan Lau information signs pilot scheme, conduct a preliminary study and schemes related to the West Lantau Thematic Cultural Walkway in phases, to take forward the heritage interpretation works for the Fan Lau section of the cultural walkway, to improve the connectivity among the existing hiking trails and the proposed Round-the-Lantau route network, and to co-operate with local villagers and other key stakeholders to jointly promote the West Lantau Thematic Cultural Walkway. <p>(5) Explore the Feasibility of Water Taxis as a Water Transport Support Service to Connect Tai O and Fan Lau:</p> <ul style="list-style-type: none">Provide more diversified connections between Tai O and Fan Lau to the West Lantau Thematic Cultural Walkway.
	(c) The existing cultural attractions lack interesting interpretation. Enhance the heritage presentation and cultural experience for visitors, and add more rest stops between the attractions.	<p>(1) Enhance the Existing Display Facilities:</p> <ul style="list-style-type: none">Add arts and cultural elements to the existing heritage display facilities in Fan Lau.	<p>(2) Artist-in-residence Scheme:</p> <ul style="list-style-type: none">Invite villagers, art groups and artists to beautify the villages together using artistic methods with the theme of local culture and history. For example, design unique route signs for Fan Lau Tsuen and enhance the other display facilities, and possibly produce outdoor art installations, whose themes include the history and culture of Fan Lau, its natural landscape, traditional activities, such as stake-net fishing and the Tin Hau Festival, and traditional buildings, such as bamboo sheds. In the long run, consider	<p>(3) Enrich the Methods of Heritage Interpretation:</p> <ul style="list-style-type: none">For example, use interactive animations or picture books on the Internet as teaching materials to enrich the existing traditional presentation methods, or use on-site cultural experience activities, like stake-net fishing, to enhance visitors’ understanding of the local historical and cultural crafts.In the long run, improve the local Wi-Fi

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
			ideas in reference to the series of “ <i>Hi! Houses</i> ”, “ <i>Hi! Hill</i> ”, and the “ <i>Lamma Mia</i> ” public art project.	network auxiliary facilities and encourage the use of digital interactive modes and in-depth cultural experiences to deepen visitors’ understanding of the local culture and history, and the monuments and attractions, and to enrich the visitor experience. For example, incorporate interactive animations, and virtual and augmented reality technology into the on-site display facilities, and conduct historical re-enactment activities at Fan Lau Fort to simulate military garrison scenes in Fan Lau Fort in the past.

Table 66. Summary of Recommendations on Cultural and Historical Conservation and Revitalisation of Fan Lau

9.3.8 Specific Recommendations on Cultural and Historical Conservation and Revitalisation of Tai Long Wan

- Follow the “Hiking Hub” planning strategy in the “Lantau Conservation and Recreation Masterplan”
- Deepen public understanding of the local history and cultural heritage
- Promote village revitalisation through in-depth cultural experience activities

9.3.8.1 Encourage Villagers and Local Organisations to Organise Cultural Experience Activities

- Integrate the historical relationship between Shek Pik and Tai Long Wan Tsuen to further interpret and showcase stories before the construction of the Shek Pik Reservoir and stories before and after their relocation. With better accessibility to Tai Long Wan Tsuen, more villagers and local organisations can be encouraged to organise cultural experience activities.

9.3.8.1.1 Short-term Measures

1. *Strengthen the linkage between the cultural attractions in Tai Long Wan and the existing hiking trails and campsites to enhance visitors' cultural tourism experiences.*
- Formulate a heritage guide map to recommend major cultural attractions and natural landscapes in the vicinity of the existing hiking trails and campsites to hikers. The heritage tour route could include the two rows of houses for the original resettlement of villagers of Fan Pui Tsuen by the Government, the structures for raising livestock, the original toilet, Wang Pui School, three shrines to To Tei, and the Shek Pik Heung Memorial Stone outside the village, the original site of Fan Pui Tsuen, the ruins of the Hung Shing Temple, and Rock Carving at Shek Pik, among others (Fig. 247–Fig. 248).
 - Encourage hikers who camp at the nearby Tai Long Wan and Shek Pik campsites to join cultural activities, such as traditional cultural experience camps, workshops, and guided cultural and nature conservation tours to provide a high-quality cultural experience for campers and hikers. This would encourage them to extend their stay in West Lantau, thus facilitating in-depth cultural experience activities for the revitalisation of the local villages (Fig. 245).



Fig. 245. Campsites near Tai Long Wan and Shek Pik.⁴⁶⁶

2. Improve Public Transport

- Tai Long Wan is connected by a carriageway and hiking trail, making it more accessible than Yi O and Fan Lau (Fig. 246). It is therefore recommended to improve Tai Long Wan's existing public transport, such as adding a bus stop at Tai Long Wan Tsuen or additional shuttle minibus services during events, to boost visitors' interest in visiting Tai Long Wan. Coupled with other measures, such as the proposed heritage guide map and information signs with cultural characteristics, this will give hikers a deeper understanding of the culture and history of Tai Long Wan.



Fig. 246. Directly accessible via road, 2020.

⁴⁶⁶ 〈露營地點分布圖〉。



Fig. 247. Elementary tour: Tai Long Wan Tsuen Heritage Trail (after relocation).



Fig. 248. In-depth tour: Tai Long Wan Tsuen Heritage Trail (before relocation).

9.3.8.1.2 Medium-term Measures

1. *Village Office as a Resource Centre and Supply Stop:*

- Utilise the village office as a resource centre and supply stop. At present, there are no vacant rural school premises or vacant government sites that can be rented in Tai Long Wan Tsuen, but consider using the village office as a resource centre and supply stop or co-operating with villagers to rent other buildings as workshop venues.
- Renovate the former livestock structures as venues for traditional cultural experience camps, workshops, and guided cultural and natural conservation tours (Fig. 249).
- Use the indigo studio⁴⁶⁷, currently run by a villager in Tai Long Wan Tsuen, as a reference. They opted for a vacant pig farm in Tai Long Wan Tsuen for his indigo studio, and uses old items found in the village for his indigo dyeing works, such as big *woks*, old ceramic jars, bricks and tiles, and tables and stools. Using these old items helps participants in the indigo studio learn about the history of Tai Long Wan Tsuen by connecting the items with village life in the past (Fig. 250).
- The villagers can share their stories from the past via various workshops to connect with the public. Furthermore, more villagers will return to the villages to participate in village affairs.



Fig. 249. Former livestock structures, 2020.

⁴⁶⁷ Grace、念言：〈片藍造——回流大浪灣染布，連繫自身家族史〉，獨立媒體網站，轉載至《大嶼小報》，修訂日期：2021年3月7日，瀏覽日期：2021年11月20日，<https://www.inmediahk.net/node/1081283>；〈片藍造藍染工房〉，片藍造藍染工房網站，瀏覽日期：2021年11月20日，<https://www.lantaublue.com/>。



Fig. 250. The indigo studio of Lantau Blue (片藍造) in Tai Long Wan Tsuen⁴⁶⁸

2. *Preliminary Study on Enhancing the Tai Long Wan Heritage Tour Routes*

- Review from time to time whether the cultural and historical resources of Tai Long Wan are suitable for inclusion in a heritage tour route according to a particular theme, such as introducing the impact of Shek Pik Reservoir on the area before and after its construction (stories of village relocation, existing ruins, the characteristics of the new village, etc.). This can enrich the content of the Tai Long Wan heritage tour.
- Study the results and experience from the “information signs pilot scheme” to see how the attractions along the new route can be linked with the existing campsites, hiking trails, and the proposed Round-the-Lantau Route, study the necessity of adding relevant support facilities, such as Wi-Fi network auxiliary facilities, and then formulate project designs and heritage interpretation schemes.⁴⁶⁹

⁴⁶⁸ Grace、念言：〈片藍造——回流大浪灣染布，連繫自身家族史〉；〈片藍造藍染工房〉。

⁴⁶⁹ 〈東澳古道與沿途鄉村的設計思維活化策略計劃（2020）〉；〈【東澳見！】〉。

9.3.8.1.3 Long-term Measures

1. *Enhance the Methods of Cultural and Heritage Interpretation*

- With reference to the results of the heritage interpretation study, consider introducing the history of Shek Pik Heung via virtual or augmented reality technology, such as the old days of the Shek Pik Heung villages and the changes since the construction of the Reservoir so that visitors can learn about the historical stories of the relocation of villages in an interesting way through technology. In addition, organise cultural experience activities associated with local heritage, such as stone-carving workshops, to let participants try miniature rock carving in Shek Pik using primitive methods.

2. *Develop a Combination of Land and Water Routes for Transport and Tourism:*

- Study the feasibility of land routes from Shek Pik to Tai Long Wan and Fan Lau, along with water-taxi access to Yi O and Tai O to provide more diversified connections to the locations on West Lantau, thus enhancing the accessibility to the West Lantau thematic cultural walkway (Fig. 251).



Fig. 251. Land and water routes from Shek Pik, Tai Long Wan to Fan Lau, Yi O, and Tai O.

9.3.8.2 Increase and enhance the presentation of heritage sites and connections among the cultural attractions in Shek Pik and Tai Long Wan Tsuen

9.3.8.2.1 Short-term Measures

1. *Enhance the Existing Display Facilities*

- At present, there are no display or interpretation facilities in Tai Long Wan Tsuen to introduce the relevant cultural and historical resources, except for commemorative plaques near Shek Pik Reservoir, which record the history of the construction of Shek Pik Reservoir and the relocation of villages. Improve the auxiliary facilities, such as directional signs for cultural attractions at the Tai Long Wan and Shek Pik campsites and nearby hiking trails, and enhance the presentation of heritage sites in the area. Implement an “information signs pilot scheme” in the Tai Long Wan and Shek Pik areas, incorporating local cultural characteristics into the design of the signs. Consult the villagers and other key stakeholders through a design-thinking approach.⁴⁷⁰

9.3.8.2.2 Medium-term Measures

1. *Promote Rural Culture through Artistic Elements:*

- Invite villagers, art groups and artists to decorate the villages and promote rural culture via artistic methods with the theme of local cultural heritage. Examples include designing unique culture-themed road signs and art landmarks for Tai Long Wan Tsuen, and painting murals along footpaths, on enclosing walls, and on signs along the footpaths to decorate the villages, village houses and hiking trails.

9.3.8.2.3 Long-term Measures

1. *Follow the Establishment and Promotion of the West Lantau Thematic Cultural Walkway*

- Implement the preliminary study on the West Lantau Thematic Cultural Walkway and related schemes in phases. Take forward the heritage interpretation works for the Tai Long Wan Section of the cultural walkway to improve the connectivity of the cultural walkway with the existing hiking trails and the proposed Round-the-Lantau route network, and jointly promote the West Lantau Thematic Cultural Walkway with villagers and other key stakeholders in the area.

⁴⁷⁰ 〈東澳古道與沿途鄉村的設計思維活化策略計劃（2020）〉；〈【東澳見！】〉。

9.3.9 Summary of Recommendations for Cultural and Historical Conservation and Revitalisation of Tai Long Wan

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
Objectives for the Area / Guiding Principles				
Tai Long Wan <ul style="list-style-type: none">Follow the “Hiking Hub” planning strategy in the “Lantau Conservation and Recreation Masterplan”Deepen public understanding of local history and cultural heritagePromote village revitalisation through in-depth cultural experience activities	(a) Integrate the historical relationship between Shek Pik and Tai Long Wan Tsuen to further interpret and showcase stories before the construction of the Shek Pik Reservoir and stories before and after their relocation. With better accessibility to Tai Long Wan Tsuen, more villagers and local organisations can be encouraged to organise cultural experience activities.	(1) Strengthen the Linkage between the Cultural Attractions in Tai Long Wan and the Existing Hiking Trails and Campsites to Enhance Visitors’ Cultural Tourism Experiences: <ul style="list-style-type: none">Formulate a heritage guide map to recommend major cultural attractions and natural landscapes in the vicinity of the existing hiking trails and campsites to hikers.Encourage hikers who camp at the nearby Tai Long Wan and Shek Pik campsites to join cultural activities, such as traditional cultural experience camps, workshops, and guided cultural and nature conservation tours to provide a high-quality cultural experience for campers and hikers. This would encourage them to extend their stay in West Lantau, thus facilitating in-depth cultural experience activities for the revitalisation of the local villages. (2) Improve Public Transport: <ul style="list-style-type: none">Tai Long Wan is connected by a carriageway and hiking trail, making it more accessible than Yi O and Fan Lau. It is therefore recommended to improve Tai Long Wan’s existing public transport, such as adding a bus stop at Tai Long Wan Tsuen or additional shuttle minibus services during events, to boost visitors’ interest in visiting Tai Long Wan. Coupled with other measures, such as the proposed heritage guide map and information signs with cultural characteristics.	(3) Village Office as a Resource Centre and Supply Stop: <ul style="list-style-type: none">At present, there are no vacant rural school premises or vacant government sites that can be rented in Tai Long Wan Tsuen, but consider using the village office as a resource centre and supply stop or co-operating with villagers to rent other buildings as workshop venues.Renovate former livestock structures as venues for traditional cultural experience camps, workshops, and guided cultural and nature conservation tours. (4) Preliminary Study on Enhancing the Tai Long Wan Heritage Tour Routes: <ul style="list-style-type: none">Review from time to time whether the cultural and historical resources of Tai Long Wan are suitable for inclusion in a heritage tour route according to a particular theme, such as introducing the impact of Shek Pik Reservoir on the area before and after its construction (stories of village relocation, existing ruins, and the characteristics of the new village, etc.). This can enrich the content of the Tai Long Wan heritage tour.Study the results and experience from the “information signs pilot scheme” to see how the attractions along the new route can be linked with the existing campsites, hiking trails, and the proposed Round-the-Lantau Route, study the necessity of adding relevant support facilities, such as Wi-Fi network auxiliary facilities, and then formulate project designs and heritage interpretation schemes.	(5) Enhance the Methods of Cultural and Heritage Interpretation: <ul style="list-style-type: none">With reference to the results of the heritage interpretation study, consider introducing the history of Shek Pik Heung via virtual or augmented reality technology, such as the old days of the Shek Pik Heung villages and the changes since the construction of the Reservoir so that visitors can learn about the historical stories of the relocation of villages in an interesting way through technology. In addition, organise cultural experience activities associated with local heritage, such as stone-carving workshops, to let participants try miniature rock carving in Shek Pik using primitive methods. (6) Develop a Combination of Land and Water Routes for Transport and Tourism: <ul style="list-style-type: none">Study the feasibility of land routes from Shek Pik to Tai Long Wan and Fan Lau, along with water-taxi access to Yi O and Tai O to provide more diversified connections to the locations on West Lantau, thus enhancing the accessibility to the West Lantau thematic cultural walkway.
	(b) Increase and enhance the presentation of heritage sites and connections among the cultural attractions in Shek Pik and Tai Long Wan Tsuen	(1) Enhance the Existing Display Facilities: <ul style="list-style-type: none">At present, there are no display or interpretation facilities in Tai Long Wan Tsuen to introduce the relevant cultural and historical resources, except for commemorative plaques near Shek Pik Reservoir, which record the history of the construction of Shek Pik Reservoir and the relocation of villages. Improve the auxiliary facilities, such as directional signs for cultural attractions at the Tai Long Wan and Shek Pik campsites and nearby hiking trails, and enhance	(2) Promote Rural Culture through Artistic Elements: <ul style="list-style-type: none">Invite villagers, art groups and artists to decorate the villages and promote rural culture via artistic methods with the theme of local cultural heritage. Examples include designing unique culture-themed road signs and art landmarks for Tai Long Wan Tsuen, and painting murals along footpaths, on enclosing walls, and on signs along the footpaths to decorate the villages, village houses and hiking trails.	(3) Follow the Establishment and Promotion of the West Lantau Thematic Cultural Walkway: <ul style="list-style-type: none">Implement the preliminary study on the West Lantau Thematic Cultural Walkway and related schemes in phases. Take forward the heritage interpretation works for the Tai Long Wan Section of the cultural walkway to improve the connectivity of the cultural walkway with the existing hiking trails and the proposed Round-the-Lantau route

Objectives of Conservation and Revitalisation	Specific Recommendations	Recommended Measures		
		Short-term Measures	Medium-term Measures	Long-term Measures
		the presentation of heritage sites in the area. Implement an “information signs pilot scheme” in the Tai Long Wan and Shek Pik areas, incorporating local cultural characteristics into the design of the signs. Consult the villagers and other key stakeholders through a design-thinking approach.		network, and jointly promote the West Lantau Thematic Cultural Walkway with villagers and other key stakeholders in the area.

Table 67. Summary of Recommendations for Cultural and Historical Conservation and Revitalisation of Tai Long Wan

9.4 Suggested Items for Further Study

- Invite villagers to conduct written and audio-visual recordings, like in-depth oral history interviews, to build up a comprehensive database;
- Conduct more surveys of land ownership and stakeholders of the proposed conservation sites to enhance the database records and to explore the sites' potential for cultural tourism and heritage revitalisation;
- Conduct impact assessments on the impact of the various conservation proposals on the villagers, and consult the villagers and other stakeholders to get their opinions on the conservation proposals;
- Study the technical feasibility of revitalising old village houses into B&Bs or lodges in co-operation with villagers in the study area;
- Conduct further studies on the following topics and engage in more in-depth studies with other parts of Lantau for a more holistic interpretation of the topics:
 - Agriculture – the development and history of agriculture on Lantau Island
 - Fisheries – the development of fisheries and the cultural heritage of the fishermen on Lantau Island
 - Guangdong pirates and the defence of Northwest Lantau – the role Lantau Island played in border and national defence and the related historical records
 - The military and security of Lantau Island
 - Interaction and relationships between Lantau Island and the adjacent islands
 - Relationships among villages, settlements and the *Heung Yeuk* on Lantau Island
 - A comparative study on community settlements on Lantau Island
 - The intangible cultural heritage of Lantau villages
 - The history of Shek Pik Heung, Lantau, and the construction of Shek Pik Reservoir – further exploring the village history of Shek Pik Heung and recording the stories about the relocation of the villages
 - The uniqueness of Lantau Island and how it is difference from other parts of the New Territories
 - An academic analysis of the rural architecture on Lantau Island – a comprehensive survey and documentation of the types of rural architecture in the study area and even in the whole Lantau area: for example, ancestral halls, residences, pigsties and cattle sheds. This analysis could include sections of villages and measured drawings of buildings for studying the layout and landforms of the villages. It could also analyse the traditional construction techniques, materials and year of construction to build a comprehensive database for rural architecture. In

the long run, this would serve as an important source of information for the study of rural architecture in Hong Kong.

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Oral History Interviews

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- 口述歷史訪談。大澳漁民代表張海平先生訪問。採訪者：葉俊文、詹穎宜。2021年5月21日。
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- 口述歷史訪談。汾流村村民代表周木娣女士訪問。採訪者：詹穎宜、葉俊文。2021年4月29日。
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Appendix I: Table of Items Included in the “First Intangible Cultural Heritage Inventory of Hong Kong” Mentioned in the Report⁴⁷¹

Codes	Titles of Items	Descriptions	Pages in the Report
2.6.3	Cantonese Opera for Appeasing Gods	On deities’ birthdays or the Jiao Festival, Cantonese opera troupes are hired to stage operas to appease gods in temporary bamboo sheds. The routine repertoires “Prime Minister of Six States” and “The Fairy’s Baby” are performed. Opera troupes practise the “White Tiger” ritual on the stage of the first show to pray for successful performance.	100-101
3.18.12	Tin Hau (Empress of Heaven) Festival – Fan Lau	The Fan Lau Opera Committee of Lantau Island holds the Tin Hau Festival from the 21 st to the 24 th day of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, flower-canon lottery and sale of blessed objects by auction. “Tin Hau Festival in Hong Kong” is inscribed onto “The Representative List of the Intangible Cultural Heritage of Hong Kong” (Domain: Social Practices, Rituals and Festive Events; Item 11) and “the Fifth National List of Intangible Cultural Heritage” (Tin Hau Festival in Hong Kong); Domain: Folk Customs; Item Sequence No. 484; Inventory No. X-36)	100-101, 165
5.8	Shrimp Paste Blocks and Shrimp Paste Making Technique	Shrimp paste blocks and shrimp paste are cooking ingredients made from silver shrimp through the fragmentation and sunning processes, with the addition of edible salt.	143
5.89	Fishing Method	Fishing methods can be categorised into two types: inshore and offshore fishing. Inshore fishing consists of longlining, purse-seining, stern trawling, “hang silver shrimp”, hang trawling, gill netting and shrimp trawling. Offshore fishing consists of stern trawling, gill netting, longlining and hand lining.	152
5.95	Rice Cultivation Technique	In the past, the alluvial plains of the New Territories were suitable for rice cultivation, including “early crop” and “late crop”. The procedures comprise sowing, transplanting rice seedling and harvesting.	125

⁴⁷¹ “First Intangible Cultural Heritage Inventory of Hong Kong.”