

**Drainage Improvement in Tsuen Wan and Kwai  
Chung – Tsuen Wan Drainage Tunnel  
Investigation**

**A BUILT HERITAGE and HISTORIC SURVEY**

FINAL REPORT

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# **CONTENTS**

	<u>Page No.</u>
<b>1 INTRODUCTION</b>	<b>2</b>
<b>1.1 Project Aim</b>	<b>2</b>
<b>1.2 Project Background</b>	<b>2</b>
<b>1.3 Study Area</b>	<b>3</b>
<b>1.4 Scope of Work</b>	<b>3</b>
<b>2 BUILT HERITAGE FRAMEWORK</b>	<b>5</b>
<b>2.1 Legislative and planning mechanisms</b>	<b>5</b>
<b>2.2 Built Heritage Guidelines</b>	<b>6</b>
<b>3 HISTORY OF TSUEN WAN</b>	<b>6</b>
<b>4 THE SURVEY</b>	<b>7</b>
<b>4.1 Desktop Study</b>	<b>7</b>
<b>4.2 Field Evaluation</b>	<b>8</b>
<b>5 ASSESSMENT SUMMARY</b>	<b>9</b>
<b>5.1 Wo Yi Hop</b>	<b>9</b>
<b>5.2 Sam Tung Uk (New) Village</b>	<b>10</b>
<b>5.3 Lo Wai</b>	<b>11</b>
<b>5.4 Sam Dip Tam</b>	<b>13</b>
<b>5.5 San Tsuen</b>	<b>15</b>
<b>5.6 Fu Yung Shan</b>	<b>16</b>
<b>5.7 Kwong Pan Tin Village</b>	<b>17</b>
<b>5.8 Yau Kam Tau Village</b>	<b>18</b>
<b>6 SUMMARY</b>	<b>19</b>
<b>7 IMPACT AND MITIGATION</b>	<b>20</b>
<b>REFERENCES</b>	<b>22</b>
<b>APPENDIX 1 Chinese Summary</b>	<b>23</b>
<b>APPENDIX 2 Location maps and photo record</b>	<b>32</b>



# **Drainage Improvement in Tsuen Wan and Kwai Chung –Tsuen Wan Drainage Tunnel Investigation**

## **A BUILT HERITAGE and HISTORIC SURVEY**

### **1. INTRODUCTION**

#### **1.1 PROJECT AIM**

A built heritage impact assessment (BHIA), in accordance with the requirements of the Environmental Impact Assessment Ordinance (EIAO) for the captioned project has been carried out to determine the impact of the redevelopment project on heritage structures, sites or features. A report which includes a documentation of built heritage and impact assessment forms the basis of this report.

#### **1.2 PROJECT BACKGROUND**

The Drainage Services Department (DSD) has commissioned Mott Connell Ltd to undertake the Drainage Improvement in Tsuen Wan and Kwai Chung – Tsuen Wan Drainage Tunnel – Investigation. The scope of the project comprises :

- construction of a tunnel of about 5.35km long and internal diameter of 6.5m from the junction of Shing Mun Road and Wo Yi Hop Road to discharge south of Yau Kom Tau beneath Castle Peak Road.
- Three intake structures shown in Fig 1 will be sited in or adjacent to the stream beds of the three largest streams draining the upland catchment.
- Construction of an outfall structure as a stepped cascade will connect the tunnel to box culverts beneath Castle Peak Road at Yau Kom Tau.

The project is a Designated Project and an EIA Study meeting the requirements of the Technical Memorandum on the EIA process issued under section 16 of the Environmental Impact Assessment Ordinance (EIAO) and EIA Study Brief ESB 069/2001.

As part of the EIA Study requirements a cultural heritage impact assessment (CHIA) is required to identify any potential impacts to the historical, archaeological and cultural resources within the Study Area and to propose measures to mitigate these impacts. A historic buildings and structures survey is required to identify historic buildings and structures within the study area and to provide baseline information for the CHIA.

### **1.3 STUDY AREA**

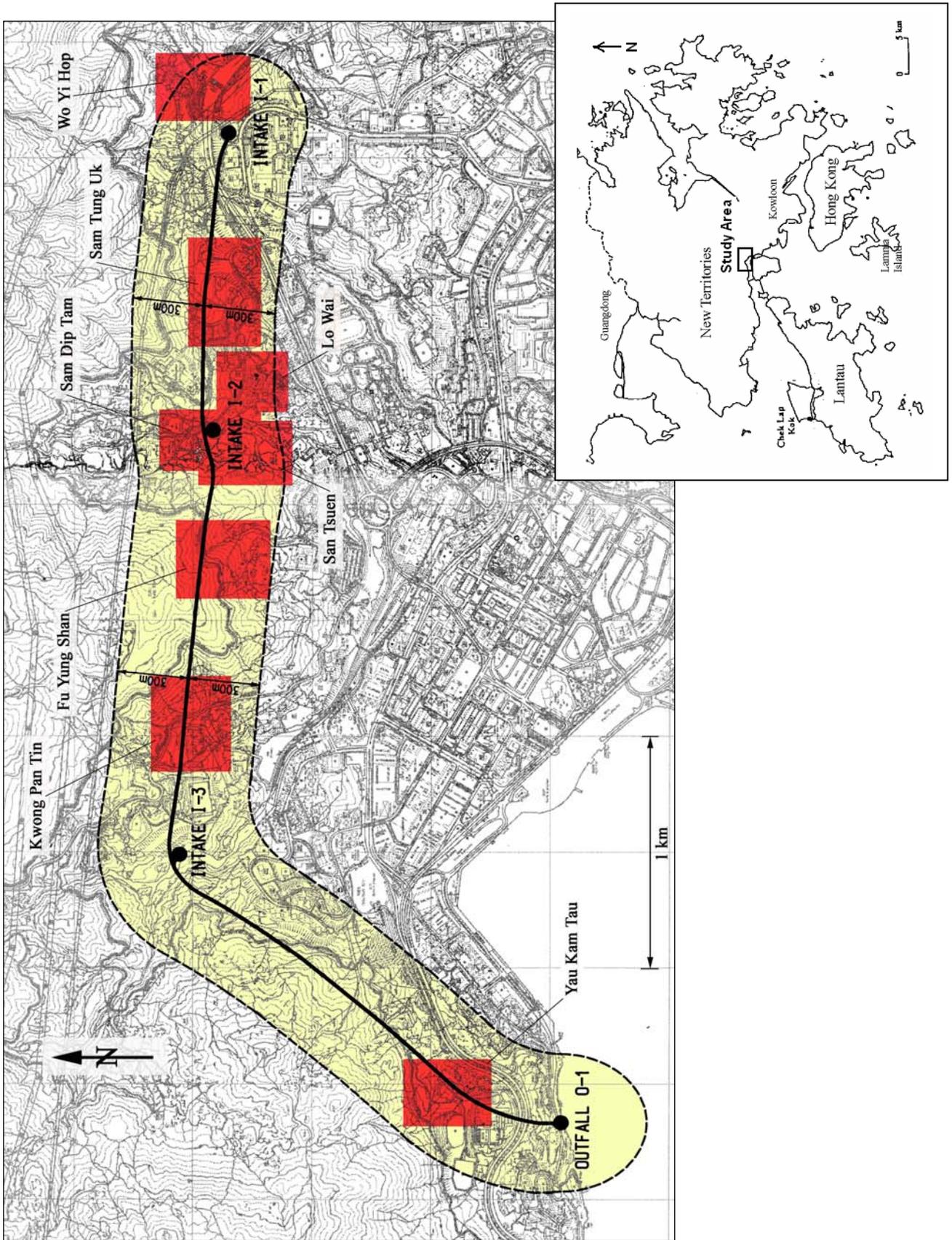
The study area is defined as the area within a distance of 300m from the boundary of the Preferred Option of the tunnel alignment and associated structures (see Fig 1). The landscape of the study area is characterised by moderate–steep and exposed hills on the lower and southern flanks of Tai Mo Shan.

### **1.4 SCOPE OF WORK**

A historic buildings and structures survey will include a desktop review and field evaluation to identify and establish an inventory of standing historical buildings and structures located within or in close proximity to the works that may be affected. The inventory shall include, but not limited to the following :

- pre 1950s buildings and structures
- post 1950 buildings and structures of high architectural significance.
- historical landscape features (eg sites of historical events, sites providing a significant historical record, a setting for buildings/monuments of architectural/archaeological importance, historic field patterns, tracks, fish ponds and cultural elements.

An extensive list of buildings and structures was provided in the brief for this project and these have been addressed individually within the report. The survey follows the criteria and guidelines for evaluating and assessing the cultural heritage impacts as stated in Annex 10 and 19 of the EIAO TM.



**FIG 1 Study area (yellow) and main surveyed village/districts (red)**

## **2 BUILT HERITAGE FRAMEWORK**

### **2.1 BUILT HERITAGE LEGISLATIVE AND PLANNING MECHANISMS**

The heritage resources of Hong Kong are governed by a range of legislative and planning mechanisms. The *Antiquities and Monuments Ordinance (Cap 53)*, provides statutory protection against the threat of development for declared monuments, historical buildings and archaeological sites to enable their preservation for posterity. The Ordinance establishes statutory procedures to be followed in making such a declaration.

A wide range of sites of cultural heritage are identified and recorded by the AMO in addition to those in respect of which a declaration has been made under *the Antiquities and Monuments Ordinance (Cap 53)*; historical buildings and structures are so recorded as follows:

- \* Grade 1 Buildings of outstanding merit, which every effort should be made to preserve if possible.
- \* Grade 2 Buildings of special merit; effort should be made to selectively preserve.
- \* Grade 3 Buildings of some merit, but not yet qualified for consideration as possible monuments. These are to be recorded and used as a pool for future selection.

Guidelines on the approach, methodologies and criteria to be used in conducting a cultural heritage impact assessment (CHIA) are included under *Annex 10* and *19* of the EIAO TM. The stated criteria in EIAO-TM *Annex 10* for evaluating impacts to sites of cultural heritage include:

- The general presumption in favour of the protection and conservation of all sites of cultural heritage because they provide an essential, finite and irreplaceable link between the past and the future and are points of reference and identity for culture and tradition; and
- Adverse impacts on sites of cultural heritage shall be kept to an absolute minimum.

The HKPSG, Chapter 10 (Conservation), provides general guidelines and measures for the conservation of historical buildings, archaeological sites and other antiquities.

## **2.2 BUILT HERITAGE GUIDELINES**

Annex 10 and Annex 19 of the EIAO-TM provide guidelines for the conduct of BHIA which includes recommendations for a baseline study including an inventory of known sites and features, an identification of direct or indirect impacts on built heritage of the development at the planning stage and a field survey which includes documentation of historic buildings, interview with locals and architectural appraisal.

## **3 HISTORY OF TSUEN WAN**

Tsuen Wan lies to the northwest of Kowloon Peninsula, on the south coast of the New Territories. In the early historic period it was called Tsin Wan, which means a Shallow Bay. About 2000 years ago, there were people living along the coast. During the time of the Sung Dynasty, there was a village called Tsin Wan village. At the end of the South Sung, the two Emperors fled south and in the 9<sup>th</sup> moon of 1277, they arrived Tsin Wan. Two months later, in the 11<sup>th</sup> moon of that year, the Sung army were defeated by the Mongols. The Sung court moved west to Sau Shan, nowadays called Humen. During the Ming Dynasty, the Cheungs (settled in 1649), the Tsangs, the Wongs, the Huis and the Tangs settled in this region. At that time, piracy along the coast was severe. The people had to live on hill slopes and on higher ground for self-defense.

During the time of the Coastal Evacuation in the early Ching Dynasty (1662), people living in this region had to move inland. When the Edict of the Coastal Evacuation was abolished, they returned, but in small number. At that time, the Hakkas living nearby moved into the region in large number. Because piracy at that time had been pacified, people moved back to the coastal valleys and some to the coastal lowland. Lo Wai village was the earliest founded village in the region.

At the time when the New Territories was under British rule (1898), there were more than 20 villages in Tsuen Wan, with over 3000 people. Farming and fishing were their main occupation. After the 2<sup>nd</sup> World War, Chinese from the mainland came in large number. They helped to have industrial development in the region. During the 60's of the 20<sup>th</sup> century, the region had already developed into a new Market Town. Nowadays, modern estates are built, and this make the land more prosperous than before.

The region is also famous for Buddhism. Since the early 20<sup>th</sup> century, many famous monks and nuns came and established monasteries and nunneries there. Most of them are concentrated near Lo Wai, on the hill slope of Tsin Fat Shan (the Hill of a Thousand Buddhas) and on the west slope of Fu Ying Shan

## **4 THE SURVEY**

### **4.1 DESKTOP STUDY**

In accordance with Annex 10 and 19 of the EIAO- TM, a built heritage survey was undertaken for the Tsuen Wan Drainage Project.

A baseline survey was undertaken which includes reference to documentary sources for the area. These included a search of the list of declared monuments protected by the Antiquities and Monuments Ordinance (Chapter 53) and a search of deemed monuments and sites of built heritage through the Antiquities and Monuments Office (AMO) of the Leisure and Cultural Services Department.

A search was also conducted of cartographic and pictorial documents. Maps of the recent past searched in the Maps and Aerial Photo Library of the Land Department in addition to discussion with local informants.

The immediate vicinity of Intake area 1-1 has been almost wholly modified by road construction and slope works and retains nothing of cultural significance. The village of Wo Yi Hop – settled in the 18<sup>th</sup> century lies some 200m to the north east.

At intake area 1-2 the village of Lo Wai was settled in 1680 and occupied by four families, Tsang, Tang, Heung and Wong. A refuge on the upper slopes from pirate activity on the nearby coast, there were 5 ancestral halls in this area although the late 19<sup>th</sup> C hall of the Cheung family remains. The Lo Wai area is notable for 3 rock terraces and rock pools with local inscriptions nominally of early 1900 date. The area is a focus of 3 torrents during the wet season and a temple shaped as a ship was established beside the river at Lo Wai in the 1950s. The area is a scenic location and is much visited. Many monasteries at intake 1-2 bear testament to the focus in this area of places of worship though most have been recently established.

Intake area 1-3 among the hills near Tsuen King has no buildings or structures of note and is now occupied by temporary dwellings for growing vegetables and flowers on steep and rocky terraces.

At outfall area 0-1 the village of Yau Kam Tau was established in 1864 and settled by the Yeung family from Yuen Long. There is a late 19<sup>th</sup>C ancestral hall and Tin Hau temple. The steep hills of the study area are occupied by abandoned agricultural terraces and temporary dwellings.

There is a single Neolithic coastal archaeological site recorded at Cha Wan Kwok well below intake area 1-3 and the pre-reclaimed coastline (Chau and Siu 1999). There are no recorded historic period sites of Han, Tang, Song Yuan or Ming period within either of the 3 study areas. There are two declared monuments : An old house at the re-sited Hoi Pa Village, about a kilometer south of Lo Wai and intake 1-2 and Sam Tung Uk Village south of intake 1-1 (Chau and Siu 1999).

## **4.2 FIELD EVALUATION**

A field evaluation program was conducted during field visits conducted on 10<sup>th</sup> and 11<sup>th</sup> March, 24<sup>th</sup>-25<sup>th</sup> March and 1<sup>st</sup>, 2<sup>nd</sup> April 2004. The project area was separated into 8 main villages/districts :

- 1) Wo Yi Hop
- 2) Sam Tung Up
- 3) Lo Wai
- 4) Sam Dip Tam
- 5) San Tsuen
- 6) Fu Yung Shan
- 7) Kwong Pan Tin
- 8) Yau Kam To

A field scan of sites provided by the AMO in the study brief were visited and additional notable buildings and structures were documented. Notable clan graves have been recorded. Fig 1 shows the main localities visited during the survey and cited within the text. A photo-record of each historic building, structure or locality was taken. Interviews were conducted with local elders and other informants on the local historical, architectural, anthropological and other cultural information related to the historic buildings and structures. A brief history of each locality is provided.

**Appendix 1 provides location plans on scaled 1:1000 maps of each district/village with a photographic record of notable sites, buildings or structures provided for each district.**

## **5 ASSESSMENT SUMMARY**

### **5.1 WO YI HOP VILLAGE (PLATE 1 -4)**

Wo Yi Hop Village lies to the northeast of Tsuen Wan. The village was founded by the Laus (of the 17th generation) in the 18th century. Nowadays, they are of the 25th generation.

#### Lau's Ancestral Hall (Plate 2)

Lau's ancestral hall is the only building of note although its founding date is uncertain. The one in existence was repaired in 1975. The hall is of one-hall typed, single storey with tiled roof. The Laus ancestral tablets are worshipped inside.

During the Japanese occupation, the village had been looted. Many of the village houses had been burned down and destroyed. They are rebuilt after the war.

#### Old Houses in Wo Yee Hop Villages

Building nos. 25, 39 (Plate 4), 42, 70 & 71 (Plate 3), 84 (Plate 2) are old village houses of single and two-storey construction. They were built by grey bricks with tiled roof. Many of them have been rebuilt and retain little of their original appearance.

## **5.2 SAM TUNG UK (NEW) VILLAGE (PLATE 5 – 8)**

Sam Tung Uk village (Plate 5-6) originally lay at the present site of the Sam Tung Uk Museum. It was founded by the Chans in the 18th century. In the 1980s, because of the development of the MTR , the village was re-site to its present site. The houses are all of the new 3-storey Spanish Style.

### The Sam Tung Uk Rural Committee (Plate 6)

The village rural committee is situated to the north of the village. It is a single storey building immediately to the east of Chan's Ancestral hall (below). By the side of the Rural Committee, there is the village Earth Shrine.

### The Chan's Ancestral Hall (Plate 7)

The Chan's Ancestral Hall in the village is built in 1986. It is a three-hall type building with tiled roof. The halls are separated by a courtyard.

### Po Kwong Yuen (Plate 8)

Po Kwong Yuen lies by the side of the Sam Tung Uk rural committee. The main building is of three-hall type with three doors. The name 'Po Kwong Yuen' is carved on a wooden board hanging on top of the main entrance. The Three Buddha, Wai To and Kwan Tai are worshipped in the main hall. In the left hall, common people's ancestors are worshipped.

### 5.3 LO WAI (PLATE 9-29)

Lo Wai lies on the slope of Tai Mo Shan. It was founded in the late 17th century. The main families which occupy the village are the Cheungs, the Tsangs, the Tangs, the Huis and the Wongs. The Tangs came in 1680. At that time, piracy along the coast was very severe. The people had to live on hill slopes or on higher places for self-protection. They founded the Lo Wai village. Small horticulture is their main occupation.

There were originally five ancestral halls at Lo Wai, however many have not survived, The Hui's Ancestral Hall for example has been turned into a village house. The Cheung's Ancestral Hall is the only survivor of the 5.

#### The Cheung's Ancestral Hall

The Cheung's Ancestral Hall (Plate 12) was built at the end of the 19th century. It is a two-hall type building with tile roof.. In the mid 20th century, it had been used as a village school, called Chui Ping Study Hall. In is now used as a family ancestral hall for the worshipping of the Cheung's ancestors.

#### Other Monasteries or Nunneries in Lo Wai

There are many monasteries and nunneries for the worshipping of Buddha and Kwun Yum. Both Tung Po Tor Monastery (Plate 10), which is the largest in the area and Kuen Yuen Tung Monastery (Plate 10) occupy substantial buildings while those of Chu Kwong Sim Yuen and Kwok Hoi Yuen (Plate 26), On Lok Ching She (established in 1957) and the Tibetan Buddhism Association (Plate 27), Wung Fat Monastery (established in 1963) and Fuk Sin Tong (Plate 28) and Tsing Wai Yuen (Plate 29) are all established in village houses and some are quite shabby.

#### Lo Wai Public School

Lo Wai Public School (Plate 11) lies by the side of Lo Wai Road. It was established in the mid-20th century. It is formed by four one-storey village houses. At the entrance of the school, there is a 'pai-fong' with its name on it.

#### Tung Po Tor Monastery

Tung Po Tor Monastery (Plate 10) lies at the top of Tsin Fat Shan, to the right of Lo Wai. The monastery was built in 1931 by Abbot Mau Fung. It is a large monastery with many halls and buildings. It is now a famous tourist place.

#### Village Houses (Plate 12 – 29)

An extensive list of village houses at Lo Wai was supplied by the AMO as part of the BHIA brief for this project. The list includes house nos. 122, 80, 82, 84,120-121,122-124,52,52A and 52B, 22, 22A , 23 ,15A,15B,16A,16B, 103-107,116-117,118-119,102,86, 89, 93, 94-95, 84, 85,160-163(ruin),86-87, 40, 39, 41,1, 5, 78, 115 (monastery), 157, 157A, 91(monasteries),43, 145-148. These were all inspected and photographed though

many are in ruins and some are repaired or rebuilt so retain little of their original appearance. Apart from the monasteries and Tibetan Buddhist association which are of cultural importance the villages houses do not offer any features of special note.

The list supplied by the AMO at Lo Wai also includes nos 10, 18, 22A, 85, 134,134A,135, and 172 which could not be located and have presumably been removed.

#### **5.4 SAM DIP TAM (PLATE 30-37)**

Sam Dip Tam (Plate 30) lies on the stream by the side of Heung Hoi Chi Hong. It is formed by three successive rocky platforms, one higher than the other. Each platform forms a lake, thus called Sam Dip Tam, which in Chinese means 'Three Successive Lakes'. It has been regarded and is much visited as famous tourist place.

##### Sam Dip Tam Rock Carving

The Sam Dip Tam Rock Carving (Plate 31) lies on a boulder by the side of Sam Dip Tam near Heung Hoi Chi Hong. It is used to mark the position of the place.

##### Tse's Grave

The Tse's Grave (Plate 31) lies on higher ground by the side of Sam Dip Tam. The grave is arm chair like, and is surrounded by iron fence. It was moved to the place in 1925. The worshipper surnamed Tse, and his history cannot be traced.

##### Bridges of Sam Dip Tam

There are three bridges crossing Sam Dip Tam and linking the two sides of the stream. The one on Yat Dip Tam is called Wan Lin Bridge (Plate 32). It passes through Heung Hoi Chi Hong. The one on Yee Dip Tam has no name (Plate 32). It goes to Tung Kwok Sim Lam. The third bridge is called Tin Lung Bridge (Plate 33). It lies on Sam Dip Tam and goes to Fat Kwong Tsing She.

##### Heung Hoi Chi Hong

Heung Hoi Chi Hong (Plate 35) lies to the northwest of Chiu Yum Tsing Yuen. It was built in 1960. Its shape looks like a boat. It is built by cement. Kwan Yum is worshipped. It was built in the shape of a boat, because the area is frequently flooded.

##### Western Monastery

Western Monastery (Plate 34) lies to the north of Heung hoi Chi Hong. It was first built in 1973. Since then, it has been enlarged. The Ten Thousand Pagoda is built in 2003.

##### The Yuen Yuen Institute

The Yuen Yuen Institute (Plate 35) lies to the northwest of Western Monastery. It was founded by Mr. Chiu Lut Sau in 1953. It is called 'Yuen Yuen' because it has the meaning of 'the Combining of the three Religions'. The main hall is the Chinese styled Yuen Yuen Pagoda. It is an octagonal pagoda with three-storey. Inside the pagoda, the statues of Confucius, Buddha and Lo Tze are worshipped. The ground floor is called the Tai Shui Hall, with the statues of Dau Lo and the sixty Tai Shui worshipped. The hall is frequently visited, and the place is a famous tourist place.

### Yuen Yuen Home for the Aged

Yuen Yuen Home for the Aged (Plate 35) lies in front of the Yuen Yuen Institute. It was built at the end of the 20<sup>th</sup> century. It is a new style multi-storey building. It is used as the home for the Aged.

### Other Monasteries or Nunneries in Sam Dip Tam

There are many monasteries and nunneries for the worshipping of Buddha and Kwun Yum. They are Chiu Yum Tsing Yuen and Tung Kwok Sim Lam (built in 1956), (Plate 33) Wai Yuen (Plate 36), and Fat Kwong Tsing She (Plate 37). They are established in village houses and some are quite shabby.

## **5.5 SAN TSUEN (PLATE 38-40)**

San Tsuen lies to the west of Lo Wai Village (Plate 38). It was established by the Suns and the Dius at the end of the Ching dynasty (late 19th century). Most of the old village houses are rebuilt into the new western style three-storey buildings. Two ancestral halls and three old village houses are the only remains of the late 19th century buildings.

### The Sun's Ancestral Hall

The Sun's Ancestral Hall (Plate 39) in San Tsuen was built in late 19th century and was repaired in early 20th century. It is a one hall type building, built by green bricks with tile roof. Nowadays, the outer wall is covered with cement. The hall has been repaired recently and is now in good condition.

### The Diu's Ancestral Hall

The Diu's Ancestral Hall (Plate 39) lies at the back of No. 47 of San Tsuen. It was built in late 19th century. It is a one hall type building built by green bricks with tile roof. However, it is now in ruined. Only the front wall and the gateway survived. The roof and the other three walls were collapsed.

### Old Houses in San Tsuen

The village houses numbered 38, 39 and 40 (Plate 40) lie next to the Sun's Ancestral Hall. They were built in the 19th century. They are two storey and were built by grey bricks with tiled roof. They have been repaired and rebuilt and retain no features of special note. The remaining houses numbered 15, 30, 64 and 65 appear to have been removed.

## 5.6 FU YUNG SHAN (PLATE 41-46)

Fu Yung Shan lies to the west of Lo Wai village and west of Muk Min Ha Village. It is located on a small hill originally called Wu Yeung Shan. Since the early 20th century, many famous Chinese abbots came and settled there. They established monasteries and nunneries to preach Buddhism. In 1929, Abbot Yung Chau came and established Chuk Lam Monastery. He turned the name of the hill into Fu Yung Shan. Before 1940, in addition to the Chuk Lam Monastery there were nunneries like Chuk Lam Monastery (built in 1932), Budi Yuen (built in 1930), Law Hon Ngam (built in 1933), and Nam Tin Juk (built in 1933) established within the region.

With the exception of Budi Yuen (built in 1930 and now abandoned) these however lie outside the survey area. On the steep south facing hillside under study, Abbot Hui Wan's Memorial Hall (built in 1963), Abbot Yung Chau's Memorial Hall, Ling Yim Kwok Yuen and Kwan Yum Ngam (built in 1955) (Plate 43), Sheung Tin Juk and Ji Juk Lam (Plate 42). Abbot Ting Sai's Grave (Plate 44) are notable features.

### Budi Yuen

Budi Yuen (Plate 44) was built in 1932. It is a two storey early 20th century building with a balcony in a style common to this period which combines both Chinese and western architecture. There is a large garden in front of the house. The monastery has been lay barren for a long time.

### Abbot Yung Chau's Memorial Hall

Abbot Yung Chau's Memorial Hall (Plate 46) was built in the mid 20th century. It is a modern one hall type monastery with tile roof.

### Abbot Hui Wan's Memorial Hall

Abbot Hui Wan's Memorial Hall (Plate 45) was built in 1963. It is a two storey new style monastery which stands on a platform built with boulders. At the entrance, there is a gate with the name inscribe on it.

### Other Monastery and Nunneries on Fu Yung Shan

There are some simple halls for the worshipping of Buddha and Kwun Yum within the region. They were established in the mid 20th century. Most of them are formed by simple stone houses and are not of particular note.

## **5.7 KWONG PAN TIN VILLAGE (PLATE 48-49)**

Kwong Pan Tin Village (Plate 47 and 48) was formed by Kwong Pan Tin Upper Village and Kwong Pan Tin Lower Village. It lies to the west of Tsuen Wan. The whole village is formed by temporary squatters built by stone or wood. Some of the squatters are lay barren.

### Tsat Sing Sin Leung Temple

Tsat Sing Sin Leung Temple (Plate 49) lies to the west of the Kwong Pan Tin Lower Village, quite close to the road. The temple is a temporary house built of stone. Kwun Yum is worshipped in the temple.

## **5.8 YAU KAM TAU VILLAGE (PLATE 50-54)**

Yau Kam Tau Village (Plate 50) ,which lies to the west of Tsuen Wan, is resited in 1984. It is divided into two parts, Yau Kam Tau Village lies to the west with houses of white roof, and Tsuen Wan Sam Tsuen lies to the east with houses of red roof. The villages are formed by three rows of three storey Spanish style buildings. At the back of these villages is the squatter area.

### Yau Kam Tau Village

Yau Kam Tau Village originally lay at the place of the Nam Fung Centre. It was founded by the Yeungs in the mid 19th century. Because of the development of the MTR, in 1984, the old village was pulled down and resite at the present site. On a small hill at the entrance stands the ‘pai-fong’ (Plate 51). By its side is the village earth shrine (Plate 51).

### Yau Kam Tau Yeung’s Ancestral Hall

Yau Kam Tau Yeung’s Ancestral Hall (Plate 52) lies by the side of the ‘pai-fong’ at the entrance of the village. It was rebuilt in 1984. It is a two hall type building.

### Yau Kam Tau Village Rural Committee

Yau Kam Tau Village Rural Committee Building (Plate 52) lies at the back of the village. (It is a two storey new style building.

### Tin Hau Temple

Tin Hau Temple (Plate 53) lies by the side of the Yau Kam Tau Village Rural Committee, on a terrace built by boulders. It is a single storey stone house.

### Tsuen Wan Sam Tsuen

In 1965-66, Tsuen Wan was developed into a new town. Kwan Mun Hau village, Ho Bui Village and Yeung Uk Village had to be moved to Tai Wo Hau area. Since the land of the three new villages are sufficient for the villagers, some villagers had to move to the land near the new Yau Kam Tau Village (Plate 53 and 54). They formed a new village called the Tsuen Wan Sam Tsuen (Plate 53) .

## 6 SUMMARY

The buildings described above have their own distinct characteristics and historic and cultural value. The Lau's Ancestral Hall of Wo Yi Hop Village, the Chan's Ancestral Hall and the Earth Shrine of SamTung Uk (New) Village, the Cheung's Ancestral Hall of Lo Wai, the Sun's Ancestral Hall of San Tsuen, and the Yeung's Ancestral Hall of Yau Kam Tau Village reveal the characteristic style of houses for the worshipping of common people's ancestors. The Tse's Grave by the side of Sam Dip Tam and Abbot Ting Sai's Grave show the shape of a large grave in our area. Po Kwong Yuen, Tung Po Tor Monastery, Western Monastery and the Yuen Yuen Institute are famous lands of Buddhism. They are famous for the people to worship Buddhist.

To conclude, the old buildings and relics mentioned above have great value to the people. They are worthwhile to protect and preserve.

There are many old houses within the survey area. However, most of them are in ruin, some have already rebuilt. They have lost their original appearance. Besides, there are many Monasteries and nunneries. Most of them were built in the mid 20<sup>th</sup> century. They are quite simple and shabby. Some of them are formed by only a few small stone huts. They are not worthwhile to be recommended to protect and preserve.

The ship-shaped Heung Hoi Chi Hong and the two storey early 20<sup>th</sup> century built Budi Yuen have their characteristic structure. Lastly, the Sam dip Tam Rock Carving shows the old famous tourist spot of Sam Dip Tam.

## 7 IMPACT and MITIGATION

The only structures within immediate vicinity of intake or outfall works for the Drainage Tunnel works are at intake 1-2 where the ship-shaped Heung Hoi Chi Hong lies less than 10metres from the margin of intake works. It is expected that construction works here will have both direct and indirect impact to this unique building in the form of noise, dust and vibration. It is therefore recommended that a strategy be developed according to proposed construction methods, which minimizes impact on this building during construction works. This may include the use of screening during construction works and an audit during construction to monitor impact.

The general character of Sam Dip Tam area – some 50 meters downstream from the 1-2 works - including historic rock carving Rock Carving - will be affected by dust and noise during intake construction and it is recommended that screening around the construction be adequate to minimized these effects..

At intake areas 1-1, 1-3 and Outfall 1-1 there are no buildings or objects of cultural significance and thereby impacts of the works will be insignificant.

Since 1980 the Tsuen Wan Region has developed rapidly with settlement of New Towns and dense population. This buildings of historic and cultural importance which are notable within the study area are recorded as follows :

Village/district	BHIA summary	Comments/action
Wo Yi Hop	Lau's Ancestral Hall	No impact from the drainage tunnel and works but worthy of future preservation
Sam Tung Uk (New) Village	Chan's Ancestral Hall The Earth Shrine Po Kwong Yuen	As above As above As above
Lo Wai	The Cheung's Ancestral Hall Tung Po Tor Monastery	As above As above
Sam Dip Tam	Sam Dip Tam Rock Carving  Tse's Grave  Heung Hoi Chi Hong  Western Monastery  The Yuen Yuen Institute	<b>Proximity to Intake 2 works - indirect impact from intake construction. The construction works should be screened to minimise dust and noise.</b> No impact from the drainage tunnel and works but worthy of future preservation <b>Proximity to Intake 2 works - indirect impact from intake construction. Vibration impact should be monitored and screening provided for dust/noise.</b> No impact from the drainage tunnel and works but worthy of future preservation  As above

San Tsuen	The Sun's Ancestral Hall	As above
Fu Yung Shan	Abbot Ting Sai's Grave Budi Yuen	As above As above
Yau Kam Tau	The Yeung's Ancestral Hall	As above

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## **APPENDIX 2**

### **CHINESE SUMMARY**



荃灣地區  
歷史文物調查報告

蕭國健教授撰

2004年3月

# 荃灣地區歷史文物調查報告

蕭國健教授撰

## 荃灣簡史

荃灣位九龍半島之西，新界南部海濱，古稱淺灣，以該處海灣水淺而得名。早於二千多年前，該地已有人居住，趙宋期間，該處已有淺灣村，宋末二帝南遷時，於 1277 年九月，曾抵淺灣。十一月，宋軍為元兵所敗，宋室遂西走秀山(今稱虎門)。明代時，張(1649 年遷入)、曾、黃、許、鄧等姓人氏相繼遷入定居，時因沿海寇患頻繁，居民均居於山坡高地，以圖自保。

清初遷海(1662 年)，區內居民遷回內地，復界後始漸遷回，惜遷回者少。其時，鄰近之客籍人士大量遷入，又因寇患漸息，居民遂居沿海谷地及海濱，老圍村為區內最早開創之村落。

新界英屬時(1898 年)，區內有村二十多條，人口三千餘，多以漁農為業。二次大戰後，國內人士大量湧入，促進該地工業發展。二十世紀六十年代，該地已發展為一新市鎮。如今，新型屋苑仍繼續建築，該地較前時更為繁榮。

此外，該地亦為佛教人士修行勝地，故區內名剎頗多，多集中東北部之千佛山及西面之芙蓉山。

## 文物

### 和宜合村

和宜合村位荃灣東北部，十八世紀初劉氏十七世祖所創建，至今九傳，今為二十五世。村內有劉氏家祠一間，創建年代難考，今所見者，為 1975 年重修。該祠為一進一開間，單層，金頂，內供劉氏歷代祖先木主。

日治期間，該村曾被搶掠，房舍有被燒毀破壞，戰後重建。

### 和宜合村內舊屋

村內 25 號、39 號、42 號、70 號、71 號、及 84 號等房屋為兩層、青磚、金頂、古建築，部份已被改建，舊貌全失。

### 三棟屋(新)村

三棟屋村原位今三棟屋博物館處，十八世紀初陳氏所創建，1980 年間，因荃灣地鐵之發展，該村遂遷建現址。村內房屋皆新式三層建築。

#### 陳氏家祠

陳氏家祠，位三棟屋(新)村內，1986 年建，為三進三間式建築，中有天井相隔。

#### 三棟屋(新)村村公所

三棟屋(新)村村公所，位村之北，為一新式三層建築。其旁為該村之土地神位。

#### 普光園

普光園，位三棟屋村村公所旁，建於 1989 年，主殿為一兩進三開間建築，開三門，大門入口處有「普光園」門額。殿內供奉三寶佛、韋陀、及關帝，左殿安奉善信祖先神位。

#### 荃灣老圍

荃灣老圍亦稱老圍，位大帽山山麓，創建於清康熙年間，居民有張、曾、鄧、許、黃等姓，鄧氏於 1680 年時遷入，時因沿海寇患頻繁，居民只得居於山坡地帶，建今老圍，以農耕為業。

#### 老圍村內舊屋

村內舊有五間祠堂，惜日久失修，已先後塌毀，許氏家祠現已改建民居，張氏家祠仍存。村內原有舊屋頗多，惜多已廢圮，餘亦已改建，舊貌無存。

#### 張氏家祠

張氏家祠建於十九世紀末，為一兩進一開間建築，二十世紀中葉。全安局曾於該處設立私塾，名「翠屏書室」。現仍用作祖先供奉之家祠。

#### 老圍其他佛堂

該處有不少佛堂，除頗具規模之東普陀外，其他如乾元洞佛堂、珠岡禪院、覺海苑、安樂精舍(1957 年建)、藏傳佛教聯合會、宏法寺(1963 年建)、福善堂、及淨慧苑，皆已村內房舍改建而成，頗為簡陋。

#### 老圍公立學校

老圍公立學校，位公路旁，為四座鄉村平房組成，創立於二十世紀中葉，入口處有牌坊，上書校名。

#### 東普陀

東普陀，位千佛山之巔，老圍之右旁，建於 1931 年，為茂峰法師所創建，為一頗具規模之佛教寺院，內有殿堂多間。現為旅遊勝地。

### 三疊潭

三疊潭，位香海慈航旁之溪澗，為三層石階組成，每層平台形成一天然水池，形如三層重疊潭水，因名。該地自古已為一旅遊名勝。

### 三疊潭石刻

三疊潭石刻，位潭旁岩石上，用以標誌該處地名。

### 三疊潭旁之謝氏墳墓

謝氏墳墓位三疊潭旁較高平地，為一較大之安樂椅形墳墓，四周有鐵線網環繞，該墓遷建於 1925 年，墓主謝姓，事蹟無考。

### 三疊潭之橋樑

三疊潭上建有橋樑三座，連接兩岸：位一疊潭上者名雲連橋，穿越香海慈航；位二疊潭上者無名，往東覺禪林；位三疊潭上者名天龍橋，通佛光靜社。

### 香海慈航

香海慈航，位潮音淨院之西北，建於 1960 年，形如一船，三合土建築，內供觀音大士。其形如一船，蓋因其位於三疊潭上，該地間有山洪，故以觀音大士鎮之。

### 西方寺

西方寺，位香海慈航之北，1973 年落成，自後多次擴建，2003 年萬佛寶塔落成。

### 圓玄學院

圓玄學院，位西方寺之西北，建於 1953 年，為趙聿修氏 創建，其之名「圓玄」，實取「三教會通」之義。主殿圓玄塔十為中式建築，呈八角形，高三層，內供儒、釋、道三家教主像。地下太歲殿，內奉斗姥及六十太歲神像，該殿之香火甚盛。該處亦為一旅遊勝地。

### 圓玄學院安老院

圓玄學院安老院位圓玄學院前，建於二十世紀末，為一新形多層建築，為該院經營之老人院。

### 三疊潭其他佛堂

該區另有慧園、潮音淨院、東覺禪林(1956 年建)、及佛光靜社，惟規模甚簡。

## 新村

新村，位老圍村之西，約立村於清末，為孫、刁二氏所創建，村內房屋多已重建，為新形西式三層建築。村內十九世紀末之建築仍餘家祠兩座，及房屋三間。

## 孫氏家祠

孫氏家祠，位新村內，建於十九世紀末，二十世紀初重修，為一進一開間建築，金頂，青磚，外加石灰遮蓋。該祠近經重修，故保持完好。

## 刁氏家祠

刁氏家祠，位新村 47 號背後，建於十九世紀末，為一進一開間建築，金頂，青磚，惜今已甚破落，只前牆及門額仍存，後部及屋頂已塌卸。

## 新村內舊屋

村內舊屋，餘該村之 38、39、及 40 號三間，位孫氏家祠旁，三屋相連排列，皆金頂，青磚建造，高兩層，建於十九世紀，部份已改建。

## 芙蓉山

芙蓉山位老圍村之西，木棉下村之北，本名湖洋山，為一小山崗。自二十世紀初，國內大德高僧相繼住錫該地，創立寺院，修行宏法。1929 年，融秋法師來山創建竹林禪院，並將該山易名芙蓉山。1940 年前，該地已有竹林禪院(1932 年建)、菩提園(1932 年建)、南天竺(1933 年建)、羅漢岩(1933 年建)、及南天竺(1933 年建)。如今，該處建有寺庵頗多，許為佛教聖地。

位該山山麓調查範圍內，有菩提園(1932 年建，已荒廢多時)、虛雲和尚紀念堂(1963 年建)、融秋老和尚紀念堂、楞嚴覺院、上天竺、紫竹林、及觀音巖(1955 年建)，定西法師墓亦位山麓上。

## 菩提園

菩提園，1932 年建，為一兩層高之民初洋房，屋外有洋台，門前為花園，今已野草叢生。該佛堂已荒廢多時。

## 融秋老和尚紀念堂

融秋老和尚紀念堂，二十世紀中葉建，為新形一進一間式佛堂，金頂。

## 虛雲和尚紀念堂

虛雲和尚紀念堂，1963 年建，為一高兩層之新式佛堂，建於石平台上，入口有門樓。

### 芙蓉山其他佛堂

其他佛堂規模甚簡，皆二十世紀中葉後創立，多為數間簡陋小石屋組成。

### 光板田村

光板田村分上(新)村及下村，位荃灣西部，全村皆臨時房舍，多為石屋或木屋，頂為鋅鐵塊遮蓋，部分房屋且被廢置。

### 七聖仙娘廟

七聖仙娘廟，位光板田下村之西，鄰近公路。該廟為一臨時房舍，石塊建成，頂為鋅鐵塊遮蓋。廟內供奉觀音大士。

### 油金頭村

油金頭村，位荃灣之西部，遷建於1984年，分兩部分，西部為油金頭村，房屋皆白頂，東部為荃灣三村，房屋皆紅頂，以此為別。該村之房屋皆三層西班牙式建築，排列成排。村後不遠處為木屋群。

### 油金頭村

油金頭村原位南豐中心一帶，為楊氏於十九世紀中葉時所創建。因地鐵之建造，於1984年時，舊村遂被遷拆，居民徙居現址，另建新油金頭村。入口處小丘上立有該村之牌坊，牌坊旁為該村之土地。

### 荃灣三村

其時，因荃灣地區之發展，區內村落皆被遷拆，1965-66年間，關門口村、河背村、及楊屋村皆被遷建大窩口地。因三新村之地不敷應用，部分三村之居民遂被遷置新油金頭村旁，合立新村，名荃灣三村。

### 油金頭楊氏家祠

油金頭楊氏家祠，位該村入口之牌坊後，1984年建，為兩進一開間建築。

### 油金頭村村公所

油金頭村村公所，位該村之背後，為一兩層高之新形建築。

### 天后宮

天后宮，位油金頭村村公所左旁石台上，為一單層石屋，頂為鋅鐵塊遮蓋，規模甚簡。

## 評估意見

如今，荃灣地區日漸發展，人口日眾，今已發展為新市鎮，但調查地區內仍存一些頗有歷史價值之建築及文物。現記錄如后：

### 和宜合村

劉氏家祠

### 三棟屋(新)村

陳氏家祠  
土地神位  
普光園

### 荃灣老圍

張氏家祠  
東普陀

### 三疊潭

三疊潭石刻  
三疊潭旁之謝氏墳墓  
香海慈航  
西方寺  
圓玄學院

### 新村

孫氏家祠

### 芙蓉山

定西法師墓  
菩提園

### 油金頭

楊氏家祠

以上建築頗具歷史價值及建築特色，如和宜合村之劉氏家祠、三棟屋(新)村之陳氏家祠及土地神位、荃灣老圍之張氏家祠、新村孫氏家祠、及油金頭楊氏家

祠等，能顯視民間祖先祀奉之建築形制。三疊潭旁之謝氏墳墓、及定西法師墓可使人對頗具規模之墓葬形制增加認識。普光園、東普陀、西方寺、及圓玄學院皆著名佛教聖地，為市民禮佛之所。船形之香海慈航及民初洋房式之菩提園，皆有其建築特式。三疊潭石刻標誌著三疊潭古旅遊勝地。

總括而言，以上的建築及文物各有其價值，應盡力加以保存。

區內另有舊屋頗多，惜多已廢圯，餘亦已加建或改建，舊貌無存。此外，區內亦有不少佛堂，惟規模甚簡，多為二十世紀中葉後創立，部分為數間簡陋小石屋組成。此等建築之保留價值不大，故不擬推薦保存。

蕭國健教授撰  
2004年3月

