

Historic Building Appraisal
Entrance Gate
Sha Kong Wai, Ha Tsuen, Yuen Long

Sha Kong Wai (沙江圍) is in the southeast of Lau Fau Shan (流浮山), Yuen Long. It is said that the village was founded by Mok Nam-kiu (莫南橋), a 12th generation member of the Moks coming from Dongguan (東莞) of Guangdong (廣東) province in the late Ming (明, 1368-1644) dynasty. He first settled in Ping Shan (屏山) and then moved to the area. It is also said that the Taos (陶) were the first settlers and followed by the Chengs (鄭), the Leungs (梁), the Lungs (龍), the Hos (何), the Moks (莫), the Sos (蘇) and the Wongs (黃). The Taos have the same ancestor as those in Tsing Chuen Wai (青磚圍) and Nai Wai (泥圍) of Tuen Mun (屯門) and Shui Pin Wai (水邊圍) of Yuen Long. Descendants of the Wongs later branched out of the village and established their villages in Ngau Hom (鰲磡) and San Hing Tsuen (新慶村). The villagers were mainly farmers engaged in agricultural farming growing rice and vegetables. The entrance gate was probably first built in the Ming dynasty and renovated in 1990s.

Historical Interest

An open foreground and a big pond are in front of the village. The entrance gate is in the middle of the first row of four rows of houses in the village all facing southeast. A shrine is at the opposite end row on the same central axis of the village. The entrance gate is an independent structure connected to a village house on either side. The gate is a Qing (清) vernacular building of a one-hall plan. It is constructed of green brick with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its front doorway is in rectangular shape whilst its rear doorway is in arched shape. Two small circular holes are on either side of the front doorway for *fung shui* benefit. Inside the gate entrance on the right wall is an Earth God (土地) niche housing a tiny figurine of the deity for worship. An offering table is in its front. The kerbs, steps and wall corners of the front doorway are of granite. The floor is of cement-screeded. Cornice moulding is under the eave for decoration. The internal and external walls are plastered and painted grey with brick imitation lines. The ridge is in boat shape with curling grass plastered mouldings.

Architectural Merit

It is an entrance gate to witness the history of the village.

Rarity

It has little built heritage value.

Built Heritage Value

The damaged doors of the entrance gate were removed in the renovation in the 1990s. It has its authenticity kept. *Authenticity*

It has group value with the shrine in the village.

Group Value

The entrance gate was an essential structure to protect the villagers living inside the village. It was used to keep away all the enemies, bandits and any threats that would endanger the villagers. It was closed at night. A group of village guards provided security and patrol services at the village until the 1960s. The Earth God at the entrance gate would be offered with incenses on the first and 15th days of each lunar month and at festivals with special offerings. The deity would have offerings of fruits and roast pork at the Earth God Festival (土地誕) on the second day of the second lunar month. The Da Chiu (打醮) Festival, organized every 10 years, was celebrated in January 2007. *Social Value, & Local Interest*