

## Historic Building Appraisal

### Shrine

#### Sun Fung Wai, Nam Tei, Tuen Mun, New Territories

The shrine (社稷) is at the east of Sun Fung Wai (順風圍) village in Nam Tei (藍地), Tuen Mun. The village has a history of around 300 years. There were seven clans living in the village in the past. They were surnamed Leung (梁), Lau (劉), Cheung (張), Wong (黃), Tse (謝), Yip (葉) and Yu (余). Due to the departure of the Yips and Yus, there are five clans still living in the village now. The Laus, Leungs and Wongs were probably the earliest lineages settled there and they formed the majority of the villagers in Sun Fung Wai. The shrine, locally called *sheji shentan* (社稷神壇), was constructed for the worship of Earth God (伯公) alias *shegong* (社公). The shrine is believed to be giving protection to the villagers and fulfilling their wishes. Due to the construction of the Light Rail, it was rebuilt and relocated to the present site in 1986.

**Historical  
Interest**

The shrine is a Qing (清) structure having an irregular octagonal plan. It is in symmetrical design in the form of an arm-chair having three steps on either side. It was constructed of green bricks with its lower courses rendered by plaster. Brick configuration is irregular. Oversailing course of bricks run all along the top with red plaster. Behind the Earth God statue (in the form of stones) is a plastered board of a chicken flanked by a pair of couplets ‘順時應天宜我百穀 豐功偉烈祝爾萬年’. In the middle is a bat-shaped plastered moulding with four characters ‘民康物阜’ topped with rolling clouds and a red circle.

**Architectural  
Merit**

It is a special shrine in its octagonal form and its size (one of the biggest in the territory).

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

It is a 1986-rebuilt structure.

**Authenticity**

The villagers would pray at the shrine for Earth God's blessing (作福) at an auspicious day in the second lunar month with offerings of incense, fruits and paper. They would also have the same praying at other shrines (such as the well shrine) in the village. Thanks-giving ritual (還神) would be held at the last day of the twelfth lunar month with pork as the main offerings. After the ritual, new paper couplets would be put up at the shrine and their door frames.

**Social Value &  
Local Interest**

At festivals and when male villagers had marriage, the shrine would be given special offerings. The banyan tree next to the shrine is the 'adopted dad' of many village children. The tree is worshipped by the villagers who believe that their children would receive blessings to avoid premature death.

It has group value with other shrines of the village.

*Group Value*

The question of adaptive re-use does not arise at present.

*Adaptive Re-use*