



## Ng Tung River 梧桐河

Ng Tung River, also known as the River Indus, a name bestowed by an Indian surveyor who was sent to examine the topography in the New Territories when the city was still under the British colonial rule, is a tributary of the Sham Chun River that defines the border between Hong Kong and Mainland China. Besides supporting villagers' agricultural activities and poultry farming, some of the most common modes of subsistence back in the last century, its abundant natural water resources has long provided an ecological lifeline for a wide variety of species. The river has also witnessed an astounding history of numerous hydraulic engineering projects. Once composed of meandering streams that were extremely susceptible to destructible flooding, the river has now undergone a series of substantial changes over the past hundred of years, taking pride in its successful story of water resource management and flood mitigation measures.

梧桐河，曾稱印度河，相傳是由上世紀英國殖民時期的一位印度籍測量師在新界進行考察時引用家鄉河名而命名。上游接駁分隔香港與中國大陸邊境的深圳河而成為支流，其流域分佈上水及粉嶺等地。村民以往的生活方式主要圍繞農業和養殖業活動，故多年來起居飲食都受惠於梧桐河充足的水源。此外，梧桐河又一直為各式各樣的物種提供生存所需的自然資源和棲息之地，在支持香港生態系統方面功不可沒。見證著多項香港歷史上重要的水利工程，這條河從以前彎彎曲曲、水浸頻繁，後經數百年歷史的不斷改進，







## Pond of Flower Field 花海漁塘

Perched in the heart of the village, the pond of flower field is easily recognized as one of the most outstanding ecological attractions in Fu Tei Au. Evidenced by old newspaper clippings, the pond's formation is believed to be the result of mud digging by earlier brick company workers. It was later utilized for aquaculture before it lay abandoned in the '80s. Nowadays, the pond is overspread by thick layer of water hyacinths, to which much of its publicity and beauty are owed. This picturesque pond of flower blossom can be commonly seen in around May to October every year, often drawing bikers and passer-by alike to pause and gaze at this captivating scenic view.

花海魚塘 —— 坐落於虎地坳中心地帶，是村內有名的生態景點之一。池塘的形成原因早已在舊剪報裏有跡可尋，並被認為是早期磚廠工人於挖泥應用時所產生。70至80年代曾為村內養漁業正值輝煌時期的重要水域，後來因水質污染而停產，魚塘亦隨之而被棄用。如今池塘裏長滿了數不勝數的鳳眼藍，其美艷程度是以往外界媒體的聚焦點。每年的五月至十月左右是鳳眼藍的花期，如此風景如畫的景象往往吸引不少「單車友」和路人駐足欣賞和拍照留念。





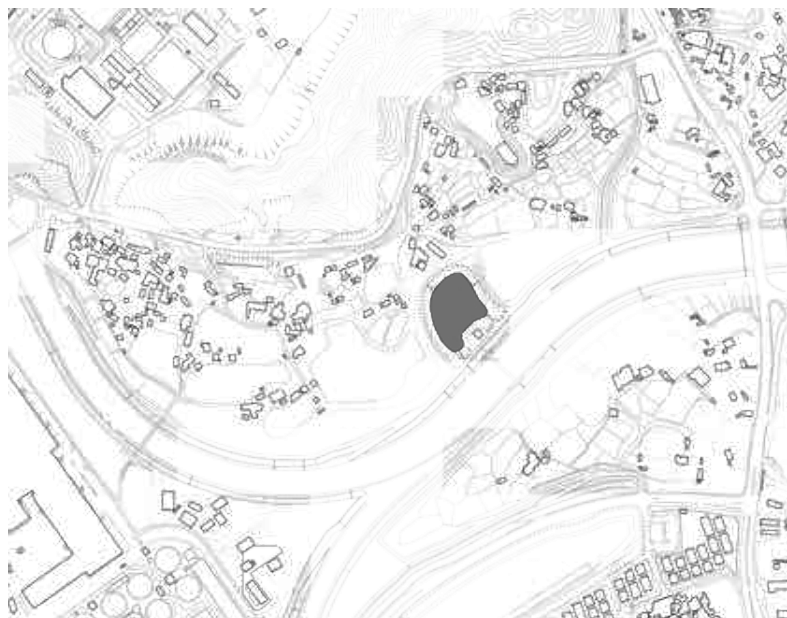


## Habitat of Fireflies

### 螢火蟲棲息地

As villagers recall, Fu Tei Au was once inhabited by large numbers of fireflies. Over the last 50 years, however, their populations have greatly diminished due to rapid development of infrastructures and river project. While the Water Pollution Control Ordinance is able to maintain optimal water quality level in respect of discharges from new structures, landscape alteration may nonetheless cause habitat fragmentation and food web deconstruction, reducing the mobility and reproductive ability of living organisms that live depending on the integrity of the ecosystem. In respond to the staggering decline in firefly numbers, villagers have volunteered to observe their activities regularly and organize tours for people to watch and understand more about this special insect. Species such as "Mountain Firefly" (*Lychnuris praetexta*) and aquatic firefly can be spotted around the meander listed as conservation area near Ng Tung River.

據村民所指，過去虎地坳的自然環境曾吸引不少螢火蟲到來棲息。由於近50年間附近地區大量發展基建，雖然工業排放物在現時的《水污染管制條例》下已受到管制，但土地改建卻令原有動植物的棲息地受到一定程度的破碎化，減低本來居住於這裏的生物播遷和繁殖能力，亦可能導致生物鏈出現斷層，造成生存危機。有見及此，村民漸漸開始自發地觀察螢火蟲的動向，更定期舉辦導賞團分享相關知識，帶領公眾人士夜賞和認識這種與眾不同的昆蟲。近年在虎地坳曾被發現的螢火蟲品種包括山窗螢、水棲螢和趨光螢。牠們多數出沒於鄰近梧桐河的自然保育區河曲一帶。







## Peach Blossom Hill

### 桃花山

The top of the Peach Blossom Hill was covered with gravel. The villagers started to restore the vegetation on the mountain many years ago. In addition to preserving native plants, they promoted biodiversity and a green natural environment by planting peach blossoms, poinciana, and overlord flowers.

虎地坳山曾發生山火，山頭佈滿碎石。村民多年前開復修山上植被，除了保留原生植物外，透過加種桃花、鳳凰木、霸王花等，推動生物多樣性和綠色自然環境。







## Habitat of Egrets 百鳥歸巢

The habitat of egrets sits right next to the pond of flower field. One may encounter flocks of egrets flying back to Fu Tei Au to rest and avoid predators at nightfall, a rare yet spectacular scene that takes place around the year. Apart from that, migratory birds are said to be particularly noticeable during Autumn when they wing their way south as winter approaches in the Northern Hemisphere.

成群結隊的白鷺會於黃昏飛回位於花海魚塘旁邊的棲息地休息，形成罕見卻壯觀的「百鳥歸巢」一景。據說每年隨著北半球的冬季臨近，候鳥便會開展牠們漫長的遷徙旅程南下越冬。其中約於秋季時飛到虎地坳停歇取食的鳥類尤其引人注目。







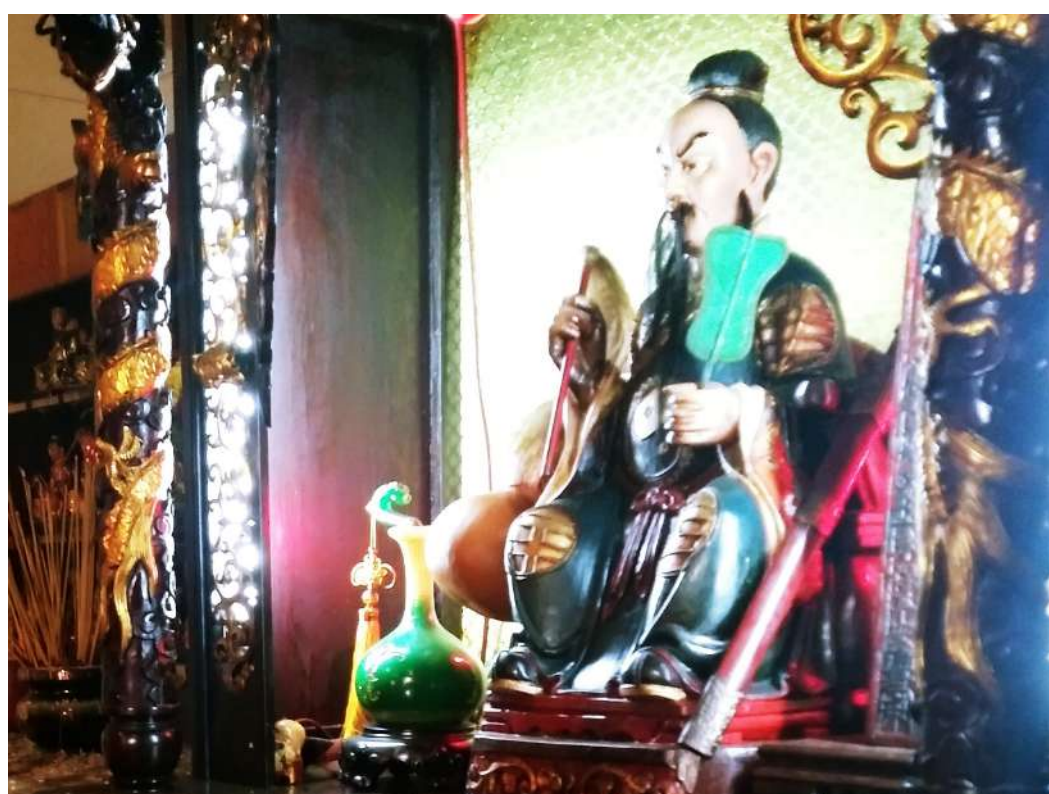
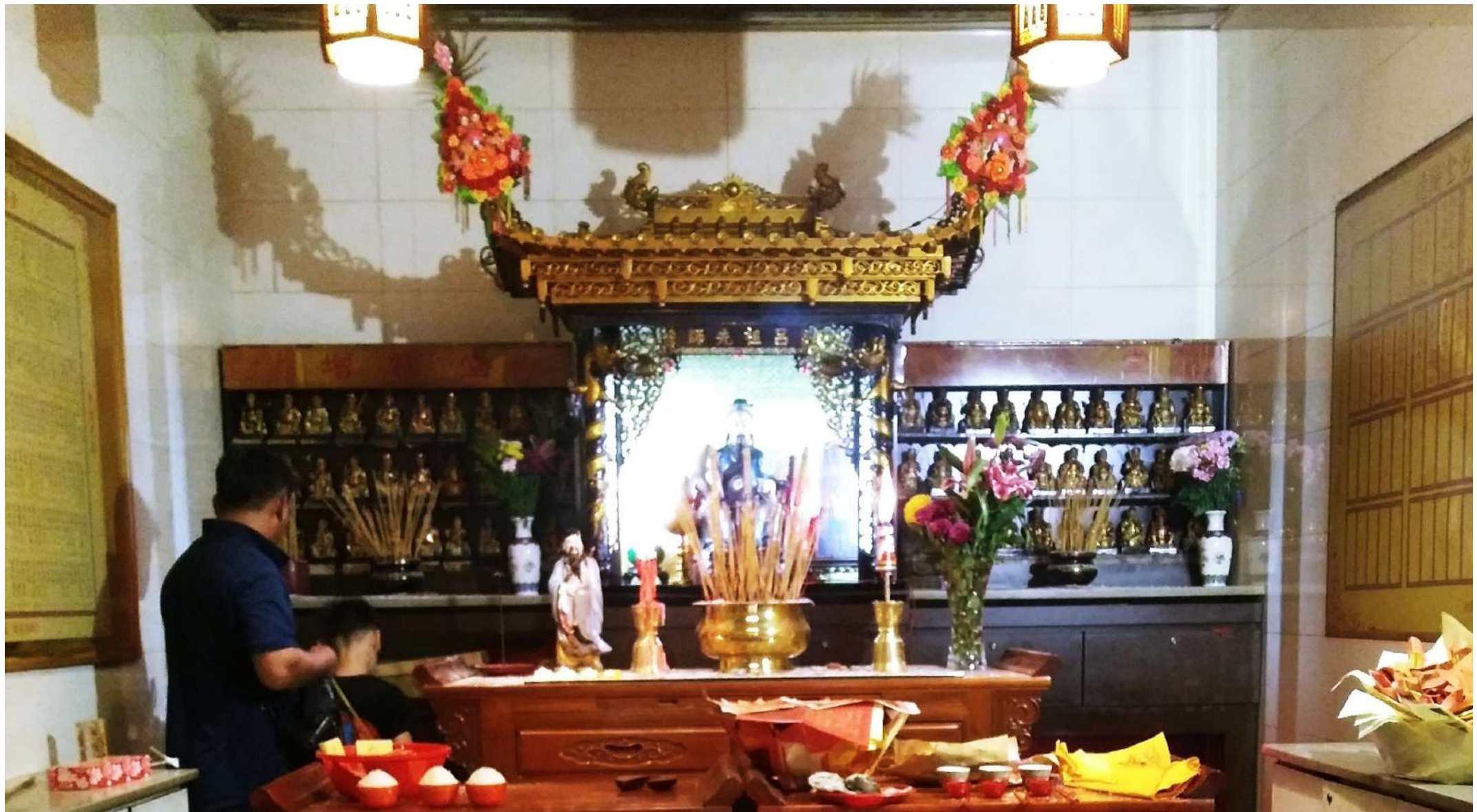
## Lotus Pond 荷花池

The lotus pond in Fu Tei Au is a project created for increasing biodiversity and operated by voluntary local villagers. From planting new seedlings to fertilising, the lotus sprouts around Spring and develops into its full ripe stage during summertime. An increased number of butterflies and dragonflies are spotted gravitating to this artificially intervened habitat since its deliberate management.

荷花池是一個由村民自行發起和組織的項目，其希望透過復育生態池塘，能進一步促進生物多樣性。由前期撒種施肥，直至春天逐漸發芽，再於夏季開花結出蓮子，過程中每一步的工序和照料絕不能少。自村民加入發展荷花池後，越來越多林林總總的蝴蝶和蜻蜓都被吸引到這個人工棲息地，使虎地坳村的整體生態環境生色不少。







The Lui Cho Temple is an iconic landmark at Fu Tei Au that does not only serve for its religious purpose in worshipping Lui Cho (also known as Lu Dongbin), a significant figure in Taoism history and one of the Eight Immortals in Chinese folklore, but also a venue that gathers current and former villagers together in countless occasions such as Yulan. Having withstood multiple reconstructions and renovations since its establishment in the 60s, the temple has provided temporary shelter in times of flood and a place for villagers to socialize. While people would help to clean the temple and replace offering items during Yulan, other events such as Earth God Festival and Chinese New Year activities also take place here. To date, it has never been closed or locked, and is always welcome for visiting.

德陽堂呂祖廟 —— 虎地坳的標誌性地標。既是供奉呂祖（又名呂洞賓，一位在道教歷史上舉足輕重的人物，也是中國民間傳說中八仙之一）的參拜之處，又是在過去無數大小節慶場合中集結村民的場所。自 60 年代建成以來，呂祖廟幾經多次重建和修葺。不僅在洪水來潮時提供臨時庇護的空間，也是村民日常生活中的社交地點。除了人們會在盂蘭節期間幫助清潔寺廟和更換供品之外，其他時節如土地誕和農曆新年活動也經常在這舉行。迄今為止，廟堂從未關閉或鎖上大門，歡迎任何人隨時進內參觀。





Villagers build sheds and pay homage to different gods at the annual Hungry Ghost Festival, such as Heaven and Earth parents, Guan Yin, and Lui Cho. However, the King of Ghosts is among the most outstanding of all. It is believed that he holds the power to maintain discipline of the spirits who roam the living realm freely during the Ghost Month. To honour the demographic diversity of the residents at Fu Tei Au, they have agreed to take turns in altering the type of representation the effigy takes every year. Until 2019, Fu Tei Au villagers pioneered to build four different types of effigies to represent King of Ghosts, an unprecedented practice in the Yulan Festival history. Each effigy's face colour varies and embodies unique origin customs – red for Hakka, blue for Chiuchow, white for Dongguan, and green for Fujian. Strings of Japanese-styled oil-paper umbrellas and lanterns are incorporated into the festival the same year. By adopting innovative elements to traditional Yulan, villagers aspire to preserve and pass on this invaluable culture.

在一年一度的盂蘭慶典中，村民們搭建棚屋，祭拜天地父母、觀音、呂祖等不同神靈，其中巨型的大士王（俗稱鬼王）可謂最出眾。相傳大士王擁有分衣施食的權能，可在鬼節期間看管鬼魂於陽間的所作所為。為尊重虎地坳居民的人口多樣性，每年盂蘭均會輪流使用不同形式的大士王。直至 2019 年，虎地坳村民製作了四種不同類型鬼王同時展出，屬盂蘭歷史上前所未有的做法。每個大士王的面部顏色各不相同，體現出各地習俗獨特之處——紅色代表客家、藍色代表潮州、白色代表本地、青色代表鶴佬。同年亦加入日本風格的油紙傘和燈籠。透過採用創新元素置入傳統盂蘭，村民希望能保育和傳承這種寶貴文化。





The Hungry Ghost Festival (widely known as Yulan in Buddhism, or Zhongyuan in Taoism) is a symbolic 3-day carnival-like ceremony that takes place in the seventh lunar month every year at Fu Tei Au. This tradition has been upheld locally for over 50 years and was successfully inscribed onto the third national list of intangible cultural heritage in 2011. Aside from burning incense and joss paper, performing Chiu Chow-style drama, and offering food and gifts to deities and ancestors, Fu Tei Au is renowned for their special ritual stop at Ng Tung River and Sheung Shui Slaughter House. Villagers and believers would gather to appease spirits of illegal immigrants who drowned trying to swim to Hong Kong during the '50s, as well as the animal realm respectively. The festival finishes off on the last day with a sizable and joyful feast in celebration for the its completion.

在每年的農曆七月，虎地坳便會舉行盂蘭勝會（道教稱之為中元節），一個為期三天且甚具象徵性的節慶。此傳統於村內已一直傳承了 50 多年，並於 2011 年成功列入第三批國家級非物質文化遺產名錄。除了常見的燒香、衣紙、潮州戲、食品供奉以求神靈和祖先保佑外，虎地坳亦以巡遊到梧桐河和上水屠房進行的祭祀儀式而聞名。其希望透過超幽普度，能安撫 50 年代時試圖游泳到香港而溺水的偷渡者等孤魂野鬼，與及超薦畜生道。整場盂蘭勝會在最後一天以盛大而歡樂的晚宴酒席中結束，以慶祝功德圓滿。





#### Liu Chi Hip (Hip Gor)

As a forerunner of Fu Tei Au conservation, he has started providing free guided tours and introducing the history of the village to the public since 2014. Present chairman of the Sheung Shui Fu Tei Au Village Residents Welfare Association and vice-chairman of the Fu Tei Au Yulan Association. Different innovative activities are initiated in the Yulan Festival under his leadership.

#### 廖志協（協哥）

虎地坳保育先驅，自 2014 年開始免費帶領虎地坳導賞團，讓村外人認識虎地坳村的歷史。現任虎地坳福利會主席及孟蘭會副主席，創辦一系列創新孟蘭活動。





#### **Lit On Pong (Lit Gor)**

An enthusiast and promotor of ecological conservation who collaborates with Hip Ko on implementing community guided tours. Actively assisted the Hong Kong Lutheran Social Services group in connecting with various stakeholders during the early stage of the project.

#### **列安邦（列哥）**

虎地坳生態關注者，願拍協哥帶領虎地坳導賞團。計劃申請期間協助本會拜訪不同的持份者以獲得他們支持。





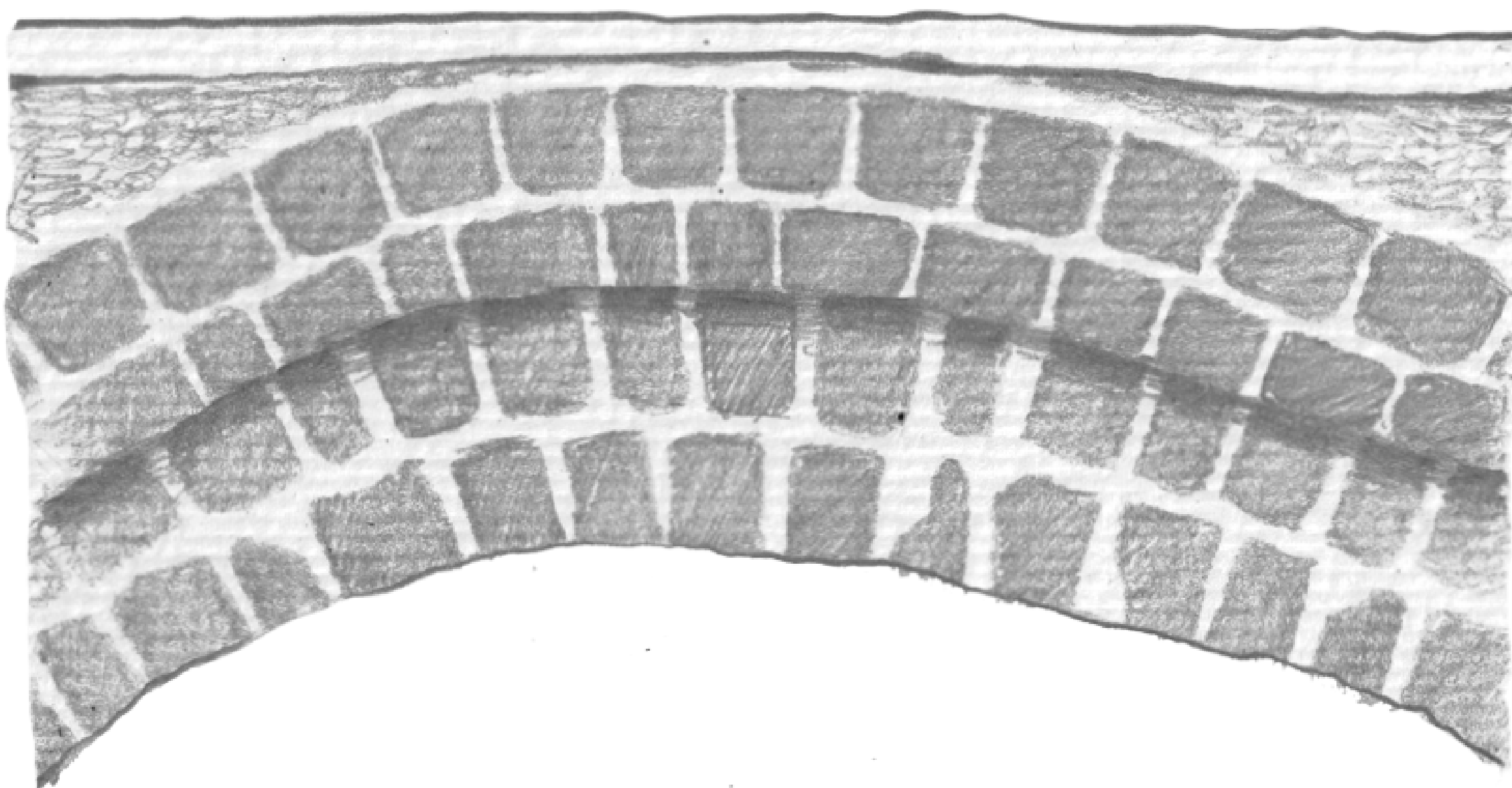
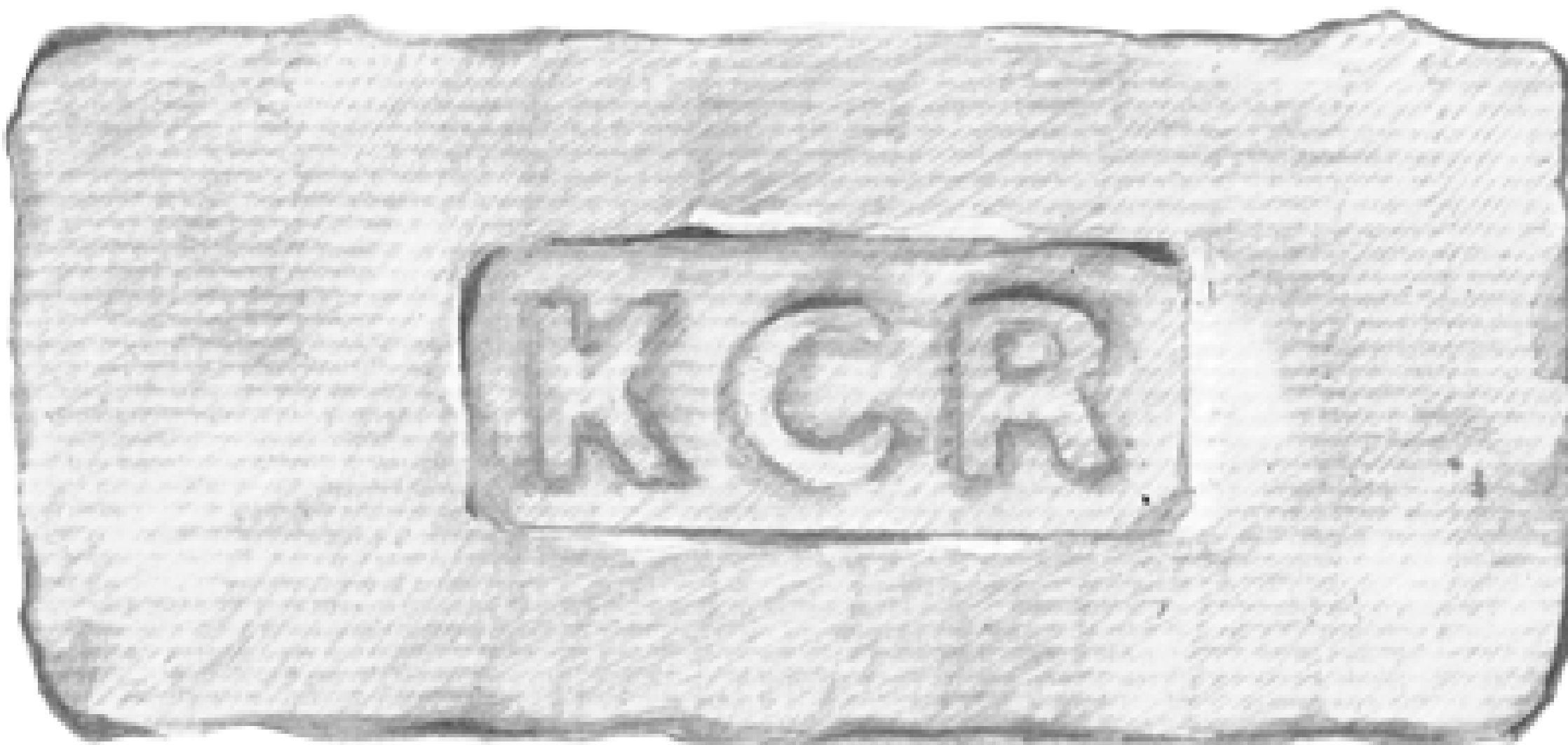
### Leung Kwai Ming (Ming Gor)

Keen pioneer in Fu Tei Au environmental protection. Famed for his effort in collecting and reusing waste materials to craft numerous warship models, forming what is known as the "Fleet of Hong Kong Special Administrative Region".

### 梁桂明（明哥）

虎地坳環保先鋒，回收廢棄物料製作各式戰艦，組成「特區艦隊」。

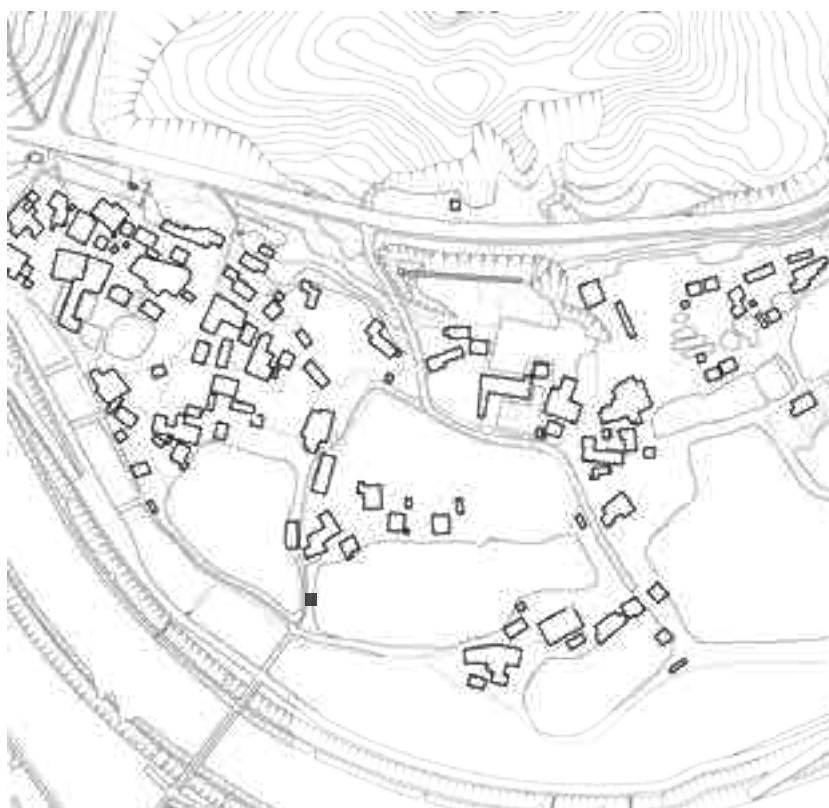




## Red Brick Bridge 紅磚拱橋

Important in balancing off water level, this arched bridge was built connecting the water flow from both sides of the ponds of flower field. The bridge structure is composed of mainly red bricks, with some bearing the iconic “KCR” markings, hinting strongly at a possible relationship between the history of Fu Tei Au and the Kowloon-Canton Railway, the first nationwide train system that linked Hong Kong with Mainland China in the early 20th century.

紅磚拱橋位於靠近花海漁塘的邊緣位置，橋身貫通兩邊魚塘，有保持雙邊水位平衡的作用。此橋的特別之處是其印有九廣鐵路（“KCR”）標記的紅色磚頭。這些磚頭據信與曾經在虎地坳設廠生產磚頭的羅湖公司有密切的關係。根據舊剪報和村民的口述歷史引述，羅湖公司於20至30年代在本村區域申請建立和營運磚廠，加上當時九廣鐵路的英段新界路段與虎地坳村的距離十分相近，故羅湖公司極有可能是九鐵專用磚塊的其中一個供應商。







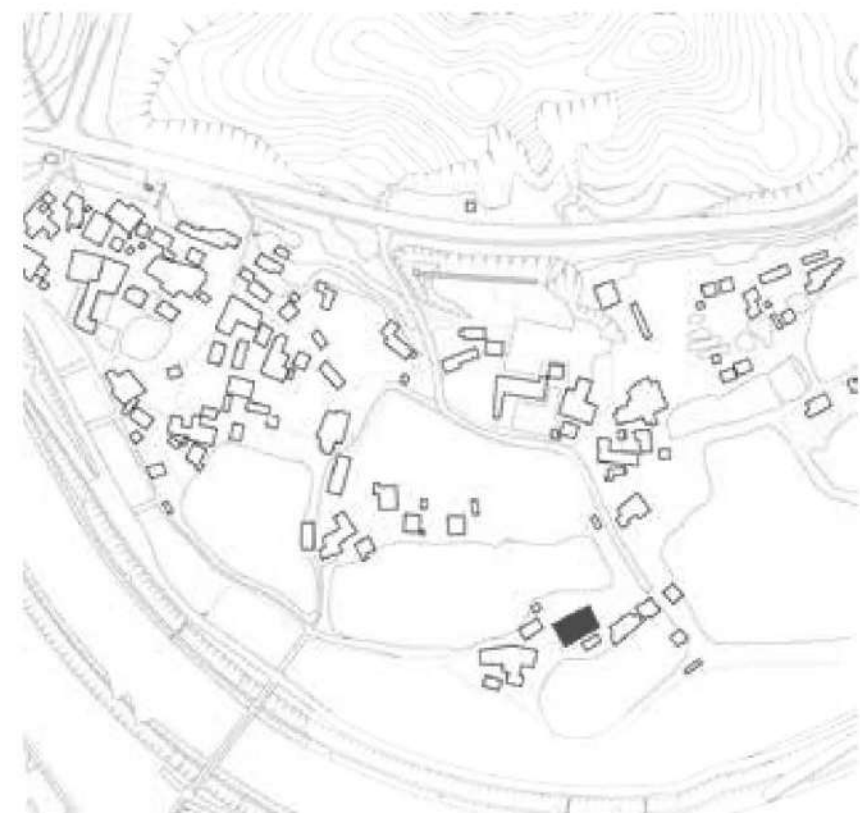


# Man Ming Temple

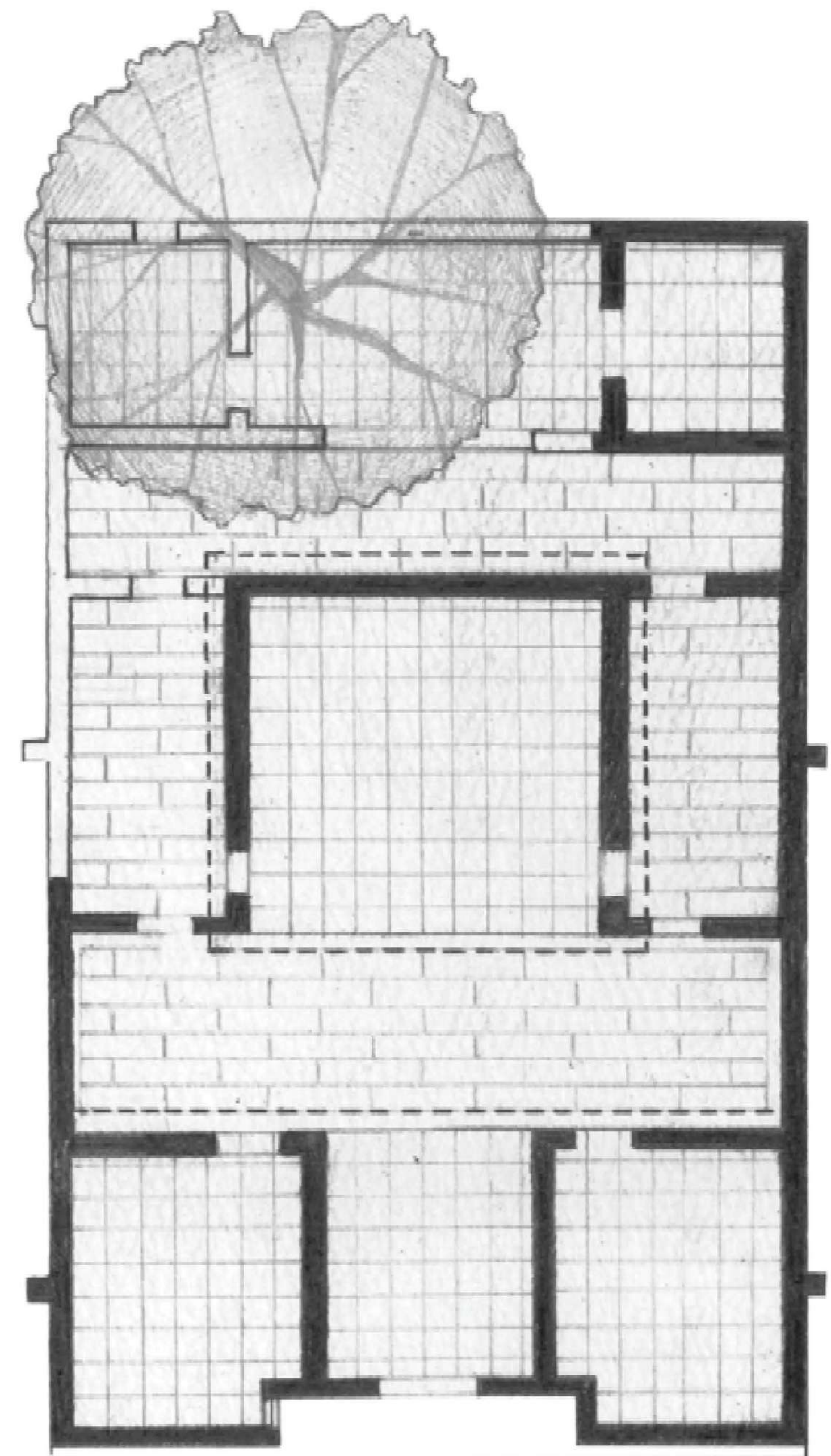
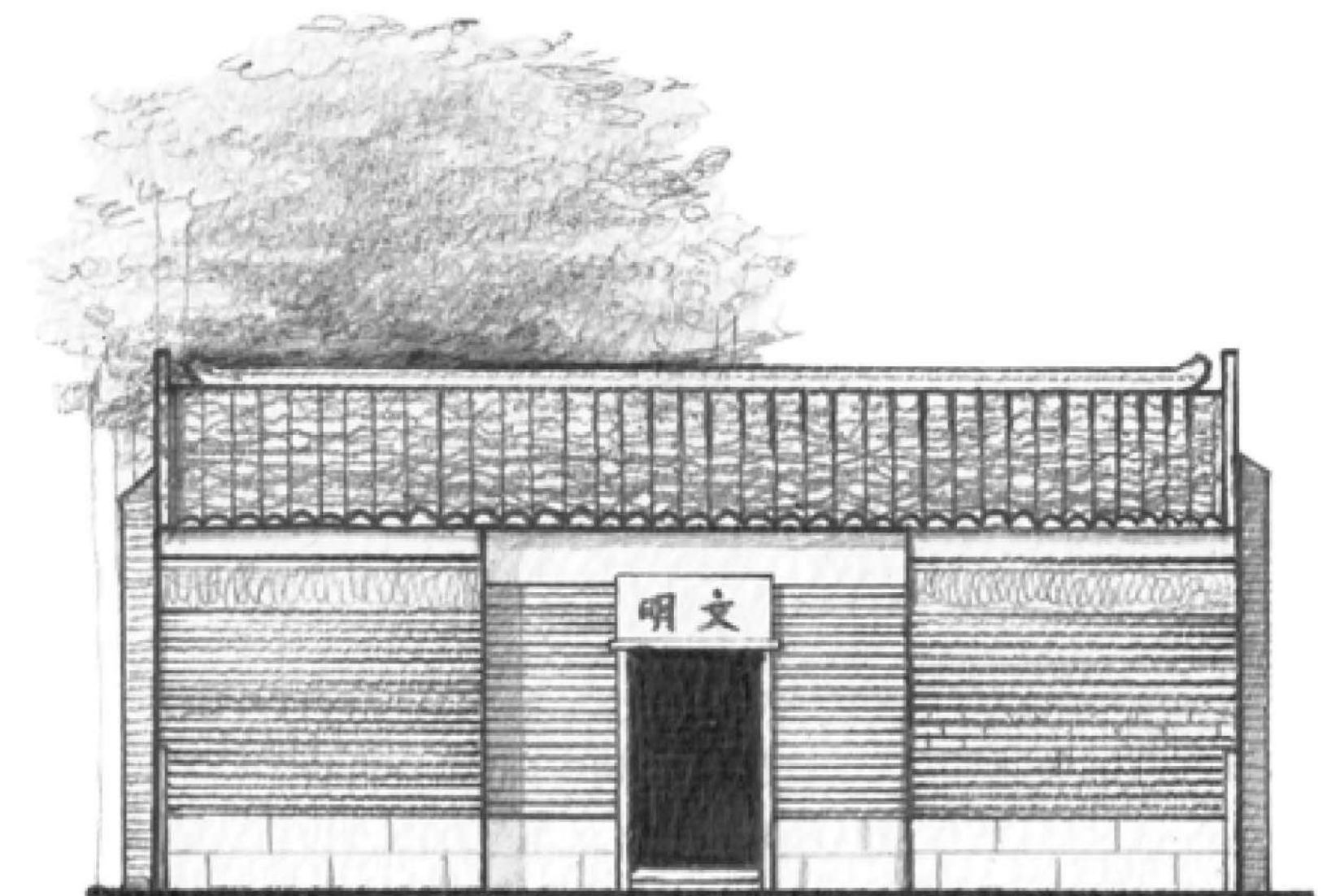
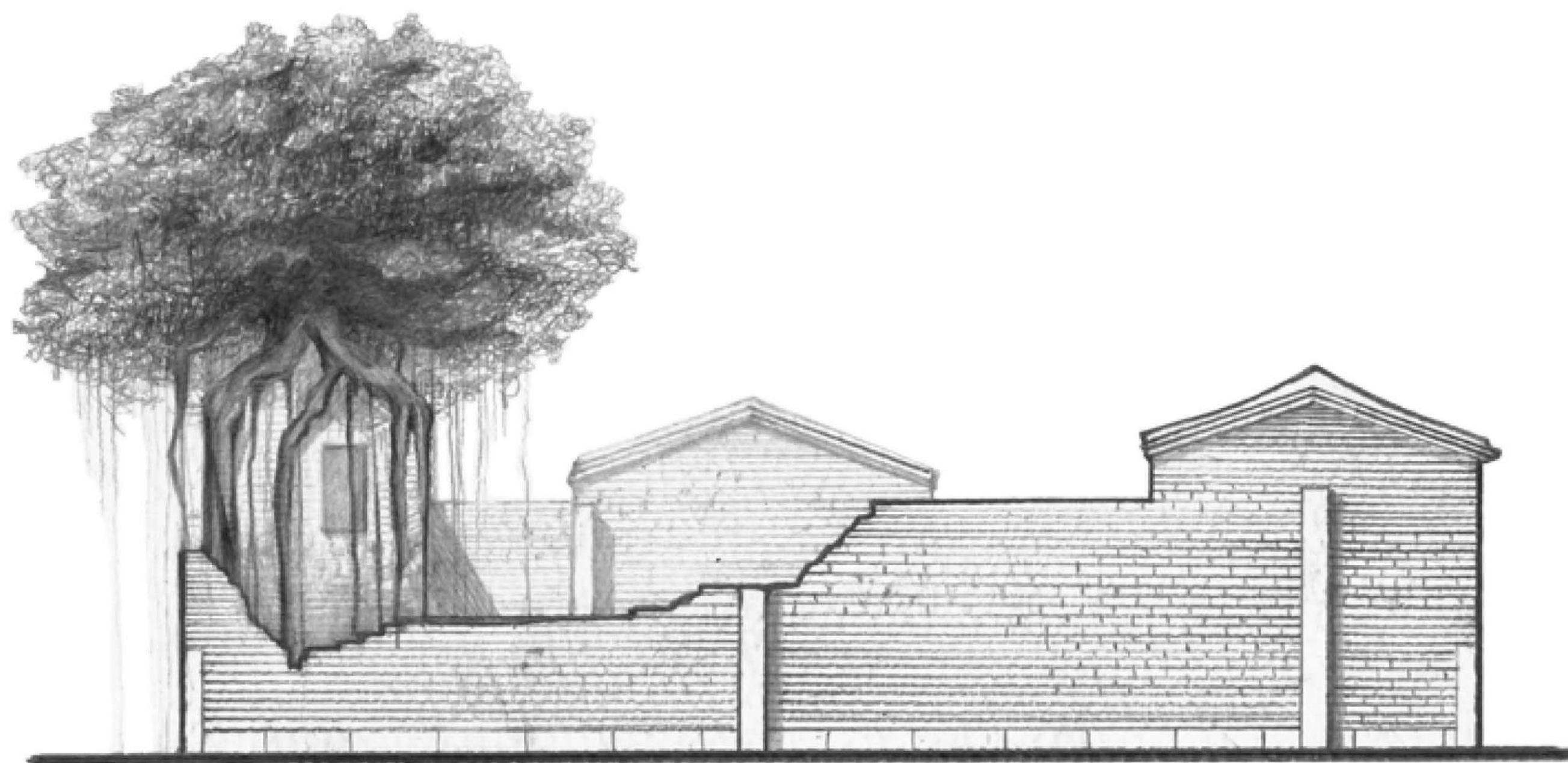
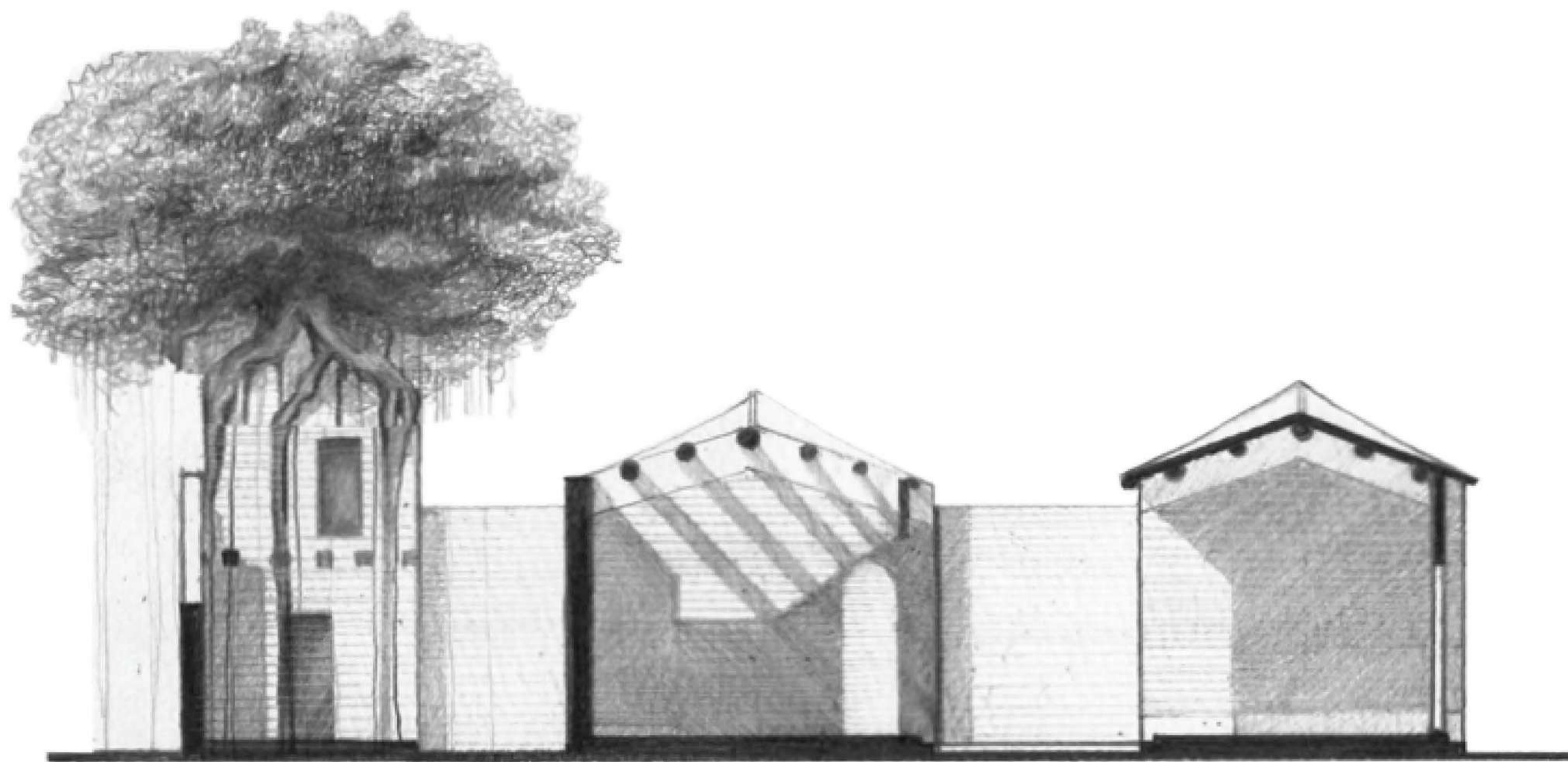
## 文明廟

Built no later than 1924, this three-bay structured temple was to venerate the Man God (Civil God), Mo God (Martial God), and Kuixing (God of Literature), all of whom belong to the five Wenchang gods, a group of Chinese deities associated with good luck in examinations. A typical statue of Kuixing depicted standing on a dragonfish, with one arm raised holding a pen and the other holding a dipper - a gesture that denotes coming in first in exams, was previously kept in Man Ming Temple. It was later transferred to and enshrined in Liu Man Shek Tong Ancestral Hall in Sheung Shui Wai under the possession of the Liu families, whose clan was the builder of the temple. The building is assessed as a Grade III heritage by the Antiquities Advisroy Board in 2010.

始建於1924年前，文明廟是由上水圍的廖氏家族所興建，並用來供奉「五文昌」裏的文武帝和魁星，以祈文運亨通。廟中曾安放了一尊魁星踢斗像，其單腳站立鰲魚頭上，一手舉筆，一手執斗，寓意「獨佔鰲頭」，具有考試名列前茅，金榜題名的意思。此神像現已被請回上水廖萬石堂祀奉。文明廟於2010年被古物諮詢委員會評定為三級歷史建築。



There is the idol of Kui Xing from the temple, which was displayed in the Hong Kong Cultural Museum three years before



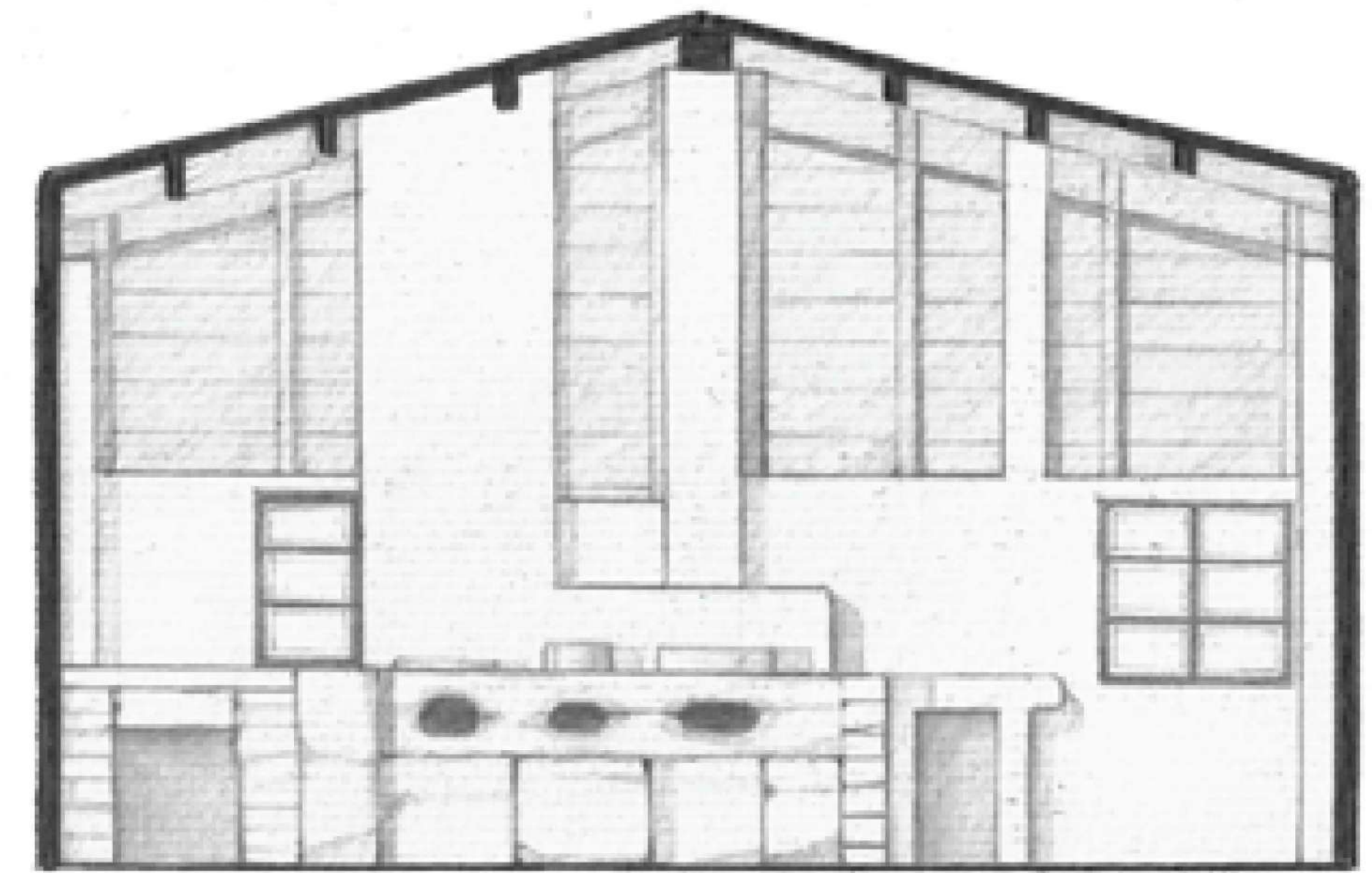
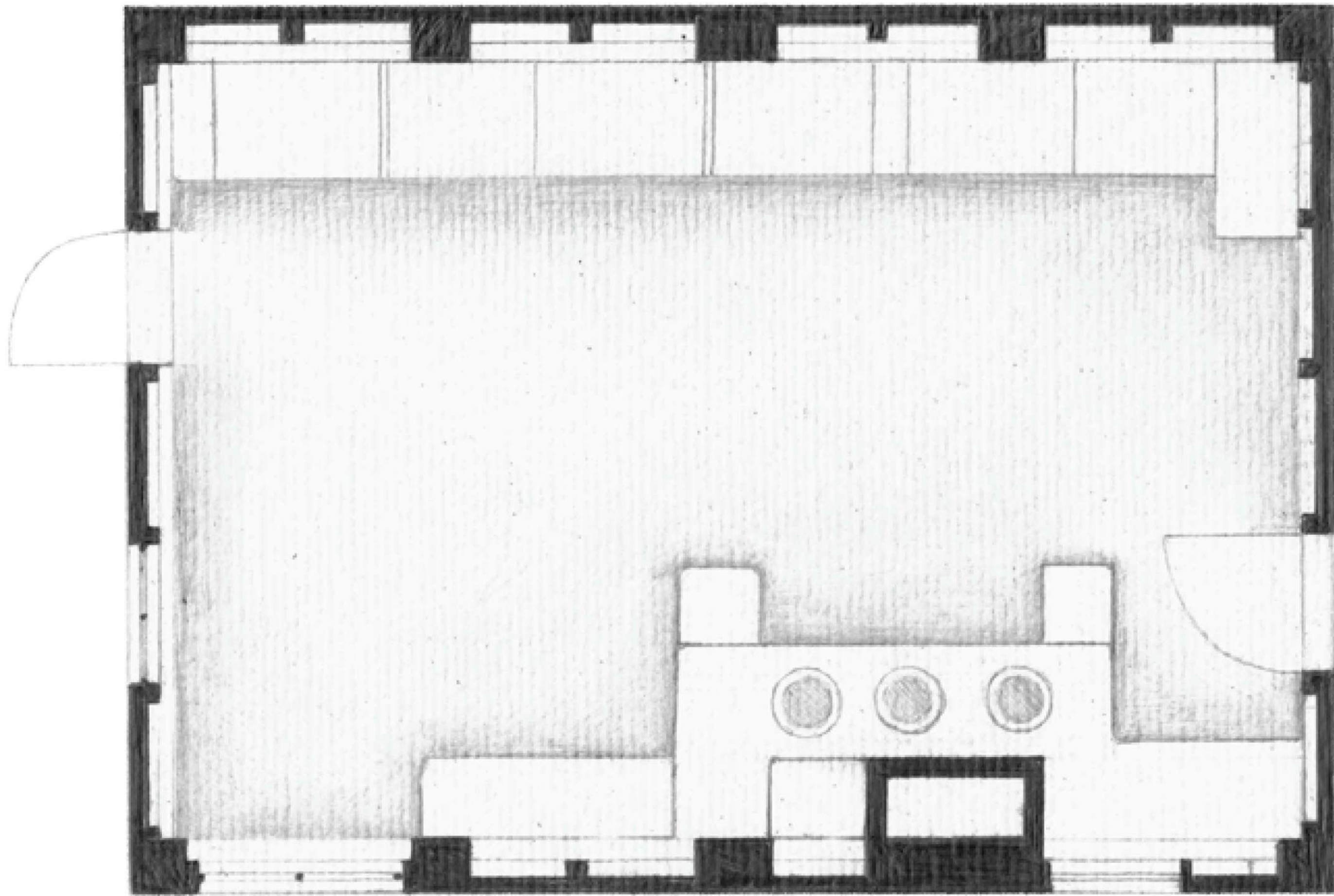




Man Ming Temple  
文明廟

照片由 阡陌·依舊 提供





## Farmhouse Kitchen

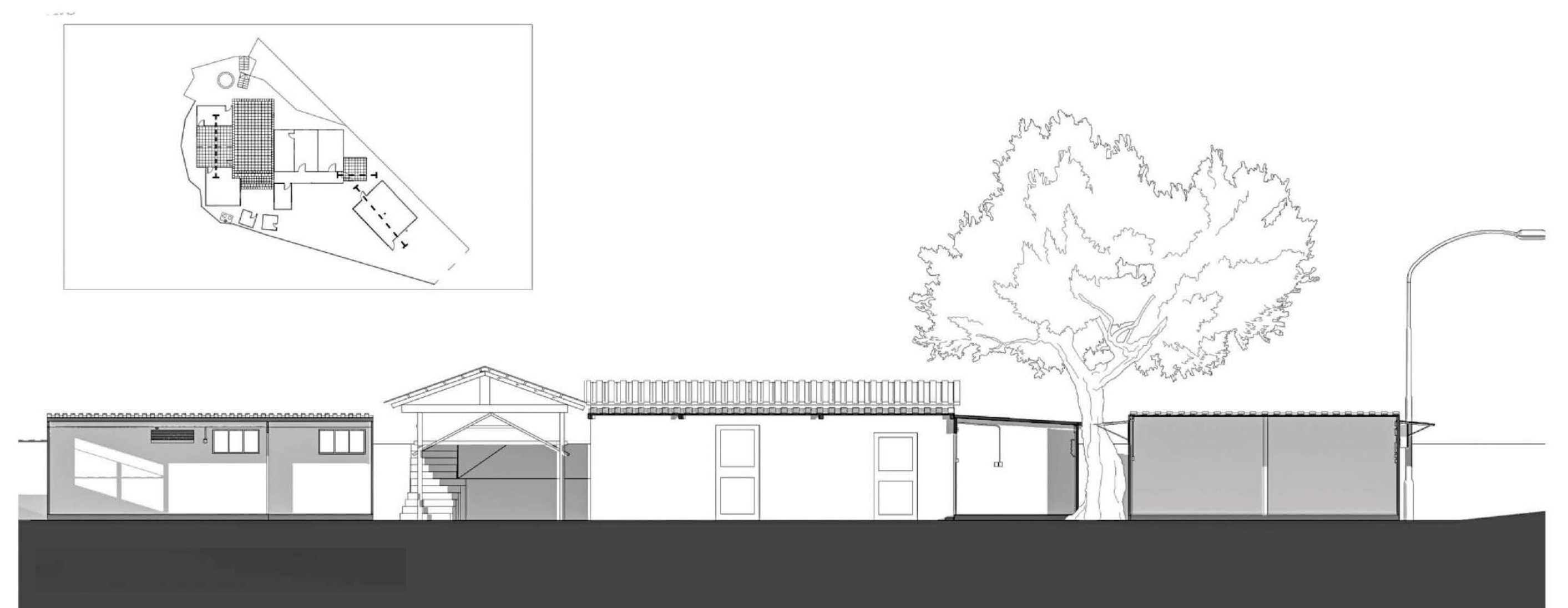
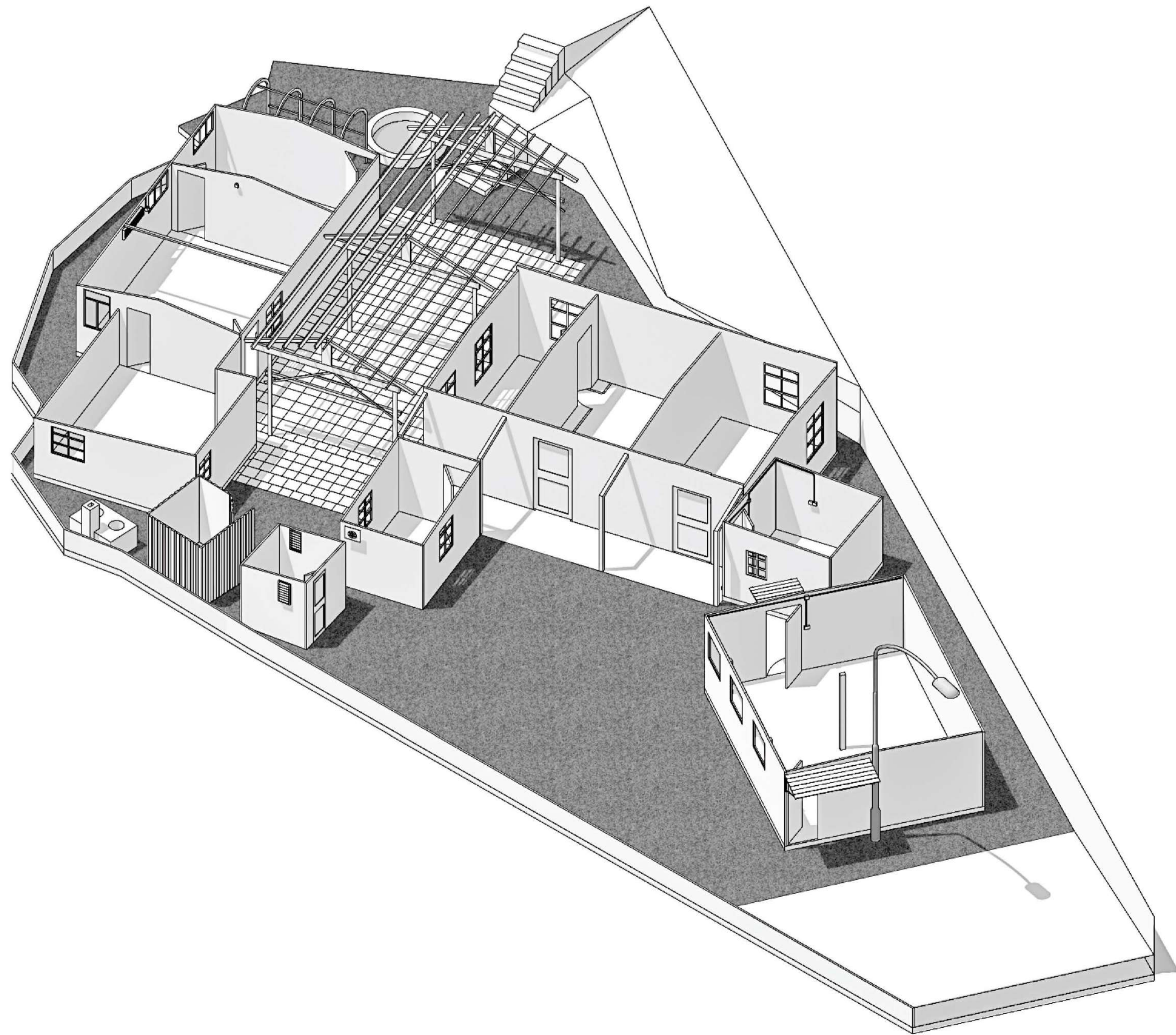
### 農屋廚房

Currently inhabited by a pair of old couples (Mr. Chau and his wife) in their 90s, their residence has exemplified the traditional layout of a squatter home. Of all segregated rooms, the kitchen is particularly unique as it has maintained its primal look. While the exterior wall is clad with wooden planks, the rooftop is covered by metal sheets, with elongated wood beams that add support to its interior structure. A vintage brick stove is set up inside the kitchen, and a concrete chimney is positioned against the wall. Firewood is used conventionally as fuel not just for cooking, but also to prepare water for a hot bath that takes place next to the stove. To reduce their electricity costs, the couple would still make use of this customary method to heat up the water instead of using modern gas water heater. It is interesting to note that a simple shrine and fai chun are decorated above the ledge, which represent the Kitchen God (aka Stove God) who watches over the family.

虎地坳村內的房屋風格五花八門，其中一戶還住著一對九十多歲的老夫婦周伯和周太。他們屋內的格局與故事館大同小異，不同用途的房間均是分開建成。位於客廳對面的廚房保持了原始的內外設計，充分呈現了傳統寮屋的農村生活風貌。外牆大多以木板搭建，而歇山式的屋頂則用鐵皮板塊覆蓋著，另有木樑安裝在內為其增加支撐性。廚房內靠牆配備了一座混凝土煙囪，前方設有一個舊式的磚製灶頭。老夫婦一般會用木柴作點火的燃料來煮食，而且還會貯存燒熱了的水在灶頭旁邊洗澡。雖然廚房內現已安裝了現代的熱水爐，但仍無阻這對夫婦繼續沿用這種風俗習慣來節省電費。細心觀看，可見壁架上方擺放了簡約的灶君神位和輝春，寓意灶王眷顧家庭各人，保佑家宅平安。







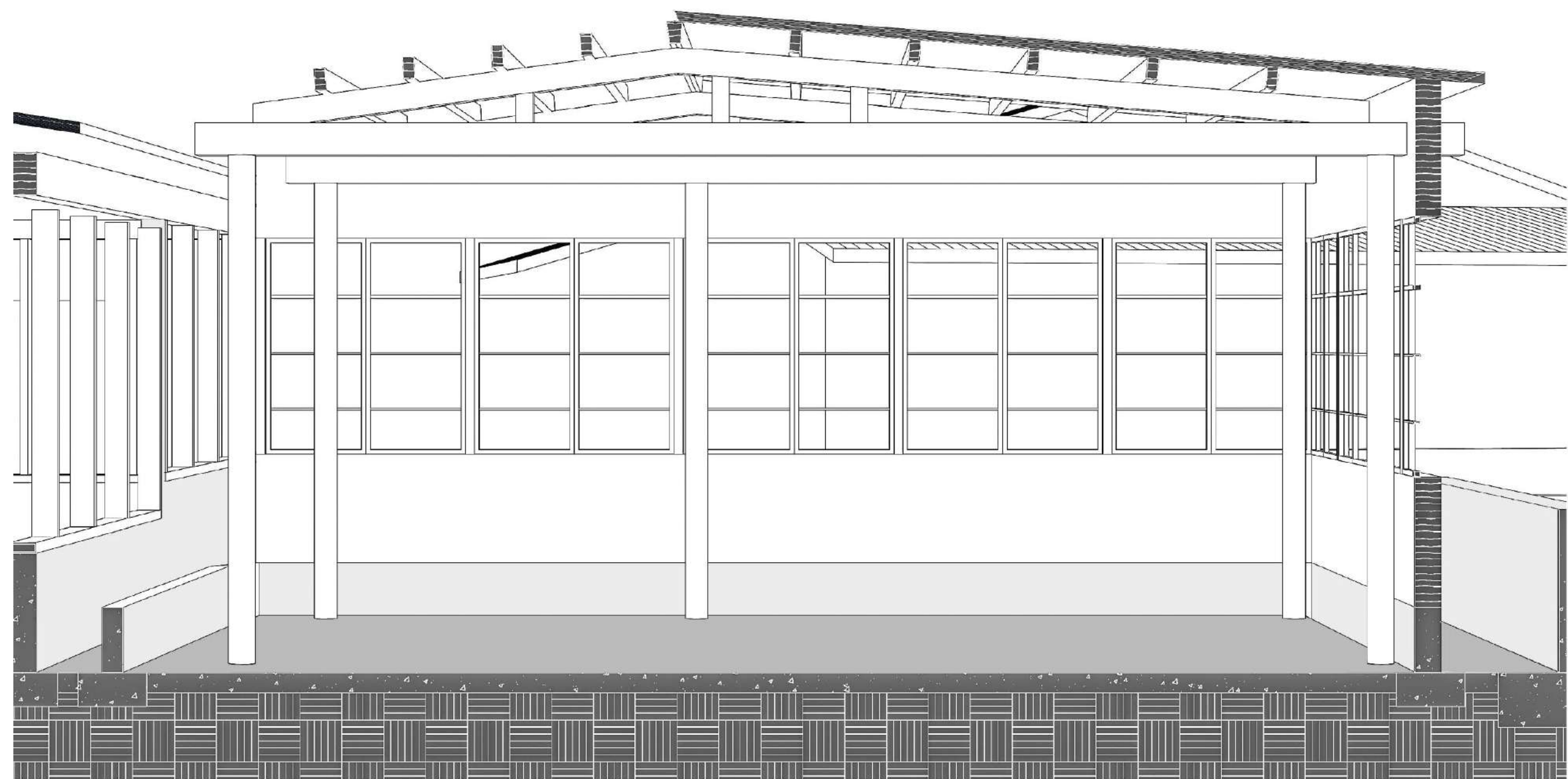
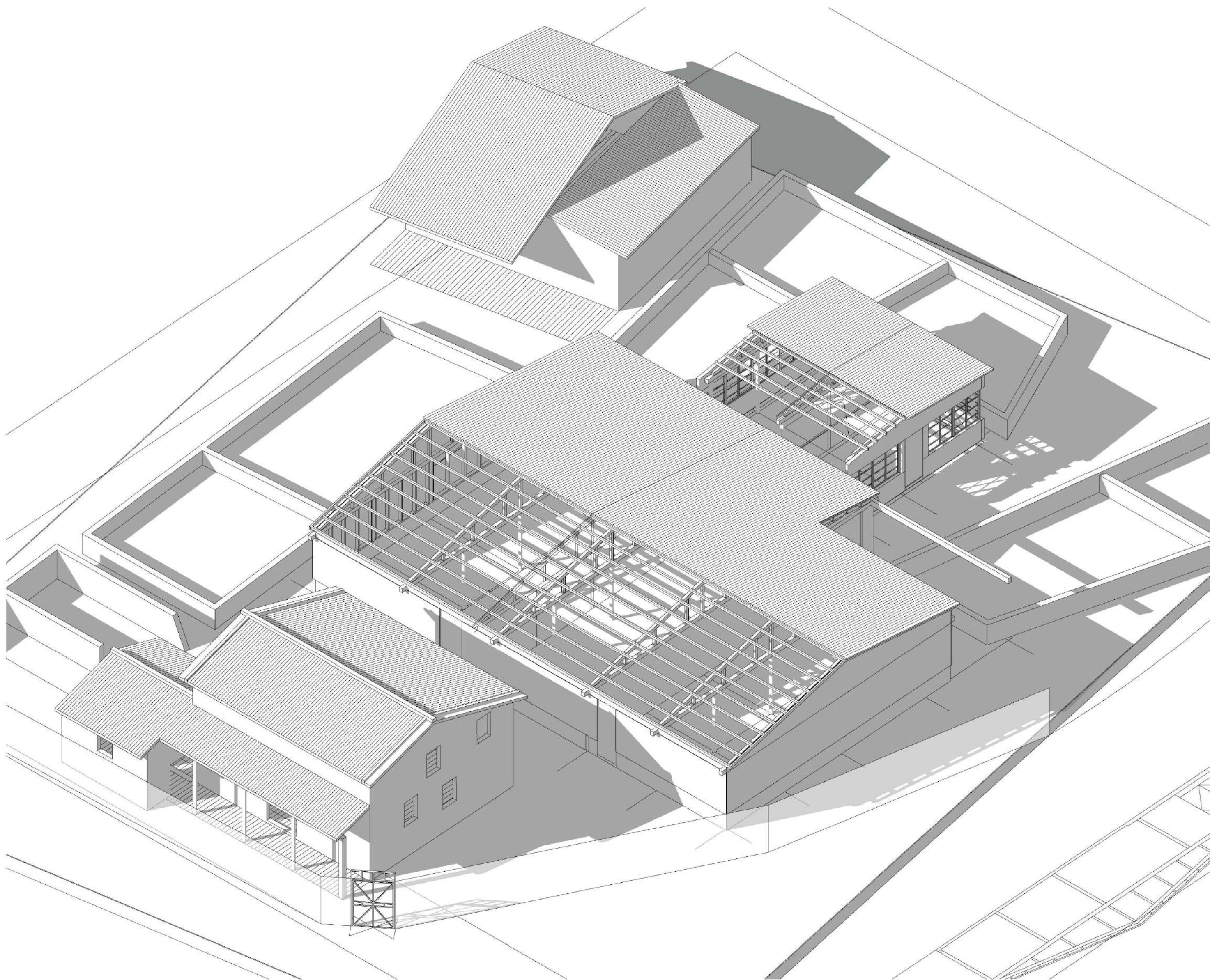
## Well House (Fu Tei Au Story house) 井屋 (虎地坳村故事館)

The Fu Tei Au Storyhouse was renovated based on the squatter structure of its predecessor. On one hand, squatting has shaped a majority of the village life, but it also speaks of a remarkable housing phenomenon that spawned within the greater spectrum of the Hong Kong history.

虎地坳村故事館的前身為一間寮屋住所。故事館的翻新工程保留了其初形的設計和結構，希望令每位訪客能有一個置身於真實寮屋的體驗。寮屋一方面塑造了本村的生活文化和面貌，同時間亦展示了香港歷史中過去的住房問題和現象，擁有意義重大的歷史價值。







## Pond House 漁池屋

Amid the hidden cul-de-sacs and labyrinthine paths of Fu Tei Au lie a well-maintained pond house. Mrs. Tang, owner of the place, ran a large-scale fish farming business during the '60s and the '70s. After failing to operate the poultry farm, her family switched to ornamental fish farming to make a living. Up to hundreds and thousands of tropical fish like cardinal tetras were bred in stacked fish tanks, and would be shipped to and sold in Southeast Asia.

漁池屋隱藏在虎地坳村縱橫交錯的小徑中，是一個由鄧太和其家人在 60 至 70 年代經營大型魚類養殖業務的地方。由於初時的家禽養殖情況不理想，他們便選擇投身轉向觀賞魚養殖業來謀生。當時屋內存放了多個玻璃魚缸，並曾以每兩個缸疊成一層的模式有系統地排列在木棚下。每個魚缸最多可飼養多達數百至上千條的紅蓮燈熱帶魚，再在牠們生長成熟後運送到東南亞地區銷售。







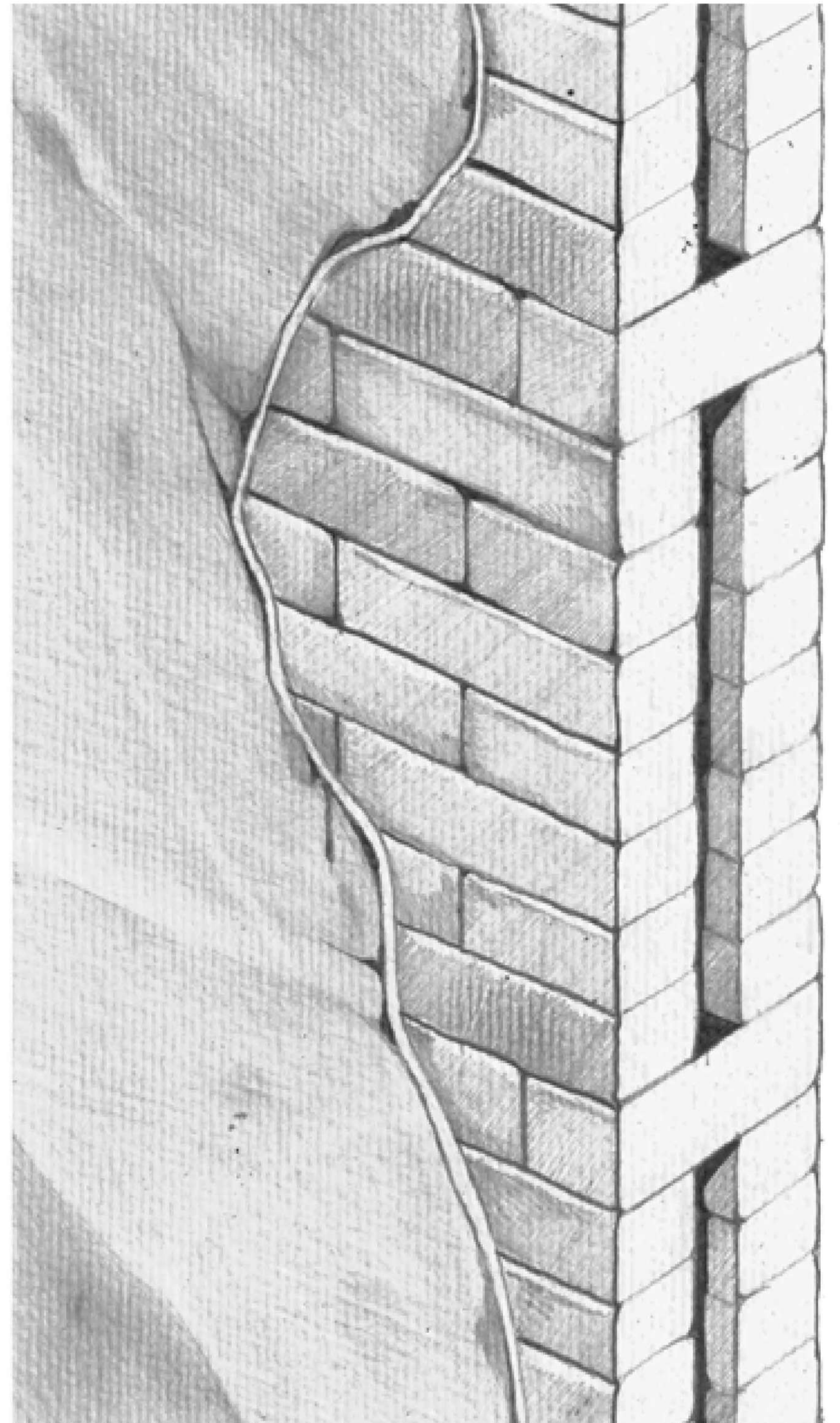
## Terraced House 排屋

The terraced house features a row of attached living units and a staircase that was built on a slope near the storyhouse. Each resident living in that alley has to pass through this stair in order to go back to their homes, which creates a sense of spatial connectivity among the households. There is also a cleared space next to the stair, providing a common area that encourages social interactions between neighbours.

位於故事館旁邊的排屋是一種串連多個住屋單位的住宅建築模式，其斜坡上的入口位置建有一條主要樓梯，是居住在這條小路裏每個居民回家時都必須經過的通道，間接地營造出各家各戶之間空間上的連繫感。另外，樓梯下亦設有一塊空地，為鄰里間提供了一個方便日常交流互動的公共區域。







## The Ruin of Tai Wong Yeh Temple 大王爺廟遺址

The Tai Wong Yeh Temple is an integral part of the Chau's residence complex. The site is believed to be one of the six houses in ruin following the invasion of the Imperial Japanese Army. The couples have said to have worshipped Tai Wong Yeh (the Great Lord), a figure in Taoism, since 60 years ago when they first arrived Fu Tei Au.

大王爺廟乃是周姓老夫婦的居所一部份。該遺址被認為是日本帝國軍隊入侵香港時毀壞的六間遺痕之一，亦是周伯和其太太兩人曾經居住的地方。







Farmhouse Kitchen  
農屋廚房





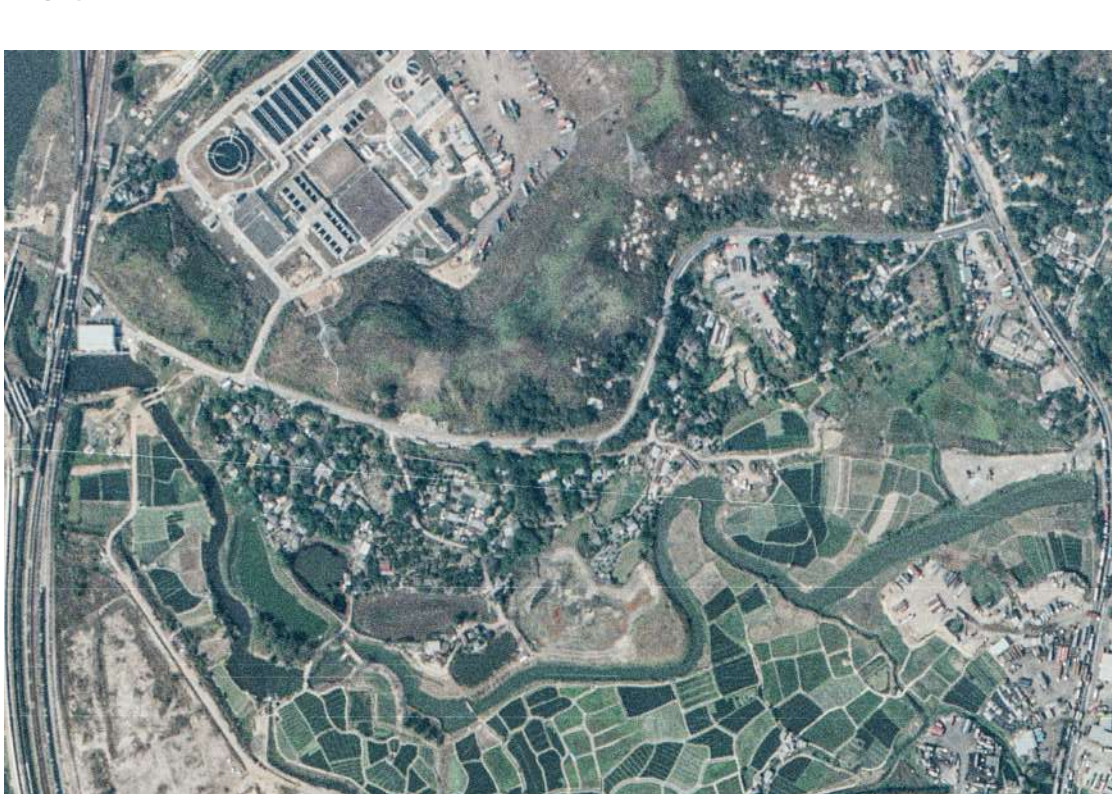
1922



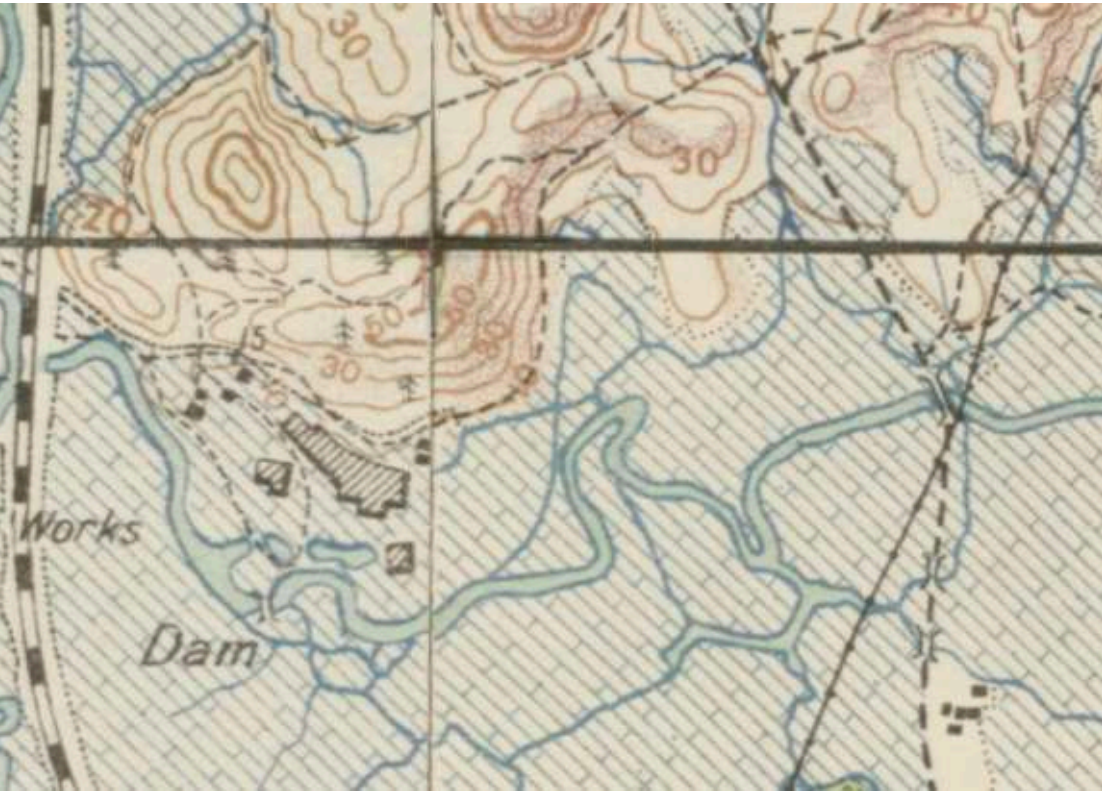
1952



1964



1997



1928



1952



1976



2000

## 1900s

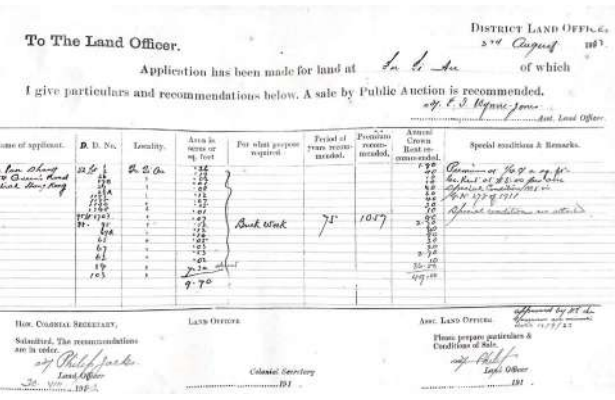


照片由 九龍鐵路 提供

Lo Wu and Shum Chun in the 1900s.

1900 年代的羅湖和深圳。

## 1923



The Lo Wu Brick Company brought a number of land lots in Fu Tei Au for brick work purpose.

羅湖磚廠於虎地坳買地興建磚廠。

## 1939

The Lo Wu Brick Company sold off their assets and demolished the brickworks site.

羅湖磚廠變賣資產並拆毀。

## 1942



照片由 看點快報 提供

British Forces resisted the invasion of the Imperial Japanese in Fu Tei Au.

英軍在虎地坳抵抗日軍的入侵。

## 1962

On August 27, severe floods caused by Typhoon Wanda swept through Fu Tei Au village, resulting in massive property damage and homelessness for countless families.

颱風溫黛吹襲香港，虎地坳水浸嚴重，房屋損毀，村民無家可歸。

## 1967

The 1st Hungry Ghost Festival was held on the 14th day of the seventh lunar month in 1967, marking this year the 55th celebration in Fu Tei Au. The God of Lui Cho was chosen to be tributed until now.

1967年農曆七月十四日舉辦第一屆盂蘭勝會，並請來呂祖仙師坐鎮本村，至今盂蘭節已辦了五十五屆。

## 1986



照片由 Google 提供

Sheung Shui water treatment works stage 1 with a capacity of 100,000 cubic metres per day commissioned.

日產量達10萬立方米的上水濾水廠第一階段投產。

## 2000

Sheung Shui Slaughterhouse started commissioning.

上水屠房開始營運。

## 2013

After three stages of public engagement, the North East New Territories New Development Areas Planning and Engineering Study commissioned jointly by the Civil Engineering and Development Department and the Planning Department and undertaken by Ove Arup and Partners Hong Kong Limited, a multi-professional engineering and consulting firm, has finalised the Recommended Outline Development Plans. About 12 hectares of land in Fu Tei Au were proposed as "Agriculture" zone. Such recommendation was approved by the government in the same year.

經過三階段公眾諮詢後，土木工程拓展署聯同規劃署委聘奧雅納工程顧問有限公司展開的「新界東北新發展區規劃及工程研究」最終得出「建議發展大綱圖」，並擬定保留虎地坳12公頃的土地作為「農業」地帶。建議同年獲政府核准。

## 2014

The Civil Engineering and Development Department revised the Fanling North New Development Areas scheme to relocate the Police Driving and Traffic Training Complex and Weapons Training Division facilities to Kong Nga Po, a development plan originally proposed to implement in Fu Tei Au.

土木工程拓展署就粉嶺北新發展區規劃提出修訂圖則，建議把原擬設於虎地坳的警察駕駛及交通訓練綜合設施和槍械訓練科的發展項目遷往缸瓦甫。

## 1915



照片由 CNN 提供

According to local folk tale, the name "Fu Tei Au" derives from the discovery of a tiger once spotted in Sheung Shui.

據說，虎地坳的名字由來是源自於曾經出沒上水的一頭老虎。

Liu's family settled down in Sheung Shui

廖氏定居於上水。

## 1924

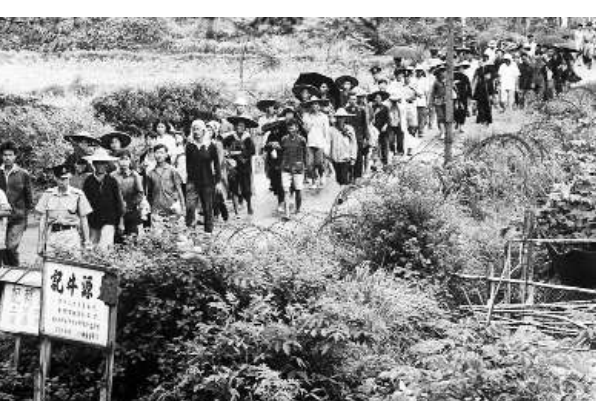


照片由 軒陌.依菈 提供

Man Ming Temple was constructed by Liu's family in Sheung Shui Heung to pay tribute to the God of Literature (Man) and the God of War (Mo) and to pray for good harvest.

廖氏家族在上水鄉建造文明廟，以祭文武二帝，祈求五穀豐收。

## 1950



After the Chinese Civil War, some residents from Mainland immigrated to Fu Tei Au.

國共內戰後，部份內地居民於1950年代期間陸續移民到虎地坳。

## 1954



The old dam near Man Ming Temple was breached by a flood in June. A new reinforced concrete stepped dam was under construction later in September.

6月時建於文明廟附近的舊坡被洪水沖潰，9月開始重修工作，在舊陂上游建築鋼筋三合土階梯式新陂。

## 1969



照片由 德陽堂 提供

Tak Yeung Tong Lui Cho Temple was established. Iron sheets were utilized as its most original form.

以鐵皮建造的初代德陽堂呂祖廟落成。

## 1989

On the 20th of May, heavy rainstorms brought by Typhoon Brenda caused a great destruction. Man Ming Temple was partly damaged.

1989 5月20日，颱風布倫達帶來大暴雨，造成巨大破壞，文明廟亦因而受到部分性損毀。

## 2002

River Indus training work was completed. The Stone Stele at Shek Bei Tau was kept.

The river channel has been reshaped for flood prevention.

梧桐河治河工程竣工並保留石陂頭碑。

河道拉直，進一步改良防洪措施。

## 2007



照片由 新界東北新發展區資訊摘要 提供

Fanling North New Development Area was proposed. Fu Tei Au was covered under the proposal.

粉嶺北新發展區計劃初步發表提案，其建議一度涵蓋虎地坳地段。

## 2014



Photo credit by Soldier Lau

Tak Yeung Tong Lui Cho Temple started renovating and was completed the next year.

德陽堂呂祖廟開始重建，次年完成。

Liu Chi Hip - Vice Chairman of the Fu Tei Au Welfare Association, in collaboration with 10 other villagers, set in motion a cultural and ecological conservation project.

現任虎地坳福利會副主席廖志協與十多名村民共同開展本村的文化和生態保護項目。

## Historical Maps of Fu Tei Au Village 虎地坳歷史地圖

Source: Hong Kong Historic Maps Website

## Historical Timeline of Fu Tei Au Village 虎地坳歷史進程