

But in a local and a directly utilitarian point of view, the author is encouraged to believe that his work should not be placed as a candle under a bushel. This wealthy and most important Colony stands in the midst of the Sun-on District, and it seems to betoken a feeling in rear of the age, that the topography of the immediate neighbourhood should be a matter of perfect indifference. To the naturalist, the traveller, the sportsman, and the Missionary, the information should be acceptable, to say nothing of its political value. Besides, for police purposes in dealing with the all prevailing evil of piracy, when the subtlety of the Mandarin is considered, the author cannot doubt the value of his work to the British authorities.

He therefore calls attention to his Map, and solicits the favor of subscriptions to enable him to publish it.

REV. S. VOLONTIERI,
Mission, Apost.

Hongkong, 10 May, 1866.

A CASUALTY OF THE CULTURAL REVOLUTION

Before the New Territories were leased to Britain in 1898 the villagers on the British side of what became the new border area at the market village of Sha Tau Kok were accustomed to worship in the Man Mo temple (文武廟) there. After 1898 this temple was located on the Chinese side of the Border, but this apparently made little difference to the religious practice of local people thereafter, even after the Communist take-over in 1949.

One of the images in the temple was that of Tin Hau (天后), the Queen of Heaven who is a popular goddess among boat people and villagers near the seashore in the Hong Kong area. The people of three Hakka villages on the British side of Sha Tau Kok, namely Tan Shui Hang, Tong To and Sha Tsui which in 1961 had a total population of around 1,000 persons, were particularly accustomed to visiting the Man Mo temple to worship Tin Hau. When the Great Proletarian Cultural Revolution developed in China in 1966 Red Guards singled out temples for particular attention, and it seems that iconoclastic activities also

took place locally, in the areas just across the Sino-British border at Sha Tau Kok. The villagers of these three places became alarmed for the fate of their cherished Tin Hau image and brought it into British territory for safety. They also brought back two incense burners (香爐) dated in the 2nd and 3rd years of Kuang Hsü (1876 - 78) that had been donated by local shops and fishermen in one case and by Lin Ma Hang (蓮麻坑) natives then in Australia (新金山).

The leaders of the three villages then combined to form the Sha Tau Kok Three Villages Tin Hau Temple Building Committee (沙頭角三鄉籌建天后廟委員) and obtained a temporary building permit from the Tai Po District Office to erect a temple for the image. The temple is situated at map reference KV 140962 at the west end of Kong Ha Village in the Frontier Closed Area. It is under the management of a special trust, the Sam Wo Tong (三和堂) constituting one manager each from Tong To, Tan Shui Hang and Sha Tsui villages.

Photographs of this new temple and of the Tin Hau image which inspired such devotion can be seen at Plates 30 and 31.

Place names used in this note can be found in *A Gazetteer of Place Names in Hong Kong, Kowloon and the New Territories*, (H.K. Govt. Printer, n.d. but 1960) pp. 216 - 218.

Hong Kong, 1970.

JAMES HAYES

PILE HOUSES AT TAI O, LANTAU ISLAND, HONG KONG, 10TH JANUARY 1937

Editor's Note

The following details of some of the interesting pile houses or matsheds on stilts that survive in considerable numbers in Tai O Creek to the present day are taken from one of Mr. Walter Schofield's notebooks, under the date given in the heading. Mr. Schofield (1888 - 1968) served in the Hong Kong Cadet (Administrative) Service between 1911 - 1938 in various posts, including those of District Officer South, Chief Assistant Secretary for Chinese Affairs and First Police Magistrate. He was also a well-