

## Cheung Chau Theatre

### No. 120 San Hing Back Street, Cheung Chau

Cheung Chau Theatre (長洲戲院) is a two-storey building at No. 120 San Hing Back Street (新興後街) of Cheung Chau (長洲). Inland Lots no. 196 and 197, where the present Cheung Chau Theatre stands, are held on a government lease of 75 years with the right of renewal for 24 years dated from 1 July 1898. The two lots were first leased in 1898 to Wong Wai Tsak Tong (黃維則堂, the management council of a Wong lineage which received an imperial grant from the Qing Government and later British Government to collect land tax on Cheung Chau and the nearby islands) at an annual rent of \$50. The theatre was built in **1931** and owned by a Mr Yiu (姚). The theatre showed both Chinese and western films, one show in the daytime and two at night. Soundless films, i.e. mimes (默片), were shown in the 1930s with interpreters (解畫人) hired to explain the contents to the audience. The theatre was closed down in the 1990s and left vacant. Since 1992, it has been owned by owned by a Wong Wan-leung.

*Historical  
Interest*

The theatre is in Chinese Eclectic style constructed of concrete, bricks and rocks with its walls and columns to support its pitch roof of black tiles. The grand entrance is facing the street in the middle of the front façade. Above the entrance is a projected corbel with volute mouldings. At the roof edge of the façade is a pediment of geometric angled design with water pattern and the name of the theatre moulded on it. The masonry plastered finish of the façade is with groove lines resembling a stone look of the building. The reception lobby behind the entrance is with poster display panels and a ticket booth. Behind the lobby are the theatre hall and the screen at the far end. Above the lobby is the projection room. The name of the theatre is moulded at the lintel. The side external walls are cement plastered and the internal walls are painted with cream colour. The lobby is with red ceramic tiles.

*Architectural  
Merit*

It is the only theatre building left on the island as the other theatre Golden Dragon Cinema (金龍戲院) was demolished.

*Rarity*

It has considerable built heritage value.

*Built Heritage  
Value*

Despite some minor alterations, the authenticity is kept.

*Authenticity*

The theatre provided entertainment of film shows to the Cheung Chau residents from 1931 to the 1990s except the Japanese Occupation (1941-45). After it was closed down, scenes of a local Cantonese film ‘Just One Look’ (一碌蔗) were shot at the theatre in 2001.

***Social Value,  
& Local Interest***

Cheung Chau Theatre, together with the old shops and houses around it, formed a harmonized community in the past. Although the theatre is not in used today, it is still very much recognized by the Islanders. The building facade stands out in the neighbourhood without overwhelming in itself, so it is considered quite integral with its surroundings. Other historical monuments in Cheung Chau which are graded by the Antiquities and Monuments Board include Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Fong Pin Hospital (長洲方便醫院), Cheung Chau Police Station (長洲警署), Hung Shing Temple (洪聖廟) and Yuk Hui Temple (玉虛宮).

***Group Value***

**Historic Building Appraisal**  
**Lam Ancestral Hall**  
**Nos. 8, 10-14 Pai Tau, Sha Tin**

Pai Tau (排頭) in Sha Tin was a multi-lineage village occupied by the Lams (藍), the Cheungs (張), the Tsangs (曾) and the Yaus (邱). The Lams were the majority. They were Hakkas (客家), headed by Lam Shun (藍信), moved from Wuhua (五華) of Guangdong (廣東) province to Sham Tseng (深井) in the Qing (清, 1644-1911) dynasty. They stayed in Sham Tseng for several generations and a terrible typhoon damaged their houses in the 1850s. Lam Shing-cheong (藍勝昌), one of the descendents of the Lams, moved with his wife and two sons to the present Pai Tau village and settled there. He is considered as the founding ancestor of the Lams in Pai Tau. His sons Yuk-in (毓賢) and Yuk-cheung (毓祥) resided in the row of six houses at Nos. 8, 10, 11, 12, 13 and 14 in the late 19<sup>th</sup> century. A map of 1905 shows the existence of the building. After the death of the two brothers, Nos. 11 and 13 were converted as two ancestral halls to commemorate the two Lam ancestors. The rest of the houses are for residential use.

*Historical  
Interest*

Located close to the KCR Sha Tin Station, the row of village houses is backed by a *fung shui* grove (風水林) and fronted by an open foreground which was used for drying grains. The foreground is surrounded by a low wall with a gate house for its entrance. The houses are Qing vernacular buildings of Hakka style called *doulang* (斗廊) having seven bays with four projecting bays and three recessed bays (No.8 occupies one projected bay and one recessed bay). The recessed bays are normally bounded by the projected bays. Two projected bays and a recessed bay form a plan look like the Chinese character 凹 (*ao*, literally meaning indented). The shape of the three units looks like an indented container, called *aodou* (凹斗) in Chinese from which the name *doulang* derives. Each bay has its own entrance. The recessed units have an entrance hall and a main hall with an open courtyard in between. The projected unit is with two halls having no open courtyard. Most of the main halls are with cocklofts for bedrooms or storerooms. The houses are constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The main halls at the back share a common roof. The altars of the two ancestral halls are at the end walls housing soul tablets and photographs of their ancestors for worship. Despite alterations made to some of the units, the houses are still retained with the original decorations. *Ruilong* (夔龍) mouldings are on the front walls of Nos. 12 and 14. Wall paintings of magpies, roosters, peony, chrysanthemum and others are on the front façade of Nos. 11 and 13.

*Architectural  
Merit*

|   |  |
|---|--|
| It is a Hakka row house to depict the settlement of the Lams in Sha Tin.  | <b><i>Rarity</i></b>                             |
| It has some built heritage value.   | <b><i>Built Heritage Value</i></b>               |
| The altered units have very much diminished the authenticity of the building.   | <b><i>Authenticity</i></b>                       |
| It has group value with other historic houses in the Pai Tau village.   | <b><i>Group Value</i></b>                        |
| Both altars of the ancestral halls are with soul tablets for ancestral worship. A Kwun Yam (觀音) image is also at the altar of No.13 for worship. Other than ancestral worship, Dim Dang (點燈) rituals are also held at the halls for new born baby boys of the previous year at the Chinese New Year. Wedding ceremonies were held at the halls for the Lam bridegrooms. No.13 was also used by Kai Man School (啓文學校) to provide education for children in the village and those nearby in the 1920-40s until it was replaced by the Pai Tau Public School (排頭公立學校). | <b><i>Social Value, &amp; Local Interest</i></b> |

**Historic Building Appraisal**  
**Old Upper Levels Police Station**  
**No. 1F High Street, Hong Kong**

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Old Upper Levels Police Station (舊半山區警署), also known as No. 8 Police Station, was built in **1934-1935** at No. 1F High Street (高街). It is now occupied by Crime Wing Hong Kong Island Regional Headquarters (港島總區刑事總部). The formation deals with serious crimes and inter-district crimes, and is also responsible for collecting, collating and evaluating intelligence on criminals and criminal activities in the region. *Historical Interest*

The first Old No. 8 Police Station was probably erected at Station Street (差館街) in Tai Ping Shan District (太平山區) in 1870. In the 1890s, another police station was built at Hospital Road (醫院道), in replacement of the first one. In 1928, the one at High Street was finally erected, replacing the one at Hospital Road. The original building was demolished in 1934 and rebuilt on the same site during 1934 and 1935 as a sub-divisional station.

This five-storey building is built in stylised **Neo-Classical** style with **Art Deco** and **Modernist** influence. Walls are rendered and painted and the ground floor storey is grooved to imitate stonework. The building features open verandahs with streamlined balustrading on the front and rear façades. The east and west façades have regular bands of windows unified by projecting string and band courses. Original wooden casement windows still exist. The front façade is obscured by trees, whilst the rear façade is fairly exposed and features four strong vertical stylised giant columns in the centre. The main entrance to the building is reached by a bridge from High Street which is flanked on either side by steps, boundary walls and three-bay covered parking spaces or garages at each front corner of the site. Internally, architectural features include panelled wooden doors, ceiling coving and period fireplaces which are served by chimney stacks on the flat roof. *Architectural Merit*

The architectural style of this building is quite rare in Hong Kong and unusual for police stations. It is an interesting example of architecture with strong emphasis on verticality and horizontality, and should be regarded as having considerable built heritage value. Apart from minor additions such as security grilles and window mounted room coolers, alterations appear to be minimal so that the building retains much of its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the police station lies in the role it has played in maintaining law and order. With its unusual architectural style the building adds local colour and interest to the area. *Social Value & Local Interest*

Old Upper Levels Police Station is close to a number of historic buildings *Group Value* such as Old Lunatic Asylum (前華人精神病院), Hop Yat Church (合一堂), Old Tsan Yuk Maternity Hospital (舊贊育醫院), Kau Yan Church (救恩堂), King's College (英皇書院), Kwong Fuk Tsz (廣福祠), Main Block, Tung Wah Hospital (東華醫院主樓), Chinese Y.M.C.A. of Hong Kong (香港中華基督教青年會), Man Mo Temple (文武廟) and the Declared Monument of Main Building of St. Stephen's Girls' College, (聖士提反女子中學主樓).

The ex-Upper Level Police Station site will be used for the re-provisioning *Adaptive* of the facilities of the existing David Trench Rehabilitation Centre currently *Re-use* located at Bonham Road.

**Historic Building Appraisal**  
**Hoh Fuk Tong Centre**  
**No. 28 Castle Peak Road, Tuen Mun, New Territories**

**Hoh Fuk Tong Centre** (何福堂中心) is named after Rev. Ho Fuk Tong (何福堂牧師), the first Chinese pastor in Hong Kong and the father of Sir Ho Kai (何啓爵士) who was one of the most prominent Chinese leaders in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It was formerly the home of General Cai Tingjie 蔡廷鍇 (1892-1968) who led the Nineteenth Route Army (十九路軍) to fight against the Japanese and succeeded in repulsing the enemy attacks in the Battle of Songjiang-Shanghai (淞滬之戰) in 1932. *Historical Interest*

From 1946 to 1949 the site was used as a school by the Ta Teh Institute (達德學院) which was affiliated with the Chinese Communist Party. The Institute was founded under the directive of Zhou Enlai (周恩來), later Chinese Premier of the People's Republic of China. The teachers of the Institute included renowned academics from China such as Mao Dun (茅盾), Liu Yazi (柳亞子), Guo Moruo (郭沫若) and Shen Junru (沈鈞儒).

After the closure of Ta Teh Institute, the London Missionary Society (倫敦傳道會), now the Council for World Mission (世界傳道會), bought the campus and lent it to the Church of Christ in China (中華基督教會) as a seminary for training women ministers. The seminary was later renamed Hong Kong Theological Institute (香港神學院), where training was provided to local ministers to become clergy.

The **Hoh Fuk Tong House** (何福堂會所) was built in the 1940s as a girls' dormitory. It was known as the 'Red House' (紅屋) because it was built of red bricks in **Art Deco** style. As there are not many buildings of Art Deco style in Hong Kong, Hoh Fuk Tong House must be considered a rarity and worthy of retention. *Architectural Merit*

The **Pavilion** (涼亭) is a small structure built around 1936 on a pentagon shaped plinth with five simple square columns finished in pink terrazzo supporting a green glazed Chinese tiled roof with a central pommel or ball finial, and a projecting eaves all round. Ornamentation is simple consisting of balustrade panels in fretwork pattern and a plain frieze below the eaves painted with different coloured chevrons. It appears to be fairly authentic and have built heritage value. *Rarity, Built Heritage Value & Authenticity*

The **Canteen** (飯堂) is a pitched roof utilitarian style building probably dating from the 1950s. It is the site of the former "Democracy Hall" (民主禮

堂) of Ta Teh Institute. It had been a wooden structure prior to reconstruction into a concrete building in the 1970s.

Built in the 1950s, the **Home of Leung Fat** (梁發之家) is a small single storey pitched roof stone building used as a chapel. The **Mark Hall** (馬可堂) and **Home of Bethel** (伯達尼之家), built in the 1950s, are similar buildings also used for religious purposes.

The **Morrison House** (馬禮遜樓, the main building of the Former Ta Teh Institute) has been declared as a monument. It is an imposing 2-storey building built at first glance of solid granite blocks, but which are in fact Shanghai plaster rendering marked with masonry courses to resemble stonework.

As part of the group of buildings which make up the compound of Hoh Fuk Tong Centre, all the buildings contribute to the group value and have much social value and local interest due to their historical associations. As for adaptive re-use, much depends on the future use of the compound, and each building should be considered not in isolation but together with its neighbours.

For the time being, the question of adaptive re-use does not arise.

*Social Value,  
Local Interest  
& Group Value*

*Adaptive  
Re-use*



## Historic Building Appraisal

### No. 128 Pok Fu Lam Road, Hong Kong

Built around 1931, the building at No. 128 Pok Fu Lam Road (named “Jessville”) was built as a family residence. It was named after **Jessie Tam** (杜佩珍), the wife of **William Ngar Tse Thomas Tam** (otherwise known as Tam Ngar Tse 譚雅士 or 譚夏士). Mr. Tam was a barrister, community leader and philanthropist who held many public appointments. Notably, he was Chairman of Po Leung Kok Board (香港保良局) in 1936-1937 and Unofficial Member of the Legislative Council in 1939-1941. During the Japanese Occupation (1941-1945), he served as a member of the Chinese Rehabilitation Committee (香港善後處理委員會) and the Chinese Co-operative Council (香港華民各界協議會). Nowadays, the Jessie and Thomas Tam Foundation (譚雅士杜佩珍基金會) and the Thomas Tam Centre (安家舍), inaugurated by the Honorable Mrs. Betty Tung (董趙洪聘) in 1997, are active in contributing to the well-being of Hong Kong. Mr. Tam lived in the residence until his death in 1979.

**Historical  
Interest**

“Jessville” is a two-storey **Classical Revival** residence of **Italian Renaissance** style with certain modern **Art Deco** influences. The plan of the building is **Palladian**, strongly symmetrical set on a central axis featuring a central entrance porch leading into central rooms or halls with side rooms on either side. An L-shaped servants’ annex is connected to the house at the north corner. The exterior of the façades is finished with what appears to be grey terrazzo or Shanghai plaster. Classical features and elements include columns set on pedestals, entablatures, pediments, overhanging eaves or cornices decorated with dentils, ornamental balustrading, classical urns and a central dome or cupola. A small pavilion in contrasting Chinese style is situated in the centre of the flat roof. Tall ornamental railings and gates protect the mansion from intruders.

**Architectural  
Merit**

**Built Heritage  
Value &  
Authenticity**

Italian Renaissance style is quite rare in Hong Kong, and the absence of alterations make “Jessville” a rarity and valuable piece of built heritage. Its social value lies in it being a representative example of a pre-WW2 residence of a wealthy family in the Pok Fu Lam area.

**Rarity,  
Social Value  
& Local  
Interest**

The building is physically close to a number of historic buildings including the Douglas Castle 德格拉斯堡 (the present University Hall, which is a Declared Monument) in No. 144 Pok Fu Lam Road, the “Bethanie” 伯達尼修院 in No.139 Pok Fu Lam Road and the “Alberose” 玫瑰邨 at Nos. 132A & 132B Pok Fu Lam Road.

**Group Value**

Now vacated and under pressure from redevelopment, “Jessville” has probably outlived its use as a residence, its pre-war style of architecture unsuited to modern living. A suitable adaptive re-use needs to be found for the building to reflect its past glory and architectural value to the community.

**Historic Building Appraisal**  
**Carmelite Monastery**  
**No. 68 Stanley Village Road, Stanley, Hong Kong**

Carmelite Monastery (嘉爾默羅聖衣會隱修院) in Stanley Village Road was built in **1936**. The property was registered under the name of the Incorporation Trustees of the Carmelite Monastery, Hong Kong in 1981. Many well-known religious persons pay visits to the Monastery occasionally. They included, for instance, Bishop Lorenzo Bianchi (白英奇主教), Bishop Francis Hsu Chen-ping (徐誠斌主教), and Cardinal Zen, Ze-Kiun Joseph (陳日君樞機).

**Historical  
Interest**

The foundation of the Carmelites in Hong Kong originated from the foundation of St. Teresa of Avila (大德蘭修女) in Spain in the 16<sup>th</sup> century, i.e. the Carmelites are thus called Teresians. The Carmelites nuns lead a cloistered life in materialistic poverty relying mainly on the voluntary support of friends and benefactors. The Chapel is open to the public for services, but the rest of the Monastery is completely closed to outsiders.

The Monastery was initially started in 1933 in a small hut at No.75 Robinson Road. It was founded by four Carmelite sisters including Sister Marie Livine Delameilleure of Belgium, Sister Frances of France, Sister Germain and Sister Mary. The Carmelites eventually bought the present site in 1928 following private negotiations for purchasing the site between Hon. Robert Kotewall (羅旭龢) and Henry Valtorta (恩理覺), the First Bishop of the Vicar Apostolic of the Roman Catholic Church in Hong Kong.

The Monastery was designed by a Franco-Belgian overseas firm in **Modernist** style. Red brickwork is used for the walls rather than smooth white walls usually associated with this style of architecture. The monotony of the brickwork is relieved by white painted projecting concrete canopies over windows, white window cills and triangular shaped panels over some windows. The Monastery is built to a U-shaped plan of three wings enclosing a central internal courtyard.

**Architectural  
Merit**

This type of building is quite rare and as the first and only Catholic convent of the Discalced Carmelite Order built in Hong Kong, has built heritage value. The building was protected by the Japanese during the Occupation and therefore did not suffer from looting. The building does not appear to have been altered at all and remains fairly authentic.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The Monastery is a place of seclusion for the Carmelite nuns who live apart from the local community, nevertheless they engage in cottage industries

**Social Value  
& Local**

and they also participate in local charity activities and secular affairs. For ***Interest*** example, the Monastery functioned as an orphanage for the district during wartime, taking care of at least 15 orphans.

The high brick walls and iron fences emphasize the separateness of the Carmelite nuns from the world outside and ensure that they have minimum distraction from their life of prayer. However, the building with its distinctive red-brick walls and prominent position on Stanley Village Road is well known in the area.

The area around Carmelite Monastery is facing the Stanley town centre ***Group Value*** and the bus terminus. There are tourists and visitors frequently on the streets. Another heritage building, the Old Stanley Police Station (Declared Monument), is also nearby.

It is unlikely that the Monastery will be given up or change its role, but if ***Adaptive*** it ever was it would probably make a good kindergarten. ***Re-use***

**Historic Building Appraisal**  
**Nos. 177 and 179 Prince Edward Road West,**  
**Mong Kok, Kowloon**

Prince Edward Road was laid out in 1925. The two building lots were separately purchased in 1930 by Wong Kit Chau (黃潔秋) and Wong Yiu Nam (黃耀南) and the shophouses were constructed in 1937. Like other shophouses in Hong Kong, Nos. 177 & 179 were built for commercial-cum-residential use. *Historical Interest*

In 1943 the two properties (like many other properties) were re-registered by the Property Registration Office of the occupying Japanese authorities. At the time, it was recorded that No. 177 suffered from minor damage. After the Second World War, the surroundings of Nos. 177 and 179 dramatically changed. Many pre-war buildings in Mong Kok were replaced by high-rise blocks, but somehow Nos. 177 and 179 Prince Edward Road West still survive.

Prince Edward Road was originally named Edward Avenue (宜華徑) in order to commemorate the Prince of Wales (威以斯親皇) who visited Hong Kong in 1922. In 1924, the road was renamed as Prince Edward Road (英皇太子道), and was converted to its Chinese name again to *tai-zi-dao* (太子道) after the Second World War.

These two semi-detached four storey high shophouses are located at the corner of Prince Edward Road West and Fa Yuen Street. They are **Verandah Shophouses** with their front verandahs projecting out over the pavement supported on columns to form a covered walkway. Originally open, the verandahs have been enclosed by steel framed and aluminum framed windows. The façades are finished with Shanghai plaster and incorporate **Art Deco** architectural details such as curved corners, vertical streamlined mouldings, stylised dentil mouldings, and a stepped ziggurat pediment at parapet level with a “draped curtain” motif panel underneath it. The rear and side elevations have balconies and verandahs and projecting bays. These elevations are rather disfigured by unsightly plumbing and water staining. Many of the windows appear to be modern aluminum replacements. A timber staircase with an Art Deco ornamental balustrade can be seen inside No. 179. *Architectural Merit*

Shophouses are becoming rarer year by year due to redevelopment. Nos. 177 and 179 are therefore rare pieces of built heritage. Their authenticity and original appearance has unfortunately been marred by enclosure of verandahs, replacement windows, modern PVC plumbing, and unauthorised building works (UBW) such as plant pot racks. These may however be considered as reversible. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. It has evolved through several types. These particular shophouses are representative of 1930s Art Deco design and are part of the historical urban fabric of Mong Kok. They are probably of interest to historians and conservationists.

***Social Value  
& Local  
Interest***

Today, Mong Kok has become one of the busiest areas in Hong Kong. Although this area has undergone numerous cycles of building and rebuilding, it has managed to preserve some historic sites. For instance, the shophouses are geographically close to Diocesan Boys' School (男拔萃書院), Old Kowloon Police Headquarters (舊九龍警察總部) and Lui Seng Chun (雷生春). Together with Nos. 190, 192, 194, 196, 198, 200, 202, 204, 210 and 212 Prince Edward Road West, they form a group of significant traditional shophouses in the area. These buildings have good value from a heritage and cultural point of view.

***Group Value***

Adaptive re-use could probably be found for both shophouses, but their authenticity might be affected. The best use for them is to continue to be used for commercial-cum-residential purposes as at present, but eventually pressure to redevelop the site might be too great.

***Adaptive  
Re-use***

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The social value of the shophouse lies in the contribution it has made to urban development. It has evolved through several types. These particular shophouses are representative of 1930s Art Deco design and are part of the historical urban fabric of Mong Kok. They are probably of interest to historians and conservationists.

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***Group Value***

Adaptive re-use could probably be found for both shophouses, but their authenticity might be affected. The best use for them is to continue to be used for commercial-cum-residential purposes as at present, but eventually pressure to redevelop the site might be too great.

***Adaptive  
Re-use***



**Historic Building Appraisal**  
**Nos. 269 and 271 Yu Chau Street,**  
**Sham Shui Po, Kowloon**

The shophouses in No. 269 & 271 Yu Chau Street (汝州街) were situated at the corner of Yu Chau Street and Kweilin Street (桂林街). They were built in the **early 1920s**. The ground floor of No.271 was occupied by a grocery shop named Yu Tsan (裕棧) from 1959 until its closure in the late 1970s. The name of the grocery shop is still inscribed on the first floor fascia. *Historical Interest*

According to a land record for 1930, the earliest recorded owner of the shophouse at **No. 269 Yu Chau Street** was **Chan Tung Lun** and the present owner of this building is **Wong Sai Ching**. The earliest recorded owner of **No. 271 Yu Chau Street** was **Yu Loi** and the present owner of this house is **Sai Sai Property Limited**.

Nos. 269 and 271 comprise a three-storey building with residential accommodation on the upper floors and shops on the ground floor. The front part facing the street consists of a first floor verandah jutting out over the pavement supported by columns forming a pedestrian arcade. This type of shophouse was commonly found in the 1920s. The third floor is set back to the building line and has a flat roof with urn-shaped classical balustrading. Temporary rooftop structures have been erected on the flat roof. The verandah and arcade frontage is not elaborately decorated and has simple solid balustrading between the columns which project above the second floor level and are finished with ornamental cappings. *Architectural Merit*

This type of shophouse is now becoming quite rare in Hong Kong. With its distinctive façade and rounded corner it is a valuable piece of built heritage. Alterations and additions such as windows enclosing the verandah, rooftop structures and signage have affected the authenticity but these are probably reversible. The building is quite dilapidated and needs a lot of restoration. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouse lies in its historical role in the commercial development of Sham Shui Po and the cheap residential accommodation it provided. Nowadays the living conditions especially sanitary provisions are well below current standards. With its arcaded rounded façade on the corner of Shek Kip Mei Street (石硤尾街) and Yu Chau Street (汝州街) the shophouse is something of a landmark in the district. *Social Value & Local Interest*

Structures nearby are mainly medium-rise buildings. Some other pre-war historic shophouses are also found in Sham Shui Po, such as Nos. 117-125 Nam *Group Value*

Cheong Street (南昌街) and No. 96 Apliu Street (鴨寮街).

The shophouse probably could be restored to its former condition successfully, but upgrading of services such as electricity and water supplies and especially sanitary provisions would need to be undertaken at the same time. The regeneration or revitalization of Sham Shui Po is needed due to urban decay and deterioration of buildings due to lack of care and maintenance. Rehabilitation is preferred over new development, but not maximizing development potential means either compensation to owners or transfer of development rights. *Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 269 and 271 Yu Chau Street,**  
**Sham Shui Po, Kowloon**

The shophouses in No. 269 & 271 Yu Chau Street (汝州街) were situated at the corner of Yu Chau Street and Kweilin Street (桂林街). They were built in the **early 1920s**. The ground floor of No.271 was occupied by a grocery shop named Yu Tsan (裕棧) from 1959 until its closure in the late 1970s. The name of the grocery shop is still inscribed on the first floor fascia. *Historical Interest*

According to a land record for 1930, the earliest recorded owner of the shophouse at **No. 269 Yu Chau Street** was **Chan Tung Lun** and the present owner of this building is **Wong Sai Ching**. The earliest recorded owner of **No. 271 Yu Chau Street** was **Yu Loi** and the present owner of this house is **Sai Sai Property Limited**.

Nos. 269 and 271 comprise a three-storey building with residential accommodation on the upper floors and shops on the ground floor. The front part facing the street consists of a first floor verandah jutting out over the pavement supported by columns forming a pedestrian arcade. This type of shophouse was commonly found in the 1920s. The third floor is set back to the building line and has a flat roof with urn-shaped classical balustrading. Temporary rooftop structures have been erected on the flat roof. The verandah and arcade frontage is not elaborately decorated and has simple solid balustrading between the columns which project above the second floor level and are finished with ornamental cappings. *Architectural Merit*

This type of shophouse is now becoming quite rare in Hong Kong. With its distinctive façade and rounded corner it is a valuable piece of built heritage. Alterations and additions such as windows enclosing the verandah, rooftop structures and signage have affected the authenticity but these are probably reversible. The building is quite dilapidated and needs a lot of restoration. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouse lies in its historical role in the commercial development of Sham Shui Po and the cheap residential accommodation it provided. Nowadays the living conditions especially sanitary provisions are well below current standards. With its arcaded rounded façade on the corner of Shek Kip Mei Street (石硤尾街) and Yu Chau Street (汝州街) the shophouse is something of a landmark in the district. *Social Value & Local Interest*

Structures nearby are mainly medium-rise buildings. Some other pre-war historic shophouses are also found in Sham Shui Po, such as Nos. 117-125 Nam *Group Value*

Cheong Street (南昌街) and No. 96 Apliu Street (鴨寮街).

The shophouse probably could be restored to its former condition successfully, but upgrading of services such as electricity and water supplies and especially sanitary provisions would need to be undertaken at the same time. The regeneration or revitalization of Sham Shui Po is needed due to urban decay and deterioration of buildings due to lack of care and maintenance. Rehabilitation is preferred over new development, but not maximizing development potential means either compensation to owners or transfer of development rights. *Adaptive Re-use*

Wun Yiu (碗窑), literally “Bowl Kiln,” is named after the kilns of ceramic bowl making in the area which has a history of 400 years. The village in the south of Tai Po was later subdivided into two, Sheung Wun Yiu (上碗窑), the upper one in the south, and Ha Wun Yiu (下碗窑), the lower one in the north. The kiln industry was set up in the Wanli (萬曆, 1573-1620) period of Ming (明) Dynasty by the Mans (文氏) and Tses (謝氏) in the area, the former were from Jishui of Jiangxi province (江西吉水) and the latter from Meilong of Guangdong province (廣東梅隴). The kaolin earth and the river Wun Yiu River (碗窑河) provided favourable conditions for the making of porcelain wares of plates, bowls, spoons and other daily utensils with the expertise of the Mans who had the experience in their home province. *Historical Interest*

When the Evacuation Edict (遷海令) was proclaimed in the early Qing (清) times in 1662-1669, all inhabitants had to move inland. When the Edict was ended, only a few of the Mans and the Tses returned. The Mas (馬氏) arriving in Tai Po in the 13<sup>th</sup> year of the Kangxi reign (康熙, 1674) from Changle (長樂, the present Wuha 五華) of Guangdong province took over the industry from the Mans. The porcelain wares industry boomed since the Qianlong (乾隆, 1736-1795) reign and the products were sold in Guangdong province and exported to Malaysia. The golden age was in the mid-Daoguang (道光, 1821-1850) reign up to the Guangxu (光緒, 1875-1908) reign, when about 300 people worked in the kilns producing 400,000 pieces of porcelain each year. The production declined in the late 19<sup>th</sup> century due to competition from other kilns in the mainland until it ceased to operate in 1932.

The **village houses at Nos. 7 and 8 Sheung Wun Yiu** were probably built **before 1921** and repaired in the 1960s. The houses were owned by two brothers of the Ma clan, Tsun-i (俊義) and Tsun-sun (俊新), the descendents of the famous ancestor Ma Choi-yun (馬彩淵) who erected Fan Sin Temple (樊仙宮). The houses are now owned by a company.

The village houses at Nos. 7 and 8 consist of a main building with an annex of side halls. They are surrounded by a tall boundary wall with an open forecourt in front of the main building. The buildings are Qing vernacular design houses. The main building has a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The annex is on the right of the main building having four rooms for residential, storage and other uses. They are in irregular forms and have been modernized. The buildings are *Architectural Merit*

constructed of green bricks with its walls to support their pitched roofs of timber rafters, purlins and clay tiles. Most of the walls are plastered and the floors cement-screeded. The front and side walls of the entrance hall of the main building have been retained with fair-faced green bricks. Wall frieze paintings are under the front eave of the entrance hall.

The buildings are vital witness of the historic Wun Yiu village and the settlement of the Mas in the village. ***Rarity***

The buildings have some built heritage value.

***Built Heritage Value***

The main building has its authenticity kept.

***Authenticity***

The village is still dominated by the Mas and most of the village houses have been rebuilt. The Fan Sin Temple in the village erected by the Mas in the Qianlong reign with the Fan Sin deity invited from their hometown. The temple a short distance in their north-east was declared as a monument under the protection of the law.

***Social Value, & Local Interest***

Coupled with the famous Fan Sin Temple (樊仙宮) the Wun Yiu Public School (碗窑公立學校) and the relics of a porcelain kiln nearby together, the village houses reflect the past village life of Wun Yiu.

***Group value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive Re-use***

**Historic Building Appraisal**  
**Wan Chai Market**  
**No. 264 Queen's Road East, Wan Chai, Hong Kong**

The existing Wan Chai Market was built in **1937** to replace its predecessor, the former Wan Chai Market, which was built in around 1858 and finally demolished in 1937. The new market inherited the original role and function of the former market. A story goes that the Japanese troops used the basement of Wan Chai Market for the storage of corpses during the war period (1941-1945). Nowadays, there are stalls selling a variety of market produce (e.g. fish, meat, vegetables and poultry). The market is included in the redevelopment scheme of Wan Chai Road / Tai Yuen Street under the Urban Renewal Authority.

*Historical  
Interest*

Wan Chai Market is a two-storey building with a basement built in **International Modern** style. It is built to a triangular plan with rounded corners. The plan is symmetrical on the central axis. The structure is reinforced concrete with cantilevered floor and roof slabs supported on round columns known as *piloti*. This allowed an open plan and maximum light and ventilation to be provided in the elevations. Windows and ventilation openings are provided in bands protected from the weather by projecting typhoon canopies which give the building a striking appearance. Walls are rendered and painted white with black trim to the edges of the canopies. The roof is flat with safety railings around the parapet. Open cantilevered staircases are provided at the rear of the building.

*Architectural  
Merit*

The unique shape of Wan Chai Market makes it a rare piece of 1930s architecture with real built heritage value representing an outstanding local example of the International Modern Style. No significant alteration has been found and original features still exist internally and externally.

*Rarity,  
Built Heritage  
Value  
Authenticity*

For over 60 years Wan Chai Market has served the local community and is fondly remembered by Wan Chai residents. Since its future has come under threat the Market has come into the spotlight and generated a lot of local interest.

*Social Value,  
& Local  
Interest*

There are lots of high-rise buildings around Wan Chai Market, which affect its cultural environment and value. Fortunately, there are still a few heritage sites here which can compliment the Market. For instance, the declared monument of **Old Wan Chai Post Office** (舊灣仔郵政局), situated at the intersection of Wan Chai Gap Road and Queen's Road East, was built between 1912 and 1913 and is now the Environment Resource Centre for the Environmental Protection Department. Also, there are a number of historic buildings in the vicinity; for

*Group Value*

example, the well-known **Hung Shing Temple** (洪聖古廟) and **Nam Koo Terrace** (南固臺). The “**Blue House**” (藍屋) is located at Stone Nullah Lane.

With its open plan the Market building should be readily adaptable to a *Adaptive* number of uses. If it can be saved from redevelopment it could possibly be used *Re-use* as a small arts centre. More recently, there has been a proposal to construct a residential tower over the existing Market building. The major façade, including the main entrance, the curved canopy and fins, and part of the front portion of the structural form will be preserved, if *in-situ* preservation of the entire building is not feasible.



**Historic Building Appraisal**  
**Queen Mary Hospital Main Block**  
**No. 102 Pok Fu Lam Road, Hong Kong**

591

Queen Mary Hospital Main Block (瑪麗醫院主樓) was built by the Public Works Department in 1937 and was named after Queen Mary for her interest in taking care of the sick. This was also meant to replace the half-century old Government Civil Hospital in Sai Ying Pun. Pokfulam (薄扶林) was finally chosen as the most appropriate site on account of its geographical location, which was relatively immune from such climatic nuisances as heavy fogs, scorching summer heat and cold wintry winds.

*Historical  
Interest*

Once the largest hospital in Hong Kong, it has been providing clinical training and research for students from the Faculty of Medicine in the University of Hong Kong. During the Japanese Occupation, the hospital was taken over by the Japanese army and used as a Japanese military hospital. In the past decades, the hospital had undergone several expansions and the exterior of the main block has been altered.

The original structure of the main block consisted of seven stories and five Wings (A to E) in an H-shaped form. The architectural style is **Neo-Classical** with **Italianate Renaissance** influence. The façade of the ground floor storey is rusticated with voussoirs to the rectangular windows. There is a moulded string course at first floor level, a moulded cornice at sixth floor level, and a wide projecting eaves at parapet level. The main walls are plain with no ornamentation. Windows are abundantly and regularly spaced. The eight floor was built on the original flat roof in 1970. The building has a steel framed structure with external walls finished in Shanghai plaster. Major renovation has been carried out which included the installation of a central air-conditioning system and enclosure of open verandahs. The Main Block is well maintained both externally and internally.

*Architectural  
Merit*

Queen Mary was the first modern and sizeable government hospital in Hong Kong. It was also the teaching hospital of the Faculty of Medicine of the University of Hong Kong. It therefore has considerable built heritage value and remains largely authentic in appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the hospital lies in the role it has played in public health care. It is one of the few remaining pre-war hospitals on Hong Kong

*Social Value  
& Local*

Island and is well known by the local community.

*Interest*

Situated on the hill above Pok Fu Lam Road, the Main Block enjoys the quite and peaceful environment. The steep slope commanded a breathtaking and superb view of the southern side of Hong Kong Island, the western limit of Victoria Harbour, the dumb-bell shaped Cheung Chau island, and other neighbouring islands to the south and west.

The Main Block is one of the oldest buildings on the hospital site. The other old building on site is the Nurses' Quarters Block A (also built in 1937). *Group Value*

As it is very unlikely that the hospital will close down, the question of adaptive re-use does not really arise. *Adaptive Re-use*

**Historic Building Appraisal**  
**Stone Doorframe of the Old Sheung Tai Temple**  
**Lomond Road, Kowloon City**

The stone doorframe of the demolished Sheung Tai Temple (上帝古廟) in the Lomond Road Rest Garden (露明道休憩公園), Kowloon City, is a remaining structure of the temple erected at least before 1820. The existence of the temple is recorded in the *Xinan County Gazette* (新安縣志) published in the Jiaqing (嘉慶, 1796-1820) reign of the Qing (清) dynasty. The temple was probably erected in the Qianlong (乾隆, 1736-1795) reign of the same dynasty by local villagers for the worship of Pak Tai (北帝), also called Sheung Tai (上帝), simple form of Pak Fong Chun Mo Yuen Tin Sheung Tai (北方真武玄天上帝), literally Supreme Emperor of the Dark Heaven in the North. The lintel is engraved with ‘上帝古廟’, the Temple of Sheung Tai, whilst its horizontal columns of the doorframe are with a pair of couplets reading ‘真義著千秋煌煌氣象, 武功昭萬古赫赫聲靈’ to praise its divine powers of thousands of years. The location of the temple was at the travelling palace site erected in 1277 of the two Emperors Xia (趙昞) and Bing (趙昺) of the Southern Song (南宋, 1127-1279) dynasty in the present Kowloon City area. The Sheung Tai Temple fell into ruin and was demolished in 1921. Some of its materials including its bricks were used for the erection of a Pak Tai Temple in Hok Yuen Street (鶴園街) of Hung Hom. It was later relocated to Pak Kung Street (北拱街) of Hung Hom. The stone doorframe was intended to be installed at the then new Sung Wong Toi Park (宋皇臺公園) for display. It was suggested by Professor Kan Yau-man (簡又文教授), a renowned Chinese scholar of the University of Hong Kong, in 1960 that the site had a close link with the history of the Southern Song dynasty. With the agreement of the government, the doorframe was preserved *in situ* with the building of a rest garden then called the Lomond Road Rest Garden opened in 1962.

**Historical  
Interest**

The stone doorframe of the demolished Sheung Tai Temple is made of granite. The temple should be a Qing vernacular building. It is common for such a temple building to have a stone doorframe of such type. The two vertical supporting columns of the doorframe with a pair of couplets is decorated with each a carved bat on top of the Chinese characters and at the bottom a carved auspicious basket-and-cloud-shaped pattern. The doorframe is supported with a layer of concrete at its back. Stone door hinges are at the back of the lintel and at the ground level. The stone Dong Chung (擋中) base of the temple is a short distance further behind the doorframe.

**Architectural  
Merit**

It is a doorframe of the demolished Sheung Tai Temple at the historic site of the perished Kwu Kan Wai (古瑾圍, Walled Village of Kwu Kan) in close association with the late Southern Song dynasty. **Rarity**

The stone doorframe has high built heritage value.

**Built Heritage  
Value**

The doorframe is preserved *in situ* and in good condition.

**Authenticity**

It is said that a Kwu Kan Wai was established in an area of the present Kowloon City around Prince Edward Road, Lomond Road, Argyle Street (亞皆老街) and Forfar Road (科發道) where the descendants of the Song royalty inhabited. They lived in the Kwu Kan Wai until the late Qing dynasty and moved to Dongguan (廣東) of Guangdong (廣東) province. **Social Value,  
& Local  
Interest**

## Historic Building Appraisal

### The Cheung Chau Fong Bin Hospital

#### Cheung Chau

The Cheung Chau Fong Bin Hospital (長洲方便醫院) was originally called the Asylum (棲留所) which would function as a dying house for the poor homeless patients and a mortuary for those killed in shipwrecks especially during typhoon seasons. Although it was not a hospital in the modern sense, it played a key role in offering a refuge for destitute Chinese to die in peace and dignity. This Asylum was established in 1872 by a businessman named **Choi Leung** (蔡良) when Cheung Chau was still under the administration of the Xin'an County (新安縣) of the Qing dynasty. *Historical Interest*

In 1915, the Asylum was expanded by an local organization known as the Cheung Chau Kai Fong Hui (長洲街坊會), and was subsequently renamed as The Cheung Chau Fong Bin Hospital. The word Fong Bin (方便) means convenience in Chinese. This suggests that the hospital was meant to serve the medical needs of all. The Hospital underwent substantial renovations in 1931 and 1951 to meet the rising demand for medical care in Cheung Chau and the nearby outlying islands.

In 1945, the Hospital changed hands to the Cheung Chau Residents' Association (長洲居民協會). Reputable Chinese doctors on the Island looked after the patients in turns. The quality services provided by the Hospital even attracted patients from other outlying islands. The premises of the old Hospital has fallen into disuse and abandoned since 1988.

The Hospital is made up of a motley collection of old village houses built in various styles with features derived from traditional **Chinese Vernacular** and **Colonial** architecture which can be classified as **Chinese Eclectic**. The architectural arrangement of the main building can be identified observing from the side elevation – a single-storey front with a flat roof, followed by a pitched-roof space, linked to a two-storey structure and, at the back, a single-storey hall. The gabled front entrance has a porch supported by round columns. The walls are rendered and were once painted but have now seriously deteriorated. Windows are a mixture of rusty steel framed units and traditional wooden casements. The main building comprises a simple two-storey courtyard house with an atrium for admission of natural light and ventilation. Historic relics include tablets and stone plaques with inscriptions. *Architectural Merit*

To the further right of the main building is a small hut used as a mortuary.

To the north-west of the Hospital site is a staff quarters which is a Chinese-tiled roof, one-storey building. An arch is erected at each of the two entrances to the Hospital, to the north and to the east. The northern arch is inscribed with characters that read in English and Chinese, as follows: The Cheung Chau Fong Bin Hospital 長洲方便醫院 showing the bilingual names of the Hospital.

This complex of Chinese and Colonial style houses which have been combined to form the Hospital is a rare building type in Hong Kong and quite rare especially in Cheung Chau. Being probably over 100 years old the complex has obvious built heritage value. The mixture of styles and the obvious alterations and additions make authenticity difficult to determine.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the Hospital lies in the key role it played in the medical history of Cheung Chau by providing cheap medical treatment and free Chinese medicine to those admitted to the Hospital. The Hospital now stands empty and abandoned ignored by local residents, but still a place of interest to historians.

**Social Value  
& Local  
Interest**

Most of the immediate surroundings of The Cheung Chau Fong Bin Hospital have been developed into modern three-storey residences. The main building, being a vandalized structure, is therefore not so integral with its environment. However, it is physically close to other graded historic items, including Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Police Station (長洲警署), Hung Shing Temple (洪聖廟) and Yuk Hui Temple (玉虛宮).

**Group Value**

Adaptive re-use should reflect the Hospital's past history and cultural significance as far as possible.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Chung Hing Street (Tai Shek Hau), Cheung Chau**

Tin Hau Temple (天后宮) in Tai Shek Hau (大石口) of Cheung Chau was built in the 37<sup>th</sup> year of the Qianlong (乾隆, 1772) of the Qing (清) dynasty by the fishermen and boat people of the Sai Wan (西灣, West Bay) as a bronze bell in the temple has the dating inscribed on it. It had a major renovation on the 4<sup>th</sup> year of the Tongzhi (同治, 1865) reign of the dynasty. Tin Hau is the most popular deity of the fishermen in Guangdong (廣東) and Fujian (福建) provinces. Other than the Tin Hau deity, Lady Kam Fa (金花娘娘) and Tai Sui (太歲) are respectively worshipped on her left and right of the altar. The temple is managed by the Chung Hing Street Kaifong Committee (中興街街坊值理會) since 2000 and it has funding from the Chinese Temples Committee (華人廟宇委員會) for its renovations and activities.

**Historical  
Interest**

Built on the southern shore of the Sai Wan facing the sea, the temple is a Qing vernacular building of a two-hall plan flanked by a later added side chamber on either side. Its symmetrical design has the altar at the end wall of the main hall. A side entrance lane is between the entrance hall and the side chamber on the left and right. The temple was built on rocks as a portion of the rocks can still be found on the internal wall behind the Tai Sui side altar. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls have been plastered and painted in grey colour and its internal walls are with false brick lines or painted white. The symmetrical temple has its altar at the end wall of the main hall facing the entrance. A finely carved *caimen* (彩門) with the dating of 1865 is hanged above the offering table. Its main ridge is with a set of Shiwan (石灣) ceramic opera figurines and a pair of *ruilong* (夔龍) patterns at both ends topped with a pair of *aoyus* (鰲魚) and a pearl in the middle. The ceramics were made in the 1865 by the Qiyu (奇玉) kiln of Shiwan. A stone engraved name board is above the doorway flanked by a pair of couplets. Its gables are with black-and-white friezes of *ruilong* patterns.

**Architectural  
Merit**

It is a Tin Hau temple to remind the settlement of the fishing folks of Sai Wan.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Despite some minor defects, the authenticity is kept.

**Authenticity**

Tin Hau Festival (天后誕) on the 18th of the third lunar month is highly celebrated instead on the normal 23<sup>rd</sup> of the month as the locals have been accustomed to celebrate it a few days earlier depending on brighter moonlight to lead their way to the temple in the past. A shed in front of the temple would be mounted for the performance of Cantonese opera for three days and nights starting from the 17<sup>th</sup> day. During the Tai Ping Ching Chiu (太平清醮) in the fourth lunar month, the Tin Hau deity would be invited among other deities on the island to attend activities organized by the festival including a procession carried them on armchairs.

***Social Value,  
& Local  
Interest***



## Historic Building Appraisal

### No. 19 Hing Hon Road, Hong Kong

Erected around 1917, No.19 Hing Hon Road (興漢道) is a typical Chinese tenement house with a European-style façade reflecting Western influence on architecture in Hong Kong during the colonial era. Not much seems to be known about its early history, but since 1951 it has been the property of a Ng (吳) family. *Historical Interest*

The history of Hing Hon Road dates back to the 1860s when a large plot of land (I.L. 757) on a government lease of 999 years, on which Hing Hon Road stands, was purchased by a Chinese individual named **Choy Akün** on 7 January 1862. It is not unknown as to what was built on I.L. 757 immediately after the purchase, but evidently, **Choy Akün** was also the landlord of “Rose Villas” which used to be located at No. 66 Bonham Road (I.L. 760).

Since its location is sandwiched between the Chinese quarter down the slopes and the wealthy Western quarter in its immediate neighbourhood, Hing Hon Road was a favourite residential area for well-to-do Chinese. A few prominent Chinese families once inhabited on this road. They include, for example, the Chaus (i.e., the ancestors of Chau Kai-bong (周啓邦) who is the son of Chau Sik-nin (周錫年, 1903–1985, prominent businessman and social leader) and the grandson of Chau Siu-ki (周少岐, acting Legislative Councillor in the years 1921, 1923 and 1924).

No.19 Hing Hon Road is a three-storey house in the **Italianate Renaissance** style. The street façade has three arched openings to the ground floor, three rectangular openings to the first floor, and three arched openings to the third floor. The openings are separated by simple Tuscan Order classical columns. The windows are wooden casements with ornamental ironwork grilles in Western and Chinese patterns. The main entrance door has a modern aluminium gate, but the old ironwork grille to the fanlight opening still survives. The façade is finished with a dull grey rendering possibly Shanghai plaster. Projecting band courses indicate the first and second floor levels. There is a simple projecting cornice at parapet level with a stepped ziggurat shape central pediment and matching corner posts. Access to the interior was not allowed, but a plan obtained from the Land registry shows a long narrow layout with a staircase at one side. *Architectural Merit*

Redevelopment appears to be taking place all around the old building so that it has become a rare surviving piece of built heritage. Its external appearance does not appear to have been altered very much so that it remains fairly authentic. *Rarity, Built Heritage Value & Authenticity*

The social value of this tenement building lies in the visual reminder it provides of the type of house that was built in the early 20<sup>th</sup> century as affluent Chinese moved up to the Mid-Levels area. It is definitely of local interest.

***Social Value  
& Local  
Interest***

It is physically close to the University of Hong Kong where declared monuments such as the Main Building (本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand. Other buildings in the surroundings graded by the Antiquities and Monuments Board include the Fung Ping Shan Building (馮平山樓) and King's College (皇仁書院). No. 2 Hing Hon Road is another item of historic interest nearby.

***Group Value***

A suitable adaptive re-use may be difficult to find for this old residential building. Its best use would be to continue as a residential building.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Nos. 369 & 371 Hennessy Road,**  
**Wan Chai, Hong Kong**

The exact year of construction of No. 371 Hennessy Road (軒尼詩道) has not been ascertained but it was already in existence in 1942. The earliest registered owner of the property is **Mr Poon Ho-cheung**. An archival document “家屋所有權登錄申請書” recorded that **Pun Hong Shi** (潘康氏) and **Pun Leung Shi** (潘梁氏) were the executrixes of the property. At the time, it was a four-storey building used for commercial purpose. In 1946, Mr Leung Wai-man and Mr Leung Wai-tak, staff of British American Tobacco Company (China) Limited, occupied the third floor of the building.

*Historical  
Interest*

From its architectural character, No. 371 Hennessy Road was probably built in the 1930s, following the completion of the Praya East Reclamation Scheme of 1921-1931. The building is currently used as a pawnshop named Tung Tak Pawn Shop (同德大押).

The building is situated on the southwest corner of the intersection of Hennessy Road and Marsh Road. It is four stories high and the upper floor verandahs project over the pavement being supported on columns to form a covered walkway in front of the ground floor shop. The building which is in the **International Modern** architectural style popular in the 1930s is a **Verandah Type Shophouse** of traditional type in spite of its modern appearance. Modernist architectural features include the curved corner, streamlined cornices and string courses and Art Deco style surrounds to verandah openings. Applied Art Deco motifs can also be made out on the columns. The structure appears to be a reinforced concrete frame with the columns and floor slabs emphasized on the facades. The verandahs may have been open originally but they are now enclosed with green painted steel framed and wooden windows. The east façade facing March Road shows the right angle return of the projecting verandahs to the main part of the building. The roof is flat featuring staircase bulkheads. The ground floor pawnshop is designed in traditional Chinese style in contrast to the rendered and painted upper facade.

*Architectural  
Merit*

Shophouses are becoming rarer due to redevelopment. No. 371 Hennessy Road therefore is a rare piece of built heritage. Its architectural style is quite unusual for a shophouse. Its authenticity has not been affected too much and it seems to retain much of its original appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. The shophouse has evolved through several types. This

*Social Value  
& Local*

particular shophouse at No. 371 Hennessy Road is unusual and is part of the historical urban fabric of Wan Chai. It is probably of interest to historians and conservationists. ***Interest***

Although most of the structures nearby are mainly high-rise buildings, a number of pre-war shophouses can still be found in Wan Chai such as Nos. 1-11 Mallory Street, Nos. 2-8 Hing Wan Street, Nos. 186-190 Queen's Road East, Nos. 72-74A Stone Nullah Lane and Nos. 6-8 Hing Wan Street. ***Group Value***

An adaptive re-use could probably be found for the shophouse, but its authenticity might be affected. Probably the best use is for it to continue to be used for commercial-cum-residential purposes. ***Adaptive Re-use***

**Historic Building Appraisal**  
**No. 64 Kennedy Road,**  
**Wan Chai, Hong Kong**

The plot of land located at No. 64 Kennedy Road was originally owned by **Ho Sau-hong** (何壽康) who bought the land in 1905. The site was sold in 1924 to a woman named **Wong Yik-mui** (黃亦梅), the wife of **Ngan Shing-kwan** (顏成坤). It is not known whether the building was built before or after 1924. No. 64 was the site of the private residence of the Ngan family for decades. During the period of Japanese Occupation (1941-1945), the building remained vacant for some time. *Historical Interest*

Ngan Shing Kwan was for many years the Chairman and Managing Director of The China Motor Bus Co., Ltd. (中華汽車有限公司, “the CMB”). In 1933, he joined hands with his father-in-law Wong Wong-choi (黃旺財) and Liu Po-shan (廖寶珊) to found the CMB. Ngan had a long and distinguished record of public service that earned him a JP, an OBE and a CBE.

The house is a three-storey building constructed on a series of platforms. The style of the building is **Italianate Renaissance**. The most distinctive feature of the house is the octagonal turret tower at the north-east corner. The tower has an ogee shaped roof with a lantern shaped ventilator at the apex. The tower compliments the building’s other classical features such as the coupled Doric columns and entablature along the front verandah. The building also displays **Art Deco** features in the ornamental ironwork of the railings and the balustrading to the verandahs and balconies and the curved staircase at the south-west corner. There are traces of oriental influence in the ornamental lanterns on top of the posts to the verandah balustrades. *Architectural Merit*

The architectural features of this house described above are rarely found in other private residences. The house is therefore considered to have built heritage value. Some alterations such as mosaic tiling are evident on the verandahs and a modern lift has been installed providing access from the main gate to upper floors. Internally the extent of alterations is not known. *Rarity, Built Heritage Value & Authenticity*

The house represents the social status and affluence of the Ngan family as they became more successful and influential. Once it was one of many such luxurious houses along Kennedy Road, but now most of the nearby buildings have been redeveloped. The most contrasting new building is the circular office tower block, Hopewell Centre. The building therefore represents a link with the past which will be obliterated if it too is demolished. *Social Value & Local Interest*

No. 64 Kennedy Road connects with other residential villas in the same street; for example, the old residence of Mr. Li Koon-chun (李冠春) at Nos. 6 and 8 Kennedy Road and the Sebourne Villas No. 1 at No.28 Kennedy Road. ***Group Value***

It is difficult to suggest an adaptive re-use for the building as the interior floor plans are not known. It appears to have a large garden which would be useful. Perhaps a re-use related to cultural activities with exhibitions and displays would be appropriate. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Tang King Po School**  
**No. 16 Tin Kwong Road, Kowloon**

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Tang King Po School (鄧鏡波學校) was officially opened in July 1953. It was named after **Mr Tang King-po** (鄧鏡波, 1879-1956), a renowned Hong Kong industrialist and philanthropist who donated HKD\$1,000,000 for its establishment. The School was officially opened by Governor Sir Alexander William George Herder Grantham (葛量洪爵士) on 23 July 1953. Further additions were built in 1956, 1964 and 1965. At first it was a Technical and Vocational Training School, but it is now a Secondary School for Boys run by the Catholic Salesian Society (慈幼會). The prominent figures who graduated from the School include Mr Frankie C.M. Yick (易志明先生), the Vice President of Customer Operations New T & T Hong Kong Ltd, and Rev. Fr. Andrew Fung Ting-wa, S.D.B. (馮定華神父), the present Principal of Tang King Po School. It is now a Catholic school subsidized by the Government and run by the Rev. Fathers of the Salesian Society (慈幼會).

*Historical  
Interest*

The School is a large building with several wings constructed in different years as indicated above. The building is three stories high with inter-connected rectangular blocks all having flat roofs. The architectural style is **International Modern** with **Art Deco** features. The elevations display strong horizontality in the long open verandahs which serve the various classrooms. The façades are painted and ornamentation is minimal. The entrance gateway, the main entrance to the school, and the main entrance lobby are all designed in Art Deco style featuring wavy pattern ironwork, stylised columns, ziggurat shapes and set-backs. Even the Chapel features Art Deco decorations internally.

*Architectural  
Merit*

The School, with its slightly differently designed wings represents a record of the development of the International Modern style in the post-war years. The use of the Art Deco style is quite unusual for this period and for a Catholic school. The building definitely has built heritage value and as far as can be seen retains much of its authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the School obviously lies in the role it has played in the fields of education and religion. It is well known in the area and is close to other well known schools such as Heep Yunn School (協恩中學), King George V School (英皇佐治五世學校), and the New Asia College (新亞書院).

*Social Value  
& Local  
Interest*

Schools which have been graded as historic items are not deficient in this district. Examples are Maryknoll Convent School (瑪利諾修院學校), Pui Ching Primary School (培正小學), Heep Yunn School (協恩中學), Diocesan Boy's School (拔萃男書院) and King George V School (英皇佐治五世學校). Within the district, a few other historic items are also found. They include St. Teresa's Church (聖德肋撒天主堂), Tin Hau Temple at 49 Ha Heung Road (下鄉道 49 號天后古廟) and Holy Trinity Church (聖三一堂).

***Group Value***

As far as is known there are no plans to close down the School so that the question of adaptive re-use does not arise.

***Adaptive  
Re-use***



**Historic Building Appraisal**  
**Central Market**  
**No. 80 Des Voeux Road, Central, Hong Kong**

The present Central Market was built in **1939** in replacement of the old one, which was erected between 1890 and 1895. The oldest building used as a market on the site was built in 1842. Reconstruction was carried out in 1857, 1895 and subsequently in 1939. The present building was designed by the Public Works Department and was said to follow the latest market design in Europe at the time. It was the biggest and the most modern market in Hong Kong before World War II, serving residents in the vicinity and providing bulk supply to restaurants and shipping.

*Historical  
Interest*

Architecturally, the market belongs to the **International Modern Style** founded by **Walter Gropius** of the **Bauhaus** School of Architecture in Dessau, Germany. Features of this style are long horizontal continuous strip windows, streamlined facades and curved corners. The structure is composed of reinforced concrete columns, beams and slabs. The stalls were thoughtfully designed, with different types for poultry, fish, meat, fruit and vegetables. The stalls are located along the sides of central aisles on the ground, first and second floors. A central courtyard provides light and ventilation. The third floor is actually the roof terrace where office accommodation, market staff quarters, changing rooms and seized goods stores are located.

*Architectural  
Merit*

The Central Market was designed with the most modern improvements at the time, especially in ventilation, and greater applications for stall spaces. It is, as described in official records, “a building of four stories with the main entrances for the public from Queen’s Road and Des Voeux Road. A passenger lift was provided at the latter entrance and the entrances for goods were from Jubilee Street and Queen Victoria Street. On the ground floor were the poultry and fish stalls, while incorporated at this level was a separate public lavatory. On the first floor were the pork and beef stalls and on the second floor were the vegetable and fruit stalls. The third floor was allotted to offices and quarters for the Sanitary Department staff.”

The market has been little altered since it was built and therefore retains its authenticity. It is an excellent example of the International Modern Style having definite built heritage value. It is one of two remaining markets of this style, the other being Wan Chai Market, and therefore has rarity value also. It was one of the focal points of the district as a major source of fresh food, and therefore has social value and local interest.

*Rarity, Built  
Heritage  
Value,  
Authenticity,  
Social Value  
& Local  
Interest*

The Central Market has group value with a number of Declared Monuments in the vicinity, namely, Central Police Station Compound (中區警署), Former Central Magistracy (前中央裁判司署) and Victoria Prison Compound (域多利監獄). Nearby, one can also find Pottinger Street (砵甸乍街) which is covered with historic stone slabs, popularly known as “Stone Slab Street” (石板街). **Group Value**

Any adaptive re-use must take account of the trabeated structure, an important feature of this type of architecture which allows a “free plan” and a “free façade”. The retention only of the façade and not the structure in a redevelopment proposal is not acceptable from a conservation view point. **Adaptive Re-use**

**Historic Building Appraisal**  
**Tin Hau Temple**  
**No. 72 Ping Che, Ta Kwu Ling**

Tin Hau Temple (天后古廟) in Ping Che (坪輦) of Ta Kwu Ling (打鼓嶺) was built by villagers of Ta Kwu Ling area for the worship of Tin Hau in 1756 as a bell donated by one of the villages has the dating inscribed on it. Connected to the left is a Kung So (公所, Communal Hall) and to the right a Yee Tsz (義祠, Hall of Justice). The former was used for office of the Ta Kwu Ling Rural Committee (打鼓嶺鄉事委員會) until 1968. The latter was built to house the soul tablets of those who died for conflicts with the Cheungs (張) of Wong Pui Ling (黃背嶺) in Shenzhen (深圳) in the mid-19<sup>th</sup> century until 1910s. The temple had once been used by the government for the registration of new born babies of the villages. **Historical Interest**

The temple is a two-hall Qing vernacular building over 250 years old. The later added Kung So and Yee Tsz to its left and right are almost of the same depth. The temple and the Yee Tsz are in a traditional hall-courtyard-hall layout whilst the Kung So has been modified for use as a living room with kitchen and washroom facilities. Part of the courtyard of the temple has been covered. The temple has been repaired with modern materials. While leaving timber rafters and purlins to support the pitched roofs, its front walls are plastered and the roofs covered with green ceramic tiles. Its internal floors have been dressed with concrete screeding. The temple has no elaborate decorations which ridge is stilled with new ceramic pearls and *aoyus* (鰲魚). The mouldings and paintings on the wall friezes with floral, unicorn and calligraphy motifs seem to be old features of the temple retained. **Architectural Merit**

It is a rare Tin Hau temple of local status to reflect the historical development of the northern part of the New Territories. **Rarity**

The over 250 years old temple has some built heritage value though its structure modernized **Built Heritage Value**

Numerous renovations have been carried out to the building with a major one in 1976 diminishing much of its authenticity. **Authenticity**

During the Tin Hau Festival (天后誕) on the 23<sup>rd</sup> day of the third lunar month celebration in the form of Cantonese and Chouzhou (潮州) opera performances, lion dances, Fa Pow (花炮) and others will be held at the temple. Da Chius (打醮) were held every ten years in Ping Che in front of the temple from the 18<sup>th</sup> century **Social Value, & Local Interest**

until the 1930s. To pay tribute to the martyrs worshipped at the Yee Tsz, a Spring and Autumn Ritual was held on every Spring Equinox (春分, the 20<sup>th</sup>/21<sup>st</sup> day of the fifth lunar month) and Autumn Equinox (秋分, the 23<sup>rd</sup> /24<sup>th</sup> day of the ninth lunar month) until the beginning of the Second World War. The temple and the Yee Tsz had once used as venue for teaching children in Ping Che until the 1950s.

**Historic Building Appraisal**  
**Nos. 5 and 7 Broom Road,**  
**Wan Chai, Hong Kong**

Built in 1939, Nos. 5 and 7 Broom Road (蟠龍道) are in fact two semi-detached houses which form one building. The plot of land at Nos. 5 and 7 Broom Road was purchased in 1937 at a public auction by **Eu Tong-sen** (余東旋). **Mr. Eu** was the founder of Eu Yan Sang (余仁生), a leading producer and distributor of traditional Chinese medicine and healthcare products. He was not only a successful businessman in the pharmaceutical industry, but also a large landowner and estate developer. In the 1930s, **Mr Eu** acquired many land lots in this area (including Nos. 5042, 5082 and 5083 Blue Pool Road) which allowed him to erect many houses for sale. Over the years, many of such houses have been demolished and rebuilt. Only two of them, namely Nos. 5 & 7 Broom Road and Nos. 118 & 120 Blue Pool Road remain.

***Historical  
Interest***

In 1956, the premises at Nos. 5 and 7 Broom Road, including six garages numbered from one to six, were sold to **Mr Tang Siu-kin** (later Sir Siu-kin Tang 鄧肇堅爵士), a renowned Hong Kong businessman with high social status. It is understood that **Mr. Tang** spent the latter part of his life with his family in the building at Nos. 5 and 7 Broom Road.

The building is a three-storey apartment block built in the **International Modern** style of the 1930s. Facing the elevated road alongside Broom Road, the north elevation is characterized by streamlined curved facades, curved corners, porthole windows and horizontal bands of windows united by projecting horizontal hood mouldings. The walls are smoothly rendered and painted off-white. A T-shaped annex at the rear of the building houses an open staircase and rooms and toilets which are probably servants' quarters. The roofs of the various parts of the building are flat. The plan of the building has a central axis but is asymmetrical for some reason maybe to give two types of floor plan for the apartments. The garages are situated underneath the elevated road in front of the building.

***Architectural  
Merit***

The building is a rare example of an International Style apartment block still remaining in the neighbourhood. Most of the surrounding buildings have been rebuilt due to rapid urban development in the area. The building is a good example of its type with built heritage value. The block is fairly well maintained and appears to have retained much of its original appearance.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

Built as a residential block, Nos. 5 & 7 Broom Road have limited social value, but their interesting architectural style gives them local interest. Being representative of pre-war development in the district they also have historical interest.

***Social Value & Local Interest***

Other historic buildings in proximity include the premises at Nos. 4, 6, 8 and 10 Green Lane (箕璉坊) which were built around 1956-1957. It is also geographically close to the premises at Nos. 118-120 Blue Pool Road (藍塘道) which were also built in 1939 and owned by Eu Tong-sen.

***Group Value***

The building, originally solely residential, could presumably be converted to other uses, but residential use for which it was built is probably the best use for it.

***Adaptive Re-use***

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***Adaptive  
Re-use***



## Historic Building Appraisal

### Manor House

#### Kwu Tung, Sheung Shui

Manor House (將軍府), also called Sin Yuen (銑園) or Yik Lun Tong (憶麟堂), was built between 1936 and 1941 by Tsang Sin-kin (曾銑堅), a general *Historical Interest* of Kuomintang (國民黨) in the Republic of China period. He served as a staff officer of Chiang Kai-shek (蔣介石) before the Second World War. Tsang Sin-kin's father had a cloth factory in the mainland and had six wives. Tsang Sin-kin was the elder son of his second wife. His mother Chan King-ying (陳瓊英) bought land from Lady Margaret Ho Tung (何東夫人) and built the house. It is said that the house was only a third of the construction plan accomplished due to the outbreak of the Japanese Occupation (1941-45). The building was constructed by a builder surnamed Yiu (姚) who also built the Yan Wah Lo (仁華廬) in Kwu Tung. The ownership of the house was divided amongst four sons of Sin-kin. Due to disputes of the four brothers, they seldom met. Some of the descendents of the brothers live in the house and some use rooms of the building for storage.

The huge U-shaped building is facing northeast in the east of Shek Tsai Leng (石仔嶺) in Kwu Tung (古洞), between Sheung Shui and San Tin (新田). *Architectural Merit* The house is with an indented main block in the middle flanked by a side wing on either side. The house is in Chinese Eclectic style with a total of 26 rooms, four living or dining rooms, two verandahs and three courtyards. It is constructed of red bricks and concrete with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The main block of the symmetrical building is with a two-storey main hall fronted by an open courtyard on the central axis. An altar is in the middle of the end wall of the hall housing a soul tablet of the Tsang ancestors for worship. Two rows of rooms are on either side of the main hall separated by a corridor. Up on the first floor of the main block are four bedrooms and two living rooms. The side wings are basically identical each with an open courtyard, a verandah and four rooms on the ground floor and one living room and three bedrooms on the upper floor. Up on the living room on the first floor at the back is another floor with rooms and gun holes for watching and security purposes. The walls are plastered and painted. The floors are with ceramic tiles or with cement screeding. The columns are in Doric style.

It is a big residential building to witness the settlement of the Tsangs in Kwu Tung. *Rarity*

The building has considerable built heritage value.

***Built Heritage  
Value***

Later added structures were on the front façade and right side of the building. This would slightly affect the authenticity of the house.

***Authenticity***

The huge mansion has a number of gun holes at the external walls of two towers at the side wings for defence purposes. Guns were kept in the building but were removed during the Japanese Occupation. Lots of land in the area were said to be owned by the Tsangs including the land where the Kwu Tung Fresh Water Covered Service Reservoir (古洞配水庫) situated.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Nos. 118 and 120 Blue Pool Road,**  
**Wan Chai, Hong Kong**

Nos. 118 and 120 Blue Pool Road (藍塘道) are in fact two semi-detached *Historical Interest* houses which form one building. The land was sold by public auction in 1937 to Mr. K.S. So on behalf of **Eu Tong Sen Limited**, a company held by the renowned Eu (余) family headed by **Eu Tong-sen** (余東旋). **Mr. Eu** was the founder of Eu Yan Sang (余仁生), a leading producer and distributor of traditional Chinese medicine and healthcare products. He was not only a successful businessman in the pharmaceutical industry, but also a large landowner and estate developer. In the 1930s, **Mr Eu** acquired many land lots in this area (including Nos. 5042, 5082 and 5083 Blue Pool Road) which allowed him to erect many houses for sale. Over the years, many of such houses have been demolished and rebuilt. Only two of them, namely, Nos. 118 & 120 Blue Pool Road and Nos. 5 & 7 Broom Road (蟠龍道) remain.

The building is a three-storey apartment block built in the **International Modern** style of the 1930s. Facing the elevated road, the north elevation is characterized by streamlined curved facades, curved corners, porthole windows and horizontal hood mouldings. The walls are smoothly rendered and painted off-white. A T-shaped annex at the rear houses an open staircase and rooms and toilets which are probably servants' quarters. The roofs of the various parts of the building are flat. The plan of the building has a central axis but is asymmetrical for reasons unknown although this does give two types of floor plan for the apartments. Vehicular access is provided by an elevated road on the north side connecting to Blue Pool Road. *Architectural Merit*

The building is a rare example of an International Style apartment block still remaining in the neighbourhood. Most of the surrounding buildings have been rebuilt due to rapid urban development in the area. The building is a good example of its type with built heritage value. The block is fairly well maintained and appears to have retained much of its original appearance. *Rarity, Built Heritage Value & Authenticity*

Built as a residential block, Nos. 118-120 have limited social value, but their interesting architectural style gives them local interest. Being representative of pre-war development in the district they also have historical interest. *Social Value & Local Interest*

Other historic buildings in proximity include the premises at Nos. 5 and 7 Broom Road (蟠龍道) which were built in 1939 and owned by Eu Tong-sen (余 *Group Value*

東旋). It is also geographically close to the premises at Nos. 4, 6, 8 and 10 Green Lane (箕璉坊) which were built around 1956-1957.

The building, originally solely residential, is now in mixed use and one of the six units now functions as a Buddhist worshipping hall. *Adaptive Re-use*

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## Historic Building Appraisal

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### St. Stephen's College

#### No. 22 Tung Tau Wan Road, Stanley, Hong Kong

Initially, St. Stephen's College (聖士提反書院) was located at the junction of Bonham Road and Western Street. It was established in 1903 by Rev. Bishop Banisser of the Anglican Church and a number of prominent Chinese leaders including Dr. Kai Ho Kai (何啓) and Dr. Sin-wan Tso (曹善允), etc., who wanted to save China by means of education. The construction of the present school premises in Stanley started in 1928. The foundation stone was laid by Sir Cecil Clementi (金文泰), the 17<sup>th</sup> Governor of Hong Kong, on April 1928. *Historical Interest*

Construction of the school premises in Stanley was completed in 1930, followed by the Old Laboratory building and the Martin Hostel in 1931. Shortly before Governor Sir Mark Young announced the surrender on Christmas Day 1941, the **School House** was a temporary hospital and the scene of an infamous massacre committed by the Japanese military. During the Japanese Occupation (194-1945) the College site was an internment camp. The College reopened in 1947 and became a co-educational school in 1968.

St. Stephen's College consists of a group of two and three storey blocks and single storey bungalows on a hill-site surrounded by trees and vegetation. The architectural style is **Arts and Crafts** with **Modernist** influence. The **School House**, **Martin Hostel** and **Old Laboratory** are built in a similar style with the ground floor storey external walls of granite and the upper storey plain rendered and painted finish. Arched windows and doorways and arcaded verandahs are much in evidence. The School House has an interesting **Art Deco** style balconied second floor feature over the main entrance. *Architectural Merit*

The **Bungalows** (Nos. 1-5) are squat white-walled square buildings with exaggerated hipped pan-tiled roofs with projecting chimney stacks. The **Arts and Crafts** style fits in well with the natural surroundings.

The **St. Stephen's Chapel** (1950) is a one-storey pitched roof building built to a cruciform plan. The foundation stone was laid on 10 December 1949 and the Chapel itself was opened in 1950 to commemorate those who suffered and died in the internment camp. The walls are rendered and painted which contrast with the red painted Chinese tiled roof. The walls are raised off a granite plinth. Architectural features include arched doors and arched windows of colourful stained glass. A **Modernist** rectangular annex building has been built at one side.

The **Main Building** was built in 1964. It is U-shaped in plan, three stories high. The architectural style is **Modernist**. The structure appears to be concrete framed. The facades are composed of rectangular windows divided by white

painted vertical columns and horizontal slabs. Red painted panels under the windows give the building a distinctive appearance.

The **Ng Wah Hall** (伍華紀念堂) was built in **1970**. This building is in the **Post-modern** style and almost defies description in the complexity of the design of the elevations. It is T-shaped in plan and stepped to follow the slope on which it is built. It appears to be concrete framed with brick infill panels. Internally it is rather utilitarian in appearance.

For so many buildings of similar style to be grouped together is quite rare in Hong Kong, and they have group value as well as built heritage value. New blocks have been built in the college grounds, and inevitably some alterations have been made to the old blocks, but generally they have retained much of their original authentic appearance.

The social value of St. Stephen's College lies in its historical role in the field of education. The College is very proud of its long history. Sir Shiu-kin Tang (鄧肇堅), Sir Shek-lin Chou (周錫年), Sir Chun-lin Chou (周峻年) are some of the well-known graduates from the College. The pre-war buildings are of high architectural value and important reminders of the sufferings endured by the internees during the Japanese Occupation.

As St. Stephen's College is not likely to cease its activities in the foreseeable future, the question of adaptive re-use does not really arise.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

*Social Value  
& Local  
Interest*

*Adaptive  
Re-use*



## Historic Building Appraisal

608

### St. Stephen's College

#### No. 22 Tung Tau Wan Road, Stanley, Hong Kong

Initially, St. Stephen's College (聖士提反書院) was located at the junction of Bonham Road and Western Street. It was established in 1903 by Rev. Bishop Banisser of the Anglican Church and a number of prominent Chinese leaders including Dr. Kai Ho Kai (何啓) and Dr. Sin-wan Tso (曹善允), etc., who wanted to save China by means of education. The construction of the present school premises in Stanley started in 1928. The foundation stone was laid by Sir Cecil Clementi (金文泰), the 17<sup>th</sup> Governor of Hong Kong, on April 1928. *Historical Interest*

Construction of the school premises in Stanley was completed in **1930**, followed by the Old Laboratory building and the Martin Hostel in **1931**. Shortly before Governor Sir Mark Young announced the surrender on Christmas Day 1941, the **School House** was a temporary hospital and the scene of an infamous massacre committed by the Japanese military. During the Japanese Occupation (194-1945) the College site was an internment camp. The College reopened in 1947 and became a co-educational school in 1968.

St. Stephen's College consists of a group of two and three storey blocks and single storey bungalows on a hill-site surrounded by trees and vegetation. The architectural style is **Arts and Crafts** with **Modernist** influence. The **School House**, **Martin Hostel** and **Old Laboratory** are built in a similar style with the ground floor storey external walls of granite and the upper storey plain rendered and painted finish. Arched windows and doorways and arcaded verandahs are much in evidence. The School House has an interesting **Art Deco** style balconied second floor feature over the main entrance. *Architectural Merit*

The **Bungalows** (Nos. 1-5) are squat white-walled square buildings with exaggerated hipped pan-tiled roofs with projecting chimney stacks. The **Arts and Crafts** style fits in well with the natural surroundings.

The **St. Stephen's Chapel** (1950) is a one-storey pitched roof building built to a cruciform plan. The foundation stone was laid on 10 December 1949 and the Chapel itself was opened in **1950** to commemorate those who suffered and died in the internment camp. The walls are rendered and painted which contrast with the red painted Chinese tiled roof. The walls are raised off a granite plinth. Architectural features include arched doors and arched windows of colourful stained glass. A **Modernist** rectangular annex building has been built at one side.

The **Main Building** was built in **1964**. It is U-shaped in plan, three stories high. The architectural style is **Modernist**. The structure appears to be concrete framed. The facades are composed of rectangular windows divided by white

painted vertical columns and horizontal slabs. Red painted panels under the windows give the building a distinctive appearance.

The **Ng Wah Hall** (伍華紀念堂) was built in **1970**. This building is in the **Post-modern** style and almost defies description in the complexity of the design of the elevations. It is T-shaped in plan and stepped to follow the slope on which it is built. It appears to be concrete framed with brick infill panels. Internally it is rather brutal and utilitarian in appearance.

For so many buildings of similar style to be grouped together is quite rare in Hong Kong, and they have group value as well as built heritage value. New blocks have been built in the college grounds, and inevitably some alterations have been made to the old blocks, but generally they have retained much of their original authentic appearance.

The social value of St. Stephen's College lies in its historical role in the field of education. The College is very proud of its long history. Sir Shiu-kin Tang (鄧肇堅), Sir Shek-lin Chou (周錫年), Sir Chun-lin Chou (周峻年) are some of the well-known graduates from the College. The pre-war buildings are of high architectural value and important reminders of the sufferings endured by the internees during the Japanese Occupation.

As St. Stephen's College is not likely to cease its activities in the foreseeable future, the question of adaptive re-use does not really arise.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

*Social Value  
& Local  
Interest*

*Adaptive  
Re-use*

## Historic Building Appraisal

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### Heep Yunn School – Main Building and St. Clare Chapel No. 1 Farm Road, Kowloon

Heep Yunn School (協恩中學) started as a vernacular boarding school for Chinese girls in 1936 at No.1 Farm Road (農圃道) in Kowloon. It is a Grant-In-Aid Christian Middle School formed by the amalgamation of Fairlea Girls' School (founded in 1886) and the Victoria Home and Orphanage (founded in 1887). The **Main Building** was built in **1937**, and was opened officially by Bishop **Mok Sau Tseng** (莫壽增會督), the first Chinese Bishop in Hong Kong, on 19 May 1937. The School was requisitioned by the Japanese army as barracks during the wartime period. It was later converted into a Japanese internment camp and an Indian camp soon after the War. The school re-opened on 8 February 1947 after repairs and renovations. A new gymnasium was built in 1949 as well as some additional classrooms. The **St. Clare Chapel** was built in **1957**. *Historical Interest*

The Main Building of Heep Yunn School has a front entrance façade in **Art Deco** style with **International Modern** style side wings. The entrance façade is an interesting composition with vertical and horizontal features and stylized classical columns. The elevations of the side wings are emphasized with horizontal bands of windows. Internally **Art Deco** features and decorations can be seen in the Main Entrance Lobby and the Assembly Hall. *Architectural Merit*

The Chapel of St. Clare is a simple pitched roofed white walled building in **Modern** Style. The plan is traditional with an entrance porch, nave and semi-circular apse. There is vertical emphasis in the use of tall narrow windows on each side of the nave and the tall recessed window over the entrance porch. Internally, the chapel is plain and simple in the modern minimalist style.

Heep Yunn School is a good example of Modernist architecture with Art Deco features. With its own free-standing chapel it is quite unique. It is considered to be a valuable piece of Hong Kong's built heritage and a piece of history. Although alterations and additions have taken place over the years the school retains much of its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of Heep Yunn School lies in the historical role it has played in the field of education especially female education. Its Chinese name *Social Value & Local*

Heep Yunn, meaning “co-operation” and “grace”, was adopted after the amalgamation of Fairlead and Victoria Home to signify the unification of the two schools who would thereafter work together for the education and enlightenment of Chinese girls under Christian influence and direction. It is one of a group of schools in the Tin Kwong Road-Farm Road area. ***Interest***

The School is important as a component of a significant architectural and historical complex of Kowloon City. It is physically close to a number of historic buildings such as King George V School, Kowloon Hospital and Ma Tau Kok Ex-Animal Depot. Besides, it is in harmony with the immediate environment which is a low-density school belt in a quiet atmosphere. ***Group Value***

As the function of the School is not likely to cease in the foreseeable future, the question of adaptive re-use does not really arise. ***Adaptive Re-use***

## Tai Ho Watchtower

### Tai Ho, Lantau Island

Tai Ho (大蠔) is a multi-surname Hakka (客家) village in the north of Lantau Island mainly occupied by the Cheungs (張氏), the Hos (何氏), the Chau (鄒氏) and the Kwoks (郭氏). The Cheungs, the major surname clan in the village, shares the same origin with those clansmen in Pak Mong. They came in the mid-18<sup>th</sup> century. Cheung Tat-hin (張達顯, 1740-1800) moved from Boluo of Guangdong province (廣東省博羅) and settled first at the foot of Por Kai Shan (婆髻山). Tai Ho is located in a valley between ranges of two mountains, Por Kai Shan in its west and Lo Fu Tau (老虎頭) in its east. Cultivation land is in its north and south and Tai Ho Wan (大蠔灣) is further north. The watchtower in Tai Ho was erected in **around 1941** by the Cheungs for defensive purpose against pirates, bandits and the invading Japanese. *Historical Interest*

The watchtower is a detached building constructed on a slope in the west of the village. It is facing northeast providing a watching position at a high level. It is around 5 metres tall with a near square base of around 3.5 metres. It is a Chinese vernacular structure constructed of granite blocks and concrete with its walls to support the flat roof. 23 rows of granite blocks are rendered in regular bonding with cement and sand mortar. Internally it is not plastered. The door is at the southwest elevation. A square opening is at the ceiling for access to the flat roof. The flight of steel ladder for climbing to the roof does not exist. Three small openings are on four sides of the tower with hood mouldings on the external walls. Narrow gun holes are on the upper level of the walls. *Architectural Merit*

It is a watchtower in Tai Ho village to remind the settlement of the villagers. *Rarity*

It has some built heritage value. *Built Heritage Value*

Its authenticity is kept. *Authenticity*

Many villagers participated in the construction of the tower. It provided watching and security purposes for any possible attack from the sea in the Tai Ho Bay direction and other directions. Watchmen of the tower would light up a fire and beat the *gong* in case of any danger arose. The guard duty was in two shifts each day performed by the villagers. The *gong* is still kept by the Cheungs. The village was attacked by the Japanese soldiers during the Japanese Occupation (1941-45). Many villagers provided help to the guerrillas against the Japanese *Social Value, & Local Interest*

were imprisoned, beaten and ill treated by the Japanese at the hill behind the village.

Apart from the closely-associated watchtowers in the neighbouring Ngau Kwu Long and Pak Mong villages, three other towers were erected in Mui Wo, including Luk Tei Tong, Chung Hau and Butterfly Hill. Those in Tai Ho, Pak Mong, Luk Tei Tong and Chung Hau are still preserved and all have good value from a heritage point of view. Tai Ho New Village in its present day is quite scattered, and most of the village houses are left vacant. The watchtower has group value with the rebuilt ancestral hall of the Cheungs in the village. ***Group Value***

**Historic Building Appraisal**  
**St. John Hospital (Haw Par Hospital)**  
**Cheung Chau Hospital Road, Cheung Chau**

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From the words carved on the tablet hung above the entrance, as follows, *Historical Interest* the linkages of this hospital with the Aw Brothers and St. John Ambulance Association can be easily understood.

St. John Ambulance Association  
Haw Par Hospital  
Donated by Mr. Aw Boon Haw and Mr. Aw Boon Par

The hospital was originally named in English as Haw Par Hospital ('Haw' meaning 'tiger' and 'Par' meaning 'leopard' – thus literally, 虎豹醫院), but its Chinese name that appears on the tablet is 長洲醫院 (Cheung Chau Hospital). The hospital is also known as St. John Hospital (聖約翰醫院) as it was built for the St. John Ambulance Association (聖約翰救傷隊).

Construction work on the hospital began in 1932 and was completed in 1934. It was funded by a generous donation from two Burmese Chinese brothers, Mr. Aw Boon-haw (胡文虎) and Mr. Aw Boon-par (胡文豹), who started a medical business in Rangoon (仰光) in 1900 and named their company as Haw Par Brothers in 1932.

In the early days, there was no properly equipped hospital in Cheung Chau, though there was a hospital, namely The Cheung Chau Fong Bin Hospital (長洲方便醫院) practicing Chinese medical treatment. To cope with the increasing demand of the growing population, construction of a well-equipped hospital was urgently needed.

The hospital was originally built as a missionary hospital. But after the Second World War, it was by agreement staffed and maintained by the Government to serve as a rural hospital for the local community and as a tuberculosis sanatorium for light or convalescent cases. Since the closure of The Cheung Chau Fong Bin Hospital in 1988, it remains the only hospital in Cheung Chau. It is now a member of Hong Kong East Cluster (港島東聯網) under the administration of the Hospital Authority.

The Hospital is a three-storey building built to a symmetrical E-shaped plan. The architectural style is **Neo-Classical** with Chinese influence. The walls are rendered and painted with horizontal band courses at each storey level. Windows are regularly spaced. The façades feature arched and colonnaded verandahs some open and some enclosed with glazing or blocked up. Square columns with stylised capitals and chequered patterned balustrades are strongly *Architectural Merit*

featured. The roof is flat with a plain parapet set above a projecting moulded cornice. Chinese influence can be seen in the ‘moon-gate’ door at the entrance hall, which also features columns decorated with *dougong* style brackets.

This style of architecture is quite rare especially in the rural environment of Cheung Chau. Now over 70 years old, the Hospital has important built heritage value. Many refurbishment projects have been undertaken at the Hospital over the years including replacement of internal finishes, removal of internal walls, erection of new partitions, installation of window mounted room coolers, and replacement of windows, etc. An Outpatients’ Clinic was built next to the Hospital in 1974.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the Hospital lies in the role it has played in the field of medical services. As well as having a clinic for outpatients, the Hospital runs general and specialist clinics, has 93 beds, and provides a round-the-clock accident and emergency service. Providing important Western medical services to the community means that the Hospital is of considerable local interest to the residents of Cheung Chau.

***Social Value  
& Local  
Interest***

It is physically close to other graded buildings, namely Cheung Chau Government Secondary School, Cheung Chau Police Station (長洲警署) and The Cheung Chau Fong Bin Hospital, to which St John Hospital once gave funding.

***Group Value***

As the Hospital, which is the only one on Cheung Chau, is unlikely to close down the question of adaptive re-use does not really arise.

***Adaptive  
Re-use***



**Historic Building Appraisal**  
**Residence of Tang Pak Kau**  
**Tze Tong Tsuen, Kam Tin, Yuen Long**

Tang Pak-kau (鄧伯裘, 1876-1950) was a distinguished member of the Tang clan in Kam Tin (錦田) in late 19<sup>th</sup> and first half of the 20<sup>th</sup> centuries. He was the 26<sup>th</sup> generation ancestor of the Tangs whose first ancestor Tang Hung-yi (鄧洪儀, 1360-1410) came to settle in Kam Tin as far back as in the Ming dynasty (1368-1644). Pak-kau was a successful merchant who had an oil factory called Cheung Tai (泰祥油廠) and was director of the Fanling Agricultural Association (粉嶺農業會) in 1930 and Chairman of the Yuen Long Merchants Association (元朗商會) in 1934. He acted as a communication bridge between the villagers and the government. It was he who made it successfully to have the iron gate of Kat Hing Wai (吉慶圍) returned from Ireland seized in 1899. He was involved in a number of social services and contributed a lot in education in Yuen Long. He was awarded with a number of honourable medals including the King's Coronation Medal in 1937 and appointed Justice of the Peace in 1947. The residence in Tze Tong Tsuen (祠堂村) of Kam Tin was erected in the early 20<sup>th</sup> century.

***Historical Interest***

The building is in L-shape of Qing (清) vernacular design including an elongated two-row of an entrance and service section connected to another of larger section of living and bedrooms. They are backed by a large courtyard and a tower of three-storey high. The house has a 5:1 proportion for the residential blocks. It was constructed of green bricks with its walls, columns and arches supporting its flushed gable pitched roofs. The building is moderately decorated with wall friezes and plastered mouldings of plants, landscape and floral motifs. Some of its windows are with stained glass. Its arches are of near Tuscan design.

***Architectural Merit***

A residence of a renowned character of the Tang clan is rare.

***Rarity***

The design plan of the building is very special of high built heritage value.

***Built Heritage Value***

The building is not maintained properly and is deteriorating. Its internal walls have been plastered. The entirety of the building however is kept.

***Authenticity***

Pak-kau had a number social and education services in his life time including the Chairman of the Po Oi Hospital (博愛醫院) in 1931. He supported the establishment of a free school Yuen Long Shau Kai School (元朗少岐義學) in 1926 and the Mung Yeung Private School (蒙養學校) in 1927 and was the

***Social Value & Local Interest***

Chairman of the School Building Committee of the Un Long Public Middle School (元朗公立中學) in 1949. Two schools have been established in the name of Tang Pak-kau and are still in operation.

## Historic Building Appraisal

No. 50 San Wai Tsuen,  
San Tin, Yuen Long, N.T.

San Wai Tsuen, originally called Fuk Hing Lei (福興里), was first founded by the Wongs and the Chius. From the early to late 19<sup>th</sup> century, the Yeungs, the Lees, the Wongs and the Chans migrated from Siyi (四邑), i.e., Xinhui (新會), Kaiping (開平), Enping (恩平) and Taishan (台山), to San Wai Tsuen due to the social upheavals on mainland. Many of the families in San Wai Tsuen originated from Taishan. House No. 50 San Wai Tsuen (新圍村) was built in 1939 by Wong Lap-shing (黃立勝). The Wong clan were original inhabitants of the village which has a history of over one hundred years. Descendants of Wong Lap-shing still own the house and use it at weekends.

*Historical  
Interest*

The two-storey house is built in traditional **Qing Vernacular** style with a portico in front. The portico, which bears some Neo-Classical character, makes the house of mixed style. The main part of the house is built of local grey bricks with a pitched roof of Chinese tiles and gable walls which are decorated with a plain rendered and painted frieze. Windows are regularly spaced and are fitted with steel framed units divided into small glazing squares. The windows have label mouldings and rendered surrounds. The front portico is two stories high rendered and painted with a flat roof. The corner columns are square with simple bases and capitals. There are two classical style round columns at the first floor balcony level. There is an ornamental balustrade to the balcony with shaped balusters and an ornamental coping. There is a projecting cornice at parapet level. The parapet wall is formed of posts and panels with ball ornaments at the corners. Windows and doors appear to be original.

*Architectural  
Merit*

Houses of mixed style are not uncommon in rural villages, and No. 50 San Wai Tsuen is a good example. It is well maintained and does not appear to have been altered thereby retaining its authenticity. As a piece of vernacular architectural with cross cultural influence it has built heritage value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

As a typical village house of mixed style, it has social as well as group value. Together with its neighbour which is built in a similar style it has local interest.

*Social Value &  
Local Interest*

The best use for this old house is for it to continue to be used for residential purposes. Any adaptive re-use is likely to affect its authenticity.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Nos. 16-17 Fung Fai Terrace,**  
**Happy Valley, Hong Kong**

Basically, Nos. 16-17 Fung Fai Terrace (鳳輝臺) are identical in shape and they have remained as apartment houses for residential purposes until the present. The houses were probably built between 1919-1920 as part of the development of Happy Valley as a residential area. Fung Fai Terrace was originally a piece of farmland by the hillside and subsequently converted into a site for erecting apartment houses in the late 1910s. At that time houses had to be of European style and were not allowed to exceed 35 feet in height. *Historical Interest*

The first owner of the existing buildings at Nos. 16-17 Fung Fai Terrace, **Mr. Tong Shao-ming** (唐筱莫), was the son of **Mr. Tang Ji-yao** (唐繼堯) (1883-1927), otherwise known as Tang Ming-geng (唐莫賡), who was a military leader of Yunnan Province during the 1910s and 1920s. Together with other military leaders like Duan Qi-rui (段祺瑞), Feng Guo-zhang (馮國璋) and Cai E (蔡鍔), **Tang Ji-yao** rose against the plan of Yuan Shi-kai (袁世凱) for a revival of the monarchy. In 1917 Sun Yat-sen established a military government in Guangzhou (廣州) with the support of **Tang Ji-yao** and others, their mission being the protection of the constitution of the Chinese Republic (*hufa* 護法). When **Tang Ji-yao** was in exile after a failed mutiny in 1921, he was reported to have sought refuge in Hong Kong and settled down in Fung Fai Terrace, and after a brief stay he departed Hong Kong for Guangzhou.

The two buildings are three-storey terrace houses built on an elevated platform supported by a retaining wall of coursed granite. Each house has its own entrance and a small entrance lobby. The front facades are a mixture of painted Shanghai rendering and red brickwork. The balustrading to the front terrace is in **Art Deco** style, but the balustrading to the first floor balconies is more **Classical** in style. The windows opening on to the balcony of No. 16 have decorative rondels set in arches over the windows. The central bay projects from the main face of the wall and features a fan-shaped motif of acanthus leaves over the main window. An **Art Nouveau** patterned ornamental security grille can be seen on the inside. Some of the original wooden windows of No. 16 have been retained, but some have been replaced with aluminium windows. The front façade of No. 17 appears to undergone drastic alterations with enlarged window openings, aluminium windows and typhoon canopies having been installed. There is a wide projecting eaves at roof level. The rear elevations have projecting annexes, modern window installations and modern fire escape staircases. The architectural style has been described as Neo-Georgian, but **Colonial Eclectic** would be more appropriate as the houses *Architectural Merit*

have features derived from several different architectural styles.

No. 16 represents a good example of what these terraced houses must have looked like originally, but No. 17 has been drastically altered. Their authenticity has therefore been marred. Nevertheless the houses have a certain rarity and built heritage value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of these houses to the community is difficult to establish, because as far as is known they have only been used for residential purposes. They have historical value and local interest as surviving old terrace houses of the 1920s.

*Social Value  
& Local  
Interest*

In vicinity to Nos. 16-17 Fung Fai Terrace, there are a number of historic residential buildings at Nos. 11 and 15 Yuk Sau Street (毓秀街) and No. 54 Village Road (山村道). Another historic building located in proximity and graded by the Antiquities and Advisory Board is **Tung Lin Kok Yuen** (東蓮覺苑) which was founded in 1935 by Lady Clara Cheung Lin-kok, the wife of Sir Robert Ho Tung.

*Group Value*

The best use for the houses is residential, the purpose for which they were built. Any alterations for adaptive re-use would only be detrimental to their authenticity.

*Adaptive  
Re-use*

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*Rarity,  
Built Heritage  
Value &  
Authenticity*

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*Social Value  
& Local  
Interest*

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*Group Value*

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*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Leung Shuen Wan, Sai Kung**

Tin Hau Temple (天后宮) in Leung Shuen Wan (糧船灣), Sai Kung (西貢), *Historical Interest* was built in the 6<sup>th</sup> year of the Qianlong (乾隆, 1741) reign of the Qing (清) dynasty as a bell in the temple has the dating inscribed on it. The temple was built by fishermen and villagers of Leung Shuen Wan and those in other areas in Sai Kung. Other deities including Kwan Tai (關帝), Kwun Yam (觀音) and others are also worshipped at the temple. A spacious forecourt is in front of the temple which faces west to the sea.

Built on a terrace, the temple is a Qing vernacular building of a *Architectural Merit* two-hall-one-courtyard plan of three bays. Two side chambers with courtyards are attached to its left and right. The symmetrical building has its altar of Tin Hau at the end wall of the main hall facing the entrance. The building was constructed of green bricks with its walls and granite columns to support its roofs of timber rafters, purlins and clay tiles. The temple was renovated with modern materials in 1999. The roofs are turned into reinforced concrete ones. Its external walls are with brown ceramic tiles and so are the roofs with green glazed tiles. The main ridge is with ceramic decoration of the Eight Immortals (八仙) topped with two *aoyus* (鰲魚), two dragons and a firing pearl. Its other ridges, wall friezes and fascia boards are with flowers, fruits, birds, landscape and calligraphy ceramics and carvings. The name of the temple is engraved on the stone lintel flanked with a pair of couplets.

It is one of the two temples which have marine parade to celebrate the Tin Hau Festival (天后誕). The other is the Tin Hau Temple in Tap Mun (塔門) which has it once every ten years. *Rarity*

The temple has considerable built heritage value. *Built Heritage Value*

The temple was renovated in 1883, 1886, 1971, 1990 and 1999. The last one has modernized the building with new building materials very much diminished its authenticity. *Authenticity*

The temple was used a venue to provide winter school for the children of the fishermen in the 9<sup>th</sup>- 11<sup>th</sup> lunar months. After the establishment of the Leung Shuen Bay School (糧船灣公立學校) in 1947, the school ceased to function. *Social Value, & Local Interest* The temple has a marine parade during the Tin Hau Festival on the 23<sup>rd</sup> of the



third lunar month held twice every three years. The joss of the Tin Hau deity would be toured round the port of Leung Shuen Wan to the sea between Fo Tau Fan Chau (伙頭墳洲) and Basalt Island (火石洲) led by three boats and followed by many others all decorated with colourful flags. Cantonese opera performance (神功戲) and Tanka (蛋家) basin meals are also organized to celebrate the festival. Da Chiu (打醮) is also held to celebrate the festival once every three years.

**Historic Building Appraisal**  
**Lau Village House, Hak Sut Tong**  
**No. 68 Tung Shing Lei, Au Tau, Yuen Long**

The Lau Village Houses (劉氏村屋) at Nos. 63, 65, 66, 67, and 68 Tung Shing Lei (東成里), Au Tau (凹頭), Yuen Long, is a row of five unconnected two-storey houses built in 1919, 1926 and 1935. No.68, a congregation hall called Hak Sut Tong (克述堂) was first established in 1919 by Lau Wai-chow (劉維疇). The rest are for residential use by his eight sons, two for one block. Originated from Taishan (台山), Lau made his fortune in fish wholesaling before he moved to Tung Shing Lei which is in the eastern end of Yuen Long and was called Ma Fung Dei (麻瘋地), literally land of the lepers. Despite the unfavourable condition, Lau bought a large piece of land for building his houses, for cultivation and leasing use. 70% of the land was for fish ponds, 20% for paddy growing and the rest for orchids and vegetables. His land at the peak period produced more than 20,000 catties of rice a year. Some of the houses are now not occupied by the Laus and No.66 by Lau Leung-wa (劉良駟), the only son still survived.

*Historical Interest*

The congregation hall at No.68 Tung Shing Lei was first built in 1919 by Lau Wai-chow who employed local workers and builders from Guangzhou (廣州) and Swatow (汕頭) to build the house. The two-storey house is a two-hall-one-courtyard building of Qing (清) vernacular design having symmetrical layout. The courtyard is between the halls and flanked by side compartments. The building is constructed of green bricks with its walls supporting its flushed gable roofs of wooden beams, rafters and clay tiles. The recessed entrance has granite door frames, bases and lintel. The parapet at the main hall is a wave-shaped western design having the name of Hak Sut Tong engraved on it topped with four cornices. The fascia board, wall painting and frieze mouldings are with patterns of auspicious treasures, floral and plant motifs.

*Architectural Merit*

The row of houses built in 1919, 1926 and 1935 are rare and can show the development of the area. The huge blocks of buildings have great built heritage value.

*Rarity & Built Heritage Value*

Despite minor added fixtures, the buildings are in good condition.

*Authenticity*

The row of village houses Nos.63, 65, 66, 67 and 68 have co-related group value.

*Group Value*

The congregation hall at No.68 was first built as a house for the family's living studying, resting and congregation uses. When the rest of the houses were built for the sons, it ceased to be for their residential use. It was not used as an ancestral hall as they were Christians. The hall was used by a kindergarten and a St. Peter's College before the Second World War. After the war it was used as a warehouse until the recent years.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**No. 23 Kat Hing Back Street**  
**Tai O, Lantau Island**

619

Kat Hing Back Street is a very old road that can be dated back to the early Qing Dynasty (清朝, A.D.1644-1911). The exact construction date of the road is unknown, but it would be around 1650. Along the street many relics can still be observed as evidence of its long history. For example, traces of old gates and a grotesque figure that guards a grave are found near the house at No. 23. According to the locals, the gates were built to defend the community against pirates since the vicinity of Tai O had been plagued by marauding bands of pirates until the early 20<sup>th</sup> century. After the disappearance of pirates, the gates were removed as the security threat was gone. Regarding the grotesque figure and the ancient grave, rumours say that they have existed long before the village, which they could be traced back to as early as the Han Dynasty (漢朝, B.C.206-A.D.220). *Historical Interest*

The exact year of construction of No. 23 Kat Hing Back Street cannot be ascertained, but the first recorded transaction in connection with the property took place in 1918 inferring that the house was built in the **early 1900s**. The house seems to have been mortgaged and changed hands several times. From 1925 onward it was owned by **Tsoi Ting-fat**, a well known local businessman who operated a shipyard in Tai O. a shipyard in Tai O and it had been a quite successful business in the heyday of the village. But both Tai O and the ship building industry declined in the post-World War II period, hence the business of his shipyard met a downturn correspondingly. The house has not been occupied for some years and due to lack of care and maintenance has gradually fallen into ruin.

No. 23 Kat Hing Back Street is a two-storey residential tenement building. The deep verandah on the first floor, commonly known as *kirou* (騎樓) is indigenous to the southern part of China. The main part of the house has a pitched roof with gabled side walls. The front of the house has a recessed porch with a verandah at first floor level featuring bow-shaped ornamental balustrading. The roof over the verandah is flat featuring an ornamental parapet wall with a semi-circular central pediment flanked by side panels and ball ornaments. The parapet and pediment are decorated with applied *fung shui* motifs and emblems. Original wooden folding doors and wooden windows still exist. Walls are constructed of masonry blocks and the verandah of reinforced concrete now badly deteriorated and in need of repair. The combination of local vernacular elements with Western colonial features are typical of mixed style village houses and the architectural style can be classified as **Chinese Eclectic**. *Architectural Merit*

The style of the front of No. 23 Kat Hing Back Street is unusual which makes the house a rare piece of built heritage. Although very dilapidated there do not appear to have been any serious alterations affecting the authenticity of the house.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the tenement house lies in the contribution it has made in the development of Tai O. It should be regarded as part of the village's historic urban fabric. Its distinctive style makes it of local interest.

**Social Value  
& Local  
Interest**

The tenement house was built with most of the residential units along Kat Hing Back Street. There are still many tenement houses with Chinese tile roofs along the same street. Along the same street there stand another significant building in Tai O, Shek Lun Kok (石麟閣, item recorded by the Antiquities and Monuments Office). It is a building with Portuguese influence, a style somehow shows similarity with that of the curved balcony of No.23 Kat Hing Back Street. At the end of this street leads to Yeung Hau Temple (楊侯古廟).

**Group Value**

It is considered that the best use for the tenement house is residential but it could easily be converted into a shophouse. It is badly in need of repairs and restoration.

**Adaptive  
Re-use**

## Historic Building Appraisal

### Sun Old House

Nos. 38, 39 and 40 San Tsuen, Tsuen Wan, N.T.

San Tsuen (literally “new village”) at the foot of Fu Yung Shan (芙蓉山) of Tsuen Wan (荃灣) is a dual-surnamed village occupied by the Suns (孫氏) and the Dus (刁氏). They are both Hakkas (客家). The Sun founding ancestors are believed to have come to Tsuen Wan (荃灣) from Dongguan (東莞) of Guangdong (廣東) province several hundred years ago. They first settled in the area now occupied by Nam Fung Centre (南豐中心) next to the MTR Tsuen Wan Station. In 1659, they settled in San Tsuen. *Historical Interest*

A block of three residential houses Nos. 38, 39 and 40 in the village was built by **Sun Tat-on** (孫達安) before 1903. Previously, Sun Tat-on’s eldest son lived in No. 38 and his younger son lived in No. 40. No. 39, with an open courtyard in the middle, used to be a common area for the residents of No.38 and No.40 to take a rest and chat with each other. The entrance hall of No. 39 served as the family’s mortuary called *shiting* (屍廳) where dead bodies of the villagers were temporarily accommodated before they were buried and before the rites of placing the soul tablet of the deceased onto the altar, known as *shangtai* (上柩), were performed.

The block of three houses is a detached building facing southeast. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The open courtyard is between the entrance and main halls at No.39. Side chambers and rooms are on either side of the halls. Part of the front façade of the building is still retained with green bricks. Mezzanines are added at the side rooms, chambers and the main hall. A shower corner is at the left wall of the entrance hall and the left side room. The doorframe of the recessed entrance hall is of granite. Above which are wall frieze paintings under the eave of landscape and flowers. *Architectural Merit*

It is a block of three residential houses to witness the settlement of the Suns in the village. *Rarity*

It has some built heritage value.

The authenticity of the building is kept.

*Built Heritage Value & Authenticity*

The Suns were farmers engaged in rice and vegetable growing. The grain and vegetables were for their own consumption. A rice polishing pestle (碓) with a mortar (臼) was at house No.38 for rice polishing and flouring to make noodles and Hakka teacake (茶粿) at festivals and their special occasions. The children of the Suns had their primitive education provided by a villager called Sun Kam (孫金). They further their education in Yuen Long schools. The Suns have their ancestral hall in the village where they have their ancestral worship.

***Social Value,  
& Local  
Interest***

It has group value with the Sun Old House (孫氏古屋, Nos. 38, 39, 40 San Tsuen) and the façade of Du Ancestral Hall (刁氏家祠) in the village.

***Group Value***

Probably the most appropriate use for the building is residential which is what it was originally intended for.

***Adaptive  
Re-use***

## Historic Building Appraisal

Ng Yuen

No. 21 Tai Chung Kiu Road, Sha Tin, N.T.

Probably built in the **1920s**, Ng Yuen (吳園) was the private residence of **Mr Ng Tze-mei** (吳子美) (1881-1939), a prominent figure in Sha Tin. Ng had initially been living in the walled village of Nga Tsin Wai (衙前圍村). From 1928, he started living in Sha Tin presumably because of the good *fung-shui* setting of Ng Yuen and its immediate environs. *Historical Interest*

Having completed an earlier education in Queen College (皇仁書院) in Hong Kong, Ng pursued further studies in architecture. Together with his elder brother Ng Tze-chor (吳子楚), he ran a company named **Tung Shing Construction Co.** (同盛建築公司) at No. 14 High Street, Western District, in charge of building projects in Hong Kong.

**Ng Tze-mei** was also a notable philanthropist. He was active in charity, putting tremendous efforts in taking care of people in need. For example, he donated to establish an outpatient clinic in Pai Tau Village (排頭村), Sha Tin, in the benefit of local villagers. He also provided for coffins to be disbursed, free of charge, to the next-of-kin of the deceased of poor families.

Local informants revealed that Ng Yuen had been occupied for use by the Japanese during wartime (1941-1945). After the war, the building reverted to its original function as a private residence until the 1970s, when it was rented out to another family and then became vacant shortly thereafter. It was sold to a private developer in 1994.

Ng Yuen is a two-storied residential building in reinforced concrete and granite blocks to lower level. Externally, the entrance arch porch with Doric orders at front are the dominant features of the building. At the roof level, the parapet wall is enriched with an upstand pediment and ornamentations on top. Some windows are secured with metal grilles. *Architectural Merit*

Internally, there are ornate floor tiling pattern and fireplaces which are considered to have architectural interest. The building has a single staircase leading to the upper floor and simple functional plan layout. The living/family room is in the front (G/F and 1/F). The kitchen/toilet is provided on the side. The bedrooms occupy the rear portion of the building. The interior is interesting as the layout and original features which still exist give us a glimpse of the past.

As a grand mansion house Ng Yuen has considerable built heritage value. Its grandiose style and relatively unspolited façade make it a rare building type in the neighbourhood. The building itself remains largely authentic, *Built Heritage Value, Authenticity,*



although abandoned and derelict. It should be preserved if at all possible as a ***Rarity*** very fine example of this form of architecture in its setting.

Ng Yuen has obvious social value as well as local interest as it is clearly ***Social Value,*** one of the historic residential buildings in Sha Tin. Its owner was a prominent ***Group Value &*** figure in Sha Tin. As a surviving example of the original type of building that ***Local Interest*** used to stand on Tai Chung Kiu Road it is of local interest.

The site must have valuable redevelopment potential. If the building is to ***Adaptive Re-use*** be saved an appropriate adaptive re-use needs to be found which will bring benefit to the local community.

**Historic Building Appraisal**  
**Nos. 39-43 Shing Uk Tsuen (Five Houses)**  
**Wang Chau, Yuen Long, New Territories**

622

Shing Uk Tsuen (盛屋村) is in the west of the present Yuen Long Industrial Estate (元朗工業邨), Yuen Long. It was a single-clan village established by the Shings (盛氏) who moved from Ngau Tsin Tsuen (衙前村) in Ping Shan (屏山) in around the 2<sup>nd</sup> year of Chenghua (成化, 1466) reign of the Ming (明) dynasty. It is said that they were originally surnamed Mo (毛). One of their ancestors was a Prime Minister of the Army (兵部尚書) and his clansmen bullied other villagers in the area. The Emperor was reported and had all the Mos killed. A pregnant woman of the Mos survived and gave birth to a twin of a boy and a girl. The boy was surnamed as “剩” (literally meaning left over) and changed to “盛” (Shing, meaning prosperous) of the same pronunciation. The girl was married to the Ngs (吳) in the Ng Uk Tsuen (吳屋村), north of Shing Uk Tsuen. A row of five houses, Nos. 39, 40, 41, 42 and 43, was built in the last row of four rows of houses in the village. It was built by the father of Shing Lin-kwong (盛連光) who had five sons. The five houses belonged to his five sons who had a trust called Ng Tat Tong (五達堂). The row of houses was built not later than 1870s, according to the oral testimonies of villagers in 2003. The houses have been left vacated.

*Historical  
Interest*

The row of five residential houses is facing east like the other houses in the village. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of the entrance of each house is a projected eave with mouldings of plums, chrysanthemums and calligraphy. External and internal walls are partially plastered and painted and the floor cement-screeded.

*Architectural  
Merit*

The row of five houses is to witness the settlement of the Shings in the village.

*Rarity*

The row of houses has built heritage value.

*Built Heritage  
Value*

The houses are in good condition except house No. 43 having part of its structure collapsed. The rest have their authenticity kept.

*Authenticity*

The row of houses has group value with the rebuilt Shing Ka Tsz (盛家祠) *Group Value* in the village.

Lin-kwong was a village representative of the village in the 1940-50s. He *Social Value,* was also the vice-president of the Ping Shan Rural Committee (屏山鄉事委員會) *& Local Interest* in 1952. He resided in No. 41 where he was born and died. His portrait and two of his parents are still hanging at the house. The Shings were farmers engaged in rice and vegetable growing. The Shing children studied at a study hall called Kwan Yin Hok Suk (群賢學塾) in the village which was reconstructed in 1971 and renamed as Kwong Ling Tong (廣陵堂). Another school Wing Hing Tong (永興堂) was on its right also provided education to the children. The Shing Ancestral Hall, on the left front of the row, is for ancestral worship of the Shings. The ancestral hall is a rebuilt building. The Shings had Dim Dang (點燈) ritual for new born baby boys once every three years. Oil lamps would be hung at the ancestral hall, the Tai Wong Temple (大王廟) in Yuen Long Kau Hui (元朗舊墟) and the houses of the boys. The ritual however has been suspended since the late 1960s. Da Chiu (打醮) was held once every eight years in the village but has discontinued since the 1940s.

It is considered that the question of adaptive re-use does not arise at the *Adaptive* present time. *Re-use*

**Historic Building Appraisal**  
**Nos. 39-43 Shing Uk Tsuen (Five Houses)**  
**Wang Chau, Yuen Long, New Territories**

623

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*Historical  
Interest*

The row of five residential houses is facing east like the other houses in the village. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of the entrance of each house is a projected eave with mouldings of plums, chrysanthemums and calligraphy. External and internal walls are partially plastered and painted and the floor cement-screeded.

*Architectural  
Merit*

The row of five houses is to witness the settlement of the Shings in the village.

*Rarity*

The row of houses has built heritage value.

*Built Heritage  
Value*

The houses are in good condition except house No. 43 having part of its structure collapsed. The rest have their authenticity kept.

*Authenticity*

The row of houses has group value with the rebuilt Shing Ka Tsz (盛家祠) *Group Value* in the village.

Lin-kwong was a village representative of the village in the 1940-50s. He *Social Value,* was also the vice-president of the Ping Shan Rural Committee (屏山鄉事委員會) *& Local Interest* in 1952. He resided in No. 41 where he was born and died. His portrait and two of his parents are still hanging at the house. The Shings were farmers engaged in rice and vegetable growing. The Shing children studied at a study hall called Kwan Yin Hok Suk (群賢學塾) in the village which was reconstructed in 1971 and renamed as Kwong Ling Tong (廣陵堂). Another school Wing Hing Tong (永興堂) was on its right also provided education to the children. The Shing Ancestral Hall, on the left front of the row, is for ancestral worship of the Shings. The ancestral hall is a rebuilt building. The Shings had Dim Dang (點燈) ritual for new born baby boys once every three years. Oil lamps would be hung at the ancestral hall, the Tai Wong Temple (大王廟) in Yuen Long Kau Hui (元朗舊墟) and the houses of the boys. The ritual however has been suspended since the late 1960s. Da Chiu (打醮) was held once every eight years in the village but has discontinued since the 1940s.

It is considered that the question of adaptive re-use does not arise at the *Adaptive* present time. *Re-use*

**Historic Building Appraisal**  
**Nos. 39-43 Shing Uk Tsuen (Five Houses)**  
**Wang Chau, Yuen Long, New Territories**

624

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*Historical  
Interest*

The row of five residential houses is facing east like the other houses in the village. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of the entrance of each house is a projected eave with mouldings of plums, chrysanthemums and calligraphy. External and internal walls are partially plastered and painted and the floor cement-screeded.

*Architectural  
Merit*

The row of five houses is to witness the settlement of the Shings in the village.

*Rarity*

The row of houses has built heritage value.

*Built Heritage  
Value*

The houses are in good condition except house No. 43 having part of its structure collapsed. The rest have their authenticity kept.

*Authenticity*

The row of houses has group value with the rebuilt Shing Ka Tsz (盛家祠) *Group Value* in the village.

Lin-kwong was a village representative of the village in the 1940-50s. He was also the vice-president of the Ping Shan Rural Committee (屏山鄉事委員會) in 1952. He resided in No. 41 where he was born and died. His portrait and two of his parents are still hanging at the house. The Shings were farmers engaged in rice and vegetable growing. The Shing children studied at a study hall called Kwan Yin Hok Suk (群賢學塾) in the village which was reconstructed in 1971 and renamed as Kwong Ling Tong (廣陵堂). Another school Wing Hing Tong (永興堂) was on its right also provided education to the children. The Shing Ancestral Hall, on the left front of the row, is for ancestral worship of the Shings. The ancestral hall is a rebuilt building. The Shings had Dim Dang (點燈) ritual for new born baby boys once every three years. Oil lamps would be hung at the ancestral hall, the Tai Wong Temple (大王廟) in Yuen Long Kau Hui (元朗舊墟) and the houses of the boys. The ritual however has been suspended since the late 1960s. Da Chiu (打醮) was held once every eight years in the village but has discontinued since the 1940s. *Social Value, & Local Interest*

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 39-43 Shing Uk Tsuen (Five Houses)**  
**Wang Chau, Yuen Long, New Territories**

625

Shing Uk Tsuen (盛屋村) is in the west of the present Yuen Long Industrial Estate (元朗工業邨), Yuen Long. It was a single-clan village established by the Shings (盛氏) who moved from Ngau Tsin Tsuen (衙前村) in Ping Shan (屏山) in around the 2<sup>nd</sup> year of Chenghua (成化, 1466) reign of the Ming (明) dynasty. It is said that they were originally surnamed Mo (毛). One of their ancestors was a Prime Minister of the Army (兵部尚書) and his clansmen bullied other villagers in the area. The Emperor was reported and had all the Mos killed. A pregnant woman of the Mos survived and gave birth to a twin of a boy and a girl. The boy was surnamed as “剩” (literally meaning left over) and changed to “盛” (Shing, meaning prosperous) of the same pronunciation. The girl was married to the Ngs (吳) in the Ng Uk Tsuen (吳屋村), north of Shing Uk Tsuen. A row of five houses, Nos. 39, 40, 41, 42 and 43, was built in the last row of four rows of houses in the village. It was built by the father of Shing Lin-kwong (盛連光) who had five sons. The five houses belonged to his five sons who had a trust called Ng Tat Tong (五達堂). The row of houses was built not later than 1870s, according to the oral testimonies of villagers in 2003. The houses have been left vacated.

*Historical  
Interest*

The row of five residential houses is facing east like the other houses in the village. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of the entrance of each house is a projected eave with mouldings of plums, chrysanthemums and calligraphy. External and internal walls are partially plastered and painted and the floor cement-screeded.

*Architectural  
Merit*

The row of five houses is to witness the settlement of the Shings in the village.

*Rarity*

The row of houses has built heritage value.

*Built Heritage  
Value*

The houses are in good condition except house No. 43 having part of its structure collapsed. The rest have their authenticity kept.

*Authenticity*



The row of houses has group value with the rebuilt Shing Ka Tsz (盛家祠) *Group Value* in the village.

Lin-kwong was a village representative of the village in the 1940-50s. He was also the vice-president of the Ping Shan Rural Committee (屏山鄉事委員會) in 1952. He resided in No. 41 where he was born and died. His portrait and two of his parents are still hanging at the house. The Shings were farmers engaged in rice and vegetable growing. The Shing children studied at a study hall called Kwan Yin Hok Suk (群賢學塾) in the village which was reconstructed in 1971 and renamed as Kwong Ling Tong (廣陵堂). Another school Wing Hing Tong (永興堂) was on its right also provided education to the children. The Shing Ancestral Hall, on the left front of the row, is for ancestral worship of the Shings. The ancestral hall is a rebuilt building. The Shings had Dim Dang (點燈) ritual for new born baby boys once every three years. Oil lamps would be hung at the ancestral hall, the Tai Wong Temple (大王廟) in Yuen Long Kau Hui (元朗舊墟) and the houses of the boys. The ritual however has been suspended since the late 1960s. Da Chiu (打醮) was held once every eight years in the village but has discontinued since the 1940s. *Social Value, & Local Interest*

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 39-43 Shing Uk Tsuen (Five Houses)**  
**Wang Chau, Yuen Long, New Territories**

626

Shing Uk Tsuen (盛屋村) is in the west of the present Yuen Long Industrial Estate (元朗工業邨), Yuen Long. It was a single-clan village established by the Shings (盛氏) who moved from Ngau Tsin Tsuen (衙前村) in Ping Shan (屏山) in around the 2<sup>nd</sup> year of Chenghua (成化, 1466) reign of the Ming (明) dynasty. It is said that they were originally surnamed Mo (毛). One of their ancestors was a Prime Minister of the Army (兵部尚書) and his clansmen bullied other villagers in the area. The Emperor was reported and had all the Mos killed. A pregnant woman of the Mos survived and gave birth to a twin of a boy and a girl. The boy was surnamed as “剩” (literally meaning left over) and changed to “盛” (Shing, meaning prosperous) of the same pronunciation. The girl was married to the Ngs (吳) in the Ng Uk Tsuen (吳屋村), north of Shing Uk Tsuen. A row of five houses, Nos. 39, 40, 41, 42 and 43, was built in the last row of four rows of houses in the village. It was built by the father of Shing Lin-kwong (盛連光) who had five sons. The five houses belonged to his five sons who had a trust called Ng Tat Tong (五達堂). The row of houses was built not later than 1870s, according to the oral testimonies of villagers in 2003. The houses have been left vacated.

*Historical  
Interest*

The row of five residential houses is facing east like the other houses in the village. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of the entrance of each house is a projected eave with mouldings of plums, chrysanthemums and calligraphy. External and internal walls are partially plastered and painted and the floor cement-screeded.

*Architectural  
Merit*

The row of five houses is to witness the settlement of the Shings in the village.

*Rarity*

The row of houses has built heritage value.

*Built Heritage  
Value*

The houses are in good condition except house No. 43 having part of its structure collapsed. The rest have their authenticity kept.

*Authenticity*

The row of houses has group value with the rebuilt Shing Ka Tsz (盛家祠) *Group Value* in the village.

Lin-kwong was a village representative of the village in the 1940-50s. He *Social Value,* was also the vice-president of the Ping Shan Rural Committee (屏山鄉事委員會) *& Local Interest* in 1952. He resided in No. 41 where he was born and died. His portrait and two of his parents are still hanging at the house. The Shings were farmers engaged in rice and vegetable growing. The Shing children studied at a study hall called Kwan Yin Hok Suk (群賢學塾) in the village which was reconstructed in 1971 and renamed as Kwong Ling Tong (廣陵堂). Another school Wing Hing Tong (永興堂) was on its right also provided education to the children. The Shing Ancestral Hall, on the left front of the row, is for ancestral worship of the Shings. The ancestral hall is a rebuilt building. The Shings had Dim Dang (點燈) ritual for new born baby boys once every three years. Oil lamps would be hung at the ancestral hall, the Tai Wong Temple (大王廟) in Yuen Long Kau Hui (元朗舊墟) and the houses of the boys. The ritual however has been suspended since the late 1960s. Da Chiu (打醮) was held once every eight years in the village but has discontinued since the 1940s.

It is considered that the question of adaptive re-use does not arise at the *Adaptive* present time. *Re-use*

## Historic Building Appraisal

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### The Tuberculosis, Chest & Heart Diseases Association Headquarters No. 266 Queen's Road East, Wan Chai, Hong Kong

The Tuberculosis, Chest & Heart Diseases Association Headquarters (香港防癆心臟及胸病協會) was constructed in 1950-51 with grants from the Hong Kong War Memorial Fund. It was officially opened by the Governor **Sir Alexander Grantham** on 25 May 1951. The building also housed the B.C.G. Clinic (卡介苗注射診所) as well as the administrative headquarters of the British Red Cross Society (英國紅十字會). The ground floor of the building has been used as the Centre of Hong Kong Council on Smoking and Health (香港吸煙與健康委員會) between 1993 and 2003. Since June 2003, the ground floor has been used as “Hong Kong Centre for Health Promotion and Disease Prevention” (香港健康教育疾病預防中心). Nowadays, the organization is a voluntary organization funded by Hospital Authority (醫院管理局). Parts of its activities are financed by donations from the public, such as fund raising on Flag Days. *Historical Interest*

Shortly after the Second World War, the incidence of tuberculosis (TB) was increasing at an alarming rate. It was against this background that Mr. Jehangir Ruttonjee (律敦治) whose eldest daughter Tehmi died from tuberculosis in 1943, started his campaign against tuberculosis. In 1948, together with a number of other distinguished citizens including Sir Sik Nin Chau (周錫年爵士) and Messrs. Ngan Shing-kwan (顏成坤), Sham Wai-yau (岑維休), D. Benson and Lee Iu-cheung (李耀祥), he established the **Hong Kong Anti-Tuberculosis Association** which was officially inaugurated on 22 October 1948. A sanatorium was first established in the former Royal Naval Hospital in 1950, and the headquarters building of the Association was erected in 1950-51. Over the years, the Association was managed by the committee board which was formed by a group of gentry, such as the Hon. S.N. Chau (周錫年醫生) and Sir Robert Ho Tung (何東爵士). The Governors of Hong Kong were the Patron of the Association during their tenures of office.

This three-storey building can be classified as **International Modern Style** with **Art Deco** influence. The elevations display typical Modernist features including horizontal and vertical bands of windows, curved corners, setbacks, streamlined grooves, an Art Deco style flagpole and tubular steel “ship’s railings” to the parapet wall of the flat roof. The elevations are painted pale cream and pink. The main entrance lobby features glazed and panelled hardwood doors and frames, marble floor tiles, and a marble staircase with an Art Deco style balustrade. Original panelled doors still remain to some of the rooms. There are panelled ceilings and moulded dado rails to the corridors but *Architectural Merit*

there is not much else in the way of ornamentation. The building is kept in very good condition and everywhere is very clean.

This building is a very good example of the International Modern style and should be regarded as having considerable built heritage value. It does not appear to have suffered too many alterations and retains its authenticity.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the building lies in the role it has played in the treatment of tuberculosis, health promotion and disease prevention activities. All patients are treated free of charge. The organization is a voluntary organization funded by the Hospital Authority, and partly funded by donations from the public and proceeds from fund raising on flag days. Its special style of architecture and its prominent corner site make the building a well known local landmark.

***Social Value  
& Local  
Interest***

The building is in proximity to the Old Wan Chai Post Office (舊灣仔郵政局), a declared monument. It is also very close to Ruttonjee Hospital, Morrison Hill. Other historic buildings nearby graded by the Antiquities and Advisory Board include, but are not limited to, Nos. 72, 72A, 74 & 74A Stone Nullah Lane (石水渠街), Wan Chai Market (灣仔街市), Hung Shing Temple (洪聖廟), Nam Koo Terrace (南固臺), and the shophouses at Nos. 6, 8, 10 & 12 Burrows Street (巴路士街), Nos. 1, 3, 5, 7, 9 & 11 Mallory Street (茂蘿街).

***Group Value***

As far as is known there are no plans to close down, so that the question of adaptive re-use does not really arise.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 51 San Wai Tsuen,**  
**San Tin, Yuen Long, New Territories**

San Wai Tsuen, originally called Fuk Hing Lei (福興里), was first founded by the Wongs (黃) and the Chius (趙). From the early to late 19<sup>th</sup> century, the Yeungs, the Lees, the Wongs and the Chans migrated from Siyi (四邑), i.e. Xinhui (新會), Kaiping (開平), Enping (恩平) and Taishan (台山), to San Wai Tsuen (新圍村) due to the social upheavals on mainland. Many of the families in San Wai Tsuen originated from Taishan (台山).

*Historical  
Interest*

No. 51, San Wai Tsuen (新圍村) was built in 1931 by Mr. Chu (朱) who had emigrated from Taishan to the United States in the early 1900s. On his return he settled down in San Wai Tsuen and built the house for his family. Mr. Chu is buried in Wang Ping Shan (橫平山) behind the village. The Chu family left the house during the Japanese Occupation (1941-1945). The Japanese took away all the furniture there.

This two-storey house is built in traditional **Qing Vernacular** style. A portico in front, with **Neo-Classical** influence, makes the building of mixed style. The main part of the house is built of local grey bricks with a pitched roof of Chinese tiles and gable walls which are decorated with a plain rendered and painted frieze. The rear part of the house has a flat roof with a simple decorative parapet wall and projecting chimney stacks. A protective roof structure has been erected over this part of the building. Windows are regularly spaced and fitted with modern aluminium framed units. The front portico is rendered and painted with a flat roof and also has a protective roof structure erected over it. The corner columns are square with simple bases and capitals. There are two classical style round columns at the first floor balcony level. There is an ornamental balustrade to the balcony level. There is an ornamental balustrade to the balcony with shaped balusters and an ornamental coping. There is a projecting cornice at parapet level. The parapet wall is formed of posts and panels with ball ornaments at the corners. Windows and doors have been modernised.

*Architectural  
Merit*

Houses of mixed style are not uncommon in rural villages and this house is a good example. It is well maintained but its authenticity has been impaired by modern replacement windows and unsightly roof structures. However, as a piece of vernacular architecture with cross cultural influence it has built heritage value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

As a typical village house of mixed style, it has social as well as group value. Together with its neighbour which is built in a similar style it has local interest.

*Social Value  
& Local  
Interest*

The best use for this old house is for it to continue to be used for residential purposes. Any adaptive re-use is likely to affect its authenticity.

*Adaptive*

*Re-use*

**Historic Building Appraisal**  
**Lan Fong Study Hall**  
**Chuk Hang, Pat Heung, Yuen Long**

The Tangs (鄧) in Chuk Hang (竹坑) village, Pat Heung (八鄉) of Yuen Long, were branched out from Wang Toi Shan (橫台山) in its south. Wang Toi Shan was first settled by the Hakka (客家) Tangs who developed from the oldest Wing Ning Lei (永寧里) village to others. The Tangs moved from Shibi (石壁) of Ninghua (寧化) in Fujian (福建) province to Chaozhou (潮州) of Guangdong (廣東) province and then southwards to Huizhou (惠州) after generations. Tang Tang Ting-kwai (鄧廷桂) of the 14<sup>th</sup> generation moved from Huizhou to Wang Toi Shan in the 27<sup>th</sup> year of Kangxi (康熙, 1688) reign of the Qing (清) dynasty. He was regarded as the founding ancestor of the Tangs in Wang Toi Shan. His descendents later branched out to different villages in Wang Toi Shan and other areas. With the population increase of the descendents of Hung-tat (洪達), a son of Ting-kwai, they branched out to Chuk Hang and Shui Lau Tin (水流田) villages. To provide a venue for the Tang children to be educated, Tang Kwok-tusen (鄧國傳,?-1892), the great grandson of Hung-mou, built the Lan Fong Study Hall (蘭芳書室) in the first year of Guangxu (光緒, 1875) reign of the Qing dynasty.

**Historical  
Interest**

The study hall is the biggest building in the village. It is in the front row of six rows of buildings in the northern end of the village. It is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard in the middle bay is in-between the entrance and main halls. Side room and chambers are on either side of the middle bay. A kitchen was later added on the right of the building. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Most of the internal walls are plastered and painted. The floors are cement-screeded. The external walls are of fair-faced green bricks. The name of the study hall is engraved on a piece of stone on the wall above the lintel. Wall frieze paintings of landscape, flowers, birds, figures and animals and calligraphy are under the eave at the front façade and at the front and main halls. Mouldings of flowers and birds, *ruilongs* (夔龍) are on the walls of the front façade. Fascia boards under the eaves are with carvings of flowers and birds pattern. The ridges are decorated with a pair of geometric mouldings.

**Architectural  
Merit**

It is a study hall of the Tangs to remind their history and education work in Chuk Hang village.

**Rarity**



It has some built heritage value.

***Built Heritage  
Value***

Some of the arched openings of the side rooms are blocked. A sheet-metal canopy is added at the front of the main hall. This would diminish the authenticity of the building.

***Authenticity***

It has distant group value with the Shung Man Study Hall (崇文書室), Wui Tsuen Study Hall (匯泉書室) and other historic buildings in the neighbouring Ho Lik Pui village.

***Group Value***

The study hall was erected to provide a venue for the village children to be educated to gain success in the Imperial Civil Service Examination in order to pursue an official career in the Qing government. Teachers were employed from the mainland teaching the children with Chinese classics and books with the practice of abacus and letter writing. With the abolition of the Examination in 1905, modern subjects were introduced including mathematics, geography and general knowledge. A Lan Fong School (蘭芳學校) was housed in the building in 1920-30s. A Toi Shan Public School (台山公立學校) was erected by the Tangs in Wang Toi Shan in 1954 to replace the work of the study halls. The building was left vacated until 1970s when it was used to house the Lan Fong Kindergarten (蘭芳幼稚園) taking about 20 to 30 children. The teachers of the kindergarten were accommodated in the study hall. It was closed in the 1980s with the competition from other kindergartens. The hall was used as a residence occupied by the Tangs until 1999. The study hall was used as a place to hold basin meals (盆菜) for the villagers for the celebration of festivals, wedding and birthdays.

***Social Value,  
& Local Interest***

## Historic Building Appraisal

### Tin Hau Temple

#### Near Pak She San Tsuen, Cheung Chau Wan, Cheung Chau

Tin Hau Temple (天后古廟) in Pak She San Tsuen (北社新村) of Cheung Chau is built in the 32<sup>nd</sup> year of the Qianlong (乾隆, 1767) reign of the Qing (清) dynasty as a bronze bell of the temple has the dating inscribed on it. The temple has a number of renovations including those in 1889, 1909 and one in the Tongzhi (同治, 1862-1874) reign of the Qing dynasty. The temple is built by fishermen of the island for the worship of Tin Hau, the most popular deity of the fishermen and boat people. Kam Fa Liang Liang (金花娘娘) and Choi Pak Shing Kun (財帛星君) deities are also worshipped in the temple. The former is for the birth of baby whilst the latter for wealth.

**Historical Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard between the entrance and main halls was covered. The symmetrical design temple has the altar in the middle of the end wall housing the Tin Hau deity facing the entrance. A statue of a Qianliyan (千里眼) and a Shunfenger (順風耳), two guards of the Tin Hau, are standing on either side of the altar. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls have been plastered and with false brick lines. The gables are of fire style of the Five Elements (五行之火形) in horse-back shape. The name of the temple is engraved in stone above the doorway. The main ridge is with Shiwan (石灣) opera figurines made by the Meiyu (美玉店) kiln in the Tongzhi reign. A pair of *aoyus* (鰲魚) is above the figurines. At the descending ridges are a Sun God (日神) and a Moon God (月神) on either side. Wall friezes are of paintings of landscape, dragon, flowers and rocks motifs.

**Architectural Merit**

It is a Tin Hau temple to remind the fishing settlement of Cheung Chau.

**Rarity**

It has some built heritage value.

**Built Heritage Value**

The temple was renovated in 1889, 1909 and 1968 among some other unknown ones. The authenticity is barely kept.

**Authenticity**

Tin Hau Festival (天后誕) is celebrated on the 18<sup>th</sup> of the third lunar month instead of the normal 23<sup>rd</sup> as the locals have been accustomed to celebrate it a few days earlier depending on brighter moonlight to lead their way to the temple in the old days. During the Tai Ping Ching Chiu (太平清醮) in the fourth lunar

**Social Value, & Local Interest**

month, the Tin Hau deity would be invited among other deities on the island to attend activities organized by the festival including a procession carried them on armchairs touring the island.

## Historic Building Appraisal

### Tang Hung Tat Ancestral Hall

Wang Toi Shan Wing Ning Lei, Pat Heung, Yuen Long

Wang Toi Shan (橫台山) in Pat Heung (八鄉), Yuen Long, was first settled by the Hakka (客家) Tangs (鄧) who developed from the oldest Wing Ning Lei (永寧里) village to others. It was later also inhabited by the Lees (李), the Loks (駱), the Los (盧) and others. The Tangs moved from Shibi (石壁) of Ninghua (寧化) in Fujian (福建) province to Chaozhou (潮州) of Guangdong (廣東) province and then southwards to Huizhou (惠州) after generations. Tang Ting-kwai (鄧廷桂) of the 14<sup>th</sup> generation moved from Huizhou to Wang Toi Shan in the 27<sup>th</sup> year of Kangxi (康熙, 1688) reign of the Qing (清) dynasty. He was regarded as the founding ancestor of the Tangs in Wang Toi Shan. His descendents later branched out to different villages in Wang Toi Shan and other areas. Descendents of Hung-tat (洪達), a son of Ting-kwai, branched out to Ho Lik Pui (河瀝背) other than staying in Wing Ning Lei. Descendents of Hung-lam (洪琳), another son of Ting-kwai, branched out to Shan Shan Tsuen (山散村). Descendents of Hung-mou (洪茂), another son of Ting-kwai, moved to the north of Wang Toi Shan in Chuk Hang (竹坑) and San Lung Wai (新隆圍) villages. Descendents of Ting-pan (廷彬), a brother of Ting-kwai, settled in Tsat Sing Kong (七星崗) and Shui Lau Tin (水流田) villages in Pat Heung. Tang Hung Tat Ancestral Hall (洪達鄧公祠) in Wing Ning Lei village was erected to commemorate Tang Hung-tat. It was not known when it was built. It was probably built before the Tang Ting Kwai Ancestral Hall (廷桂鄧公祠)). The latter was built between 1688 and 1818.

*Historical  
Interest*

Connected to the Tang Hung Kwai Ancestral Hall on its left, the ancestral hall is of equal length, long and narrow. It is behind the entrance gate of the village. It is a Qing vernacular building having a three-hall-two-courtyard plan. The two open courtyards are in-between the entrance, central and main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The lower courses of the front façade wall, the door frame, the wall corners and the courtyard floors are of granite. The walls are partially plastered and painted. The floors are with red cement screeding. A wooden finely-carved altar is at the end wall of the main hall housing a soul tablet of the Tangs for worship. A tie beam is carved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) at the main hall. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. Wall frieze paintings of flowers, birds and landscape are at the front façade and at the end wall of the main hall. A fascia board with

*Architectural  
Merit*

flowers and birds carving is under the eave of the entrance and of the main hall. The ridges are decorated with a pair of red geometric mouldings at its two ends. Plastered mouldings of the Eight Immortals (八仙) are at the front wall of the main hall.

It is an ancestral hall of the Tangs to witness their settlement in Wang Toi Shan. **Rarity**

It has some built heritage value.

**Built Heritage Value**

The building was renovated in 1974. It has its authenticity kept.

**Authenticity**

It has group value with the Tang Ting Kwai Ancestral Hall next door, Shung Man Study Hall (崇文書室), Wui Tsuen Study Hall (匯泉書室) and other historic buildings in the neighbouring Ho Lik Pui village. **Group Value**

The ancestral hall is for the branch of the Tangs to have ancestral worship in the village. The hall has special offerings at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual was held at the hall but has been discontinued. **Social Value, & Local Interest**

## Historic Building Appraisal

### No. 2 Jordan Road, Yau Ma Tei, Kowloon

Following the construction of the Kowloon Union Church (九龍佑寧堂) which commenced in 1930, the **Manse** of the Kowloon Union Church at No. 2 Jordan Road was constructed adjacent to the Church building in **1931** as accommodation for the Pastor. The Manse was badly damaged during the Japanese Occupation (1941-1945) and was renovated in 1947. Since 1993, the Manse has been rented to Christian Action as a centre for Domestic Helpers and Migrant Workers. The Centre provides free legal advice, guidance and counseling services, and temporary accommodation.

*Historical  
Interest*

The Manse is an elegant two-storey building in the **Neo-Classical** style possibly with **Art Deco** and **Italianate Renaissance** influences. There are two separate front entrances side by side, so that the building originally probably was divided into two flats, one at ground floor level and one at first floor level. The external walls are rendered and painted white. The front façade has three projecting bays and regularly spaced tall narrow wooden transomed windows (some replaced with aluminium units). There is a central Art Deco style pediment, a wide projecting cornice topped by a parapet wall and two chimney stacks, one on either side of the pediment. The two side bays have stylised columns and capitals and verandahs which have been enclosed with glazing. At the rear there is an L-shaped one-storey separate block probably originally intended as servants' quarters but now used as stores. An extended staircase serves the first floor. There is a small garage opening on to Cox's Road. An ornamental boundary wall and railings separate the front garden from the street. The roofs of all the buildings are flat.

*Architectural  
Merit*

The Manse and the Kowloon Union Church building with their different architectural styles form an interesting group of historic buildings with obvious built heritage value. Although the Manse has undergone renovations and alterations the architectural features of the facades have been retained.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the Manse lies in the role it played first as the Pastor's residence and latterly as a Christian Action Centre. Situated on the prominent corner of Cox's Road and Jordan Road it is a well known local landmark.

*Social Value  
& Local  
Interest*

The Manse and its conjunct Kowloon Union Church building are situated next to the recreational clubs along Cox's Road, namely, Kowloon Cricket Club (九龍木球會) and Kowloon Bowling Green Club (九龍草地滾球會), both having a long history. It is also physically close to Gun Club Hill Barracks (槍

*Group  
Value*

會山軍營), St. Mary's Canossian College (嘉諾撒聖瑪利書院), Rosary Church (玫瑰堂). All these building have good group value from a heritage and cultural point of view.

As the Manse has been used for several different purposes since it was built, it is evident that it is adaptable for re-use. *Adaptive Re-use*

## Historic Building Appraisal

### No. 64 Hang Mei Tsuen, Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song (南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the first ancestor of the Tangs who settled there in 1216. Two villages were first founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the former in the north and the latter in the south. The former was founded by Waai-tak (懷德, 1548-1622) and the latter by Waai-ye (懷義, 1529-1607), two brothers of the 14<sup>th</sup> generation. The residence at No.64 of the village was built by Tang Chok-yau (鄧作猷, 1810-1856), alias Shut-hing (述卿), in the mid-19<sup>th</sup> century for his second son Wai-sing (惠成, 1837-1886) as his house was inherited by his first son Wai-yuk (惠育, 1834-1865). The house was occupied by six consecutive generations of the family and has been inherited by Kwong-yin (廣賢) since 1986. The house was restored in 1994 for used as a private period house which could be open for public viewing.

**Historical  
Interest**

The residential house is among a group of bigger houses in the middle part of the village. The Tang Ancestral Hall (鄧氏宗祠), the clan ancestral hall of the Tangs in Ping Shan, is three blocks away at its right. It is a Qing vernacular building having a one-hall-one-courtyard plan of four bays. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Two entrances are on either side of the courtyard for *fung shui* benefit. The courtyard is partially roofed for use as a kitchen and a storeroom. At the back is a main hall flanked by a bedroom and a living on its left and a bedroom on its right. An elegant wooden altar is at the end wall of the main hall housing a soul tablet of the branch for worship. Cocklofts are above the bedrooms and the living room. Above the lintel of each entrance is a projected eave with plastered mouldings of a lion, leaf patterns. The door frames, window frames and lower courses of the external walls are of granite. The main ridge of the building is with curling ends.

**Architectural  
Merit**

It is a residential building to witness the history and settlement of the family of Tang Chok-yau in Hang Mei Tsuen.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The authenticity of the house is basically kept.

**Authenticity**

It has group value with the Tang Ancestral Hall, Yu Kiu Ancestral Hall (愈

**Group Value**



喬二公祠), Kun Ting Study Hall (覲廷書室) and other historic buildings of the village.

Chok-yau was a *xiucaai* (秀才, or *shengyuan* 生員, in official term), a government student. He had been a *yixiangsheng* (邑庠生, a town school graduate) and granted a 7<sup>th</sup> grade civil official. His descendents had also achieved status in the Imperial Civil Service Examination. His elder son Wai-yuk was a *juren* (舉人) and his younger son Wai-sing was a military *xiangsheng* (武庠生). Wing-fai (榮輝, 1866-1936), son of Wai-sing, was an Imperial College student (國子監大學生). Other descendents are prominent professionals having made much contribution to the village and the community. Shut Hing Study Hall (述卿書室, only part of the façade of the building still standing) was erected by his two sons at Tong Fong Tsuen (塘坊村) next to the village in 1874. Another study hall, Kun Ting Study Hall (覲廷書室), was built in the village in 1870 to commemorate his brother Kun-ting (覲廷). The village house is known as “Old Residence of Xiucai (秀才故居)”. ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Former Chung Ancestral Hall**  
**Yuen Tun, Tsing Lung Tau, Tsuen Wan, N.T.**

Yuen Tun Tsuen (圓墩村) in Tsing Lung Tau (青龍頭) of Tsuen Wan (荃灣) was established by the Hakka (客家) Chungs (鍾) in the 1780s who originated from Tieluba (鐵爐壩) of Wuhua (五華), Guangdong (廣東) province. Chung Chun-lam (鍾春霖) is the founding ancestor. One of his sons, Ting-choi (廷彩), later branched out to set up a village called Tsing Lung Tau Tsuen (青龍頭村) further down south of Yuen Tun Tsuen close to the seashore. *Historical Interest*

Yuen Tun Tsuen was close to Tai Lam Chung Reservoir (大欖涌水塘) which was constructed in 1951-59. A tunnel for water pipes was built beneath the site of the village. Since the beginning of the project, the yield of the fields of the village declined. The government claimed that it would be improved after the tunnel was completed. It was that the irrigation water was drained away. The problem could not be improved after the tunnel was completed. The government then resettled the Chungs to a piece of land north of Tsing Lung Tau Tsuen to establish their new village in 1972. The old village was allocated to the Civil Aid Service (CAS, 民眾安全服務隊) for use as a training campsite named Yuen Tun Camp (圓墩營), which was opened in 1975. Four village houses were renovated for its use and the others demolished. The biggest house was converted for use as a folk museum opened in 1981.

The big village house (now a folk museum) is a Qing (清) vernacular building having a two-hall-one-courtyard plus one-side room (and chamber) plan of 7 bays. Three of the 7 bays are hall bays and the rest are side room and chamber bays. Each of the three hall bays is flanked by one bay of side rooms and chambers on its left and right. Each hall bay has an open courtyard between the entrance and main halls. The middle hall bay was the original ancestral hall of the Chungs called Lai Leung Tong (禮良堂). The ancestral hall was however moved to a separate village house at the back. The rest of the bays were for residential use. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The entire house has a common roof at the back for the four side rooms and three main halls. Most of the walls are fair-faced and only parts of them are plastered and painted white. The entrance halls have recessed entrances. All the bays have their own entrances except the two side room bays in the middle. A set of red mouldings is at the two ends of the rear ridge. A bathroom is provided on the left of the entrance hall of the hall bay and the front chamber of the side room bay. The main hall is normally for the living room of the family. A cockloft is above the *Architectural Merit*

living room for use as a bedroom. A cockloft is provided above the side room also used as a bedroom. The front chamber on the left of the middle hall bay was used as a kitchen of the old house with a cooking stove and a chimney. Wall paintings of flower motif are under the front eaves of the hall bays.

It stands to remind the settlement of the Chungs in the old Yuen Tun Tsuen. **Rarity**

It has some built heritage value.

**Built Heritage  
Value &**

The building is in good condition. Its authenticity is kept.

**Authenticity**

The use of the old village houses by the Civil Aid Service as its camp though open to its members only does preserve the old houses of the Chungs. The site is for its training and as a camp site. The museum houses the old village furniture, cooking and daily use utensils and farming implements to demonstrate the agricultural life of the Chungs.

**Social Value,  
& Local  
Interest**

Several ancestral graves that still have religious activities remain uphill at the back of the subject buildings. Another Chung Ancestral Hall (鍾氏宗祠) remains behind the subject buildings. After the Civil Aid Service's adoption, many other old buildings in Yuen Tun were demolished between 1973 and 1976; therefore the Chung Ancestral Hall and the building terrace under study are the only historical buildings still surviving in the village now.

**Group Value**

The site has been adaptively re-used as a folk museum.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Cheung Village Houses**  
**Nos. 16, 17 & 18 Tai Shui Hang, Sha Tin**

Tai Shui Hang (大水坑) village is in the west of Ma On Shan (馬鞍山), Sha Tin, facing the mouth of Shing Mun River Channel (城門河道). It was established by Cheung Shau-hing (張首興), a Hakka (客家), moved from Datian (大田) of Wuhua (五華), Guangdong (廣東) province, in the early Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. The village is separated by a stream in the middle which older part in the south is called Lo Wai (老圍) and the younger part in the north Kak Hang (隔坑). The block of house at Nos. 16, 17 and 18 was built by Cheung Ting-sung (張定崇) who worked in Jamaica in the 19<sup>th</sup> century who remitted money back home in the 1910-20s for the construction of the block. The block of four bays was constructed for his three sons and his nephew Fuk-hong (張福珪). The house was completed after he died. The house is still owned by the Cheungs. *Historical Interest*

The block of house is facing west with the hill at the back. The stream is on its right. A spacious forecourt is in front of the house. It is a Qing vernacular design building of five bays. Two recessed bays are each individually sandwiched by a projected bay on either side. An entrance is at each of the recessed bays. An entrance is at the projected bay on the far left. The building is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Lower courses of the front façade wall, doorframes and window frames are of granite. A fascia board of birds and flowers carving and wall frieze paintings of flowers, birds and rocks and calligraphy are under the eave of the recessed bays. Wall frieze plastered mouldings under the cornice are of auspicious treasures, unicorns and landscape. A kitchen and a bathroom are normally provided in the front portion of each bay. Behind them are the living room and a bedroom. A cockloft is above the living room used as the bedroom. *Architectural Merit*

It is a residential building to witness the settlement of the Cheungs in the village. *Rarity*

It has some built heritage value.

*Built Heritage Value*

It has its authenticity kept.

*Authenticity*

It has group value with another block of historic building of the Cheungs in the village. ***Group Value***

Fuk-hong worked in the U.S. and returned to the village and supervised the construction of the house. The stone used for the house construction was quarried from the hill nearby by the Hakka workers from Wuhua. Other craftsmen were from the mainland for the wall frieze with some local workers from Tai Po Market. The Cheungs were mainly farmers engaged in rice and vegetable growing and pig and poultry farming. They obtained their daily necessities from the old Tai Po Market (舊大埔墟) by taking boats across the Tolo Harbour (吐露港). ***Social Value, & Local Interest***

During the Japanese Occupation, the village was one of the intelligence centres for the guerrillas fighting against the Japanese. The Japanese troop was stationed in village and occupied house No. 17. They kept warm by setting a fire in the house. The trace of the fire can still be seen on the floor.

**Historic Building Appraisal**  
**Jewish Cemetery, Chapel**  
**No. 13 Shan Kwong Road, Happy Valley, H.K.**

The Jewish Cemetery (猶太墳場) is located at Inland Lot No. 581 and Inland Lot No. 8519 (the former Inland Lot No. 1717) which were granted by the Hong Kong Government for use of the Jewish traders in Hong Kong. The Cemetery dates back to 1857 but the architectural style of the subject building suggests it was built rather later perhaps in the **1890s or early 1900s**. As Jewish records were lost in the Second World War the exact construction date is unlikely to ever be ascertained. *Historical Interest*

The established Jewish families in Hong Kong included the Sassoon family and the Kadoorie family. Some of the Jews buried there were on their way to new homes after spending the World War II years in Shanghai as refugees from the Nazi terror.

The subject building which is annotated “Chapel” on the ordinance survey map is a mortuary chapel where the funeral service of a deceased Jewish person takes place. The architectural style of the building is **Arts and Crafts**, a style which flourished in the late 19<sup>th</sup> century. Features of this style are the rough-cast rendering and massive buttresses. The use of Chinese tiles for the roof is a local adaptation. The entrance porch, from the design of the doors and the setback doorway and parapet, exhibits **Art Deco** features and may be a 1920s or 1930s addition. The interior of the chapel has white painted walls, a tiled floor and Gothic style roof trusses. There are circular louvred ventilators in the front and rear gable walls. Windows are ordinary steel framed windows not really in keeping with the architectural style of the chapel. *Architectural Merit*

Other interesting features found in the cemetery include ornamental ironwork entrance gates hung on rusticated granite piers which feature both Chinese and Jewish symbols. A small building featuring a Chinese tiled pitched and hipped roof supported on classical style columns is situated on the west side of the cemetery, which also contains a classical style ornamental pool and fountain and a variety of finely carved tombstones and memorials.

The Jewish Cemetery is the only one in Hong Kong and with its chapel and other features described above has built heritage value. The Cemetery is closely related to the **Ohel Leah Synagogue** (猶太廟) on Hong Kong Island. The **Cemetery Building** is also a sole building of its type and it seems to be authentic but may have had some alterations in the past. *Rarity, Built Heritage Value & Authenticity*

The social value of the cemetery lies in its cultural importance to the Jewish community. It contains the graves of many prominent and well-known historical Jewish figures (e.g. Victor Kadoorie, the Son of Elly and Laura Kadoorie, Emanuel Raphael Belilios, and Sir Ellis Kadoorie, Kt.) which gives it local interest.

*Social Value  
& Local  
Interest*

The Cemetery adjoins **Tung Lin Kok Yuen** (東蓮覺苑) which was founded in 1935 by **Lady Clara Cheung Lin-kok**, the wife of **Sir Robert Ho Tung**. In vicinity to the Cemetery, there is a cluster of historic cemeteries such as Hong Kong Cemetery (香港墳場), Hindu Cemetery (印度墳場) and Muslim Cemetery (回教墳場).

*Group Value*

As far as is known the government has no plans to resume the cemetery so that the question of adaptive re-use does not arise.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Lau Village House**  
**No. 65 Tung Shing Lei, Au Tau, Yuen Long**

The Lau Village Houses (劉氏村屋) at Nos. 63, 65, 66, 67, and 68 Tung Shing Lei (東成里), Au Tau (凹頭), Yuen Long, is a row of five unconnected two-storey houses built in 1919, 1926 and 1935. No.68, a congregation hall called Hak Sut Tong (克述堂) was first established in 1919 by Lau Wai-chow (劉維疇). The rest are for residential use by his eight sons, two for one block. Originated from Taishan (台山), Lau made his fortune in fish wholesaling before he moved to Tung Shing Lei which is in the eastern end of Yuen Long and was called Ma Fung Dei (麻瘋地), literally land of the lepers. Despite the unfavourable condition, Lau bought a large piece of land for building his houses, for cultivation and leasing use. 70% of the land was for fish ponds, 20% for paddy growing and the rest for orchids and vegetables. His land at the peak period produced more than 20,000 catties of rice a year. Some of the houses are now not occupied by the Laus and No.66 by Lau Leung-wa (劉良駟), the only son still survived.

*Historical Interest*

The house built in 1935 is taller than the Hak Sut Tong. It was constructed as residence of the 2nd and 3rd sons of Lau Wai-chow. The two-storey house is in Qing vernacular design having symmetrical layout. It is a *heyuan* style (合院式) of building with rooms surrounding the open courtyard except the entrance direction. The building is constructed of green bricks having its walls support the flushed gable roofs of timber beams, rafters and clay tiles. The recessed entrance has granite door frames, bases and a lintel. The house is with minimal decorations having bat mouldings and wall paintings of flowers and plants at its façade.

*Architectural Merit*

The row of houses built in 1919, 1926 and 1935 are rare and can show the development of the area. The huge blocks of buildings have great built heritage value.

*Rarity & Built Heritage Value*

Despite minor added fixtures, the buildings are in good condition.

*Authenticity*

The row of village houses Nos.63, 65, 66, 67 and 68 have co-related group value.

*Group Value*

The congregation hall at No.68 was first built as a house for the family's living studying, resting and congregation uses. When the rest of the houses were built for the sons, it ceased to be for their residential use. It was not used as an ancestral hall as they were Christians. The hall was used by a kindergarten and a St. Peter's

*Social Value, & Local Interest*



College before the Second World War. After the war it was used as a warehouse until the recent years.

**Historic Building Appraisal**  
**Lau Village House**  
**No. 66 Tung Shing Lei, Au Tau, Yuen Long**

The Lau Village Houses (劉氏村屋) at Nos. 63, 65, 66, 67, and 68 Tung Shing Lei (東成里), Au Tau (凹頭), Yuen Long, is a row of five unconnected two-storey houses built in 1919, 1926 and 1935. No.68, a congregation hall called Hak Sut Tong (克述堂) was first established in 1919 by Lau Wai-chow (劉維疇). The rest are for residential use by his eight sons, two for one block. Originated from Taishan (台山), Lau made his fortune in fish wholesaling before he moved to Tung Shing Lei which is in the eastern end of Yuen Long and was called Ma Fung Dei (麻瘋地), literally land of the lepers. Despite the unfavourable condition, Lau bought a large piece of land for building his houses, for cultivation and leasing use. 70% of the land was for fish ponds, 20% for paddy growing and the rest for orchids and vegetables. His land at the peak period produced more than 20,000 catties of rice a year. Some of the houses are now not occupied by the Laus and No.66 by Lau Leung-wa (劉良駟), the only son still survived. *Historical Interest*

The house built in 1935 is taller than the Hak Sut Tong. It was constructed as residence of the 6<sup>th</sup> and 7<sup>th</sup> sons of Lau Wai-chow. The two-storey house is in Qing (清) vernacular design having symmetrical layout. It is a *heyuan* style (合院式) of building with rooms surrounding the open courtyard except the entrance direction. The building is constructed of green bricks having its walls support the flushed gable roofs of timber beams, rafters and clay tiles. The recessed entrance has granite door frames, bases and a lintel. The house is with minimal decorations having bat mouldings and wall paintings of flowers and plants at its façade. *Architectural Merit*

The row of houses built in 1919, 1926 and 1935 are rare and can show the development of the area. The huge blocks of buildings have great built heritage value. *Rarity & Built Heritage Value*

Despite minor added fixtures, the buildings are in good condition. *Authenticity*

The row of village houses Nos.63, 65, 66, 67 and 68 have co-related group value. *Group Value*

The congregation hall at No.68 was first built as a house for the family's living studying, resting and congregation uses. When the rest of the houses were built for the sons, it ceased to be for their residential use. It was not used as an ancestral hall as they were Christians. The hall was used by a kindergarten and a St. Peter's *Social Value, & Local Interest*

College before the Second World War. After the war it was used as a warehouse until the recent years.

**Historic Building Appraisal**  
**Lau Village House**  
**No. 67 Tung Shing Lei, Au Tau, Yuen Long**

The Lau Village Houses (劉氏村屋) at Nos. 63, 65, 66, 67, and 68 Tung Shing Lei (東成里), Au Tau (凹頭), Yuen Long, is a row of five unconnected two-storey houses built in 1919, 1926 and 1935. No.68, a congregation hall called Hak Sut Tong (克述堂) was first established in 1919 by Lau Wai-chow (劉維疇). The rest are for residential use by his eight sons, two for one block. Originated from Taishan (台山), Lau made his fortune in fish wholesaling before he moved to Tung Shing Lei which is in the eastern end of Yuen Long and was called Ma Fung Dei (麻瘋地), literally land of the lepers. Despite the unfavourable condition, Lau bought a large piece of land for building his houses, for cultivation and leasing use. 70% of the land was for fish ponds, 20% for paddy growing and the rest for orchids and vegetables. His land at the peak period produced more than 20,000 catties of rice a year. Some of the houses are now not occupied by the Laus and No.66 by Lau Leung-wa (劉良駟), the only son still survived.

*Historical Interest*

The house built in 1926 is taller than the Hak Sut Tong. It was constructed as residence of the 1<sup>st</sup> and 5<sup>th</sup> sons of Lau Wai-chow. The two-storey house is in Qing (清) vernacular design having symmetrical layout. It is a *heyuan* style (合院式) of building with rooms surrounding the open courtyard except the entrance direction. The building is constructed of green bricks having its walls support the flushed gable roofs of timber beams, rafters and clay tiles. The recessed entrance has granite door frames, bases and a lintel. The house is with minimal decorations having bat mouldings and wall paintings of flowers and plants at its façade.

*Architectural Merit*

The row of houses built in 1919, 1926 and 1935 are rare and can show the development of the area. The huge blocks of buildings have great built heritage value.

*Rarity & Built Heritage Value*

Despite minor added fixtures, the buildings are in good condition.

*Authenticity*

The row of village houses Nos.63, 65, 66, 67 and 68 have co-related group value.

*Group Value*

The congregation hall at No.68 was first built as a house for the family's living studying, resting and congregation uses. When the rest of the houses were built for the sons, it ceased to be for their residential use. It was not used as an ancestral hall as they were Christians. The hall was used by a kindergarten and a St. Peter's

*Social Value, & Local Interest*

College before the Second World War. After the war it was used as a warehouse until the recent years.

## Historic Building Appraisal

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### Chan Ancestral Hall

#### No. 25 Ho Chung First Lane, Sai Kung

Ho Chung (蠔涌), which literally means “a river of oysters”, is one of the three Punti (本地) villages in Sai Kung founded by the Lai (黎) clan in the late Ming (明, A.D. 1368-1644) Dynasty. Following the Lais, the village was also inhabited by the Cheungs (張), the Wans (溫) and the Chans (陳). The Chans were the last settlers.

*Historical  
Interest*

In olden days, Ho Chung was regarded as the centre of an inter-village grouping known as Ho Chung Tung (蠔涌洞) which owned the Che Kung Temple (車公廟) in the area. This grouping, made up of Ho Chung, Nam Pin Wai (南邊圍), Mok Tse Che (莫遮峯), Tai Lam Wu (大籃湖), Man Wo (蠻窩), Tai Po Tsai (大埔仔) and Sheung Sze Wan (相思灣), was also called Ho Chung Seven Villages (蠔涌七鄉). All of these villages were Punti and the Hakkas of the area had no share with this grouping, although their relationship with the Punti villages had always been amicable.

Chan Lei-cheung (陳麗章), a businessman living at Nantou of Guangdong province (廣東南頭) moved to Ho Chung after marrying a girl bearing the surname Wan (溫) from Ho Chung. Chan Lei-cheung and his descendents began their settlement in Ho Chung in the 1850s. The Chans were farmers of rice and vegetable growing and cattle, pig and poultry rearing. If the harvest was good in a given year, the surplus of crops would be sold at the Sai Kung Market. The **Chan Ancestral Hall** (陳氏家祠), also called **Tung Shing Tong** (同盛堂), is situated at No. 25 Ho Chung First Lane (蠔涌1巷25號). It was probably built in the **1850s**.

Located in the front row of the sizable village, the ancestral hall is facing south-east to the river. It is a medium-sized Qing (清) vernacular building having a one-hall-one-courtyard plan of three bays. The open courtyard is in front of the main hall. The middle bay of the courtyard and main hall is flanked by side rooms and chambers on either side. Cocklofts are on the side chambers of the side bays. The building is constructed of green bricks and granite blocks with its walls to support its timber rafters, purlins and clay tiles. The internal walls are plastered and painted. The lower courses of the external walls are of granite blocks. The front ridge of the recessed entrance is with a pair of geometric mouldings decorated with tiny lions. The rear ridge is with a red geometric moulding on its left end (the right one is missing). Mouldings of lotus, flowers

*Architectural  
Merit*

and rocks are on the wall friezes of the front façade. The gable walls are with red curling mouldings of floral and clouds patterns. Its main hall is decorated with a finely carved wooden *huazhao* (花罩) and screens of flowers and birds, Double Happiness (囍) and interlocking patterns. The altar at the end wall of the hall is a gilded wooden finely-carved one with the theme of Two Phoenixes Adoring the Sun (雙鳳朝陽). A soul tablet of the Chan ancestors is in the middle for worship. The wall friezes under the internal eaves are with curling black-and-white auspicious clouds and dragons pattern.

The ancestral hall is the only ancestral hall in the multi-clan village. It is to remind the settlement of the Chans in Ho Chung village. ***Rarity***

The highly decorated ancestral hall with fine wall paintings, mouldings and carvings is of high built heritage value. The side rooms and chambers are not properly upkept with the use of ceramic floor tiles and others. This would diminish the authenticity of the building. ***Built Heritage Value Authenticity***

The hall serves as a place for ancestral worship of the Chan ancestors. Special offerings were made at festivals including the Chinese New Year, Ching Ming Festival (清明節) and others to the ancestors at the hall. After the offerings a lavish banquet would be held at the hall. Dim Dang (點燈) ritual would be held at the hall for new born baby boys of previous year by lighting lanterns from the 14<sup>th</sup> to the 19<sup>th</sup> of the first lunar month. The Chans also take part in the Da Chiu (打醮) festival held once every ten years of the village. ***Social Value, & Local Interest***

The Chan Ancestral Hall is the only existing ancestral hall in the village. Situated around the Hall are newly constructed village houses. The Hall is a rare typical building constructed with green bricks in this village. A historic item known as Che Kung Temple at Ho Chung Road (蠔涌道車公古廟) is situated near the Hall. ***Group Value***

**Historic Building Appraisal**  
**Union Church – Sanctuary & Bell Tower**  
**No. 22A Kennedy Road, Central, Hong Kong**

The Union Church (香港佑寧堂) is located at No. 22A Kennedy Road, up the hill from Central, and next to where the Peak Tram bridge intersects with Kennedy Road. It was built after World War II to replace an earlier church which had been severely damaged during the war period. The foundation stone of the original church dating from 1890 was re-laid, and is now found right up the entrance stairs.

*Historical  
Interest*

The first Union Church was built in Wellington Street in 1844/45 under the leadership of Rev. Dr. James Legge (1815-1897) of the London Missionary Society who arrived at Hong Kong in 1843. And then, in 1866, the Church was relocated to a new site on Staunton Street. Still later, as the church on Staunton Street had become very crowded, it was moved to the current site on Kennedy Road. The Kennedy Road site was acquired in 1889. The building in Staunton Street was taken down ‘brick by brick’, transported to Kennedy Road, and reconstructed on the new site.

During the period of Japanese Occupation (1941-1945), the Church’s religious service was ceased and the pastor, Rev. Kenneth Mackenzie Dow, was interned in Stanley Internment camp. In 1945, the pre-war building in Kennedy Road was considered unsafe for congregation and the Church was temporarily moved to the Hong Kong Volunteer Defence Corps Officers Mess in Garden Road until 1949. The construction of the sanctuary was completed in 1955 to accommodate larger congregation.

The façade of the **Sanctuary** combines natural hewn granite with reinforced concrete which forms an excellent transition from the external stone structure to the internal minimalist elevations. It is built of granite walls with a pitched roof and a detached **Bell Tower** which is a granite structure having a simple pitched roof with a void at the top for placement of the bell.

*Architectural  
Merit*

The elevation of the Sanctuary facing Kennedy Road is rather traditional in appearance but the side elevations have a modern composition of stone and concrete. The Sanctuary is built in minimalist modern style with references to the Bauhaus School. It is a hall plus balcony with high vaults spanned from the ground to the ceiling echoing those of *Art Deco* architecture which favours in geometric decorations. The upper walls in the side aisles consist of a series of louver windows which permit of maximum illumination, ventilation and aesthetic variation.

Internally, the Sanctuary has impressive transverse arches in Art Deco style. The interior is reminiscent of the Royal Horticultural Hall (1929) in



Westminster, UK, designed by architects Easton and Robertson, where the modern *Art Deco* hall with high vaulted ceilings is often credited as motivating and space captivating. Beside the west door, memorial tablets to Dr. Legge, and Mrs. Chalmers are found and had been salvaged from the ruins of the old Church.

**Modernist** architecture is not often seen in church buildings, so that the buildings which make up the Union Church compound have a rarity and built heritage value. The buildings are well maintained and as no major alterations appear to have been carried out, they retain their authenticity.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The Union Church has a local history going back to 1843 so that it is one of the oldest churches in Hong Kong. It has made important contributions to educational and religious development, and even contributed to the construction costs of the Peak Tram in 1888.

**Social Value  
& Local  
Interest**

Well-protected by stone boundary walls and self-enclosed by lawns and patios, Union Church enjoys a relatively quiet and private space. The church is physically close to Helena May Institute (梅夫人婦女會大樓), St. Paul's Co-educational College (聖保羅男女中學), First Church of Christ Scientist (基督科學教會香港第一分會) and St. Joseph's College (聖若瑟書院).

**Group Value**

As it is unlikely Union Church will cease its activities and vacate its premises, the question of adaptive re-use does not really arise.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Felix Villas & Garage**  
**No. 61 Mount Davis Road, Hong Kong**

Built in 1922, **Felix Villas** (福利別墅) is named after an Englishman **Mr. Felix Alexander Joseph** (1890-1949). Felix was an English born exchange and bullion broker. He was a sheer investor who bought land, built on it, leased the premises out and sold them at good price. **Felix Villas** was just one of his many properties in Hong Kong. In 1949 when he died, his legacies included a number of houses in Chi Wo Street (志和街) and several land lots in Yau Ma Tei. *Historical Interest*

The architect of the Villas was **Messrs. Abdoolrahim and Cooperation**. At that time, the Government imposed many restrictions on the development projects around Mount Davis. According to the Crown Lease issued at the time, any construction projects on these land lots had two main requirements: (1) They should be built in Western Style, and (2) They should not exceed the height limit of 35 feet.

Originally there were two blocks with a total of 18 semi-detached houses on opposite sides of Mount Davis Road. The 10-house **upper block** was demolished in 1995. The **lower block**, situated between Victoria Road and Mount Davis Road, comprises 8 houses. As part of the development, a two-storey **garage** was built in 1924 at the west end of the lower block providing covered parking spaces and presumably chauffeurs' quarters above them. Since 1957, Felix Villas have served as staff quarters for the University of Hong Kong.

Felix Villas is a work of **Classical Revival** architecture with *Architectural Merit* **Neo-Georgian** and **Regency** influences. The front façade has a classical palazzo or palace appearance featuring a *piano nobile* floor served by balustraded double-entry staircases, columnaded and balustraded open balconies or verandahs, and a balustraded and pedimented parapet. The building is three stories high, the two upper floors set on a basement. The walls are stuccoed and painted. The roof is flat with projecting chimney stacks. The 8 houses are arranged in pairs with adjacent entrance doors. Ornamentation is sparse and stylised featuring swags, festoons, tassels, scrolls, keystones and moulded string courses and cornices. The rear and side elevations are plainer but in the same architectural style. The rear elevation is more Neo-Georgian in composition with regularly spaced windows and projecting rear annexes. The end elevations have interesting cantilevered semi-circular bay windows possibly derived from

Regency architecture. A balustrade of pseudo-classical design with classical style lamp-posts forms a parapet to the forecourt or terrace in front of the building.

The **garage** is a rectangular block built to a simple **Neo-Classical** design with plain rendered and painted walls and a flat roof. Ornamentation is confined to projecting hood mouldings over the garage openings and a moulded projecting eaves at roof level. Windows are regularly spaced and divided into small glazing squares with concrete cills. The garage openings are fitted with metal gates constructed of tubular steel framing and chain link netting. There is a rainwater downpipe at the southeast corner. At the west end of the garage block there is a raised planter containing flowering trees and shrubs with a coursed granite retaining wall.

This particular style of architecture is rare in Hong Kong and Felix Villas should be regarded as having considerable built heritage value. Apart from some modern window replacements, the building appears to retain much of its original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

It is rare to find a detached purpose-built garage block with chauffeurs' accommodation from this early period of the motor car (Another one can be found is called "Gladdon" at No. 3 May Road on the Peak). As far as can be seen the building retains its original appearance and has not been altered.

Felix Villas is probably one of the earliest luxury residential developments in the Mount Davis area. Many other similar developments followed so that Felix Villas was a precursor in this area.

*Social Value  
& Local Interest*

Besides the Mount Davis Forts (摩星嶺炮台), no other historic building exists in the surroundings.

*Group Value*

The best use for Felix Villas is residential for which it was built.

*Adaptive Re-use*

**Historic Building Appraisal**  
**Felix Villas & Garage**  
**No. 61 Mount Davis Road, Hong Kong**

Built in 1922, **Felix Villas** (福利別墅) is named after an Englishman **Mr. Felix Alexander Joseph** (1890-1949). Felix was an English born exchange and bullion broker. He was a sheer investor who bought land, built on it, leased the premises out and sold them at good price. **Felix Villas** was just one of his many properties in Hong Kong. In 1949 when he died, his legacies included a number of houses in Chi Wo Street (志和街) and several land lots in Yau Ma Tei. *Historical Interest*

The architect of the Villas was **Messrs. Abdoolrahim and Cooperation**. At that time, the Government imposed many restrictions on the development projects around Mount Davis. According to the Crown Lease issued at the time, any construction projects on these land lots had two main requirements: (1) They should be built in Western Style, and (2) They should not exceed the height limit of 35 feet.

Originally there were two blocks with a total of 18 semi-detached houses on opposite sides of Mount Davis Road. The 10-house **upper block** was demolished in 1995. The **lower block**, situated between Victoria Road and Mount Davis Road, comprises 8 houses. As part of the development, a two-storey **garage** was built in 1924 at the west end of the lower block providing covered parking spaces and presumably chauffeurs' quarters above them. Since 1957, Felix Villas have served as staff quarters for the University of Hong Kong.

Felix Villas is a work of **Classical Revival** architecture with **Neo-Georgian** and **Regency** influences. The front façade has a classical palazzo or palace appearance featuring a *piano nobile* floor served by balustraded double-entry staircases, columnaded and balustraded open balconies or verandahs, and a balustraded and pedimented parapet. The building is three stories high, the two upper floors set on a basement. The walls are stuccoed and painted. The roof is flat with projecting chimney stacks. The 8 houses are arranged in pairs with adjacent entrance doors. Ornamentation is sparse and stylised featuring swags, festoons, tassels, scrolls, keystones and moulded string courses and cornices. The rear and side elevations are plainer but in the same architectural style. The rear elevation is more Neo-Georgian in composition with regularly spaced windows and projecting rear annexes. The end elevations have interesting cantilevered semi-circular bay windows possibly derived from *Architectural Merit*

Regency architecture. A balustrade of pseudo-classical design with classical style lamp-posts forms a parapet to the forecourt or terrace in front of the building.

The **garage** is a rectangular block built to a simple **Neo-Classical** design with plain rendered and painted walls and a flat roof. Ornamentation is confined to projecting hood mouldings over the garage openings and a moulded projecting eaves at roof level. Windows are regularly spaced and divided into small glazing squares with concrete cills. The garage openings are fitted with metal gates constructed of tubular steel framing and chain link netting. There is a rainwater downpipe at the southeast corner. At the west end of the garage block there is a raised planter containing flowering trees and shrubs with a coursed granite retaining wall.

This particular style of architecture is rare in Hong Kong and Felix Villas should be regarded as having considerable built heritage value. Apart from some modern window replacements, the building appears to retain much of its original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

It is rare to find a detached purpose-built garage block with chauffeurs' accommodation from this early period of the motor car (Another one can be found is called "Gladdon" at No. 3 May Road on the Peak). As far as can be seen the building retains its original appearance and has not been altered.

Felix Villas is probably one of the earliest luxury residential developments in the Mount Davis area. Many other similar developments followed so that Felix Villas was a precursor in this area.

*Social Value  
& Local Interest*

Besides the Mount Davis Forts (摩星嶺炮台), no other historic building exists in the surroundings.

*Group Value*

The best use for Felix Villas is residential for which it was built.

*Adaptive Re-use*

Medical services were very limited in Tai O. Modern clinic did not appear in the area until the early 1940s. The Hong Kong Jockey Club Tai O Clinic was the only government institute to serve the local residents and it was formally established at Shek Tsai Po on 23 April 1959. For those who were seriously ill or required urgent treatment, they were transported to the urban hospitals by helicopters. All too often, villagers resorted to the blessing of gods or herbal medicines to cure their minor ailments. *Historical Interest*

There is a cemetery on North Hill, and **Fong Pin Yuen** (方便院) is situated on the foothill. The site was initially a pig farm. In 1934, a Buddhist named **Ms Yip Sin-hoi** (葉善開) set up Fong Pin Yuen in 1934 which literally means the “house of convenience”. Fong Pin Yuen served as an asylum for the seriously ill or elderly people to pass the final days of their lives. Usually the adults were buried in the cemetery nearby, while children were just buried under the trees in the vicinity. A pair of couplets written by Mr Lau Yuk-dong (劉旭東), which reads as follows, can still be observed on the entrance.

慈心義務行方便  
善事應為樂解囊

In addition, **Ms Yip Sin-hoi** also founded **Kwun Yum Monastery** (觀音廟) in Keung Shan (羌山) and a private tutorial school named **Sin Dong Hok Tong** (善東學堂) in Tai O Wing On Street (大澳永安街) for the benefit of local people. Thus, she was called “Auntie Dong” or “Charitable Dong” by the villagers. With the establishment of the Hong Kong Jockey Club Tai O Clinic in 1959, Fong Pin Yuen became redundant.

The building is a small two-bay pitched roof structure with flush gable end walls. It was separated into two independent wards, one for each gender. There was an additional structure next door designed for children. The external walls are rendered and whitewashed but very faded. There are rows of small windows in each end wall at ground floor level and small windows to serve the cocklofts on each side. The entrance doorways have couplets on either side and tablets over the door heads. Both the couplets and tablets are inscribed with black Chinese characters on a red background. The roof is covered with Chinese tiles. Internally the two bays, one for males and one for females, are separated by a cross wall. There are partitioned kitchens at the rear with brick stores. Low brick walls to support beds and tables are provided to each room. The building is now abandoned and seems to be used by someone for temporary storage. It is very dilapidated and the walls on the female side of the house have serious *Architectural Merit*

settlement cracks. There is a separate little building at one side of the main building which was for children.

The Asylum, which is built in **Qing Vernacular** style is a rare piece of built heritage. ***Rarity, Built Heritage Value***

As far as can be seen it retains its authentic and original design and appearance. With its back to a hill and its front facing a large area of ponds it has a good *fungshui* setting. Accessed through a narrow path with a scenic greenery surrounding, Fong Pin Yuen is just located on the way to the public cemetery at North Hill (北山), which is the perfect site for an asylum. With almost no other structure around, the Asylum enjoys a very peaceful natural environment. ***Authenticity***

The Asylum fulfilled a need in this fishing village community for dying people with no friends or family to look after them, and also for sick sailors with no means of support. The villagers do not now appear to have any interest in the place which is now in a state of dereliction. ***Social Value & Local Interest***

It is difficult to suggest an appropriate adaptive re-use for the Asylum because of its original purpose and associations with death. It is very unlikely anyone would want to live there or even use it for anything although someone is using it to store litter bins. ***Adaptive Re-use***

## Historic Building Appraisal

### Chung Old House

Yuen Tun, Tsing Lung Tau, Tsuen Wan, N.T.

Yuen Tun Tsuen (圓墩村) in Tsing Lung Tau (青龍頭) of Tsuen Wan (荃灣) was established by the Hakka (客家) Chungs (鍾) in the 1780s who originated from Tieluba (鐵爐壩) of Wuhua (五華), Guangdong (廣東) province. Chung Chun-lam (鍾春霖) is the founding ancestor. One of his sons, Ting-choi (廷彩), later branched out to set up a village called Tsing Lung Tau Tsuen (青龍頭村) further down south of Yuen Tun Tsuen close to the seashore. *Historical Interest*

Yuen Tun Tsuen was close to Tai Lam Chung Reservoir (大欖涌水塘) which was constructed in 1951-59. A tunnel for water pipes was built beneath the site of the village. Since the beginning of the project, the yield of the fields of the village declined. The government claimed that it would be improved after the tunnel was completed. It was that the irrigation water was drained away. The problem could not be improved after the tunnel was completed. The government then resettled the Chungs to a piece of land north of Tsing Lung Tau Tsuen to establish their new village in 1972. The old village was allocated to the Civil Aid Service (CAS, 民眾安全服務隊) for use as a training campsite named Yuen Tun Camp (圓墩營), which was opened in 1975. Four village houses were renovated for its use and the others demolished. The biggest house was converted for use as a folk museum opened in 1981.

The big village house (now a folk museum) is a Qing (清) vernacular building having a two-hall-one-courtyard plus one-side room (and chamber) plan of 7 bays. Three of the 7 bays are hall bays and the rest are side room and chamber bays. Each of the three hall bays is flanked by one bay of side rooms and chambers on its left and right. Each hall bay has an open courtyard between the entrance and main halls. The middle hall bay was the original ancestral hall of the Chungs called Lai Leung Tong (禮良堂). The ancestral hall was however moved to a separate village house at the back. The rest of the bays were for residential use. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The entire house has a common roof at the back for the four side rooms and three main halls. Most of the walls are fair-faced and only parts of them are plastered and painted white. The entrance halls have recessed entrances. All the bays have their own entrances except the two side room bays in the middle. A set of red mouldings is at the two ends of the rear ridge. A bathroom is provided on the left of the entrance hall of the hall bay and the front chamber of the side room bay. The main hall is normally for the living room of the family. A cockloft is above the *Architectural Merit*



living room for use as a bedroom. A cockloft is provided above the side room also used as a bedroom. The front chamber on the left of the middle hall bay was used as a kitchen of the old house with a cooking stove and a chimney. Wall paintings of flower motif are under the front eaves of the hall bays.

It stands to remind the settlement of the Chungs in the old Yuen Tun Tsuen. ***Rarity***

It has some built heritage value.

***Built Heritage  
Value &***

The building is in good condition. Its authenticity is kept.

***Authenticity***

The use of the old village houses by the Civil Aid Service as its camp though open to its members only does preserve the old houses of the Chungs. The site is for its training and as a camp site. The museum houses the old village furniture, cooking and daily use utensils and farming implements to demonstrate the agricultural life of the Chungs.

***Social Value,  
& Local  
Interest***

Several ancestral graves that still have religious activities remain uphill at the back of the subject buildings. Another Chung Ancestral Hall (鍾氏宗祠) remains behind the subject buildings. After the Civil Aid Service's adoption, many other old buildings in Yuen Tun were demolished between 1973 and 1976; therefore the Chung Ancestral Hall and the building terrace under study are the only historical buildings still surviving in the village now.

***Group Value***

The site has been adaptively re-used as a folk museum.

***Adaptive  
Re-use***

## Historic Building Appraisal

### Chung Old House

Yuen Tun, Tsing Lung Tau, Tsuen Wan, N.T.

Yuen Tun Tsuen (圓墩村) in Tsing Lung Tau (青龍頭) of Tsuen Wan (荃灣) was established by the Hakka (客家) Chungs (鍾) in the 1780s who originated from Tieluba (鐵爐壩) of Wuhua (五華), Guangdong (廣東) province. Chung Chun-lam (鍾春霖) is the founding ancestor. One of his sons, Ting-choi (廷彩), later branched out to set up a village called Tsing Lung Tau Tsuen (青龍頭村) further down south of Yuen Tun Tsuen close to the seashore. *Historical Interest*

Yuen Tun Tsuen was close to Tai Lam Chung Reservoir (大欖涌水塘) which was constructed in 1951-59. A tunnel for water pipes was built beneath the site of the village. Since the beginning of the project, the yield of the fields of the village declined. The government claimed that it would be improved after the tunnel was completed. It was that the irrigation water was drained away. The problem could not be improved after the tunnel was completed. The government then resettled the Chungs to a piece of land north of Tsing Lung Tau Tsuen to establish their new village in 1972. The old village was allocated to the Civil Aid Service (CAS, 民眾安全服務隊) for use as a training campsite named Yuen Tun Camp (圓墩營), which was opened in 1975. Four village houses were renovated for its use and the others demolished. The biggest house was converted for use as a folk museum opened in 1981.

The big village house (now a folk museum) is a Qing (清) vernacular building having a two-hall-one-courtyard plus one-side room (and chamber) plan of 7 bays. Three of the 7 bays are hall bays and the rest are side room and chamber bays. Each of the three hall bays is flanked by one bay of side rooms and chambers on its left and right. Each hall bay has an open courtyard between the entrance and main halls. The middle hall bay was the original ancestral hall of the Chungs called Lai Leung Tong (禮良堂). The ancestral hall was however moved to a separate village house at the back. The rest of the bays were for residential use. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The entire house has a common roof at the back for the four side rooms and three main halls. Most of the walls are fair-faced and only parts of them are plastered and painted white. The entrance halls have recessed entrances. All the bays have their own entrances except the two side room bays in the middle. A set of red mouldings is at the two ends of the rear ridge. A bathroom is provided on the left of the entrance hall of the hall bay and the front chamber of the side room bay. The main hall is normally for the living room of the family. A cockloft is above the *Architectural Merit*

living room for use as a bedroom. A cockloft is provided above the side room also used as a bedroom. The front chamber on the left of the middle hall bay was used as a kitchen of the old house with a cooking stove and a chimney. Wall paintings of flower motif are under the front eaves of the hall bays.

It stands to remind the settlement of the Chungs in the old Yuen Tun Tsuen. ***Rarity***

It has some built heritage value.

***Built Heritage  
Value &***

The building is in good condition. Its authenticity is kept.

***Authenticity***

The use of the old village houses by the Civil Aid Service as its camp though open to its members only does preserve the old houses of the Chungs. The site is for its training and as a camp site. The museum houses the old village furniture, cooking and daily use utensils and farming implements to demonstrate the agricultural life of the Chungs.

***Social Value,  
& Local  
Interest***

Several ancestral graves that still have religious activities remain uphill at the back of the subject buildings. Another Chung Ancestral Hall (鍾氏宗祠) remains behind the subject buildings. After the Civil Aid Service's adoption, many other old buildings in Yuen Tun were demolished between 1973 and 1976; therefore the Chung Ancestral Hall and the building terrace under study are the only historical buildings still surviving in the village now.

***Group Value***

The site has been adaptively re-used as a folk museum.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Nos. 38 and 39 Fuk Hing Tsuen**  
**Wang Chau, Yuen Long, New Territories**

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Fuk Hing Tsuen (福慶村) is one of the villages in Wang Chau (橫洲), southwest of Yuen Long Industrial Estate (元朗工業邨). A small hill Chu Wong Ling (豬黃嶺) is at its north. Most of the old village houses are facing south. It was a multi-clan village inhabited by the Wongs (黃氏), the Kwans (關氏), the Lis (李氏) and others. The Wongs came from a place called Jitigang (雞啼崗) in the mainland and settled in the village some 600 years ago. Most of them were farmers engaged in rice and vegetable cultivation. Many of the original villagers have either moved overseas or to the urban areas leaving the houses occupied by the newcomers. The two houses at Nos. 38 and 39 were built by Wong Wah-fuk (黃華福) in the 10<sup>th</sup> year of the reign of Emperor Guangxu (光緒, 1884) of Qing (清) Dynasty. The houses were inhabited by the Wongs until 1992 and they have been left vacated since then. They are two of the best preserved houses in the village.

**Historical  
Interest**

The two connected houses are in the fourth row of seven rows of houses in the village. The houses are Qing vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green and red bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall at No.38. No.39 is without any stove. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. A rice polishing pestle (腳踏碓) is at the living room of No.38. Above the lintel of the entrance of each house is a projected eave with a wall painting of peony at No.38. A wooden plaque engraved with two Chinese characters “吉祥” (Auspiciousness) and “祥光” (Auspicious Light) is respectively fixed at the lintel of Nos. 38 and 39. The walls are partially plastered and the floor cement-screeded.

**Architectural  
Merit**

The two houses are to witness the settlement of the Wongs in the village.

**Rarity**

They have some built heritage value.

**Built Heritage  
Value**

The houses have their authenticity kept.

**Authenticity**

They have group value with other historic village houses in the village.. Together with the nearby Yi Shing Temple and Yu Yuen (娛苑), a group of

**Group Value**

historic buildings is formed, recalling the reminiscence of village life in the New Territories.

The two houses are owned by Wong Ting-leung (黃丁良), the village head. He was born in the houses and now at his 70s. He is also a village representative of Wang Chau. When he was a child he studied at a village school called Sai Wo Tong (四和堂) in the village. He moved to another new house in the village in 1992. The Wongs had their celebration of festivals, wedding and birthdays at the houses. They have their Dim Dang (點燈) ritual for the new born baby boys of previous year on the 15<sup>th</sup> day of the Chinese New Year. They would have Dang Jou (丁酒), a banquet for celebration for all those in the village. They would report the names of the new born baby boys to the village representative and to the deities at the Yi Shing Temple (二聖宮) in Wang Chau. They would also participate in the Da Chiu (打醮) activity of Wang Chau held once every eight years.

*Social Value,  
& Local Interest*

It is considered that the question of adaptive re-use does not arise at the present time.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**No. 190 Nathan Road,**  
**Tsim Sha Tsui, Kowloon**

The history of No. 190 Nathan Road can only be traced to **1937** when it was owned by **Madame Lau Tsung (or Chung) Tai** (劉松娣) for residential use. In 1941 it was recorded by the Japanese that the Lau family were living on the second floor of the building. Lau Tsung Tai held a number of premises which spread along Jordan Road, Granville Road and Nathan Road. In 1967 the ownership of the building was transferred to her son **George Koock**, alias Chin Yow-ching (陳耀正). *Historical Interest*

In 1973 the building was purchased by Tai Sang Land Development Company (大新地產發展有限公司), a real estate company founded by a prominent entrepreneur **Mr Ma Kam Chan** (馬錦燦). A businessman himself, Mr Ma was one of the leading market providers of warehousing spaces, cold storage and general godown services in Hong Kong between the 1950s and 1970s. Presently, the building is used for commercial purpose: the ground floor is occupied by a jewelry shop, while the upper levels are rented to a wedding-gown photo-taking company.

This four-storey **Verandah Type Shophouse** is located at the southeast corner of Austin Road and Nathan Road so that its front and side elevations are very prominent. There are shops on the ground floor with frontages facing Austin Road. The upper floors are occupied by a photographic company. The façades above the shops are rendered and painted. The architectural style of the building is **Art Deco** with some **Neo-Classical** influence. The Austin Road elevation has long balustraded verandahs with rounded ends at each floor level with a matching typhoon canopy at parapet level. The parapet wall to the flat roof is decorated with vertical fins. There are two staircase bulkheads on the roof, one at each end. Windows and doors facing on to the verandahs have moulded architraves and the first floor windows have ornamental heads. The ceilings to the verandahs have moulded panels. Most of the windows appear to be modern aluminium replacements. The front elevation facing Nathan Road features faux masonry columns and decorative balconies which have been enclosed by glazing. The parapet is in the same style as the side elevation and features a flagpole in the centre with a triangular shaped base. The rear elevation is rather plain in comparison with regularly spaced windows. An original wooden panelled door and fanlight can be seen at first floor level. A single storey structure has been built on at this end to form another shop. Internally the original wooden staircase and balustrade at the Nathan Road end still exists. The staircase at the other end of the building has been blocked off *Architectural Merit*

on all floor levels for some unknown reason.

This building has been quite well maintained although its authenticity has been impaired by modern window replacements and modern shop frontages. The architectural style is quite rare and the building has definite built heritage value.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the building to the community lies in the commercial role it has played in this busy part of Tsimshatsui. Being situated on a prominent corner it is quite a well known local landmark.

***Social Value  
& Local  
Interest***

The site location is at the crossroad between Tsim Sha Tsui and Yau Ma Tei where has been busy, crowded and imperative along the history of Hong Kong. Many other Western style historic buildings still remain in its vicinity such as the Kowloon Cricket Club (KCC) (九龍木球會), Gun Club Hill Barracks (槍會山軍營), Rosary Church (玫瑰堂), St. Mary's Canossian College (嘉諾撒聖瑪利書院), Former British School (前九龍英童學校; Declared Monument) and St. Andrew's Church (聖安德烈堂).

***Group Value***

It is understood that the owners of the building wish to carry out some improvements to the building presumably to make it more attractive and capable of commanding higher rents. An adaptive re-use could probably be found for the building, but the owners at present seem content for it to be let out commercially.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 75 Shung Ching San Tsuen,**  
**Shap Pat Heung, Yuen Long, New Territories**

No. 75 Shung Ching San Tsuen (崇正新村) was built in 1936 by **Li Yau-lap** (李幼立), one of the founders of Shung Ching San Tsuen and Shung Ching Public School (崇正公立學校) in the late 1950s. He was a Meixian (梅縣) Hakka who made his money in Indonesia in the early 20<sup>th</sup> century, running a biscuit factory, a soap factory and a coffee factory in Jakarta (雅加達). He moved to Shung Ching San Tsuen (as part of Hung Tso Tin Tsuen [紅棗田村] before 1957) on his retirement in the 1930s and built his house in 1936. Li Yau-lap lived in No. 75 until he moved to another house in Yuen Long in 1980. *Historical Interest*

Shung Ching San Tsuen was originally situated in the domain of Hung Tso Tin Tsuen. Most of the villagers of Hung Tso Tin Tsuen were surnamed Kan (簡). Since the 1920s, Hakka people gradually settled there. After 1930, more Hakkas, including Li Yau-lap (李幼立), came to the village from Southeast Asia.

In the 1940s, on the one hand, the Kans sold their land and moved to the present site of Hung Tso Tin Tsuen for more favourable condition for farming. On the other hand, as the security of the New Territories was more stable than that of Mainland China during this Civil War period, overseas Chinese from Indonesia (印尼) and Jamaica (牙買加) gradually purchased the land there.

In 1957, there were 204 Hakka households in the village. In light of the growth of population, a number of Hakkas, including Li Yau-lap, applied to the Government for founding their own village. At the end of that year, the village, formerly in the domain of Hung Tso Tin Tsuen, was named Shung Ching San Tsuen. Therefore, Li Yau-lap had played an important role in the historical development of Shung Ching San Tsuen.

No. 75 is a two-storey rectangular shaped house with a single-storey U-shaped annex. The main part of the house has a pitched roof with gable end walls and unusual cruciform shaped windows. The front of the house is bow-fronted consisting of an open porch and first floor verandah featuring columns and ornamental balustrade panels. A plaque with the year '1936' inscribed on it is placed in the centre of the parapet flanked by capped posts. The walls of the house are rendered and painted. Windows are large and rectangular with either wooden, steel framed or aluminium casements. The rear of the house has a projecting façade which may have had open verandahs originally but now appears to be blocked up. The parapet balustrading to the flat roof matches that of the front façade and the single-storey annex. The style of the house is **Chinese Eclectic** combining Western and Chinese features. *Architectural Merit*



The architectural style of the house is rather unusual and should be considered as having built heritage value. It is obvious that some of the original windows have been replaced, and some ramshackle sheds have been erected. The house and garden are unkempt. The internal condition is not known.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the house seems to lie in it being the residence of Li Yau-lap, a local benefactor and founder of the village. Its unusual architecture gives it local interest.

***Social Value  
& Local  
Interest***

Probably the best use for the house is for it to continue to be used as a residence. Adaptive re-use depends a lot on the requirements of the local community.

***Adaptive  
Re-use***

## Rosary Mission Centre

### No. 1 Wong Mo Ying, Sai Kung, New Territories

Rosary Mission Centre (玫瑰小堂) was built in **1940**. It has been the only *Historical Interest* chapel in Tai Mong Tsai (大網仔) and is one of the Catholic churches built in Sai Kung to provide Catholic divine services for the rural community. Wedding was held in the chapel and the banquet in the ground beside the chapel. The chapel also provided education in the village, so that Wong Mo Ying was one of three villages which had their own schools before World War II. The school was opened by Rev. E. Teruzzi (丁味略神父, 1887-1942) and the curriculum in the 1910s was mainly a combination of Chinese Classic and Bible Study. Teachers were employed from She Hang (舍坑) of Guanlan (觀欄) in Baoan county (寶安縣). There was an additional teacher teaching Bible Study who was a missionary in Tai Long (大浪), Sai Kung. Apart from the children of Wong Mo Ying, some students came from Tai Mong Tsai.

Wong Mo Ying (黃毛應) is a Hakka village with the surname of Tang (鄧), which originated from Danshui (淡水) of Huizhou (惠州) and settled in Wong Mo Ying probably between the 1750s and the 1840s. The village was regarded as an ideal place for a guerrilla base for its geographical location at the outskirts of Sai Kung Market where the Japanese soldiers stationed. During China's war of resistance, Rosary Mission Centre was the place where the famous Hong Kong-Kowloon Independent Battalion of East River Guerrilla (東江縱隊港九獨立大隊) declared its establishment on 3 February 1942.

Father E. Teruzzi and Father Brookes Richard (穀祿師神父, 1892-1980) visited Rosary Mission Centre once for every two to three months on foot before the Japanese Occupation (1941-1945) and Father Caruso (文神父) once a month after the war. The chapel was damaged during the War but was later restored to use. Due to a decline in population in the village, it was abandoned in the 1970s, but later reopened as the first camp site for the Hong Kong (Catholic) Group in 1976.

Rosary Mission Centre consists of an L-shaped building with a two-storey *Architectural Merit* structure at one end of a single-storey structure which was formerly the chapel. A single storey annex at one end forms the L-shape and accommodate the toilets. The roof of the annex is flat but the remainder of the building has pitched roofs of corrugated sheets. The walls are rendered and painted and are strengthened with piers or buttresses externally. The front elevation has a pair of modern steel framed entrance doors with a fanlight protected by a cantilevered porch. Above the porch there is a circular rose window in the gable. The windows in the side elevations and the rear elevation are modern

steel framed windows protected with wire security enclosures. A door from the first floor gives access to the roof over the toilet annex. Internally, the walls are painted white and the King post trusses supporting the roof are exposed and painted white. The original pews and altar have been removed and the building seems to have become a general purpose storeroom. It is difficult to give an architectural style to this building as due to various restorations and alterations it has become rather nondescript and **Utilitarian** in appearance very similar to wartime structures erected on army camps and airfields.

The original appearance of the building is not known, but the present appearance indicates radical alterations thereby affecting the authenticity of the building.

*Rarity, Built Heritage Value & Authenticity*

The building shows the importance of Sai Kung as one of the earliest and most important Catholic parishes in Hong Kong. Its social value lies in the role it played in the past in the religious activities of the villagers, its wartime role as a guerilla base, and finally as a recreational and religious centre.

*Social Value & Local Interest*

When comparing the architectural character of Rosary Mission Centre with other chapels in Sai Kung, one may find some similarities between them, especially the use of traditional Chinese pitched roof with a simplified style of Roman Catholic churches of **Immaculate Conception Chapel** in Tai Long and the pillars supporting the external wall of **St. Joseph's Chapel** in Yim Tin Tsai. The combination of traditional Chinese pitched roof with a simplified appearance of Roman Catholic churches reveals the localization of Western religious architecture.

*Group Value*

As far as is known there are no plans to close down the Rosary Mission Centre so that the question of adaptive re-use does not arise.

*Adaptive Re-use*

**Historic Building Appraisal**  
**Hoh Fuk Tong Centre**  
**No. 28 Castle Peak Road, Tuen Mun, New Territories**

**Hok Fuk Tong Centre** (何福堂中心) is named after Rev. Ho Fuk Tong (何福堂牧師), the first Chinese pastor in Hong Kong and the father of Sir Ho Kai (何啓爵士) who was one of the most prominent Chinese leaders in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It was formerly the home of General Cai Tingjie 蔡廷鍇 (1892-1968) who led the Nineteenth Route Army (十九路軍) to fight against the Japanese and succeeded in repulsing the enemy attacks in the Battle of Songjiang-Shanghai (淞滬之戰) in 1932. *Historical Interest*

From 1946 to 1949 the site was used as a school by the Ta Teh Institute (達德學院) which was affiliated with the Chinese Communist Party. The Institute was founded under the directive of Zhou Enlai (周恩來), later Chinese Premier of the People's Republic of China. The teachers of the Institute included renowned academics from China such as Mao Dun (茅盾), Liu Yazi (柳亞子), Guo Moruo (郭沫若) and Shen Junru (沈鈞儒).

After the closure of Ta Teh Institute, the London Missionary Society (倫敦傳道會), now the Council for World Mission (世界傳道會), bought the campus and lent it to the Church of Christ in China (中華基督教會) as a seminary for training women ministers. The seminary was later renamed Hong Kong Theological Institute (香港神學院), where training was provided to local ministers to become clergy.

The **Hoh Fuk Tong House** (何福堂會所) was built in the 1940s as a girls' dormitory. It was known as the 'Red House' (紅屋) because it was built of red bricks in **Art Deco** style. As there are not many buildings of Art Deco style in Hong Kong, Hoh Fuk Tong House must be considered a rarity and worthy of retention. *Architectural Merit*

The **Pavilion** (涼亭) is a small structure built around 1936 on a pentagon shaped plinth with five simple square columns finished in pink terrazzo supporting a green glazed Chinese tiled roof with a central pommel or ball finial, and a projecting eaves all round. Ornamentation is simple consisting of balustrade panels in fretwork pattern and a plain frieze below the eaves painted with different coloured chevrons. It appears to be fairly authentic and have built heritage value. *Rarity, Built Heritage Value & Authenticity*

The **Canteen** (飯堂) is a pitched roof utilitarian style building probably dating from the 1950s. It is the site of the former "Democracy Hall" (民主禮

堂) of Ta Teh Institute. It had been a wooden structure prior to reconstruction into a concrete building in the 1970s.

Built in the 1950s, the **Home of Leung Fat** (梁發之家) is a small single storey pitched roof stone building used as a chapel. The **Mark Hall** (馬可堂) and **Home of Bethel** (伯達尼之家), built in the 1950s, are similar buildings also used for religious purposes.

The **Morrison House** (馬禮遜樓, the main building of the Former Ta Teh Institute) has been declared as a monument. It is an imposing 2-storey building built at first glance of solid granite blocks, but which are in fact Shanghai plaster rendering marked with masonry courses to resemble stonework.

As part of the group of buildings which make up the compound of Hoh Fuk Tong Centre, all the buildings contribute to the group value and have much social value and local interest due to their historical associations. As for adaptive re-use, much depends on the future use of the compound, and each building should be considered not in isolation but together with its neighbours.

For the time being, the question of adaptive re-use does not arise.

*Social Value,  
Local Interest  
& Group Value*

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Lau Village House**  
**No. 63 Tung Shing Lei, Au Tau, Yuen Long**

The Lau Village Houses (劉氏村屋) at Nos. 63, 65, 66, 67, and 68 Tung Shing Lei (東成里), Au Tau (凹頭), Yuen Long, is a row of five unconnected two-storey houses built in 1919, 1926 and 1935. No.68, a congregation hall called Hak Sut Tong (克述堂) was first established in 1919 by Lau Wai-chow (劉維疇). The rest are for residential use by his eight sons, two for one block. Originated from Taishan (台山), Lau made his fortune in fish wholesaling before he moved to Tung Shing Lei which is in the eastern end of Yuen Long and was called Ma Fung Dei (麻瘋地), literally land of the lepers. Despite the unfavourable condition, Lau bought a large piece of land for building his houses, for cultivation and leasing use. 70% of the land was for fish ponds, 20% for paddy growing and the rest for orchids and vegetables. His land at the peak period produced more than 20,000 cattles of rice a year. Some of the houses are now not occupied by the Laus and No.66 by Lau Leung-wa (劉良駟), the only son still survived.

*Historical Interest*

The house built in 1935 is taller than the Hak Sut Tong. It was constructed as the residence of the 6<sup>th</sup> and 7<sup>th</sup> sons of Lau Wai-chow. The two-storey house is in Qing (清) vernacular design having symmetrical layout. It is a *heyuan* style (合院式) of building with rooms surrounding the open courtyard except the entrance direction. The building is constructed of green bricks having its walls support the flushed gable roofs of timber beams, rafters and clay tiles. The recessed entrance has granite door frames, bases and a lintel. The house is with minimal decorations having bat mouldings and wall paintings of flowers and plants at its façade.

*Architectural Merit*

The row of houses built in 1919, 1926 and 1935 are rare and can show the development of the area. The huge blocks of buildings have great built heritage value.

*Rarity & Built Heritage Value*

Despite minor added fixtures, the buildings are in good condition.

*Authenticity*

The row of village houses Nos.63. 65, 66, 67 and 68 have co-related group value.

*Group Value*

The congregation hall at no.68 was first built as a house for the family's living studying, resting and congregation uses. When the rest of the houses were built for the sons, it ceased to be for their residential use. It was not used as an ancestral hall

*Social Value, & Local Interest*

as they were Christians. The hall was used by a kindergarten and a St. Peter's College before the Second World War. After the war it was used as a warehouse until the recent years.

**Historic Building Appraisal**  
**Nos. 35 & 36 San Wai Tsuen,**  
**San Tin, Yuen Long, New Territories**

San Wai Tsuen, originally called Fuk Hing Lei (福興里), was first founded by the Wongs (黃) and the Chius (趙). From the early to late 19<sup>th</sup> century, the Yeungs, the Lees, the Wongs and the Chans migrated from Siyi (四邑), i.e. Xinhui (新會), Kaiping (開平), Enping (恩平) and Taishan (台山), to San Wai Tsuen (新圍村) due to the social upheavals on mainland. Many of the families in San Wai Tsuen originated from Taishan.

*Historical  
Interest*

No. 35 and No. 36, San Wai Tsuen are a pair of village houses built by **Lee-Yau-chi** (李猷滋). Yau-chi emigrated to the USA from Taishan (台山) in Guangdong in the late 19<sup>th</sup> century. He worked in a laundry and restaurant in the USA. But he settled in San Wai Tsuen on his retirement in 1932 because of the poor law and order in his homeland. He employed an architect named **Wen De** (文德) from Shenzhen to build the houses. The house was inherited by Yau-chi's two sons. His descendants still live in the houses.

The houses are situated in a small compound with shady trees in front. The mixed style combines traditional Chinese vernacular architecture with Western elements and can be classified as **Chinese Eclectic**. The central part of the houses has a shared pitched roof of Chinese tiles with flush gable end walls. The rear annex has a flat roof. Local grey bricks are used for the walls. Windows are regularly spaced and some have hood mouldings for weather protection. The original windows have been replaced with modern aluminium units. Plumbing on the rear elevations shows that modern sanitary facilities have been installed. The front façade is in Western Neo-Classical character with an open verandah with three square columns on the ground floor supported projecting balconies at first floor level. Both balconies have been enclosed with glazing. The balconies have square and round columns supporting the entablature and parapet above. No. 35 still retains its ornamental balcony balustrade but No. 36 has a solid balustrade. The parapet wall has a central panel incised '1932', and panels and posts topped with ball shaped ornaments. The whole of the façade is painted white. Access to No. 36 was not allowed, but the interior of No. 35 was seen. It has been modernised to some extent but the original wooden staircase and white washed brick walls have been retained.

*Architectural  
Merit*

Village houses of mixed style are not uncommon in rural areas, so that Nos. 35 and 36 San Wai Tsuen are not particularly rare. They do have built heritage value however. They have been well maintained and cared for, but modernization has impaired their authenticity to some extent.

*Rarity,  
Built Heritage  
Value &  
Authenticity*



The social value of the houses is in the role they played in the lives of the Lee family as homes and for worship of ancestors and other social activities. As mixed style pre-war village houses they illustrate the rural development of San Wai Tsuen and therefore have historical and local interest.

As the houses appear to have been modernised fairly recently, it would appear that the occupants are quite happy to carry on living in them so that the question of adaptive re-use does not really arise at present.

***Social Value  
& Local  
Interest***

***Adaptive  
Re-use***

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**Historic Building Appraisal**  
**Nos. 1-8 Pat Kan (Praya)**  
**Stanley, Hong Kong**

This row of houses commonly known as Pat Kan (八間) were built by the *Historical Interest* Government in the mid-1930s to rehouse eight Hakka families then living in Wong Ma Kok (黃麻角), a small Chinese village which was resumed in order to construct Bluff Head Battery as part of the reorganization of defence in face of intensifying international hostilities. The first batch of the owners at Nos. 1-8 Pat Kan were surnamed Lo (羅) and Ho (何) with the Los forming the vast majority, and most of the present owners are of the Lo surname.

On 13 February 1935, the Public Works Department invited tender for the necessary site formation and erection of a block of eight Chinese type brick houses in the present site of Nos. 1-8 Pat Kan. The builder is not known but most likely the houses were designed by the Public Works Department. Also known as Wong Ma Kok Fort (黃麻角砲台), Bluff Head Battery was manned by the Second Artillery of the Hong Kong Volunteers (香港義勇軍第二砲兵營) during the Japanese invasion of Hong Kong in 1941.

The houses, which consists of eight single storey attached units, display *Architectural Merit* **Chinese Vernacular** and **Arts and Crafts** features in a style probably best described as **Chinese Eclectic**. Arts and Crafts features include the use of exposed red bricks and green painted wooden battened doors. The roofs are low pitched covered with double layer Chinese pan-and-roll tiles, but the appearance of the roofs has been marred by the application of light grey coloured liquid waterproofing membrane. Most of the original windows have been replaced with modern aluminium units. The eaves of the roof project along the front façade to form recessed porches to each unit. The cross walls or party walls are taken up above the roof level and also project at the front to form the porches. Access to the interiors was not allowed and the rear of the houses was not seen either so that nothing is known about the interior layouts, kitchen and toilet facilities, bathrooms, etc. Some owners have pasted paper couplets and pictures of door gods on their front doors and a blue porcelain rooster is fixed to the roof ridge of No. 5. The houses are situated very pleasantly with trees at the rear, a public sitting out area in front and an unimpeded view out over Stanley Bay (赤柱灣). All these environmental features combine to give the houses an advantageous *fung shui* setting.

This type of vernacular building is quite rare now in Stanley Village. The *Rarity, Built Heritage Value &* houses not only have built heritage value, they have historical value as well. Some of the exposed brick walls have been painted and most of the windows

have been replaced. Otherwise the houses retain their original authentic *Authenticity* appearance.

Because of their interesting history and unusual architecture the block of *Social Value* eight houses definitely can be said to have social value as well as local interest. *& Local* They are well known to local residents and form an important local landmark. *Interest*

Nos. 1-8 Pat Kan is physically close to the Declared Monument of Old *Group Value* Stanley Police Station (舊赤柱警署) and historic buildings graded by the Antiquities Advisory Board, such as St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局) and Stanley Fort (赤柱炮台). Recorded items of the Antiquities and Monuments Office in the immediate vicinity include Tin Hau Temple (天后廟), Pak Tai Temple (北帝廟), Shui Sin Temple (水僊古廟), Tai Wong Kung and To Ti Temple (大王宮及土地廟), all located along Main Street in Stanley. All these buildings have good value from a heritage and cultural point of view.

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## Historic Building Appraisal

### Tin Hau Temple

Nga Yiu Tau, Shap Pat Heung, Yuen Long

Tin Hau Temple (天后古廟) also known as Tai Shu Ha Tin Hau Temple (大樹下天后廟, Tin Hau temple under the big tree), is situated in Nga Yiu Tau (瓦窰頭) of Shap Pat Heung (十八鄉), Yuen Long. It is legendarily said that the temple was built by the Tanka (蛋家) people 350 years ago by the side of a tree. A tablet at the temple with a dating of the year 1786 might indicate the earliest possible existence time of the temple. Another tablet on the temple's renovation with the year 1856 inscribed on it surely shows its existence. It is believed that the 1856 renovation was the adding of a chamber to the left of the temple which was later named Ying Yung Tsz (英勇祠) to commemorate those who died in a battle in 1899 against the British occupation of the New Territories. The temple was built for the worship of Tin Hau by many villagers of the area not merely Shap Pat Heung (literally 18 villages). In 1884 a Wing On She (永安社), almost the same size as the temple, was built to its right for the worship of Man Tai (文帝) and Mo Tai (武帝). Wing On She had since its erection also been used as a venue of a study hall for teaching children from nearby villages. A primary school was provided at the compound after the Second World War until 1962.

**Historical  
Interest**

The temple extended in different stages is of Qing vernacular design. The added blocks are in one row parallel to the temple. Each one had two halls flanked by a courtyard in between but later converted in different designs and a corridor was made cutting through the three blocks behind their entrance halls. The sizable temple has pitched roofs constructed of green bricks with granite bases. Part of the interior has been repaired with modern materials whilst its exterior has an original look. The ridges are decorated with mouldings of *aoyus* (鰲魚), a pearl, and patterns of floral, flowers-and-birds, landscapes motifs. The wall friezes and fascia boards are equally ornated with similar mouldings.

**Architectural  
Merit**

The temple stands to witness at least over 150 years of historical development of Shap Pat Heung.

**Rarity**

The partially altered building has considerable heritage value. The temple has been expanded in stages. The last one was a Foon Hak Hall (欸客堂, Guest Hall) added to the far right in 1979. A repair in 2004 covered the external and internal walls with ceramic tiles very much diminished the authenticity of the temple.

**Built Heritage  
Value &  
Authenticity**

Tin Hau Festival (天后誕) will be highly celebrated at the temple on the 23<sup>rd</sup> day of the third lunar month with procession and Fa Pow (花炮) activities. Yue Lan Chiu Wui (盂蘭醮會) organized by the Chaozhou (潮州) community will also be held at the temple. Dim Dang (點燈) and Da Chiu (打醮) had been held at the temple but ceased for a time. The temple was used as a place for communal affairs of Shap Pat Heung villages for a long period until the setting up of the Rural Committee.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Union Church – Sanctuary and Bell Tower**  
**No. 22A Kennedy Road, Central, Hong Kong**

The Union Church (香港佑寧堂) is located at No. 22A Kennedy Road, up the hill from Central, and next to where the Peak Tram bridge intersects with Kennedy Road. It was built after World War II to replace an earlier church which had been severely damaged during the war period. The foundation stone of the original church dating from 1890 was re-laid, and is now found right up the entrance stairs.

*Historical  
Interest*

The first Union Church was built in Wellington Street in 1844/45 under the leadership of Rev. Dr. James Legge (1815-1897) of the London Missionary Society who arrived at Hong Kong in 1843. And then, in 1866, the Church was relocated to a new site on Staunton Street. Still later, as the church on Staunton Street had become very crowded, it was moved to the current site on Kennedy Road. The Kennedy Road site was acquired in 1889. The building in Staunton Street was taken down ‘brick by brick’, transported to Kennedy Road, and reconstructed on the new site.

During the period of Japanese Occupation (1941-1945), the Church’s religious service was ceased and the pastor, Rev. Kenneth Mackenzie Dow, was interned in Stanley Internment camp. In 1945, the pre-war building in Kennedy Road was considered unsafe for congregation and the Church was temporarily moved to the Hong Kong Volunteer Defence Corps Officers Mess in Garden Road until 1949. The construction of the sanctuary was completed in 1955 to accommodate larger congregation.

The façade of the **Sanctuary** combines natural hewn granite with reinforced concrete which forms an excellent transition from the external stone structure to the internal minimalist elevations. It is built of granite walls with a pitched roof and a detached **Bell Tower** which is a granite structure having a simple pitched roof with a void at the top for placement of the bell.

*Architectural  
Merit*

The elevation of the Sanctuary facing Kennedy Road is rather traditional in appearance but the side elevations have a modern composition of stone and concrete. The Sanctuary is built in minimalist modern style with references to the Bauhaus School. It is a hall plus balcony with high vaults spanned from the ground to the ceiling echoing those of *Art Deco* architecture which favours in geometric decorations. The upper walls in the side aisles consist of a series of louver windows which permit of maximum illumination, ventilation and aesthetic variation.

Internally, the Sanctuary has impressive transverse arches in Art Deco style. The interior is reminiscent of the Royal Horticultural Hall (1929) in

Westminster, UK, designed by architects Easton and Robertson, where the modern *Art Deco* hall with high vaulted ceilings is often credited as motivating and space captivating. Beside the west door, memorial tablets to Dr. Legge, and Mrs. Chalmers are found and had been salvaged from the ruins of the old Church.

**Modernist** architecture is not often seen in church buildings, so that the buildings which make up the Union Church compound have a rarity and built heritage value. The buildings are well maintained and as no major alterations appear to have been carried out, they retain their authenticity.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The Union Church has a local history going back to 1843 so that it is one of the oldest churches in Hong Kong. It has made important contributions to educational and religious development, and even contributed to the construction costs of the Peak Tram in 1888.

**Social Value  
& Local  
Interest**

Well-protected by stone boundary walls and self-enclosed by lawns and patios, Union Church enjoys a relatively quiet and private space. The church is physically close to Helena May Institute (梅夫人婦女會大樓), St. Paul's Co-educational College (聖保羅男女中學), First Church of Christ Scientist (基督科學教會香港第一分會) and St. Joseph's College (聖若瑟書院).

**Group Value**

As it is unlikely Union Church will cease its activities and vacate its premises, the question of adaptive re-use does not really arise.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Nos. 23-24 Fung Fai Terrace,**  
**Happy Valley, Hong Kong**

Nos. 23-24 Fung Fai Terrace (鳳輝臺) are two semi-detached houses which forms one building. The houses were probably built in the 1920s as part of the development of Happy Valley as a residential area. According to several official documents, Fung Fai Terrace was originally a piece of farmland by the hillside and subsequently converted into a site for erecting apartment houses in the late 1910s. At that time houses had to be of European style and were not allowed to exceed 35 feet in height.

*Historical  
Interest*

As far as is known No.23 has changed hands a number of times since it was built, and has only been used for residential purposes. On the other hand, No.24 has been the property of the adjacent Hong Kong Sanatorium & Hospital (養和醫院) which used the house firstly as a dormitory for hospital staff, and latterly as a temporary building office, workshop and stores) since 1969.

This building is a three-storey terrace house. The front façade is a mixture of stuccowork moulded and grooved to resemble stonework, painted rendering and red brickwork. The front entrance has a semi-circular arch with decorative spandrels. Transomed casement windows divided into small glazing squares with **Art Nouveau** patterned security grilles on the inside are set in stucco window surrounds on the ground floor. The **Classical** style balcony at first floor level still exists but has been much altered. The original windows to the upper floors have been replaced by modern windows. The decorative plaster rondels and acanthus leaf fan still exist over the first floor windows. There is a projecting bay in the centre of the front façade and a wide overhanging eaves at roof level. The rear façade has a projecting annex and a modern external fire escape staircase. Internally, decorative ironwork in **Art Nouveau** style still exists in the staircase balustrading and security grilles to windows. The architectural style should be described as **Colonial Eclectic**, because features derived from several different architectural styles are incorporated into the overall design.

*Architectural  
Merit*

The building has been altered on the front façade diminishing its authenticity. Nevertheless it has a certain rarity and built heritage value. Its design and building features are believed to be rare in Hong Kong nowadays.

*Rarity, Built  
Heritage Value &  
Authenticity*

The building has historical value and local interest as a surviving old terrace house of the 1920s.

*Social Value &  
Local Interest*



In vicinity to Nos. 23-24 Fung Fai Terrace, there are a number of historic residential buildings at Nos. 11 and 15 Yuk Sau Street (毓秀街) and No. 54 Village Road (山村道). Another historic building located in proximity and graded by the Antiquities and Advisory Board is **Tung Lin Kok Yuen** (東蓮覺苑) which was founded in 1935 by Lady Clara Cheung Lin-kok, the wife of Sir Robert Ho Tung. *Group Value*

The best use for the building is residential, the purpose for which it was built. Any alterations for adaptive re-use would further diminish its authenticity. *Adaptive Re-use*

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## Historic Building Appraisal

### St. Stephen's College

#### No. 22 Tung Tau Wan Road, Stanley, Hong Kong

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Initially, St. Stephen's College (聖士提反書院) was located at the junction of Bonham Road and Western Street. It was established in 1903 by Rev. Bishop Banisser of the Anglican Church and a number of prominent Chinese leaders including Dr. Kai Ho Kai (何啓) and Dr. Sin-wan Tso (曹善允), etc., who wanted to save China by means of education. The construction of the present school premises in Stanley started in 1928. The foundation stone was laid by Sir Cecil Clementi (金文泰), the 17<sup>th</sup> Governor of Hong Kong, on April 1928. *Historical Interest*

Construction of the school premises in Stanley was completed in 1930, followed by the Old Laboratory building and the Martin Hostel in 1931. Shortly before Governor Sir Mark Young announced the surrender on Christmas Day 1941, the **School House** was a temporary hospital and the scene of an infamous massacre committed by the Japanese military. During the Japanese Occupation (194-1945) the College site was an internment camp. The College reopened in 1947 and became a co-educational school in 1968.

St. Stephen's College consists of a group of two and three storey blocks and single storey bungalows on a hill-site surrounded by trees and vegetation. The architectural style is **Arts and Crafts** with **Modernist** influence. The **School House**, **Martin Hostel** and **Old Laboratory** are built in a similar style with the ground floor storey external walls of granite and the upper storey plain rendered and painted finish. Arched windows and doorways and arcaded verandahs are much in evidence. The School House has an interesting **Art Deco** style balconied second floor feature over the main entrance. *Architectural Merit*

The **Bungalows** (Nos. 1-5) are squat white-walled square buildings with exaggerated hipped pan-tiled roofs with projecting chimney stacks. The **Arts and Crafts** style fits in well with the natural surroundings.

The **St. Stephen's Chapel** (1950) is a one-storey pitched roof building built to a cruciform plan. The foundation stone was laid on 10 December 1949 and the Chapel itself was opened in 1950 to commemorate those who suffered and died in the internment camp. The walls are rendered and painted which contrast with the red painted Chinese tiled roof. The walls are raised off a granite plinth. Architectural features include arched doors and arched windows of colourful stained glass. A **Modernist** rectangular annex building has been built at one side.

The **Main Building** was built in 1964. It is U-shaped in plan, three stories high. The architectural style is **Modernist**. The structure appears to be concrete framed. The facades are composed of rectangular windows divided by white

painted vertical columns and horizontal slabs. Red painted panels under the windows give the building a distinctive appearance.

The **Ng Wah Hall** (伍華紀念堂) was built in **1970**. This building is in the **Post-modern** style and almost defies description in the complexity of the design of the elevations. It is T-shaped in plan and stepped to follow the slope on which it is built. It appears to be concrete framed with brick infill panels. Internally it is rather brutal and utilitarian in appearance.

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## Historic Building Appraisal

### St. Stephen's College

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## Fat Chuen Chi

Luk Wu Tsuen, Luk Wu, Lantau

Fat Chuen Chi (佛泉寺) is located in Luk Wu Tsuen (鹿湖村, literally Deer Lake Village) of Lantau Island. The place was named as such since where deer could be found in the past and where the landscape looks like a lake. This Buddhist monastery accommodates monks who isolate themselves from the busy and noisy outside world and practice their pure and quiet self-cultivation.

*Historical  
Interest*

Fat Chuen Chi is also called San Bao Dian (三寶殿) and a board inscribed with “三寶殿” was cast on the wall. The term “San Bao” originates from Sanskrit’s *Triratna* or *Ratnatraya*, i.e. the “Three Precious” or “Three Values”: *Buddha* (佛), *Dharma* (法, the Law) and *Sangha* (僧, the Ecclesia or Order). San Bao are referred to as the three images or Bodhisattvas (三寶佛), namely, Sakyamuni (釋迦牟尼), Bhaisajya (藥師) and Amitabha (阿彌陀).

The construction of Fat Chuen Chi was funded in 1933 by three members of a Leung family, namely, **Leung Yin-tin** (梁硯田), **Leung Sai-sun** (梁世新) and **Leung Lo Kam-wing** (梁廬錦榮) who originated from Panyu in Guangdong (廣東番禺). Their photographs are still hung on the wall in the monastery. The construction contract was awarded to a local builder, Chan Mui-sang (陳梅生).

It is perhaps noteworthy that the monastery was associated to an Englishman **Mr Hisst** (許士德). Mr Hisst became a *jushi* (居士, i.e., a person who practice Buddhism at home without becoming a monk or a nun) and presented a wooden board to the monastery in the 1930s after his wish came true after praying in the monastery. Inscribed with Chinese characters 佛自西來 (*fu zi xi lai*, literally Buddha comes from the West, i.e., the western heaven of Amitabha [西天 or 天竺國 in Buddhist learning], the board can still be seen.

The first abbots (住持) of the monastery were two Buddhist law-scholars, **Shun-ho** (信可法師) and **Tak-yin** (德賢法師). The monastery was abandoned after the 1960s and taken care of by Monk Chi Tong (智同法師) and Monk Miu Man (妙文法師) of Po Lin Monastery (寶蓮禪寺) who used the building for lecturing Buddhist sutras. It was abandoned again later and now managed by Bhikshuni Miu Wai (比丘尼妙慧) of Luk Wu Ching Ser (鹿湖精舍) at its back.

On a levelled terrace, Fat Chuen Chi is a Qing (清) vernacular design building having a two-hall-one-courtyard plan with two side chambers (二進毗連式四合院). The open courtyard is between the entrance and main halls. Two chambers of different sizes are on its left and right. The building is constructed of concrete, stones and red bricks with its wall, columns and beams to support its pitched roofs of timber rafters, purlins and clay tiles. The finely carved and

*Architectural  
Merit*

decorated altar is at the end wall of the main hall housing the three statues of Sakyamuni (釋迦牟尼佛), Bhaisajya (藥師佛) and Amitabha (阿彌陀佛) for worship. The front entrance accessed through a flight of staircases is recessed with two concrete columns, two beams and the side walls to support the roof. The two tall columns are engraved with a couplet and so is the doorframe. The name of the monastery is above the doorway. The front walls of the façade are with masonry block imitation lines. The front ridge is with two ceramic *aoyus* (鰲魚) and a pearl. There is a marble plant pot of the 9<sup>th</sup> year of the reign of Emperor Guangxu of Qing Dynasty (清朝光緒九年) remaining in the courtyard.

It is a monastery on Lantau to witness the development of Buddhism in Hong Kong. **Rarity**

It has some built heritage value. It is in good condition and its authenticity is kept. It blends nicely with the surrounding rural environment where trees and buildings of similar designs remain. **Built Heritage Value & Authenticity**

Buddhist classes were given by Monk Shun Ho, Monk Tak Yin and others before and after the Second World War, the busiest time being the 1950 and 1960s when many *jushi* and devotees attended lessons to study Buddhist sutras. **Social Value, & Local Interest**

Together with other institutions in Luk Wu Tsuen, Ng Chit (悟徹, erected in 1913) and Chuk Yuen Ching Ser (竹園精舍, erected in 1933), it is one of the Buddhist establishments to remind the development of Buddhism in the area. **Group Value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**

**Historic Building Appraisal**  
**Ng Ancestral Hall**  
**Fung Wong Wu, Tak Kwu Ling**

Fung Wong Wu (鳳凰湖) is a Punti (本地) and Hakka (客家) village in the closed area of Ta Kwu Ling (打鼓嶺). It was first inhabited by the Yiks (易) and the Yeungs (楊), and later followed by the Hakka Ngs (吳). The Yiks were from Pak Sha Tsuen (白沙村) of Yuen Long and the Yeungs from Sha Tau Kok (沙頭角). Originated from Huizhou (惠州) of Guangdong (廣東) province, Sheung-yu (尙儒), the 88<sup>th</sup> generation ancestor of the Ngs, moved to Sha Lan Ha (沙欄下) of Sha Tau Kok in the Qing (清, 1644-1911) dynasty. Some of the Ngs moved to Fung Wong Wu in the 19<sup>th</sup> century. Ng Sang (吳生, 1883-?), a first generation member of the Ngs born in the village, built the Ng Ancestral Hall (吳氏宗祠), a family one, together with his clansmen in around the 1920s. They have their clan ancestral hall in Sha Tau Kok. *Historical Interest*

The ancestral hall is a detached building in the upper end of the village. A spacious foreground is in front of the hall which was used for grain drying. It is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. Except the end wall of the main hall, the walls of the entire building are showing fair-faced green bricks in a regular one header course to nine stretcher courses bonding (九順一丁). The altar is at the end wall of the main hall with a soul tablet of the Ng ancestors for worship. The front ridge is with a pair of red geometric mouldings at its two ends. The name of the hall is moulded above the lintel of the recessed entrance. *Architectural Merit*

It is a family ancestral hall of the Ngs to witness the settlement in Fung Wong Wu of Ta Kwu Ling. *Rarity*

It has some built heritage value. *Built Heritage Value*

The altar was damaged in a flood in 1994 and repaired in 1995. The authenticity of the hall is kept. *Authenticity*

The Ngs have their ancestral worship at the ancestral hall on the first and 15<sup>th</sup> of each lunar month. At the Chinese New Year, they have special offerings of chicken and pork early in the morning of the first day. At other festivals such as Chung Yeung (重陽節) and Mid-Autumn (中秋節) they have the same *Social Value, & Local Interest*



treatment. They would make known of new born baby boys and wedding of male members to the ancestors at the hall. A Pak Kung (伯公) shrine, a shrine for the Well God (井頭伯公) and one for the Tai Wong Yeh (護鄉大王爺) at the village entrance are also worshipped by the villagers.

## Historic Building Appraisal

### No. 4 Wang Fung Terrace,

### Wan Chai, Hong Kong

No. 4 Wang Fung Terrace (宏豐臺) is located on a private path leading to Tai Hang Road (大坑道). There is no solid evidence to prove when exactly it was built, but its architectural style is very typical of the 1930s period. It was probably built in the 1930s in the wake of the opening of Tai Hang Road which itself only dates from 1931. Following Tai Hang Road's opening, the plot of land where the building under review is located (i.e. Inland Lot No. 3289) was sold to Mr. Fan Shiu-ching (范兆楨), a Chinese merchant living at No. 131 Connaught Road, at a public auction on 30 November 1931. The building was probably erected after the Crown lease of the said plot of land came into effect on 24 February 1932. The premises have changed hands a number of times since then.

*Historical  
Interest*

The building is a pre-war L-shaped flat roofed block with a three-storey front block and a four-storey annex at the rear. The architectural style is **International Modern** with **Art Deco** influence. The walls are rendered with Shanghai plaster, featuring alternate bands of plain rendering and imitation stone courses in stucco work. The front part has a bow-shaped projection flanked by adjacent cantilevered "Hollywood" balconies with rounded ends. Smaller rectangular projecting balconies can be seen on the east and west elevations. A tall rectangular staircase enclosure is featured on the rear elevation. The rear part of the building is composed of a four-storey rectangular annex with regular window spacing or fenestration in the classical manner. Art Deco influence can be seen in the streamlined balconies, stylised forms and ornamental ironwork.

*Architectural  
Merit*

The building is a very good example of its type with typical stylistic architectural features and Art Deco motifs worthy of preservation. From a historical perspective, it stands as an important reminder of the early development of Tai Hang in the 1930s. It therefore has built heritage value. The authenticity of the interior is not known, however the exterior is generally unencumbered by alterations and additions and has retained its original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building appears to be rather limited as it has as far as is known only been used for residential purposes. Its distinct architectural style certainly gives it local interest.

*Social Value  
& Local  
Interest*

After many years of urban development, Tai Hang is now a densely populated residential area. Other historic items which are physically close to No. 4 Wang Fung Terrace include the Haw Par Mansion (虎豹別墅), Lin Fa Temple (蓮花宮), Shing Kwong Church (聖光堂), St. Mary's Church (聖瑪利亞堂), St. Pauls' Convent Church (聖保祿修院), St. Paul's Primary Catholic School (聖保祿天主教小學) and Tung Wah Eastern Hospital (東華東院). All these buildings have a good value from a cultural and heritage point of view. **Group Value**

Without seeing the floor plans it is difficult to suggest an adaptive re-use. **Adaptive**  
Probably the best use for it is residential for which it was intended. **Re-use**

**Historic Building Appraisal**  
**Nos. 38 and 39 Fuk Hing Tsuen**  
**Wang Chau, Yuen Long, New Territories**

680

Fuk Hing Tsuen (福慶村) is one of the villages in Wang Chau (橫洲), southwest of Yuen Long Industrial Estate (元朗工業邨). A small hill Chu Wong Ling (豬黃嶺) is at its north. Most of the old village houses are facing south. It was a multi-clan village inhabited by the Wongs (黃氏), the Kwans (關氏), the Lis (李氏) and others. The Wongs came from a place called Jitigang (雞啼崗) in the mainland and settled in the village some 600 years ago. Most of them were farmers engaged in rice and vegetable cultivation. Many of the original villagers have either moved overseas or to the urban areas leaving the houses occupied by the newcomers. The two houses at Nos. 38 and 39 were built by Wong Wah-fuk (黃華福) in the 10<sup>th</sup> year of the reign of Emperor Guangxu (光緒, 1884) of Qing (清) Dynasty. The houses were inhabited by the Wongs until 1992 and they have been left vacated since then. They are two of the best preserved houses in the village.

*Historical  
Interest*

The two connected houses are in the fourth row of seven rows of houses in the village. The houses are Qing vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green and red bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall at No.38. No.39 is without any stove. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. A rice polishing pestle (腳踏碓) is at the living room of No.38. Above the lintel of the entrance of each house is a projected eave with a wall painting of peony at No.38. A wooden plaque engraved with two Chinese characters “吉祥” (Auspiciousness) and “祥光” (Auspicious Light) is respectively fixed at the lintel of Nos. 38 and 39. The walls are partially plastered and the floor cement-screeded.

*Architectural  
Merit*

The two houses are to witness the settlement of the Wongs in the village.

*Rarity*

They have some built heritage value.

*Built Heritage  
Value*

The houses have their authenticity kept.

*Authenticity*

They have group value with other historic village houses in the village.. Together with the nearby Yi Shing Temple and Yu Yuen (娛苑), a group of

*Group Value*

historic buildings is formed, recalling the reminiscence of village life in the New Territories.

The two houses are owned by Wong Ting-leung (黃丁良), the village head. He was born in the houses and now at his 70s. He is also a village representative of Wang Chau. When he was a child he studied at a village school called Sai Wo Tong (四和堂) in the village. He moved to another new house in the village in 1992. The Wongs had their celebration of festivals, wedding and birthdays at the houses. They have their Dim Dang (點燈) ritual for the new born baby boys of previous year on the 15<sup>th</sup> day of the Chinese New Year. They would have Dang Jou (丁酒), a banquet for celebration for all those in the village. They would report the names of the new born baby boys to the village representative and to the deities at the Yi Shing Temple (二聖宮) in Wang Chau. They would also participate in the Da Chiu (打醮) activity of Wang Chau held once every eight years.

*Social Value,  
& Local Interest*

It is considered that the question of adaptive re-use does not arise at the present time.

*Adaptive  
Re-use*

## Historic Building Appraisal

### Tang Ting Kwai Ancestral Hall

Wang Toi Shan Wing Ning Lei, Pat Heung, Yuen Long

Wang Toi Shan (橫台山) in Pat Heung (八鄉), Yuen Long, was first settled by the Hakka (客家) Tangs (鄧) who developed from the oldest Wing Ning Lei (永寧里) village to others. It was later also inhabited by the Lees (李), the Loks (駱), the Los (盧) and others. The Tangs moved from Shibi (石壁) of Ninghua (寧化) in Fujian (福建) province to Chaozhou (潮州) of Guangdong (廣東) province and then southwards to Huizhou (惠州) after generations. Tang Ting-kwai (鄧廷桂) of the 14<sup>th</sup> generation moved from Huizhou to Wang Toi Shan in the 27<sup>th</sup> year of Kangxi (康熙, 1688) reign of the Qing (清) dynasty. He was regarded as the founding ancestor of the Tangs in Wang Toi Shan. His descendents later branched out to different villages in Wang Toi Shan and other areas. Descendents of Hung-tat (洪達), a son of Ting-kwai, branched out to Ho Lik Pui (河瀝背) other than staying in Wing Ning Lei. Descendents of Hung-lam (洪琳), another son of Ting-kwai, branched out to Shan Shan Tsuen (山散村). Descendents of Hung-mou (洪茂), another son of Ting-kwai, moved to the north of Wang Toi Shan in Chuk Hang (竹坑) and San Lung Wai (新隆圍) villages. Descendents of Ting-pan (廷彬), a brother of Ting-kwai, settled in Tsat Sing Kong (七星崗) and Shui Lau Tin (水流田) villages in Pat Heung. The Tang Ting Kwai Ancestral Hall (廷桂鄧公祠) in Wing Ning Lei village was erected to commemorate Ting-kwai. It was not known when it was built. An incense container in the hall has the 23<sup>rd</sup> year of the Jiaqing (嘉慶, 1818) reign of the Qing dynasty inscribed on it. It was probably built between 1688 and 1818.

*Historical  
Interest*

Connected to the Tang Hung Tat Ancestral Hall (洪達鄧公祠) on its right, the ancestral hall is of equal length, long and narrow. It is behind the entrance gate of the village. It is a Qing vernacular building having a three-hall-two-courtyard plan. The two open courtyards are in-between the entrance, central and main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The lower courses of the front façade wall, the door frame, the wall corners and the courtyard floors are of granite. The walls are partially plastered and painted. The floors are cement-screeded. A wooden finely-carved altar is at the end wall of the main hall housing a soul tablet of the Tangs for worship. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. Wall frieze paintings of flowers, birds and landscape are at the front façade and at the end wall of the main hall. A fascia board with

*Architectural  
Merit*

flowers and birds carving is under the eave of the entrance and of the main hall. The ridges are decorated with a pair of *aoyus* (鰲魚). Plastered mouldings of landscape are at the front wall of the main hall.

It is an ancestral hall of the Tangs to witness their settlement in Wang Toi Shan. ***Rarity***

It has some built heritage value.

***Built Heritage Value***

The building was renovated in 1975. It has its authenticity kept.

***Authenticity***

It has group value with the Tang Hung Tat Ancestral Hall next door, Shung Man Study Hall (崇文書室), Wui Tsuen Study Hall (匯泉書室) and other historic buildings in the neighbouring Ho Lik Pui village.

***Group Value***

The ancestral hall is for all the Tangs to have ancestral worship in Wang Toi Shan. The hall has special offerings at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual was held at the hall but has been discontinued.

***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Nos. 31, 31, 32 and 33 First Lane,**  
**Wu Kai Sha Tsuen, Sha Tin, N.T.**

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Wu Kai Sha (烏溪沙), formerly known as Wu Gai Sha (烏雞沙), is a Punti (or local, 本地) village mainly occupied by the Liu clan (廖氏) who trace their descent from Liu Yue-hing (廖如興), the fourth and youngest son of the second ancestor of the Lius of Sheung Shui (上水) who branched out from Sheung Shui in the 17<sup>th</sup> century.

*Historical  
Interest*

The earliest recorded owner of the row houses at Nos. 31, 32 and 33 was Cheung Ping-sham (張炳森) in Lin Ma Hang, Sha Tau Kok (沙頭角蓮麻坑). Ping-sham was a taxlord who had possessed certain tax rights in Guangdong province (廣東省) before the New Territories were leased to the British in 1898. The house land was part of the lot granted by the British to Ping-sham on 22 March 1910 for a term of 75 years subject to renewal, in compensation for his loss of land tax rights.

The exact construction year of the row of village houses is unknown, but they should have been completed at least before 1936 when house No. 33 was sold to a man named Liu Tak-pan (廖德彬). Thus, the houses were built probably **between 1910 and 1936.**

The row of houses is in the first front row all facing northwest. A spacious open foreground is in front of the houses. The foreground is surrounded by a low wall. It is a Qing vernacular building constructed of green bricks and rammed earth with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The houses share a common roof. It is a row house with three recessed ones each individually sandwiched by a projected one on either side. Originally the entrances were at the recessed houses. The entrances were with granite doorframes. A wall frieze of plastered moulding of flowers, birds and rocks is under the cornice of the projected houses. A fascia board of flowers and birds carving and wall frieze paintings of flowers and birds and calligraphy are under the eave of the recessed houses.

*Architectural  
Merit*

It is a row of residential houses to witness the history of Wu Kai Sha.

*Rarity*

It has some built heritage value.

*Built Heritage  
Value*

Its authenticity is kept.

*Authenticity*



Whilst the two houses at Nos. 32 and 33 still belong to the Lius, the others were sold to outsiders.

***Social Value &  
Local Interest***

Today, most of the houses in Wu Kai Sha have been reconstructed into modern *ding uks* (丁屋, small houses), leaving the row house at Nos. 31-33 First Lane one of the sole remnants of this village. The continued existence of the row house, after many years of urban development in the immediate vicinity, is quite remarkable. The exceptional mural paintings and frieze mouldings also have high architectural merit. The row house is also close to the Antiquities Advisory Board graded item of Chat Sing Temple (七聖古廟, Grade II).

***Group Value***

For the time being, the question of adaptive re-use does not arise.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Club de Recreio**  
**No. 20 Gascoigne Road, King's Park, Kowloon**

The Club de Recreio (which in English means “Recreation Club”; in Chinese: 西洋波會) was founded in 1911 by prominent members of the Portuguese community in Hong Kong. The sporting and recreational facilities provided by the club include a badminton court, bowling greens, tennis courts and a hockey field. Originally formed to cater for Portuguese, the membership of the club is now dominated by Chinese.

*Historical  
Interest*

The Club de Recreio first acquired a piece of land at the corner of Peking and Hankow Roads. Later, the growing membership propelled the Club into moving to a bigger site where the Miramar Hotel now stands. By 1925, the site again proved insufficient for the growing membership, and the Club moved to the present site at King's Park. The present clubhouse in King's Park was built in **1928**.

During the Japanese Occupation (1941-1945) most of the Portuguese members moved to Macau. Some of the men who had joined the Hong Kong Volunteer Defence Corps against the Japanese invasion were either killed in action or died in the prisoners of war camp. In recognition of their service, their names were inscribed on a stone tablet which now stands at the main entrance of the clubhouse.

The clubhouse was built in **Neo-Classical** style with **Art Deco** influence. The building is a one-storey high flat-roofed structure with white painted rough-cast rendered walls. The elevation facing the car park has a simple portico with a triangular pediment with a classical style entrance featuring Tuscan Order columns and glazed doors and fanlights. The windows are regularly spaced with brick soldier arches and matching cills. The windows are modern aluminum replacements with window-mounted room coolers. The rear elevation is a similar symmetrical composition featuring a long stepped Art Deco style pediment. A colonnaded open verandah once existed but this has been enclosed by glazing. Internally a vocabulary of classical features can be seen including panelled and glazed doors, moulded architraves, columns, pilasters, and a magnificent Baroque style mantelpiece. To the west of the main block is a narrow extension used as staff quarters, which is a simple utilitarian structure with stucco walls and a pitched roof.

*Architectural  
Merit*

The clubhouse, although extensively altered, still retains impressive neo-classical features and should be considered as having built heritage value as part of a cluster of recreational clubs in King's Park with historic group value.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the club lies in the role it has played in providing social and recreational facilities to its members. Situated on a prominent corner of Wylie Road and Gascoigne Road it is a well known local landmark.

**Social Value  
& Local  
Interest**

It is among the cluster of recreational clubs in the area, namely, Kowloon Cricket Club (九龍木球會), Kowloon Bowling Green Club (九龍草地滾球會), India Club (印度會) and Municipal Services Staff Recreation Club (文康市政職員遊樂會). It is also physically close to Gun Club Hill Barracks (槍會山軍營), St. Mary's Canossian College (嘉諾撒聖瑪利書院), Rosary Church (玫瑰堂) and Kowloon Union Church (九龍佑寧堂). All these buildings have good value from a heritage and cultural point of view.

**Group Value**

As far as is known there are no plans to rebuild the clubhouse and redevelopment would probably not be permitted due to zoning restrictions.

**Adaptive  
Re-use**

## Ho Yin Lo

## No. 1 Kau Lung Hang Village, Kau Lung Hang, Tai Po, N.T.

Ho Yin Lo (浩然廬) in Kau Lung Hang Village (九龍坑村) of Tai Po was built in 1932. This building was named after its first owner, **Poon Tin-bo** (潘天保) alias **Poon Ho-yin** (潘浩然). The original hometown of the Poons was Xingyang (滎陽) of Zhengzhou (鄭州) in Henan (河南). During the early 20th century, the Poons migrated from Meixian (梅縣) in Guangdong (廣東) to Hong Kong due to the lack of cultivated land in Meixian. **Poon Tin-bo** was a Hakka (客家) who moved to Kau Lung Hang before 1930 as he had a friend surnamed Yeung (楊) who had moved over there before. Poon Tin-bo was a merchant having business in Guangzhou (廣州), Macau (澳門) and Hong Kong. And, Ho Yin Lo was used as a vacation villa, not a permanent residence. During the Japanese Occupation (1941-1945), Poon Tin-bo left Ho Yin Lo and took refuge in Meixian. He returned after 1949 with some of his relatives and lived there for a few years. At present, the building is a private residence and resort of the descendants and relatives of Poon Tin-bo.

*Historical  
Interest*

The building is in the form of a Hakka house modernized and simplified with the use of modern western building materials of concrete and steel as well as traditional bricks, beams and ceramic tiles. The two-storey building has a semi-circular boundary wall enclosing a garden in front of the house very much like a *fung shui* pond of a traditional Hakka house. It is in symmetrical plan having on its ground floor a living room in the middle and flanked by three rooms on either side. Behind them is a corridor backed by a row of five rooms. Its first floor is the same as the ground floor except that the back row is replaced by a rear balcony. Its front façade is with a verandah on the ground floor and a balcony on the first floor. A semi-circular pediment is in the middle sitting on a parapet. The verandah and balcony have round and square columns supporting their roofs. Toilets, service quarters and kitchens are on either end of the house. The pitched roofs of the building are with timber rafters, purlins and ceramic tiles. Heads of the gable walls are in *wok yee* (鑊耳) design. Wall cornices mouldings are the main decoration in the building.

*Architectural  
Merit*

In the New Territories, the existence of such a Western building mixed with Chinese features as Ho Yin Lo is really rare. Because of the background of the building designer, features found in the building are quite unique. The non-standard construction further aggravates the rarity value of the building.

*Rarity*

The style of the building is fashionable from end of 1920s through 1930s blending Chinese and western elements in the way of building and materials used. It is of built heritage value.

***Built Heritage  
Value***

Because of the dilapidation, some of the original circular timber roof purlins of the annex block were replaced with rectangular ones. Dilapidated timber windows were all replaced with steel windows with glasses. The artistic drain pipes also due to dilapidation were replaced with PVC pipes, but its authenticity is on the whole kept.

***Authenticity***

The style and form of the building is not compatible with those of the other village houses of the village. The villagers were mainly poor Hakka peasants who worked on their own unlike the Poon family owing lots of land of the village. The building is a transplant of Hakka architectural culture in a 'foreign' Hakka region in contrast with the poor Hakka residents. Its architectural features are attractive to television programme and film producers.

***Social Value  
& Local  
Interest***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

## Historic Building Appraisal

No. 6 Stewart Road,  
Wan Chai, Hong Kong

No solid evidence can be found to show when the present building at No. 6 Stewart Road was constructed. It was probably built in the **1930s** on land reclaimed in the Praya East Reclamation which was completed in 1929. The lease commenced on 11 May 1928 for a term of ninety-nine years with the right of renewal for a further term of ninety-nine years. The property is known to have changed ownership during the Japanese Occupation.

*Historical  
Interest*

Stewart Road was named after Sir Frederick Stewart, the son of a crofter tailor of Aberdeenshire in Scotland. He arrived in Hong Kong in 1862 at the age of twenty-five, and later served as a member of the Legislative and Executive Councils and as Colonial Secretary.

There is a residential-cum-commercial building now occupied by a restaurant, a healthcare centre and two offices with residential units on the upper floors. It is a four-storey structure on the corner of Jaffe Road and Stewart Road. The upper three storeys are projected over the pavement to Stewart Road to form a covered walkway. The Jaffe Road elevation has long horizontal cantilevered balconies with round ends at each floor level with a matching typhoon canopy at parapet level. There appears to be an unauthorised structure (UBW) on the roof which is flat. The building is constructed of reinforced concrete framing which can clearly be seen. Ornamentation is minimal being confined mainly to horizontal and vertical fluting to give a streamlined effect. The building can be classified as a **Verandah Type Shophouse** in the **International** or **Modernist** design.

*Architectural  
Merit*

Shophouses are becoming rarer year by year due to redevelopment. No. 6 Stewart Road therefore is a rare piece of built heritage. Its authenticity and original appearance have been affected to some extent by enclosure of front verandahs and modern aluminium replacement windows but these alterations can be considered as reversible.

*Rarity,  
Built  
Heritage  
Value &  
Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. It has evolved through several different types and this particular shophouse is part of the historical urban fabric. It is however probably only of local interest to historians and conservationists.

*Social Value  
& Local  
Interest*

It is within walking distance from the other shophouses on 72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), those on Nos. 6, 8, 10 and 12 Burrows Street (巴路士街), Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Nos. 1, 3, 5, 7, 9 & 11 Mallony Street (茂羅街) and Nos. 186, 188 & 190 Queens Road East (皇后大道東). Nearby historic buildings include, for example, Old Wan Chai Post Office (Declared Monument), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East, and Wan Chai Market (灣仔街市) on No.264 Queen's Road East. **Group Value**

An adaptive re-use for the building could probably be found but the shophouse's authenticity might be affected. The best use is for it to continue to be used for its present purpose, but pressure to redevelop the site might be too great. **Adaptive Re-use**

**Historic Building Appraisal**  
**No. 54 Village Road,**  
**Happy Valley, Hong Kong**

Probably built in the 1920s, No. 54 Village Road (山村道) is one of the oldest buildings in the district. It is a three-storey structure above a garage at street level. When it was built development restrictions limited the height of new buildings in the area to three storeys and only houses of European type were allowed. *Historical Interest*

The early history of the building is rather obscure, but it is believed that the developer of No. 54 and adjacent lots was the **United Land Investment Company Limited**. The administrator of the Company was Mr. Ho Lui Hap (何侶俠). Probably due to loss of documents during the Japanese Occupation, it is difficult to determine the pre-World War II status of these lots.

The earliest registered tenants of No. 54 Village Road were Chong Sing Ching and Kwok Hei To, who equally split the premises between themselves in the aftermath of the Second World War. In 1953, Mrs Chan Siu Sau Ying (陳蕭秀英) acquired the entire property and no further transaction has been recorded since then.

No. 54 is built on a raised terrace with a garage built underneath. The façade facing Village Road is asymmetrical and it is possible that it is the remaining half of two paired semi-detached houses, the other half occupying the site of No. 56, now redeveloped and named Yue On Mansion (愉安樓). The architectural style of the house is **Beaux Arts**, a very rich classical style favoured by the Ecole des Beaux Arts in Paris. The front façade displays an elaborate vocabulary of classical features including imitation stonework in stucco, segmental voussoried arched windows, a Greek fret pattern frieze, a moulded cornice, a broken pediment and various decorations such as triglyphs, tassles, moulded panels and dentils. Windows are transomed wooden casements divided into small glazing squares and appear to be original. The rear and side elevations are plainer with rendered and painted walls and regularly spaced windows. The front terrace has an elegant balustraded parapet wall to match the house. The roof of the house is flat with projecting chimney stacks. *Architectural Merit*

This style of architecture is quite rare in Hong Kong and No. 54 Village Road is a good example of it. It has therefore considerable built heritage value as well as historical interest. The authenticity of the interior is not known, but the exterior appears to have retained its original appearance. *Rarity, Built Heritage Value & Authenticity*



Happy Valley is regarded as a district of the wealthy class, and as a high class residence No. 54 Village Road has limited social value to the community. As a representative example of the early development of the area it has local interest.

*Social Value  
& Local  
Interest*

In vicinity to No. 54 Village Road, there are a number of historic residential buildings at Nos. 11 and 15 Yuk Sau Street (毓秀街) and Nos. 16-17 and 23-24 Fung Fai Terrace (鳳輝臺). Another historic building located in proximity and graded by the Antiquities and Advisory Board is **Tung Lin Kok Yuen** (東蓮覺苑) which was founded in 1935 by Lady Clara Cheung Lin-kok, the wife of Sir Robert Ho Tung.

*Group Value*

Without seeing the floor plans it is difficult to recommend an adaptive re-use. Probably the best use is residential for which the building was originally intended.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Immaculate Conception Chapel**  
**Tai Long, Sai Kung, New Territories**

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Immaculate Conception Chapel (聖母無原罪小堂) in the eastern part of Sai Kung (西貢) dates back to about 1867 when missionaries had been preaching in Tai Long Tsuen (大浪村) where a majority of the villagers were converted to Catholicism, making it one of the most successful areas in Catholic preaching in Hong Kong. The capacity of the Chapel is a few hundred and it was one of the greatest ones in Sai Kung in 1879, when over 500 converts took part in the Sunday mass in the Chapel in this climax. The Chapel had a residing priest from 1893 onwards. The missionaries also helped the establishment of the Yuk Ying School in the village.

*Historical  
Interest*

During the Japanese Occupation (1941-1945), the missionary activities in Sai Kung were interrupted. Immaculate Conception Chapel became one of the army stations. The Japanese troops lived in the Chapel in the last three months of the occupation period. But neither the altar nor the Chapel itself were destroyed. The troops employed the villagers for digging air-raid shelters in the adjoining hills. The Chinese guerrillas lived there for a few days after the Japanese army had departed.

In recent decades the population of the village has drastically declined as the residents moved away in search of employment. In the late 1970s, the front portion of the Chapel was rebuilt, as one of the bays of the Chapel was dismantled due to typhoon damage. Cardinal John B. Wu Cheng-chung (胡振中), the fifth Bishop of the Hong Kong Catholic Diocese, presided over the Inauguration Ceremony, the Great Mass and the Eucharist Progress on 14 November 1981. Since 1980, the Chapel had been subordinate to Immaculate Heart of Mary Parish in Tai Po (大埔聖母無玷之心堂) which served the Chapel monthly from 1983 to 1987. The Chapel has not functioned since 1988.

The Chapel is built in the style of an Italian or Spanish mission church with a pantiled pitched roof and stuccoed or plastered walls featuring simple arched windows and doors. Internally the roof is supported by arches springing from octagonal columns in **Romanesque** style. The roof timbers are exposed and the walls are plastered and painted. The main feature is the beautifully decorated altar at the end on a raised stepped dais of Canton tiles. The seating area is separated from the entrance area by simple low height balustrades on each side of the aisle featuring green glazed urn-shaped classical balusters. The floor is simply screeded and the usual wooden pews replaced by cheap folding chairs. An unsuitable porch has been erected at one end of the chapel to replace the main entrance bay which collapsed during a typhoon in the late 1970s.

*Architectural  
Merit*

This kind of 19<sup>th</sup> century mission church incorporating Western architectural styles and local rural construction methods is quite rare in Hong Kong. Another similar church can be found in Yim Tin Tsai (鹽田仔), Sai Kung which is called St. Joseph's Church. Although not of traditional Chinese vernacular architectural style it has built heritage value. Apart from the porch, the Chapel appears to have retained much of its authenticity.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The Chapel shows the importance of Sai Kung as one of the earliest and most important Catholic parishes in Hong Kong. A unique characteristic of Tai Long Tsuen is that almost all of the villagers have been Catholics since the Qing dynasty, and the Chapel is a witness to that part of history. In the past the Catholic priest and mission sisters administered to the spiritual needs of the villagers and also provided medical assistance and ran the village school. The Chapel is now only visited by weekend hikers and indigenous villagers who return at public holidays. Its local interest has therefore faded with the village.

**Social Value  
& Local  
Interest**

Tai Long Tsuen (大浪村) is one of the few remaining historic villages in Hong Kong with all the traditional architectural and layout preserved intact. Most of the village houses are generally in good condition. All the buildings in the village face east and shares similar architectural features. The style of construction of the Chapel is very similar to a church in the neighbouring Yim Tin Tsai of Sai Kung – Catholic Church (St. Joseph Church).

**Group Value**

Unless life can return to the village it is unlikely that the Chapel will ever become the centre of community life that it once was, and it is difficult to think of an adaptive re-use in the present circumstances.

**Adaptive  
Re-use**

## Chung Ancestral Hall

### No. 107 Tong Min Tsuen, Tai Po, New Territories

Tong Min Tsuen (塘面村), literally “pond surface village”, is also known as Tong Sheung Tsuen (塘上村). It is a Punti (本地) village and one of the 26 villages in Lam Tsuen Valley (林村鄉). During the Qing times Lam Tsuen was a member of Tsat Yeuk (七約, literally, Seven Alliance). Tsat Yeuk was an inter-village alliance which formed Tai Wo Market (太和市) in 1892 to break the monopoly of the old Tai Po Market (大埔墟) formed by the Lung Yeuk Tau Tang clan (龍躍頭鄧氏). Of the 23 villages of Lam Tsuen Valley, only five are Punti (本地) while the other are Hakka. The history of Lam Tsuen Valley can be traced back to Song Dynasty (宋朝, A.D. 960-1127). Its early settlers were the Chungs who form a large proportion of the population in the area. The villages were linked together by an inter-village alliance named Luk Woh Tong (六和堂), which was derived from the *baojia* system (保甲制) in the Qing Dynasty (清朝, 1644-1911). Luk Woh Tong remained its key role in the valley until it was replaced by the Lam Tsuen Valley Committee (林村鄉公所) in 1954.

*Historical  
Interest*

Tong Min Tsuen is a multi-clan village occupied by the Chungs (鍾氏), the Maks (麥氏), the Cheungs (張氏), the Chans (陳氏) and the Wus (胡氏). The Chungs probably settled in the village in the second half of the 18<sup>th</sup> century. They might have connection with the Chungs in Chung Uk Tusen (鍾屋村) in Tuen Mun who moved from Dongguan (東莞) of Guangdong province (廣東) in Ming (明, 1368-1644) Dynasty. The Chung Ancestral Hall (鍾氏宗祠) was probably built in **1939** by a member of the Chungs who returned from abroad. Due to *fungshui* reasons, the ancestral hall has been abandoned and used as a storeroom since the 1940s.

Located in the front row of four rows of houses in the village, the ancestral hall faces a sizable pond in its front. The village had a big pond for fish cultivation from which its name derived. The hall is a one-hall structure. It is a Qing (清) vernacular design building with a western styled feature fashionable in the 1930s. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The internal side walls are plastered and the floor is with cement screeding. A finely carved wooden altar is at the end wall of the hall still housing a number of soul tablets. A carved tie beam is carved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons). Wall frieze paintings of deer, landscape and calligraphy are under the eave. The most attractive feature of the building is the pediment at the front façade. A semi-circle is in the middle having two short square columns topped with a ball on either

*Architectural  
Merit*

side. The year 1939 is moulded on the semi-circle. A cornice beneath is with blue mosaics. The pediment is decorated with flowers, butterflies, vases and curling leaves patterns. The name of the ancestral hall is engraved on the stone lintel above the doorway. The ridge is with a pair of red geometric mouldings at its two ends.

It is an ancestral hall of the Chungs to witness their settlement in Tong Min Tsuen. **Rarity**

The special pediment of the building is a 1930s fashionable feature prevalent in Chinese buildings of some built heritage value. **Built Heritage Value**

The building is not maintained in normal manner and is deteriorating. Its authenticity cannot be kept if further deteriorated. **Authenticity**

The hall was abandoned soon after it was built. Some of the individual soul tablets of the Chungs were moved back to their village houses for worship. No collective celebration of festivals and ancestral worship were held. Even the Dim Dang (醮點) ritual was held by the families at their own houses instead. Most of the Chungs have moved out of the village with a majority of them in Britain. **Social Value, & Local Interest**

In between the pond and the hall, there is a row of *fungshui* trees. God of Entrance Gate is found beside No.109 Tong Min Tsuen, while the God of Well (井神) once situated near the hall was removed. The village still preserves many vernacular buildings, with one of those being a study hall known as Yuk Ying Study Hall (育英書室) located next to No. 95 Tong Min Tsuen. **Group Value**

**Historic Building Appraisal**  
**No. 14 Lee Yick Street**  
**Yuen Long Kau Hui, Yuen Long**

Yuen Long Kau Hui (元朗舊墟, literally, Yuen Long Old Market) is in the north-east of the present Yuen Long town centre with Nam Pin Wai (南邊圍) and Sai Pin Wai (西邊圍) in its south and west. The market lied along three streets where shops of mixed trades were located. Cheung Shing Street (長盛街) is the longest one. The other two shorter streets, Lee Yick Street (利益街) and Wine Street (酒街), form a parallel pair. There were two entrance gates to the market – Tung Mun Hau (東門口) and Nam Mun Hau (南門口), which were locked up after the market hours to guard against theft and robbery. Two temples, inns and pawnshops were also in the market. *Historical Interest*

Yuen Long Kau Hui was established during the reign of Kangxi emperor (康熙) under the leadership of Tang Man-wai (鄧文蔚). Tang was a 23<sup>rd</sup> generation member of the Kam Tin Tang Clan who attained a jin-shi (進士) degree and then decided to move the market from Tai Kiu Tun (大橋墩) to the present site. During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the market was a hub of commercial activities of the Hong Kong region. Farmers, boat people and traders came as far as from the coastal districts of Guangdong province (廣東省) to buy and sell agricultural produce and daily necessities.

No.14 is one of the surviving residential buildings in Yuen Long Kau Hui. It is not known when the building was built. It probably has an age of over 100 years. It was used to house a Wah Ying School (華英學校) accommodating some 20 students during the 1960 and 1970s. Tutorial classes were also offered by the school for children in the area.

The building at No.14 Lee Yick Street is a long and narrow building with its entrance facing the street. The building is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor entrance and a projected balcony above. The upper storey usually with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. Its floors are covered with ceramic tiles. The balcony is fenced with vase-shaped green glazed ceramic balustrades. *Architectural Merit*

It is a residential building to witness the history of the Yuen Long Kau Hui. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Despite the steel fence added to the entrance and windows modified, the authenticity is kept. **Authenticity**

It has group value with other historic buildings in the old market, including Tai Wong Old Temple (大王古廟), Yuen Kwan Yi Tai Temple (玄關二帝廟), Chun Yuen Pawn House (晉源押) and other shop-cum-residence buildings. **Group Value**

Market days fell on the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> days of each of the three ten-day periods of every lunar month; on these days, the place would be bustling with traders involved in the buying and selling of agricultural produce (e.g. rice, vegetables, sugar cane, wine, fish, meats, soy sauce, spices), farming and kitchen utensils, furniture and all kinds of daily necessities. **Social Value,  
& Local  
Interest**

The market operated from 6 a.m. until dusk. It was managed by Kwong Yu Tong (光裕堂), a trust of a branch of the Kam Tin Tang Clan. The market was getting less prosperous and shops were closing down since the early 20<sup>th</sup> century, in face of competition of other markets especially when the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.

Wah Ying School (華英學校) was operated by two brothers surnamed Wong (王) who resided at No. 13 of the street in the opposite. The school offered a whole-day course of preliminary education charging each student about \$2 to 3 per month. The children were mixed up in one class disregard their age. After studying in the school, the children would go to other schools nearby including Kwong Tai School (光大學校), Ng Wo Public School (五和公立學校), Chung Sing School (鐘聲學校). With limited facilities, the school was closed in the 1970s.

## Fuk Hing Tong (Shrine)

### No. 121 Shui Tsiu San Tsuen, Shap Pat Heung, Yuen Long

Shui Tsiu San Tsuen (水蕉新村) in Shap Pat Heung (十八鄉), Yuen Long, was a *Historical Interest* Hakka (客家) village inhabited by the Yeungs (楊) and the Wongs (黃) who worked for the Tang (鄧) clan as early as the mid-17<sup>th</sup> century and later joined by the Chings (程), the Lams (林) and the Cheungs (張). Fuk Hing Tong (福慶堂) is the shrine (神廳) of the village which also acts as the general ancestral hall of the villagers. It was built for the worship of Kwan Tai (關帝) in the mid-18<sup>th</sup> century. The shrine is operated by a trust of the five clans.

The shrine is a Qing (清) vernacular building of a one-hall-one-courtyard plan. A *Architectural Merit* compartment of equal length is on its right. The building is constructed of green bricks with its walls to support its roofs of timber rafters, purlins and clay tiles. Immediate behind the recessed entrance is the open courtyard. The altar occupies the entire end wall of the main hall which houses the Kwan Tai deity for worship. An Earth God (土地) shrine is at the bottom of the altar in the middle. The compartment to the right has a kitchen and also used as a storage. Its front façade of the shrine is with five courses of granite blocks as its base and with brick-lined plaster. Above the lintel is the name board of the shrine and under the eave are wall friezes of flowers and birds paintings. The main ridge is with a set of geometric plastered mouldings. A wall painting in the middle of the main hall is a dragon in rolling clouds. Other wall paintings in the main hall are with peony, flowers, birds and calligraphy.

The shrine is the common ancestral hall and for the worship of Kwan Tai of the *Rarity* villagers.

It has considerable built heritage value.

*Built Heritage Value*

The shrine was renovated in 1961. It has been maintained in proper condition. Its *Authenticity* authenticity is kept.

It has group value with other ancestral halls and two study halls in the village.

*Group Value*

The shrine is the common ancestral hall of the clans where they would celebrate *Social Value, & Local Interest* the Chinese New Year and different festivals. In the old days, wedding and funeral feasts would be held at the shrine and the open playground of the village. The trust also operated a Fuk Wah Study Hall (福華書室) beside the shrine which provided education for the village children.



**Historic Building Appraisal**  
**Matilda and War Memorial Hospital**  
**No. 41 Mount Kellett Road, The Peak, Hong Kong**

692

Matilda and War Memorial Hospital (originally named “Matilda Hospital” 明德醫院) is one of the earliest non-government hospitals in Hong Kong. It was established in **1906** by the Trustees of the Estate of **Granville Sharp**, who provided in his will for a hospital to be erected in memory of his wife, **Matilda Lincolne** (明德女士). The Hospital in its early days provided medical services free of charge according to Sharp’s will. It was used briefly towards the end of the 1940s as a military hospital. In 1951 it was amalgamated with the War Memorial Nursing Home (built in 1923 in memory of those killed during the First World War) resulting in the present Matilda and War Memorial Hospital. It was reopened in 1951 with a new policy of charging all patients.

*Historical  
Interest*

The front elevation or façade of the **Main Building** is composed of two storeys of arched windows set in rectangular recesses united by projecting horizontal string courses. The main entrance is not picked out or featured in any way. A weak attempt at a pediment in the centre of the parapet is topped by a flagpole in 1930s **Art Deco** style so may not be original. Part of its original Beaux Arts plan, heavy masonry structure and arched corridors are still surviving and the elevations are simplified into a common Neo-Georgian style. Side elevations and ancillary blocks such as Sharp House and Granville House are in similar insipid style. Internally, most of the Neo-Georgian interior works are still surviving: classical arches, columns, cornices and coved and panelled ceilings are a reminder of what once the building used to be.

*Architectural  
Merit*

The two story **Granville House** was built in the mid-1920s. The single story Neo-Georgian style **Old Maternity Block** (now named as Sharp House) was built **prior to 1952**. The Modern style **Old Chinese Nurses’ Hostel** (now named as Lincolne House) was built in **1951**. They are having similar style that match with the surviving parts in the whole hospital complex.

The Matilda Hospital is of course very well known and a unique part of Hong Kong’s built heritage.

*Rarity,  
Built Heritage  
Value &*

Over the years, the Hospital underwent many expansion works such as renovation, enlargement and modernization in order to provide modern facilities while retaining the character of the original building wherever possible. Certain alterations made to the hospital included: pitch roof changed to flat, column head ornaments removed, entrance portal simplified, mouldings

*Authenticity*

and ornaments around arched windows removed or hidden and original fine brickwork, granite and white stone arches plastered. Much of the architectural essence of Beaux Arts style was lost and resulted in the surviving entrance block's common Neo-Georgian style. Due to irreversible demolitions and alterations the original hospital block has now been reduced to an unremarkable stucco building of **Neo-Classical** or **Neo- Georgian Style**.

Its social value lies in its role in the development of medical care and services as a non-government and non-profit making hospital. Although it has struggled through financial difficulties, it has endeavored to maintain a high standard of medical and nursing care for nearly a century. It is a well known local landmark on the Peak, part of local social development history, and a favorite tourist spot.

The location of Matilda Hospital, The Peak, as an area of tourist visiting and high grade residences including some buildings of similar age, full of greenery and having a perfect sea view, matches with the heritage quality of the hospital.

It is likely to remain a hospital for many years to come.

***Social Value  
& Local  
Interest***

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Old Victoria Hospital Maternity Block,**  
**No. 17 Barker Road, The Peak**

693

The Old Victoria Hospital (舊域多利醫院), also known as the Victoria Jubilee Hospital, was constructed in 1897 to commemorate the Diamond Jubilee of Queen Victoria's reign. The Hospital specialized in medical care for women and children. The Hospital closed down in 1947. In 1950, the original main block at No. 15 Barker Road was demolished to make way for erecting the present Victoria House, now Chief Secretary's residence (政務司司長公館). The subject building now under assessment was erected in **1921** and originally used as Maternity Block (產科翼樓) of the Old Victoria Hospital, but it has been utilized as government staff quarters since 1947 and is so-called Victoria Flats nowadays.

*Historical  
Interest*

A design competition was held for the hospital and the awarded architect, Palmer and Turner, is still one of the outstanding offices now in Hong Kong. The old Maternity Block is built in **Neo-Classical** style with **Italian Renaissance** and **Georgian** influences. The building is three stories high with an impressive front façade of red brickwork and imitation masonry. The ground floor storey has an open arcaded verandah with impressive arches of voussoirs and keystones. The upper two storeys consist of regularly spaced bands of windows separated by red brick columns. The centrally placed pediment over the Venetian style window and the faux masonry arches give the façade the appearance of an Italian Renaissance palazzo. A projecting moulded cornice at parapet level runs around the building adding to the Italianate look. The side elevations repeat the red brick and stonework treatment, but the rear elevation is a painted brick façade with no ornamentation, more in the Georgian style. The roof is pitched and gabled.

*Architectural  
Merit*

It appears that the building was modified and altered considerably when it was converted into government quarters so that its authenticity has been compromised. The building does have built heritage value, however, as it was part of the old hospital complex.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in the role it played as a maternity block and later as quarters for civil servants. The block is set in pleasant surroundings, in a quiet environment with a splendid sea view. A plaque nearby recalls the old hospital which used to be on the site behind Victoria Flats, which is now occupied by the Chief Secretary's Residence.

*Social Value  
& Local  
Interest*

The Peak is mainly made up of high grade residence. The Old Victoria *Group Value* Hospital is surrounded by trees and enjoying a nice sea view.

Once a maternity block and then government quarters, the building has *Adaptive* shown that it is adaptable, however at some cost to its original appearance. No *Re-use* doubt other suitable uses could be found for the building if need be.

**Historic Building Appraisal**  
**Nos. 1 and 3 Playing Field Road,**  
**Mong Kok, Kowloon**

The exact year of construction of the premises at Nos. 1 and 3 Playing Field Road (運動場道) cannot be ascertained, but from a review of land records, it is concluded that it was built around **1932**. The building was re-registered in 1942, when the occupying Japanese authority set up the House Registration Office to re-register deeds which were previously registered by the British administration and to register subsequent transactions affecting land. *Historical Interest*

The land lot on which this premises stands is held under Government Lease and the 75-year lease was granted on 13 April 1931. The first lessee of the lot was **Mr. Tsang Wing** but his personal background (e.g. trade or business, if any) is not known. Interestingly, the lot and the premises thereon have been owned by the Tsang family throughout. Over the past decade, the ground floor has been rented for use by Chi Kee Restaurant (志記海鮮飯店).

Nos. 1 & 3 is a rather strange eclectic combination of styles with an architectural vocabulary drawn from Egyptian, Gothic, Classical, Baroque, Beaux Arts, Art Deco and Modernist architecture. They are adjoining shophouses four storeys high built on the north corner of Plying Field Road and Portland Street. The two houses share a party wall and a common staircase and have a service lane at the rear. The south elevation facing Playing Field Road is a plain painted stucco façade in 1930s Modernist style featuring a central staircase enclosure flanked by six large rectangular windows which may originally have been open balconies now enclosed by metal windows. There are projecting horizontal bands at each storey level supported on corbels and a wide overhanging eaves with a rounded corner at roof level supported on cantilevered brackets. The top of the staircase enclosure, which has two square windows, has a small Baroque inspired balcony with bolection mouldings, cantilevered brackets, pierced panels of interlaced tracery, and an arched doorway-cum-window. The balcony is protecting by a projecting canopy, surmounted by an elliptical shaped pediment with the year 1932 on the center panel, flanking Art Deco style geometric posts, four foliated console shaped buttresses, and a bulky looking flagpole on the top. At ground floor level, the main entrance is fitted with a pair of modern stainless steel security gates. There are modern shopfronts on either side with colourful signboards. *Architectural Merit*

The Portland Street elevation faced west and is the side elevation of No. 1. It is stepped back twice to form a narrow open yard which is enclosed by a high wall topped by unclimbable railways. A two-storeys high verandah projects over the pavement on square rusticated stucco columns and extends from the

corner of the building to about halfway along the façade. The verandah is built in trabeated (beams and columns) classical style with brackets and projecting beam ends in imitation of timber construction. The ornamentation consists of paneled balustrades with bolection mouldings and pierced grilles of interlaced and cross-braced tracery, stylized vertical palm leaf capitals to the columns, aphid stucco sways or festoons and geometric Art Deco appliqués under the sways. There is an open balcony at third floor level over the verandah flat roof in similar style protected by wide overhanging eaves. The stepped back elevations are rather drab being finished in plain grey stucco, with tall narrow modern aluminum windows protected by flat concrete canopies or hoods. A section of the parapet at roof level has pierced decorative grilles of interlaced tracery. Sole and vent pipes from kitchens, toilets and bathrooms can be seen at the rear part.

Shophouses are now becoming very rare due to redevelopment and urban renewal. From this point of view it may be worthwhile preserving the building.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

A few original wooden windows survive but most windows are modern aluminum or metal replacements. Many of the open verandahs have been enclosed and some parapets have had the ornamental grilles removed. Rooftop structures, signage, windows mounted room coolers and typhoon canopies also mass the overall appearance. Most of these alternations, however, are reversible.

This part of Mongkok has always been a commercial-cum-residential area. Nos. 1 & 3 are significant in the evolution of Hong Kong's social, cultural and economic development. The building's presence reminds us of the past and serves as an important counterpoint against development.

***Social Value  
& Local  
Interest***

It has group value with the Old Kowloon Police Headquarters (舊九龍警察總部) and the pre-war shophouses at Nos. 600-606, 612-614 & Nos. 620-626 Shanghai Street as well as those at Nos. 190-204 & Nos. 210-212 Prince Edward Road West.

***Group Value***

The best use is probably that for which it is being used at present.

***Adaptive Re-use***

## Historic Building Appraisal

### No. 11 Yuk Sau Street, Happy Valley, Hong Kong

The three-storey house at No. 11 Yuk Sau Street (毓秀街) was built in circa 1929-1931. A land record during the Japanese Occupation (1941-1945) shows that the property was owned by Leung Shou Yick (梁受益) who used it for residential purposes with the ground floor being utilized as a garage. Since 1962, the house has been owned by a Man family.

***Historical  
Interest***

Yuk Sau Street was one of four streets laid out in the redevelopment of Happy Valley. Previously the land was occupied by a Chinese village named Wong Nei Chong Village (黃泥涌村) which had been in existence since the Qianlong era (乾隆年間, 1736-1795) and was cleared for redevelopment in 1923. The site of No. 11 Yuk Sau Street was previously a “Farm Lot” held by Ms. Tang Mui (鄧妹) on a government lease of seventy-five years commencing from 14 July 1863.

No. 11 Yuk Sau Street shows strong **Art Deco** influence in the design of the front façade which is built in **Neo-Classical** style. The façade is richly decorated with geometric and stylized forms eclectically combined to create a unique appearance. The wall finish is Shanghai plaster grooved to imitate stonework. There are cantilevered balconies at first and second floor levels with recessed moulded panels. Wooden French casements open outwards onto the balconies from adjacent rooms. The left portion of the façade is a narrow vertical composition of geometrically shaped windows and ornamentation framed by an elongated architrave and featuring a stylized sunrise image. At roof level there is a wide overhanging eaves topped by an ornamental parapet wall and a stylized triangular pediment and panelled plinth. The roof is flat with a projecting staircase bulkhead, chimney stacks and a rooftop structure (probably illegal). The rear and side elevations are rendered and painted without any ornamentation. There is an external reinforced concrete fire escape staircase at the rear. Windows appear to be steel framed units.

***Architectural  
Merit***

This house is a rare example of Art Deco architecture with considerable built heritage value. The front façade appears to be fairly authentic apart from the ground floor shop facades. The rooftop structure is probably an unauthorised building work (UBW).

***Rarity,  
Built Heritage  
Value &  
Authenticity***

This house, which was probably once part of a terrace, has historical and social value as well as local interest, because it is a surviving example of the pre-war development of Happy Valley. It is therefore worthy of preservation.

*Social Value  
& Local  
Interest*

In vicinity to No. 11 Yuk Sau Street, there are a number of historic residential buildings at No. 54 Village Road (山村道) and Nos. 16-17 and 23-24 Fung Fai Terrace (鳳輝臺). Another historic building located in proximity and graded by the Antiquities and Advisory Board is **Tung Lin Kok Yuen** (東蓮覺苑) which was founded in 1935 by Lady Clara Cheung Lin-kok, the wife of Sir Robert Ho Tung.

*Group Value*

Originally the ground floor was a garage, but it is currently being used as a restaurant.

*Adaptive  
Re-use*



**Historic Building Appraisal**  
**Nos. 3-4 Li Kwan Avenue,**  
**Tai Hang, Wan Chai, Hong Kong**

The exact construction year of Nos. 3-4 Li Kwan Avenue (利群道) is not known, but according to government records they were in existence in 1933. Li Kwan Avenue is a private street established in 1931. According to a wartime archival document “家屋所有權登錄申請書”, the houses at Nos. 3-4 Li Kwan Avenue were built in Western style with a garage in the basement, and were slightly damaged during the Japanese Occupation (1941-1945). The houses have changed hands a number of times over the years.

*Historical  
Interest*

The buildings are a pair of three-storey semi-detached houses built on a raised platform with a garage at basement level. The architectural style is **Classical Revival / Italianate Renaissance**. The walls are finished with natural unpainted rendering (possibly Shanghai plaster) grooved to imitate stonework. The front façade is symmetrical with a central pedimented entrance porch at street level. Windows are large and regularly spaced, originally wooden casements with fanlights in a transomed tripartite arrangement with small glazing squares. Unfortunately some have been replaced with modern aluminum units. The windows have moulded cills and projecting typhoon canopies. At parapet level there is a wide overhanging cornice which curves up in the centre of façade to form an elliptical pediment. The side and rear walls match the front façade in appearance. Ornamental ironwork can be seen in the security grilles to doors and windows and the railings to the front terrace.

*Architectural  
Merit*

This pair of houses is a rare piece of 1930s built heritage worthy of preservation. Some obvious alterations such as replacement of windows have occurred otherwise the external walls retain much of their original appearance.

*Rarity, Built  
Heritage Value &  
Authenticity*

The social value of the houses to the community is not apparent, however they are of local interest as examples of typical town houses of the 1930s in prosperous Tai Hang.

*Social Value  
& Local  
Interest*

The building at Nos. 3-4 Li Kwan Avenue is directly next to No. 2 Li Kwan Avenue and geographically close to No. 4 Wang Fung Terrace (宏豐臺). Other historic buildings located nearby and graded by the Antiquities and Advisory Board include the Haw Par Mansion (虎豹別墅), Lin Fa Temple (蓮花宮), Shing Kwong Church (聖光堂), St. Mary's Church (聖瑪利亞堂), St. Pauls' Convent Church (聖保祿修院), St. Paul's Primary Catholic School (聖保祿天主教小學) and Tung Wah Eastern Hospital (東華東院). All these

*Group Value*

buildings have a good value from a cultural and heritage point of view.

The houses appear to be in residential use as flats on the upper floors, but *Adaptive* the basement garage is used for car maintenance services which is not a very *Re-use* suitable use as it spoils the appearance of the façade and lowers the tone.

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**Historic Building Appraisal**  
**Tai Tam Reservoir Road, near Tai Tam Byewash Reservoir**  
**(Red Brick Building)**  
**Tai Tam, Hong Kong**

**Tai Tam Reservoir** (大潭水塘) is the second oldest and the largest reservoir built on Hong Kong Island. It comprises a group of reservoirs and waterworks including Tai Tam Upper Reservoir (1888), Tai Tam Byewash Reservoir (1904), Tai Tam Intermediate Reservoir (1907) and Tai Tam Tuk Reservoir (1917). **Tai Tam Byewash Reservoir** (大潭副水塘) was the second of four reservoirs to be built in the upper reaches of Tai Tam Valley. It was built to collect the overflow from Tai Tam Upper Reservoir. *Historical Interest*

Tai Tam Reservoir was the backbone for the Island's water supply. With the improved water provision, the urban areas gradually expanded. From the engineering perspective, the techniques used to build the second reservoir were more advanced than that of Pokfulam Reservoir, which relied completely on the simple principle of water running down from a higher place to a lower one. The Tai Tam project, however, did not rely as much on gravity flow. Gravity flow only accounted for 20% of the total capacity of the ultimate fresh water supply.

The so called **Red-Brick Building** is situated near **Tai Tam Byewash Reservoir** on a small hill beside Tai Tam Reservoir Road. It is believed to have been built in the **1920s** as **quarters for police guards**.

The Red-Brick Building is a single-storey structure with an old shaped pitched roof, a side verandah and flight of steps in front. The walls are built of red bricks laid in English bond. All the windows and doorways which are blocked up have concrete or granite lintels and cills or thresholds. The architectural style of this little building has been called **Arts and Crafts** but **Utilitarian** would be a better classification as it appears to be purely functional with no ornamentation or architectural features at all. *Architectural Merit*

This building is of little or no architectural value but as a structure associated with the reservoirs it has some built heritage value. No alterations, apart from the blocked up doors and windows, have been carried out so that it appears to be fairly authentic. *Rarity, Built Heritage Value & Authenticity*

The social value of the building is relatively low and it has no local interest as far as is known. *Social Value & Local Interest*

The building appears to have been abandoned. Due to its remote locality *Adaptive* and presumed lack of services it is difficult to suggest an appropriate adaptive *Re-use* re-use. It could possibly be utilized as a store or workshop.

**Historic Building Appraisal**  
**Nos. 117, 119, 121, 123 and 125 Nam Cheong Street,**  
**Sham Shui Po, Kowloon**

Nam Cheong Street (南昌街) was laid out in the 1920s. Collectively built in **1930s**, the shophouses at Nos. 117, 119, 121, 123 and 125 Nam Cheong Street demonstrate a mixture of architectural designs with various building heights, from three to five storeys. Built in 1933, **Nos. 119 and 121** was probably the oldest one among the others. The ground of **No. 117** was occupied by a pawnshop named Nam Cheong Pawnshop (南昌押). A Chinese teahouse named Tak Hing Teahouse (德興茶樓) occupied **No. 125** for over fifty years until its closure in 2002. The upper levels of the shophouses are mainly used for residential, but some of which are converted into warehouse.

*Historical  
Interest*

These five shophouses all vary in height, design and decoration. One feature that they all have in common is that the front façade juts out over the pavement and is supported by columns thereby creating a covered pedestrian walkway or arcade. This kind of **Verandah Type** shophouse is no longer allowed.

*Architectural  
Merit*

The corner shophouse at **No. 117 Nam Cheong Street** is five storeys high and is built in typical **Modernist** or **Bauhaus** style with horizontal architectural features and round porthole windows to the rear staircase enclosure. The façade is finished with plain stucco marked out with faux horizontal joint lines. The front balconies have been enclosed with glazing.

**Nos. 119 and 121** are both three stories high and seem to be a pair. They have a nice **Neo-Classical** decorative parapet and entablature comprised of a moulded cornice surmounted by a parapet wall of ornamental posts and panels and two semi-circular pediments which each have the year **1933** on them. The remainder of the front façade has unfortunately been spoilt by enclosure of verandahs with modern windows.

**Nos. 123 and 125** are a pair of four-storey shophouses which have been much altered by the addition of rooftop structures and verandah enclosures. Originally they seem to have been designed in **Neo-Classical** character as remnants of Neo-Classical features including a shaped pediment, ornamental balcony balustrading and column capitals still remain.

Shophouses are now becoming very rare in Hong Kong because of redevelopment. These five shophouses therefore should be regarded as having built heritage value also group value. Their authenticity has been affected by alterations, but these are probably reversible and enough features remain on the facades for historical reconstruction to be possible.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouses lies in the role they played in the development of Sham Shui Po and in the lives of the people who lived there. They definitely have historical and local interest.

*Social Value  
& Local  
Interest*

The building immediately beside was already converted to medium-rise building (No.127 Nam Cheong Street), which is the most common kind of structure found in Sham Shui Po. Some other pre-World War II historic shophouses are also found in the region, such as Nos. 269 and 271 Yu Chau Street (汝州街) and Nos. 187 and 189 Apliu Street (鴨寮街).

*Group Value*

Adaptive re-use for these shophouses is probably not appropriate as their authenticity and integrity might be affected. The best use for them is commercial and residential which was their original purpose.

*Adaptive  
Re-use*



## I Tze

### Shan Tang Tsuen, Peng Chau

Peng Chau (坪洲) is a small island in the southeastern coast of Lantau with a small population. It had some 600 residents in the early 20<sup>th</sup> century most of whom were sea-faring people and fishing folks of Tankas (蛋家人) and Hoklos (鶴佬人). Family workshops of salted fish and shrimp paste were along the west coast. Small and light industrial factories of matches, leather and lime were set up on the island. The I Tze (義祠) in Shan Tang Tsuen (山頂村) was built in the 1870s for the caring of the destitute with poor health and the storage of corpses. As the deaths had to be moved to the hospitals after the Second World War, it was for some other uses of the Hospital. *Historical Interest*

The I Tze was a Qing (清) vernacular building constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The building is near collapsed with a part of the gable wall standing on the site. A new structure constructed of corrugated sheets is attached to the gable wall. The wall is with a frieze moulding of black-and-white grass curling pattern. *Architectural Merit*

It is a structure to remind the past daily life of the Peng Chau people. *Rarity*

It has some built heritage value. *Built Heritage Value &*

As far as can be seen it retains part of its original design and appearance. *Authenticity*

The building had three rooms, one for the sick persons, one for the dying and one for the caretaker. A number of deities were worshipped at the building. Kshitigarbha Buddha (地藏王) is the major deity who is known to bestow blessings on the deceased for their spirits to rest in peace. *Social Value & Local Interest*

The factory contributed to the development of the local (Hong Kong) lime-making industry. From the heritage point of view, the Office and Mess of Sing Lei Hap Gei Lime Kiln Factory is situated nearby the historic item of Tin Hau Temple (天后宮) and a number of items recorded by the Antiquities and Monuments Office including the Stone House at Peng Chau Wing On Street (坪洲永安街), Peng Chau Chi Yan Public School (坪洲公立志仁學校) at Peng Chau Lane (坪洲里), Leather Factory Site (牛皮廠) at Chi Yan Lane (志仁里), Ruins of Great Match Factory (大中國火柴廠址) at Peng Lei Road (坪利道) and I-Tsz at Wing On Toi (永安台). All the buildings form the cultural cluster of Peng *Group Value*

Chau area.

## Historic Building Appraisal

### Tin Hau Temple

No. 53 Shau Kei Wan Main Street East, Shau Kei Wan, H.K.

The Tin Hau Temple (天后古廟) was erected by fishermen of Shau Kei Wan in 1873 which had long been a fishing village. Tin Hau, legendary a girl surnamed Lin (林) in Fujian (福建) province of the Song dynasty (宋, 960-1279), had supernatural powers to help fishing folk from storms, disasters and to heal the sick. Temples of Tin Hau deity are the most popular ones in Fujian and Guangdong provinces. With the building of the temple the people in Shau Kei Wan spared the least destruction in a typhoon came in 1874 believed to be under the deity's protection. With her blessing also, only a few people were injured in the area during the Japanese Occupation in 1941-45 as the Lyemun Barracks was just a short distance away having a lot of bombings. The temple was kept by the Kaifong Temple Worship Committee (街坊神功值理會) and later managed by the Chinese Temples Committee since 1928.

**Historical  
Interest**

The building is a Qing vernacular temple of a two-hall layout with a courtyard (now covered) in between. The main chamber is flanked by two side halls with skywells interconnected. The temple is now 'sunken' due to the lift-up of the road's level to its front. The entire façade is recessed with a nice system of granite columns and wooden brackets supporting its roof. The roofs are in flush gable style and turned into green ceramic tiles in a postwar renovation. The main ridge is featured with a set of Shiwan (石灣) ceramic decorations of its Wenrubi (文如璧) kiln having a firing pearl, a pair of aoyus (鰲魚) and phoenixes, opera figurines, geometric and floral patterns. The entrance door is framed with granite blocks and so is its base. The wall paintings at its front wall and plastered mouldings on its gables are outstanding decorations also.

**Architectural  
Merit**

It is one of the few surviving Tin Hau temples on Hong Kong Island of this medium size. It is a well-maintained Tin Hau temple with the most important structure retained to identify the worship development of the historic Shau Kei Wan.

**Rarity & Built  
Heritage Value**

Renovations were carried out in 1876, 1902, 1920, 1948 and 1991. The 1948 one was for an explosion of an ammunition bunker of the Lyemun Barracks nearby causing a serious damage to the temple in 1946. After so much repairs though the temple has still retained much of its originality.

**Authenticity**

On the 23<sup>rd</sup> day of the third lunar month fishermen in Shau Kei Wan will celebrate the birthday of Tin Hau having colourful flags put up in their fishing boats anchored in the typhoon shelter, paying offerings to the temple and other forms of celebrations.

**Social Value &  
Local Interest**

**Historic Building Appraisal**  
**No. 1 Queen's Road West,**  
**Sheung Wan, Hong Kong**

The site on which this shophouse building stands was originally a Marine Lot (Lot Number: The Remaining Portion of Section A of Marine Lot No. 89) which means it was quite close to the waterfront. The site is also opposite Possession Street (水坑口街) which is where the British first landed to claim Hong Kong Island as British territory. According to the Rating Record No. 1 Queen's Road West was probably erected in **1926** when its owner began to pay the rate. The shophouse itself appears to date back to 1926 but it is not known whether it replaced an earlier building on the site. *Historical Interest*

The building is presently four stories high but the top storey may be a later addition. The upper stories jut out over the pavement and are supported by columns creating a covered walkway or arcade. It was probably the end unit of a row of shophouses now demolished. The architectural style is a very simple **Neo-Classical** featuring square columns with profiled capitals, and string courses with a projecting eaves at parapet level. The rear part of the shophouse appears to have been absorbed by the building behind it in Bonham Strand called **Hiang Kie House**. *Architectural Merit*

As a rare surviving example of pre-war shophouses in Sheung Wan, this building must be considered as a valuable piece of built heritage. The extent of internal alterations is not known or the effect of the new building behind it. The addition of the top storey and the enclosure of verandahs with windows have affected the building's authenticity but it is still recognisable as a pre-war shophouse. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouse lies in its historical role in the commercial development of Sheung Wan. Although the ground floor shop is now occupied by the Quality Herb Tea House (涼茶第一家), Chinese characters and signs on the façade indicate that it used to be a roast meat and preserved meat business named Yau Kee Hop (有記合). The shophouse has a very prominent position on the corner of Queen's Road West and Bonham Strand. It is well maintained and has recently been repainted including the historic signage on the façade. Tourists are often seen photographing the building. *Social Value & Local Interest*

Post-war shophouses and medium-rise structures can be found nearby as Sheung Wan is one of the early developed districts. So the subject building is *Group Value*

considered to be matched with this early-developed district. The Western Market (North Block) 上環街市北座 (Declared Monument) at No. 323 Des Voeux Road Central and Tung Wah Hospital (Main Block) 東華醫院主樓 at No. 12 Po Yan Street are within walking distance from the subject building.

Adaptive re-use is probably not an option as the available space appears to be very limited. The best use seems to be the one for which it was originally intended and for which it is being used now. *Adaptive Re-use*

**Historic Building Appraisal**  
**No. 2 Li Kwan Avenue,**  
**Tai Hang, Wan Chai, Hong Kong**

The exact year of construction of No. 2 Li Kwan Avenue (利群道) is not known. Li Kwan Avenue is a private street established in 1931. The lot on which No. 2 Li Kwan Avenue stands was leased from the Government in 1927 and the house was in existence at the time of the Japanese Occupation (1940-1941). The house was probably therefore built in the early 1930s. The architectural style is certainly of this period.

*Historical  
Interest*

A registration of this building was taken by the Japanese in 1942 (昭和十七年). According to the registration document, Mr. Ip Kwai-chung (葉貴松) was the owner of No. 2 Li Kwan Avenue “利羣道二番”. The three-storey building was built in Western style “西洋式” and was used for residential “住宅” purpose. In addition, there was a garage “車庫” on the ground floor. All parts of the building were then in a good condition.

Originally one of a pair of semi-detached houses, No. 2 Li Kwan Avenue is a two-storey house built on a raised platform with a garage at basement level. The architectural style is stylised **Neo-Classical** with **Art Deco** influence. The walls are finished with natural unpainted rendering (possibly Shanghai plaster) grooved to imitate stonework. The front façade is nicely proportioned with windows regularly spaced, an ornamental balcony, and a wide projecting typhoon canopy over the top floor windows. An external staircase leads up from street level to the front entrance. The roof is flat with an ornamental balustraded panel in the front parapet wall. The rear and side walls match the front façade in overall appearance. Internally, the house has an elegant hardwood staircase with Art Deco style balustrading. The interior appears to have been refurbished to a high standard.

*Architectural  
Merit*

The house has been well cared for and is a good example of 1930s style Neo-Classical domestic architecture. It should be regarded as having considerable built heritage value. Windows appear to be modern replacements, and security grilles and gates appear to be modern although suitably ornamental. Fortunately the Shanghai plaster has not been painted so that the house still retains much of its original appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the house to the community is not very obvious, however the house is of local interest representing a typical town house of the 1930s in prosperous Tai Hang.

*Social Value  
& Local  
Interest*

The building at No. 2 Li Kwan Avenue is directly next to Nos. 3-4 Li Kwan Avenue and geographically close to No. 4 Wang Fung Terrace (宏豐臺). Other historic buildings located nearby and graded by the Antiquities and Advisory Board include the Haw Par Mansion (虎豹別墅), Lin Fa Temple (蓮花宮), Shing Kwong Church (聖光堂), St. Mary's Church (聖瑪利亞堂), St. Pauls' Convent Church (聖保祿修院), St. Paul's Primary Catholic School (聖保祿天主教小學) and Tung Wah Eastern Hospital (東華東院). All these buildings have a good value from a cultural and heritage point of view. **Group Value**

The house is still being used for residential purposes and this is probably the best use for it. **Adaptive Re-use**

**Historic Building Appraisal**  
**Yeung Ancestral Hall**  
**Fung Wong Wu, Tak Kwu Ling**

Fung Wong Wu (鳳凰湖) is a Punti (本地) and Hakka (客家) village in the closed area of Ta Kwu Ling (打鼓嶺). It was first inhabited by the Yiks (易) and the Yeungs (楊), and later followed by the Ngs (吳). The Yiks are Puntis and the Yeungs and Ngs are Hakkas. The Yiks were from Pak Sha Tsuen (白沙村) of Yuen Long and the Ngs from Sha Lan Ha (沙欄下) of Sha Tau Kok (沙頭角). Three families of the Yeungs moved first from Huizhou (惠州) of Guangdong (廣東) province to So Lo Pun (鎖羅盆) in Kat O Hoi (吉澳海), Puji (布吉) and Henggang (橫崗) of Shenzhen (深圳). They stayed in Sha Tau Kok and finally settled in Fung Wong Wu in the Daoguan (道光, 1821-1850) reign of the Qing (清) dynasty. It is not known when the Yeung Ancestral Hall (楊氏宗祠) was built. Aerial photographs indicate that it was built between 1924 and 1945. *Historical Interest*

The ancestral hall is a detached building in the middle of the village. It is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The external walls and the end wall of the main hall are slightly plastered. The internal walls have a regular one header course to seven stretcher courses bonding (七順一丁). The altar is at the end wall of the main hall with a soul tablet of the Yeung ancestors for worship. A statue of Kwun Yam (觀音) is on the left of the tablet also for worship. A plaque with a big Chinese character “福” (well-being) is on the wall behind the tablet. The front ridge is with a pair of red geometric mouldings at its two ends. The name of the hall is moulded above the lintel of the recessed entrance. *Architectural Merit*

It is an ancestral hall of the Yeungs to witness the settlement in Fung Wong Wu of Ta Kwu Ling. *Rarity*

It has some built heritage value.

*Built Heritage Value*

The building was renovated in 1950 and in the 1970s. The authenticity of the hall is kept. *Authenticity*



The Yeungs have their ancestral worship at the ancestral hall on the first and 15<sup>th</sup> of each lunar month. At the Chinese New Year on the 19<sup>th</sup> day they had a ceremony called Pa Lung Suen (扒龍船 , Dragon Boat Rowing) when they would take a large paper dragon boat to visit the Earth God shrines (土地), the Well God shrine (井頭伯公), the ancestral hall and each village house of the village in turn. They would beat drums and gongs and the villagers would throw incenses, paper money, New Year cakes (年糕) and rice cakes (米通 ) to the dragon when it passed through their houses. The boat would be incinerated at the river bank at the end of the ceremony. The ceremony was a ritual to purify the village sweeping away all evil spirits. Wedding, funeral and Dim Dang (點燈) rituals were held at the ancestral hall but have been discontinued.

*Social Value,  
& Local Interest*

**Historic Building Appraisal**  
**Lower Shing Mun Reservoir**  
**(Dam, Supply Basin, Weir, Bellmouth Overflow,**  
**Valve Tower, Footbridge, & Gate Shaft)**  
**Kwai Tsing and Tsuen Wan, N.T.**

**Lower Shing Mun Reservoir** (下城門水塘) was built **between 1961 and 1965** as part of Stage I of the Plover Cove Water Scheme and built to back up the Shing Mun (Jubilee) Reservoir 城門(銀禧)水塘. It was built on the site of an old wolfram (鎢) mine opened by a European company at various points in the slope of Needle Hill. The Reservoir was built for storing the overflow from Shing Mun (Jubilee) Reservoir and is connected to the Kowloon Group of Reservoirs and the Sha Tin Treatment Works (沙田瀘水廠).

*Historical  
Interest*

The **Dam** is situated at the east end. It is formed of earth and rock with a road running along the crest of the dam. The upstream face is finished with rocks and boulders. The downstream face is sloped at a gentle gradient with berms at regular intervals. The surface of the downstream face is uniformly grassed.

*Architectural  
Merit*

There is a **Supply Basin** (供水槽) at the foot of the dam with a **Weir** (導流壩) surmounted by a footbridge with steel safety railings on either side. The Weir and the footbridge appear to be constructed of concrete.

The **Bellmouth Overflow** (鐘形溢流口) and **Valve Tower** (水掣塔) are situated to the west of the north end of the dam. The bellmouth overflow appears to be constructed of concrete or reconstituted stone blocks. The valve tower, now demolished and to be rebuilt, has been of modern construction featuring glass-block walls and slate tile cladding. They are connected to the shore by a concrete **footbridge** (橋), partially demolished and now being rebuilt, with steel safety railings on either side.

Further along the reservoir road is situated the **Gate Shaft** (閘主軸) which appears to be a modern concrete construction rectangular in shape with a granite plinth. The building has its own access road from a small roundabout but is fenced off with security fencing and gates.

Although not as old as other reservoirs **Lower Shing Mun Reservoir** still has historical interest and built heritage value. No alteration works which have detrimental effect to authenticity have been carried out to the reservoir structures.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the reservoir and its structures lies in the contribution they have made to the development of water supply in Hong Kong. The

*Social Value  
& Local*

reservoir is now part of the rural landscape and although it does not fall within a *Interest* country park attracts many visitors.

The question of adaptive re-use does not arise for the reservoir structures *Adaptive* which are purpose-built **Utilitarian** civil engineering waterworks structures *Re-use* which cannot be used for anything else.

Fuk Hing Tsuen (福慶村) is one of the villages in Wang Chau (橫洲), southwest of the Yuen Long Industrial Estate (元朗工業邨), Yuen Long. A small hill Chu Wong Ling (豬黃嶺) is at its north. Most of the old village houses are facing south. It was a multi-clan village inhabited by the Wongs (黃), the Kwans (關), the Lis (李) and others. It is said that the Wongs came from a place called Jitigang (雞啼崗) in the mainland and they settled in the village some 600 years ago. Most of them were farmers engaged in rice and vegetable growing. Many of the original villagers have either moved overseas or to the urban areas leaving the houses occupied by the new comers. The house at No. 40 was built by Wong Chong-yip (黃昌業) more than 100 years ago. The Wongs resided in the houses until 1992 and the house has been left vacated since then. It is one of the best preserved houses in the village.

***Historical  
Interest***

The residential house is in the fourth row of seven rows of houses in the village. It is connected to two houses on its right. The house is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. The front portion of the eave at the entrance has been turned into reinforced concrete. The floor is cement-screeded.

***Architectural  
Merit***

The house is to witness the settlement of the Wongs in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

The house has its authenticity kept.

***Authenticity***

It has group value with other historic village houses in the village. Together with the nearby Yi Shing Temple and Yu Yuen (娛苑), a group of historic buildings is formed, recalling the reminiscence of village life in the New Territories.

***Group Value***

The Wongs had their celebration of festivals, wedding and birthdays at the houses. They have their Dim Dang (點燈) ritual for the new born baby boys of previous year on the 15<sup>th</sup> day of the Chinese New Year. They would have Dang

***Social Value,  
& Local Interest***

Jou (丁酒), a banquet for celebration for all those in the village. They would report the names of the new born baby boys to the village representative and to the deities at the Yi Shing Temple (二聖宮) in Wang Chau. They would also participate in the Da Chiu (打醮) activity of Wang Chau held once every eight years.

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive  
Re-use*

## Historic Building Appraisal

### Tin Hau Temple

#### Ha Wai, Tap Mun, Tai Po

Tin Hau Temple (天后古廟) in Tap Mun (塔門) island was built probably in the 2<sup>nd</sup> year of Qianlong reign (乾隆, 1737) of the Qing dynasty by an official Wu Man-shou (胡文壽) without any construction record. It was erected by the Hakka (客家) fishermen on the island for the worship of Tin Hau. To the right end a chamber, Kwan Tai Kung (關帝宮), was built later for the worship of the deity who, a legendarily general in the Three Kingdoms period (三國, 220-265), is a symbol of bravery, loyalty and righteousness. A renovation plaque shows that the temple was repaired as early as in the first year of Jiaqing reign (嘉慶, 1796). It was also recorded villagers named Tsui Shiu-fan (徐紹勳) and Yip Ngong-sun (葉昂申) had donation of farmland made to the temple in the 8<sup>th</sup> year of Qianlong reign (1743).

**Historical  
Interest**

The sea-facing temple on the west coast of Tap Mun is a two-hall building with an open courtyard in between. The Kwan Tai annex was built later to its right and another annex to the left. They are in Qing vernacular design having pitched roofs and green brick walls in symmetrical plan. The temple is highly ornated with elegant ceramic Shiwan (石灣) opera figurines, a pearl, two *aoyus* (鰲魚) and geometric patterns. Its plastered mouldings and wall paintings on its wall and gable friezes are as well of merit craftsmanship.

**Architectural  
Merit**

It is a rare temple to signify the historical development of Tap Mun in the north-eastern part of Hong Kong.

**Rarity**

It is a temple with built heritage value, having been renovated in recent times.

**Built Heritage  
Value,  
Authenticity &  
Group Value**

Shui Yuet Kung (水月宮) temple, a separate one to its left, and this temple have their indivisible group value

Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month will be highly celebrated by the Tap Mun residents but not on Kwan Tai Festival (關帝誕). Fa Pow (花炮) lucky draw will be held. Tai Ping Ching Chiu (太平清醮) held every ten years would be celebrated with Cantonese opera performances, puppet shows and vegetarian meals.

**Social Value,  
& Local  
Interest**

## Historic Building Appraisal

### Enclosing Walls

#### Fui Sha Wai, Tai Hang, Tai Po

Fui Sha Wai (灰沙圍) in Tai Hang (泰亨) of Tai Po was set up by the Mans (文氏) whose founding ancestor Man Yam (文蔭, 1341-1425) first moved to To Chi Yin (陶子峴) of Tai Po and then settled in Choi Hang (蔡坑) now known as Tai Hang. The village they first settled was Tze Tong Tsuen (祠堂村). When their clan members increased, they built another two, Fui Sha Wai and Chung Shum Wai (中心圍). The wai, walled village, was built some 300 to 400 years ago with an enclosing wall and four corner watch towers to give protection to villagers resided inside from bandits, pirates and enemy villagers. Guns, iron rods, rocks and hot fire ashes were used as weapons to fight against intruders. The security functions have gone as time goes by. It fell into ruin leaving parts of the walls intact.

***Historical  
Interest***

The walled village is a Qing (清) structure in asymmetrical design unlike most of those in Hong Kong of symmetrical. It is a south-west facing rectangular structure having its entrance gate in the middle of the front wall and four watch towers at its corners. Four rows of village houses were built inside the walled village. There was a moat surrounding the wall but has been reclaimed. The wall was constructed of green bricks with thickness of four to five layers arranged in a seven stretcher courses and one header course (七順一丁) bonding. Buttresses were used at certain places to strengthen the brick work. Small gunholes were made at the wall and at the watch towers for gun shooting purposes. The wall was around 5 metres high but has been lowered. The towers were some three storeys high. Now only two third of the wall structure remained which is not in good shape. The entrance tower was constructed in red sandstone as a member of the wai had gained a position in the Imperial Civil Service Examination. The original red sandstone was replaced with red plaster finishes in a reconstruction in 1981.

***Architectural  
Merit***

The remaining structure of the wall is to witness the settlement of the Mans in the village.

***Rarity***

The structure is of some heritage value.

***Built Heritage  
Value***

The remaining enclosing wall and the towers are not preserved in good condition. Only part of them retained very much diminished its authenticity.

***Authenticity***

A shrine housing a White God (白神) is at the entrance tower for villagers' worship. The entrance tower was also used as a venue for the villagers to discuss matters concerning the village. The second floor of the tower was used as Hang Uk (行屋) for children to study and have activities.

***Social Value  
& Local  
Interest***



**Historic Building Appraisal**  
**Residence of Lee Jim Hung**  
**No. 164 Ngau Keng, Pat Heung, Yuen Long**

The Lees (李) in Ngau Keng (牛徑) village of Pat Heung (八鄉), Yuen Long, were from Lin Fa Tei (蓮花地) village in its north. It is said that a Lee Ming-leung (李明亮) of the Lee clan in Wu Kau Tang (烏蛟騰), south of Sha Tau Kok (沙頭角), had her wife and a son left in Lin Fa Tei when he practised medicine in the village around 200 years ago. The Lees in Wu Kau Tang moved from Changle (長樂) of Guangdong (廣東) province four hundred years ago. After five generations in Lin Fa Tei, the Lees had conflicts with other villagers in the 27-28<sup>th</sup> years of Daoguang (道光, 1847-48) reign of the Qing (清) dynasty. With the leadership of Lee King-lam (李瓊林), the Lees moved to Ngau Keng in the 30<sup>th</sup> year (1850) of the same reign. The Lees had a number of scholars produced in the village. The most prominent one was Lee Jim-hung (李漸鴻, alias Wai-lau (渭流) and Hok-nin (學年) 1862-194?) who obtained the first position of *gongsheng* (貢生) in the 2<sup>nd</sup> year of Xuantong (宣統, 1910) reign of the Qing dynasty. An honorary board of '恩魁' (*enkui*) has been hanging at the entrance of his residence. It is not known when the Residence of Li Jim Hung (李漸鴻故居) was built. It was probably built in the 1910s. It was a residence for Jim-hung and his family and his four brothers. Jim-hung passed away after the Japanese Occupation (1941-45). After his death, his brothers left the building. It was then rented for use as a workshop. It is now used for residential purpose.

**Historical  
Interest**

The residence is in the north-east of the village. It is a detached one-storey building. It is a Qing vernacular building having a one-hall-one-courtyard plan of three bays. The open courtyard is in front of the hall in the middle bay. The room on the left of the courtyard is a storeroom whilst that on the right is a kitchen. A side room is on either side of the hall each with a cockloft. A forecourt is in front of the building. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The external walls are of fair-faced green bricks whilst its internal walls are partially plastered and painted. Wall frieze mouldings of figures and landscape are under the eave of the recessed entrance.

**Architectural  
Merit**

It is a residence of Lee Jim-hung to witness his outstanding life and the settlement of the Lees in Ngau Keng village.

**Rarity**

It has some built heritage value.

***Built Heritage  
Value***

The building was renovated in the 1960s and in 1993. The authenticity of the building is kept.

***Authenticity***

It has group value with the Lee Ancestral Hall (李氏宗祠) and the Yik Ting Study Hall (翊廷書室) in the village.

***Group Value***

Being a scholar Lee Jim-hung taught in a number of study halls including the Yik Ting Study Hall in the village, Tung Yik School (同益學校), north of the village, and King Lau Ka Shuk (敬羅家塾), a study hall of the Tangs (鄧) in Tai Po Tau (大埔頭) of Tai Po. Many of his pupils later became famous local representatives and leaders including Tang Wai-tong (鄧煒堂), Tang Fan-san (鄧勳臣), Yik Chan-san (易贊臣) and others. Jim-hung was also one of the founders of Hop Yick Company (合益公司) and Pok Oi Hospital (博愛醫院). The former was to establish the Yuen Long New Market (元朗新墟) in 1915. He was also the eighth chairman of Heung Yee Kuk (鄉議局). The wide social network of Lee Jim-hung was also reflected by a portrait he presented to the Wongs of Hakka Wai (客家圍), Tsung Pak Long (松柏朗). Currently placed in the Wong Shek Chung Ancestral Hall (錫宗黃公祠) of the Wai, it is a portrait of Wong Shek-chung, father of the builders, Wong Kin-sheung (黃建常) and Wong Kin-man (黃建文).

***Social Value,  
& Local Interest***

## Historic Building Appraisal

710

### Old S.K.H. Kei Yan Primary School (alias, Kong Kit Building) Glenealy Road, Central, H.K.

Built in 1851, this building was originally the south wing of St. Paul's College (聖保羅書院) which provided English classes to the Chinese and nurtured many figures, including Wu Ting-fang (伍廷芳), a well known diplomat and the first unofficial member of the Hong Kong Legislative Council. The first building on the site appears to have been a boys' school built in 1845-1848. The building was ordered to be rebuilt in a more "Collegiate Style" by the newly appointed Bishop, the Rev. George Smith. The top floor was added in 1937 and the open verandahs of the old building enclosed giving it a modern appearance. In 1953 the building was taken over by Kei Yan Primary School (基恩小學).

*Historical  
Interest*

With a new school campus available in the summer of 1996, Kei Yan Primary School was then evacuated from Glenealy and moved to the new site at Hollywood Road. After that, Sheung Kung Hui Ming Hua Theological College (聖公會明華神學院) occupied one of the two buildings of the school premises. Another former school building has been used as an office of *Echo* (教聲), journal of Sheung Kung Hui. This building is now named as Kong Kit Building.

The building was originally two storeys high and built in a restrained **Tudor Revival** style with a pitched roof of Chinese tiles, gables, and open colonnaded verandahs. The work carried out in 1937 drastically altered the appearance and height of the old building giving it a **Modernist** look. The southwest elevation has cantilevered balconies running the full length of the façade with a projecting wide eaves or typhoon canopy at roof level. Only one arched opening survives on this elevation. The southeast elevation also has a modern look, but Tudor style arches and buttresses still survive at ground floor level. Moulded string courses and cornices run along the full length of the façade. Windows to the upper two (first and second) floors are rectangular in shape. The roof of the building is flat with an indented or battlemented parapet. Ornamental brackets, hood mouldings, and period style joinery still exist internally and externally.

*Architectural  
Merit*

Because of the alterations to the building, it has lost its authenticity. However the original structure appears to be still there so that the building does have historical and built heritage value. Although the premises of Old S.K.H. Kei Yan Primary School experienced several refurbishment works, its old appearance can still be traced from its stone foundation, remaining buttress at ground level and arched doorway. Tudor Revival architecture is rare in Hong Kong and it is fortunate that some features still survive.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the school lies in the role it has played in the fields of education and religion. *Social Value & Local Interest*

The building is very important as an integral component forming up both the Anglican heartland in Glenealy and the Heritage Trail–Central Route. It has historical and local interest and also group value being situated between the Bishop’s House (會督府) and St. Paul’s Church (聖保羅堂) within the Sheng Kung Hui complex, and opposite the Old Dairy Farm Depot (舊牛奶公司倉庫). *Group Value*

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

## Historic Building Appraisal

### No. 34 Nam Mun Hau

#### Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, literally, Yuen Long Old Market) is in the north-east of the present Yuen Long town centre with Nam Pin Wai (南邊圍) and Sai Pin Wai (西邊圍) in its south and west. The market lied along three streets where shops of mixed trades were located. Cheung Shing Street (長盛街) is the longest one. The other two shorter streets, Lee Yick Street (利益街) and Wine Street (酒街), form a parallel pair. There were two entrance gates to the market – Tung Mun Hau (東門口) and Nam Mun Hau (南門口), which were locked up after the market hours to guard against theft and robbery. Two temples, inns and pawnshops were also in the market. *Historical Interest*

Yuen Long Kau Hui was established during the reign of Kangxi emperor (康熙) under the leadership of Tang Man-wai (鄧文蔚). Tang was a 23<sup>rd</sup> generation member of the Kam Tin Tang Clan who attained a jin-shi (進士) degree and then decided to move the market from Tai Kiu Tun (大橋墩) to the present site. During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the market was a hub of commercial activities of the Hong Kong region. Farmers, boat people and traders came as far as from the coastal districts of Guangdong province (廣東省) to buy and sell agricultural produce and daily necessities.

Nos. 33, 34 and 35 Nam Mun Hau (南門口) is a block of three connected buildings at the southern mouth of the old market with their entrances facing Cheung Shing Street. It was at the bank of a branch of the Shan Pui River (山貝河) where boats from nearby villages or far away anchored for the market-goers to do trading at the market. The site has been owned by the Tangs (鄧) under the name of the trust called Kwong Yu Tong (光裕堂), the branch of Tang Man-wai. The block of building was built in the 1920s. No. 34 is in the middle of the block.

Before the Second World War, a furniture shop was housed in Nos. 34 and 35 Nam Mun Hau then in the ownership of Wong Choi-kwei (黃才桂) who was a resident of Nam Pin Wai. Wooden furniture such as desks and chairs were made by him for sale to the local villagers. After the War it became a blacksmith shop for the repair of damaged iron pots. Later on, it was used as a restaurant. No.34 is occupied by a grocery with a canopy at the entrance. The shopkeeper's family was at the upper floor but it has moved away. Rooms on the ground and upper floors are rented to different tenants.

The block is a two-storey shophouse-cum-residence building. The three units are connected to each other under one single roof. No.34 shares with its two neighbouring units a common wall on either side. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor and a projected balcony above. The ground floor probably had a shop hall in its front portion for trading with a counter and shelves for displaying its commodities and a workshop, storage, processing area at the back. The upper storey with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. The fence of the balcony is of vase-shaped green glazed ceramic balustrades. The interiors are partitioned with its walls painted.

***Architectural  
Merit***

It is a building to witness the settlement and history of the Yuen Long Kau Hui.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is kept.

***Authenticity***

It has group value with other historic buildings in the old market, including Tai Wong Old Temple (大王古廟), Yuen Kwan Yi Tai Temple (玄關二帝廟), Chun Yuen Pawn House (晉源押) and other shop-cum-residence buildings.

***Group Value***

Market days fell on the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> days of each of the three ten-day periods of every lunar month; on these days, the place would be bustling with traders involved in the buying and selling of agricultural produce (e.g. rice, vegetables, sugar cane, wine, fish, meats, soy sauce, spices), farming and kitchen utensils, furniture and all kinds of daily necessities.

***Social Value,  
& Local Interest***

The market operated from 6 a.m. until dusk. It was managed by Kwong Yu Tong (光裕堂), a trust of a branch of the Kam Tin Tang Clan. The market was getting less prosperous and shops were closing down since the early 20<sup>th</sup> century, in face of competition of other markets especially when the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.

Chuk Yuen Ching Ser (竹園精舍) in Luk Wu Tsuen (鹿湖村) of Lantau Island is a Buddhist nunnery. “Ching Ser” (精舍), literally “spiritual abode”, generally refers to a Buddhist monastery or nunnery where the monks and nuns practice their Buddhist way of life in a pure and quiet environment avoiding the disturbance of the outside world. **Historical Interest**

The nunnery was founded in 1933 by **Shi Mao Cheung Bhikshuni** (釋茂昌比丘尼). Originally surnamed Lin (林) and a native of Xinhui in Guangdong (廣東新會), she married to a rich merchant. She was interested in Buddhism. And, at 26 years old, she became a Buddhist *jushi* (居士, *jushi* means a person who practice Buddhism at home without becoming a monk or a nun and having his or her head shaven). Ten years later, Rongqiu *Fa-shi* (融秋法師, *fashi* means Buddhist law-scholar) took her as a neophyte and shaved her head. Two years later, she went to Nan Hua Temple (南華寺) in Shaoguan of Guangdong (廣東韶關) where she received the entire commandments, as did a full ordained nun. On her return to Hong Kong, she founded Chuk Yuen Ching Ser.

The devoted deities of the nunnery are Kwun Yam (觀音) and Three Treasure Buddhas (三寶佛). The Buddhist term ‘Three Treasures’ (三寶) is originated from Sanskrit’s *Triratna* which means *Buddha* (佛, the Buddha), *Dharma* (法, the Law) and *Sangha* (僧, the Order). Three Treasures Buddha (三寶佛) refers to three Buddhist images placing in the main hall of a monastery or a nunnery. The centre one is Sakyamuni (釋迦牟尼), on his left is Bhaisajya (藥師) and on his right is Amitabha (阿彌陀).

Located on a levelled terrace, the nunnery is a Qing (清) vernacular design building of three bays. The two-storey building is constructed of concrete, green bricks and stones with its walls, columns and beams to support its flush gable pitched roof of timber rafters, purlins and clay tiles. It is a symmetrical building with the one-storey worshipping hall in the middle. The upper floor of the two bays is for residential use. The altar in the hall has the statue of the deities for worship. The ground floor right hall has an altar with soul tablets and a shelf with rows of paper Wang Sheng Pais (往生牌) for worship. The recessed bay in the middle has masonry block imitation lines. The front and side walls are plastered and painted in white colour whilst its rear wall is with fair face of granite blocks. Each bay has its own entrance. **Architectural Merit**

The name of the nunnery “Chuk Yuen” (竹園), inscribed on the wall above the front door, was the calligraphy of **Zhou Lu** (鄒魯, 1885-1954), a member of

the Central Executive Committee of the Guomindang, Republic of China (中華民國國民黨中央執行委員) and the principal of Guangdong University (廣東大學, renamed Zhongshan University 中山大學 in 1926 in memory of Dr Sun Yat-sen). On the other hand, the pair of couplets inscribed at the two sides of the front door was composed by Wu Daorong (吳道容), who was a *taishi* (太史, official historian). The pair of couplets reads as follows:

「竹杖偶雲遊，願度眾生皈正覺；」

「園花同雨墮，拈來一笑悟真如。」

“*Buddha, holding a bamboo staff and travelling in the clouds, leads all beings to understand Sambodhi (wisdom of Buddha).*”

“*Enjoying flowers in the garden falling with the rain drops, Buddha holds up a flower and Kasyapa smiles; and Bhutatathata (the eternal reality) is comprehended.*”

It is a Buddhist nunnery on Lantau to witness the development of Buddhism in Hong Kong. **Rarity**

The building has some built heritage value. It is in good condition.

**Built Heritage Value &**

Together with other institutions in Luk Wu Tsuen, Ng Chit (悟徹, erected in 1913) and Fat Chuen Chi (佛泉寺, erected in 1933), it is one of the Buddhist establishments to remind the development of Buddhism in the area. It is a short distance on the left of the Luk Wu Ching Ser (鹿湖精舍). **Authenticity Group value**

During her abbotship before the Second World War, Mao Cheung invited two prominent monks, Wen Hui (文慧法師) and Ci Hang (慈航法師), to give lectures on Buddhist sutras to the devotees. Over ten of the devotees became nuns later. **Social Value, & Local Interest**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**



## Historic Building Appraisal

### No. 3 San Shek Wan North Road, Tuen Mun, New Territories

The building previously known as Old Rest Home of the Brothers of the Christian Schools was constructed in the late 1930s by the Brothers of Christian Schools (基督學校修士會), also known as the De La Salle Brothers (喇沙會), which is a religious congregation of men (男修會) founded in Reims, France, in 1684. Owing to the scenic beauty and secluded location of the site, the Old Rest Home was used as a retreat and training ground of the brothers. The only way to connect it with other parts of Hong Kong was by sea. The brothers made their way there by boat or sampan, which could land on the beach close to the building.

*Historical  
Interest*

The building was sold to the government in the 1950s and was converted into a reformatory school, known as Castle Peak Boys' Home (青山男童院), to provide custodial care for juvenile male offenders removed from the Stanley Reformatory Institution. This boys' home, which was an early reformatory school in the New Territories, was managed by the Salvation Army (救世軍) on behalf of Social Welfare Department (社會福利署). The Salvation Army built pigsties which not only provided food, but also allowed the boys to experience rural life. The boys' home was visited by Justices of the Peace. Besides, each Wednesday was set aside for parents' visits.

After the closure of the boys' home in 1999, the building had been converted into a training complex for the Independent Commission Against Corruption (廉政公署訓練營), which was a residential training camp with accommodation for 46 trainees and various indoor training facilities. In 2004, the Social Welfare Department took over the site once again and used it as a residential training complex, now known as Tuen Mun Children and Juvenile Home (屯門兒童及青少年院).

This three-storey high building is built in the International Modern style which was in vogue in the 1930s. The horizontal lineal façade derives from the naval architecture of the great Cunard and P & O ocean liners of the period and is a very important element of the design. Characteristic architectural features are the long streamlined balconies, the semi-circular entrance porch and steps, rounded corners, and the tall vertical staircase enclosure. All these features are very distinctive and important components of the design. Any alterations to them will destroy the architectural and historical integrity of the building. Internally, the building is plain and simple without superfluous ornamentation or decoration in the minimalist style of the 1930s. The balustrading and newel posts to the two staircases are in period style and should be preserved.

*Architectural  
Merit*

It is rare to find a building of International Modern style in a rural setting like this. It should be regarded as having built heritage value. From the 1950s to 1970s, several additional buildings were built around the old one. The authenticity of the building has been compromised to some extent but its main character-defining architectural elements still remain. Alterations to the building are reversible.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the building lies in the various uses to which it has been put as described in the opening paragraph of this summary. It is a good example of the International Modern style and therefore has architectural merit, social value as well as local interest.

***Social Value  
& Local  
Interest***

As the building has undergone its fourth conversion since it was built, it shows how adaptable this style of architecture is.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 33 Magazine Gap Road,**  
**Wan Chai, Hong Kong**

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No. 33 Magazine Gap Road (馬己仙峽道) was originally known as No. 516 The Peak. Although Government records indicate that the site had been already occupied as early as 1924, the existing building at No. 33 Magazine Gap Road is a post-Second World War structure constructed in 1949 to replace an earlier building on the site which may have suffered war damage. *Historical Interest*

The earliest recorded owner of No. 33 Magazine Gap Road was Sydney Hampden Ross. Thereafter, the site has changed hands a number of times. During the post-World War II period, it was once owned by Dodwell & Co., Limited and China Engineers Limited. Since 1980, it has been owned by a subsidiary company of The Hongkong & Shanghai Banking Corporation (HSBC) and has since been used as staff quarters. Occupants used to raise flags at the mansion, including the HSBC Flag during weekdays and the British Flag during holidays. The practice has been abandoned since 1 July 1997.

The building is built in **Italianate Renaissance** style displaying a typical symmetrical palace front façade. The building is three stories high with the lower storey finished with plain rendering (originally imitation stucco stonework) and the upper stories in brickwork (now sadly painted pink). The main entrance with Tuscan columns and a segmental pediment has a grand double-entry balustraded staircase. Windows are arched, pedimented or flat topped with keystones. Modern steel framed windows have been installed. Open verandahs or loggias with giant Corinthian order columns are placed on either side of the central bay on the front façade. A heavily moulded entablature and cornice unites the three bays. Two ornamental festoons or swags decorate the front façade parapet. The roof is pitched and hipped and tiled. *Architectural Merit*

This is an elegant piece of architecture with obvious built heritage value. The external appearance has been much impaired by the numerous air-conditioning units, ventilation fans, conduits and plumbing being added to the elevations. The painting of the brickwork and the rendering over of the imitation stucco stonework has also destroyed the original authentic appearance of the building. *Rarity, Built Heritage Value & Authenticity*

As the building apparently has only been used for residential purposes, the social value to the community is low. It is a reminder of the historical and social development of the Peak and therefore has local interest. *Social Value & Local Interest*

Sited among pleasant greenery, No. 33 Magazine Gap Road enjoys a quiet environment and connects with other residential villas in the area. Some historic items on the Peak include the Former Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), Peak Depot (山頂倉庫), Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院). **Group Value**

It is recommended that the building should continue to be used for residential purposes. Any further so-called “renovation work” should be carried out under expert guidance with the aim of preserving the valuable architectural features as much as possible. **Adaptive Re-use**

**Historic Building Appraisal**  
**The Holy Spirit Seminary – Old Block & Chapel**  
**No. 6 Welfare Road, Wong Chuk Hang, Hong Kong**

Completed in 1931, the present premises of the Holy Spirit Seminary (聖神修院) was built by the former South China Regional Seminary (華南總修會), which served as a missionary centre for seminarians from Zhaozhou (詔州), Wuzhou (梧州), Guangzhou (廣州), Jiangmen (江門), Jiaying (嘉應), Shangtou (汕頭), Tingzhou (汀州), Amoy (廈門), Fuzhou (福州), Jianning (建寧), Funing (福寧), Beihai (北海), Qiongzhou (瓊州) and Hong Kong. The Seminary was meant to spread Christianity to the public and furnish professional training for Chinese clergies. The termination of the Regional Seminary resulted in the handover of the site to the Hong Kong Catholic Diocesan (香港天主教區) in August 1964. *Historical Interest*

On the completion of the Seminary in 1931, Rev. Thomas Cooney, S.J. (古端敏司鐸) was appointed as the first superior of the mission of the Seminary. The other professors included G. Kennedy (簡力達神父), P. Joy (曹魄神父), D. Finn (范達理神父), R. Gallagher (嘉文翰神父), Rev. O'Erien (白理安神父) and G. Casey (祈祖堯神父). D. Finn, professor of this religious institution, was keen on collecting archaeological finds in Southern China. Apart from religious teaching, he encouraged seminarians to acquire antiquities and conduct researches on the custom of the boatpeople in Aberdeen.

The premises of the Seminary served as a British Army base and staff quarter for the defence in the Battle for Hong Kong in December 1941. A Chinese Catholic War Relief Organization was formed to provide civilian services during the period. After the fall of Hong Kong, the seminarians left the Aberdeen site and joined the Macao Seminary for the rest of the war because of the lack of financial support from Rome and Ireland. The Seminary was reopened in August 1945 and Fr. J.B. Wood remained in office until the closure of the Regional Seminary in 1964.

Religiously, there have been more than 250 priests ordained since the opening of Seminary in 1931. As well as the spiritual education to the priests, the staff of the Regional Seminary also arranged several public primary schools for the education of poor people and participated in social welfare activities as exemplified in the publishing of *Vox Almae Matris* (院聲) to fellow priests. The Seminary has nurtured many prominent religious leaders, including **Cardinal John B. Wu Cheng-chung** (胡振中樞機), Bishop of Hong Kong.

The Holy Spirit Seminary Old Block is an outstanding example of **Chinese Renaissance** architecture with both Chinese and Western architectural influences in a sophisticated blend. The comprehensive Chinese architectural style and the *Architectural Merit*

extensive grey brickwork and the masonry walls to the ground floor storey in **Italian Florentine** style are the major significant features. The architectural style was meant to dissolve the racial, cultural and religious barriers between the Western and Chinese communities at the time it was built, and reflects the cultural interaction in the pre-war colonial period.

The Chapel is an interesting architectural composition possibly best described as **Modern Chinese Eclectic**. Traditional Chinese architectural features such as the green glazed tiled roof, red columns, grey walls, granite plinth and complex ornamental patterns are put together in a modern way. Internally the Chapel is airy and spacious featuring traditional Chinese geometric designs on the roof trusses, windows and altar canopy. ***Built Heritage Value***

The interesting construction methods and the brick and masonry bond patterns made the building quite a rarity in Hong Kong and an obvious piece of valuable built heritage. The Chapel was built in 1956, and later in 1967 a new block was built at the north-east end but not in the same architectural style. ***Rarity***

Alterations are not much in evidence and it is considered that the Old Block and the Chapel retain much of their authenticity. ***Authenticity***

As well as spiritual instruction to priests and seminarians, the Seminary also arranged with several public primary schools for the education of poor people and participated in social welfare activities. The area around the Seminary is mainly industrial and public housing that have no obvious integrity with its culture and context. The Seminary is set in the quiet seclusion of its own grounds with noise and sights from the neighbourhood screened out. ***Social Value & Local Interest***

It is unlikely that the Seminary will cease its activities and move out of the premises, so that the question of adaptive re-use does not really arise. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Nos. 117, 119, 121, 123 and 125 Nam Cheong Street,**  
**Sham Shui Po, Kowloon**

Nam Cheong Street (南昌街) was laid out in the 1920s. Collectively built in **1930s**, the shophouses at Nos. 117, 119, 121, 123 and 125 Nam Cheong Street demonstrate a mixture of architectural designs with various building heights, from three to five storeys. Built in 1933, **Nos. 119 and 121** was probably the oldest one among the others. The ground of **No. 117** was occupied by a pawnshop named Nam Cheong Pawnshop (南昌押). A Chinese teahouse named Tak Hing Teahouse (德興茶樓) occupied **No. 125** for over fifty years until its closure in 2002. The upper levels of the shophouses are mainly used for residential, but some of which are converted into warehouse.

*Historical  
Interest*

These five shophouses all vary in height, design and decoration. One feature that they all have in common is that the front façade juts out over the pavement and is supported by columns thereby creating a covered pedestrian walkway or arcade. This kind of **Verandah Type** shophouse is no longer allowed.

*Architectural  
Merit*

The corner shophouse at **No. 117 Nam Cheong Street** is five storeys high and is built in typical **Modernist** or **Bauhaus** style with horizontal architectural features and round porthole windows to the rear staircase enclosure. The façade is finished with plain stucco marked out with faux horizontal joint lines. The front balconies have been enclosed with glazing.

**Nos. 119 and 121** are both three stories high and seem to be a pair. They have a nice **Neo-Classical** decorative parapet and entablature comprised of a moulded cornice surmounted by a parapet wall of ornamental posts and panels and two semi-circular pediments which each have the year **1933** on them. The remainder of the front façade has unfortunately been spoilt by enclosure of verandahs with modern windows.

**Nos. 123 and 125** are a pair of four-storey shophouses which have been much altered by the addition of rooftop structures and verandah enclosures. Originally they seem to have been designed in **Neo-Classical** character as remnants of Neo-Classical features including a shaped pediment, ornamental balcony balustrading and column capitals still remain.

Shophouses are now becoming very rare in Hong Kong because of redevelopment. These five shophouses therefore should be regarded as having built heritage value also group value. Their authenticity has been affected by alterations, but these are probably reversible and enough features remain on the facades for historical reconstruction to be possible.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouses lies in the role they played in the development of Sham Shui Po and in the lives of the people who lived there. They definitely have historical and local interest.

*Social Value  
& Local  
Interest*

The building immediately beside was already converted to medium-rise building (No.127 Nam Cheong Street), which is the most common kind of structure found in Sham Shui Po. Some other pre-World War II historic shophouses are also found in the region, such as Nos. 269 and 271 Yu Chau Street (汝州街) and Nos. 187 and 189 Apliu Street (鴨寮街).

*Group Value*

Adaptive re-use for these shophouses is probably not appropriate as their authenticity and integrity might be affected. The best use for them is commercial and residential which was their original purpose.

*Adaptive  
Re-use*



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*Architectural  
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*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouses lies in the role they played in the development of Sham Shui Po and in the lives of the people who lived there. They definitely have historical and local interest.

*Social Value  
& Local  
Interest*

The building immediately beside was already converted to medium-rise building (No.127 Nam Cheong Street), which is the most common kind of structure found in Sham Shui Po. Some other pre-World War II historic shophouses are also found in the region, such as Nos. 269 and 271 Yu Chau Street (汝州街) and Nos. 187 and 189 Apliu Street (鴨寮街).

*Group Value*

Adaptive re-use for these shophouses is probably not appropriate as their authenticity and integrity might be affected. The best use for them is commercial and residential which was their original purpose.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Yeung Garden,**  
**Kwu Tung, Sheung Shui, New Territories**

Yeung Garden (楊園) was named after a Mr. Yeung who built the house in the early 1930s as a weekend retreat or holiday home. Sometimes, he came just for a rest or to play golf in Chau Tau (洲頭) or to invited his Chinese and Western friends to join his parties at Yeung Garden. From the late 1950s to the early 1960s, the surrounding area of the villa was occupied by a chicken farm. Later on, the villa and its surrounding area were used as a rattan factory until the early 1970s. *Historical Interest*

Yeung Garden was rented between the early 1970s and 1983 to a lawyer's family, **Lo Hin-shing** (羅顯勝) and his daughter **Lo Helen Andrene** (羅海倫) as a riding school. Several buildings were constructed to the right of the villa and used as an office and stables respectively. **Lo Hin-shing**, the First Magistrate at Hong Kong Magistracy in 1951, was born in Hong Kong in 1889. He was educated at Queen's College and the University of Hong Kong before completing his further education at Cambridge University and was called to the English Bar at Middle Temple. In 1975, he was awarded the M.B.E. In addition, it was said that he was a keen racing fan and also a voting member of the Royal Hong Kong Jockey Club.

This two-storey house is situated in a large compound surrounded by derelict and empty buildings which were used in the past as factories, stables and kennels. The house itself is built to an unusual X-shaped plan with a canted entrance porch in front and a cylindrical staircase enclosure at the rear. The external walls are rendered and painted with plain rectangular windows. The roofs over the various portions of the house are mainly flat, but the front part has a pitched roof of Chinese tiles. The balcony over the entrance porch has a classical style balustrade. Internally the layout on each floor is based on a central hall with rooms opening off it in the four wings. There are two rear balconies on the ground floor with roof terraces above on the first floor. Unorthodox through the plan may be, the rooms although small, are conventional in shape. The architectural style of the house may be classified as **Modern Eclectic**. *Architectural Merit*

This house, with its unusual X-shaped plan is very rare in Hong Kong. As an early piece of Modernist architecture it has built heritage value. Apart from modern replacement windows the house does not appear to have been altered very much and therefore has remained fairly authentic. *Rarity, Built Heritage Value & Authenticity*

The social value of the house to the local community does not appear to be very great. At one time Yeung Garden was rented as a riding school. Now the whole place is deserted except for a watchman, and it appears to have acquired a spooky reputation amongst the local village children.

***Social Value  
& Local  
Interest***

Yeung Garden, Kam Tsin Lodge (金錢別墅), Enchi Lodge (恩慈之家) and Oi Yuen Villa (愛園別墅) form a group of Western buildings and has group value recalling the lifestyle of the well-to-do people in Hong Kong.

***Group Value***

An adaptive re-use would be difficult to find for the house due to its unusual plan. It apparently has been used as an office in the past. Residential use is probably the most suitable use for it.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 33 Nam Mun Hau**  
**Yuen Long Kau Hui, Yuen Long**

Yuen Long Kau Hui (元朗舊墟, literally, Yuen Long Old Market) is in the north-east of the present Yuen Long town centre with Nam Pin Wai (南邊圍) and Sai Pin Wai (西邊圍) in its south and west. The market lied along three streets where shops of mixed trades were located. Cheung Shing Street (長盛街) is the longest one. The other two shorter streets, Lee Yick Street (利益街) and Wine Street (酒街), form a parallel pair. There were two entrance gates to the market – Tung Mun Hau (東門口) and Nam Mun Hau (南門口), which were locked up after the market hours to guard against theft and robbery. Two temples, inns and pawnshops were also in the market. *Historical Interest*

Yuen Long Kau Hui was established during the reign of Kangxi emperor (康熙) under the leadership of Tang Man-wai (鄧文蔚). Tang was a 23<sup>rd</sup> generation member of the Kam Tin Tang Clan who attained a jin-shi (進士) degree and then decided to move the market from Tai Kiu Tun (大橋墩) to the present site. During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the market was a hub of commercial activities of the Hong Kong region. Farmers, boat people and traders came as far as from the coastal districts of Guangdong province (廣東省) to buy and sell agricultural produce and daily necessities.

Nos. 33, 34 and 35 Nam Mun Hau (南門口) is a block of three connected buildings at the southern mouth of the old market with their entrances facing Cheung Shing Street. It was at the bank of a branch of the Shan Pui River (山貝河) where boats from nearby villages or far away anchored for the market-goers to do trading at the market. The site has been owned by the Tangs (鄧) under the name of the trust called Kwong Yu Tong (光裕堂), the branch of Tang Man-wai. The block of building was built in the 1920s. No. 33 is on the right end of the block.

The unit had been rented to a Taoist priest commonly called Nam Mo Lo (喃嘸佬). The priest was nicknamed Nam Mo Chi (喃嘸志). He operated a paper offering shop on the ground floor and his family resided on the upper floor. He also provided Taoist ceremonies for the deceased and performed Taoist rituals for the people in the area. After he retired, he moved away with his family. The unit was later rented to a man surnamed Leung (梁) who subleased the house to a number of people including the present tenant Mr. Chan (陳), who leased the unit from the Tangs after Mr. Leung passed away.

The block is a two-storey shophouse-cum-residence building. The three units are connected to each other under one single roof. No.33 shares with its neighbouring unit a common wall on its left. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor and a projected balcony above. The ground floor probably had a shop hall in its front portion for trading with a counter and shelves for displaying its commodities and a workshop, storage, processing area at the back. The upper storey with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. The fence of the balcony is of vase-shaped green glazed ceramic balustrades. The balcony has been blocked up with windows installed. The interiors are partitioned with its walls painted.

**Architectural  
Merit**

It is a building to witness the settlement and history of the Yuen Long Kau Hui.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Its authenticity is kept.

**Authenticity**

It has group value with other historic buildings in the old market, including Tai Wong Old Temple (大王古廟), Yuen Kwan Yi Tai Temple (玄關二帝廟), Chun Yuen Pawn House (晉源押) and other shop-cum-residence buildings.

**Group Value**

Market days fell on the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> days of each of the three ten-day periods of every lunar month; on these days, the place would be bustling with traders involved in the buying and selling of agricultural produce (e.g. rice, vegetables, sugar cane, wine, fish, meats, soy sauce, spices), farming and kitchen utensils, furniture and all kinds of daily necessities.

**Social Value,  
& Local  
Interest**

The market operated from 6 a.m. until dusk. It was managed by Kwong Yu Tong (光裕堂), a trust of a branch of the Kam Tin Tang Clan. The market was getting less prosperous and shops were closing down since the early 20<sup>th</sup> century, in face of competition of other markets especially when the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.

**Historic Building Appraisal**  
**No. 35 Nam Mun Hau**  
**Yuen Long Kau Hui, Yuen Long**

Yuen Long Kau Hui (元朗舊墟, literally, Yuen Long Old Market) is in the north-east of the present Yuen Long town centre with Nam Pin Wai (南邊圍) and Sai Pin Wai (西邊圍) in its south and west. The market lied along three streets where shops of mixed trades were located. Cheung Shing Street (長盛街) is the longest one. The other two shorter streets, Lee Yick Street (利益街) and Wine Street (酒街), form a parallel pair. There were two entrance gates to the market – Tung Mun Hau (東門口) and Nam Mun Hau (南門口), which were locked up after the market hours to guard against theft and robbery. Two temples, inns and pawnshops were also in the market. *Historical Interest*

Yuen Long Kau Hui was established during the reign of Kangxi emperor (康熙) under the leadership of Tang Man-wai (鄧文蔚). Tang was a 23<sup>rd</sup> generation member of the Kam Tin Tang Clan who attained a jin-shi (進士) degree and then decided to move the market from Tai Kiu Tun (大橋墩) to the present site. During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the market was a hub of commercial activities of the Hong Kong region. Farmers, boat people and traders came as far as from the coastal districts of Guangdong province (廣東省) to buy and sell agricultural produce and daily necessities.

Nos. 33, 34 and 35 Nam Mun Hau (南門口) is a block of three connected buildings at the southern mouth of the old market with their entrances facing Cheung Shing Street. It was at the bank of a branch of the Shan Pui River (山貝河) where boats from nearby villages or far away anchored for the market-goers to do trading at the market. The site has been owned by the Tangs (鄧) under the name of the trust called Kwong Yu Tong (光裕堂), the branch of Tang Man-wai. The block of building was built in the 1920s. No. 35 is on the left end of the block.

Before the Second World War, a furniture shop was housed in Nos. 34 and 35 then in the ownership of Wong Choi-kwei (黃才桂), who was a resident of Nam Pin Wai. Wooden furniture such as desks and chairs were made by him for sale to the local villagers. After the War it became a blacksmith shop for the repair of damaged iron pots. In the 1960s, No. 35 was used as a Chinese herb shop and clinic Lung Wah Tong (龍華堂) operated by Chung Hon-leung (鍾漢良), a herb practitioner from the mainland assisted by two male apprentices. The herbs were from the mainland shipped by boats from Lau Fau Shan (流浮山) and Lok Ma Chau (落馬洲). The herbal shop was closed in the 1970s when he retired. After that, for two to three years it was occupied by a cake shop called Nam Kee (南記) selling Chinese cakes for wedding and birth of

babies. Later on, the unit became an herb shop again and was run by an apprentice of Chung Hon-leung. When he moved overseas, the unit was rented to his apprentice for three years. It is now a grocery. Rooms on the ground and upper floors are rented to different tenants.

The block is a two-storey shophouse-cum-residence building. The three units are connected to each other under one single roof. No.35 shares with its neighbouring unit a common wall. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor and a projected balcony above. The ground floor probably had a shop hall in its front portion for trading with a counter and shelves for displaying its commodities and a workshop, storage, processing area at the back. The upper storey with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. The fence of the balcony is of vase-shaped green glazed ceramic balustrades. The balcony has been blocked up with green bricks having windows opened under the eave. The interiors are partitioned with its walls painted.

***Architectural  
Merit***

It is a building to witness the settlement and history of the Yuen Long Kau Hui.

***Rarity***

It has some built heritage value. Its authenticity is kept.

***Built Heritage  
Value,***

It has group value with other historic buildings in the old market, including Tai Wong Old Temple (大王古廟), Yuen Kwan Yi Tai Temple (玄關二帝廟), Chun Yuen Pawn House (晉源押) and other shop-cum-residence buildings.

***Authenticity, &  
Group Value***

Market days fell on the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> days of each of the three ten-day periods of every lunar month; on these days, the place would be bustling with traders involved in the buying and selling of agricultural produce (e.g. rice, vegetables, sugar cane, wine, fish, meats, soy sauce, spices), farming and kitchen utensils, furniture and all kinds of daily necessities.

***Social Value,  
& Local  
Interest***

The market operated from 6 a.m. until dusk. It was managed by Kwong Yu Tong (光裕堂), a trust of a branch of the Kam Tin Tang Clan. The market was getting less prosperous and shops were closing down since the early 20<sup>th</sup> century, in face of competition of other markets especially when the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.



## Historic Building Appraisal

### Entrance Gate

#### No. 273 Wang Toi Shan Wing Ning Lei, Pat Heung, Yuen Long

Wang Toi Shan (橫台山) in Pat Heung (八鄉), Yuen Long, was first settled by the Hakka (客家) Tangs (鄧) who developed from the oldest Wing Ning Lei (永寧里) village to others. It was later also inhabited by the Lees (李), the Loks (駱), the Los (盧) and others. The Tangs moved from Shibi (石壁) of Ninghua (寧化) in Fujian (福建) province to Chaozhou (潮州) of Guangdong (廣東) province and then southwards to Huizhou (惠州) after generations. Tang Ting-kwai (鄧廷桂) of the 14<sup>th</sup> generation moved from Huizhou to Wang Toi Shan in the 27<sup>th</sup> year of Kangxi (康熙, 1688) reign of the Qing (清) dynasty. He was regarded as the founding ancestor of the Tangs in Wang Toi Shan. His descendents later branched out to different villages in Wang Toi Shan and other areas. The entrance gate was probably part of the old village structure first erected when the village was established. It was built at the end of the 17<sup>th</sup> century the earliest. A semi-circular pond is in front of the entrance gate which is considered as a *fung shui* pond by the villagers.

**Historical Interest**

The entrance gate is connected to a house on either side. The gate is a Qing 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. The doorframes and the lower courses of the front wall are of granite. Its front doorway is rectangular whilst its rear doorway is an arched one. Two circular holes are on either side of the recessed entrance for *fung shui* benefit. Another hole is at the lower part of the left wall. Two characters “永寧” (Wing Ning) is moulded on the wall above the lintel. Under the eave are wall frieze paintings of flowers, birds, vases and a scroll. A fascia board is under the eave with carving of flowers and birds. A pair of modern ceramic *aoyu* (鰲魚) is at two ends of the ridge.

**Architectural Merit**

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

**Rarity**

It has some built heritage value.

**Built Heritage Value**

A renovation was held in 1981. It has its authenticity kept.

**Authenticity**

It has group value with the Tang Ting Kwai Ancestral Hall (廷桂鄧公祠), Tang Hung Tat Ancestral Hall (洪達鄧公祠), study halls and other historic buildings in the village.

**Group Value**

The entrance gate was an essential part of the village to protect the villagers inhabited inside the village. It was used to keep away all enemies, bandits and any threats that would endanger the villagers. It was closed at night. A village guard force was formed to provide a self-defence system in the village. A Yi Chong (義莊, Coffin Home) and a Chi Suen Uk (子孫屋, Home for the Descendents) were respectively on the right and left of the gate entrance. They are the property of the clan and Da Chai (打齋, ritual for the death) were held at the gate entrance.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Village House**  
**Nos. 1 & 2 Ko Po Tsuen, Fanling**

Ko Po Tsuen (高莆村) is in the east of Kwan Tei (軍地), Fanling. It was inhabited mainly by the Lis (李) who moved from Nam Chung (南涌) of Sha Tau Kok (沙頭角) in the 19<sup>th</sup> century. Li Yik-fat (李奕發) was the 17<sup>th</sup> generation ancestor of the Li clan moved from Guishan (歸善) of Guangdong (廣東) province to Nam Chung some 150 years ago. The Lis are Hakkas (客家) who originated from Shanghang (上杭) of Fujian (福建) province. The Lis considered the land in Ko Po was of better *fung shui* and environment. Li Chung-chong (李仲莊), a 21<sup>st</sup> generation member of the clan, bought land from the Tangs (鄧) and established the village with his four brothers. A row of three houses were built around the end of the 19<sup>th</sup> century by the Lis, Nos. 1 and 2 inhabited by Li Chung-chong, No. 3 by his fifth brother, Nos. 4-7 by his eldest brother. The three units each has its own entrance, chambers, rooms and halls. Another row of western style houses at Nos.8-12 on their left was built by the fourth brother. A pond is in front of the houses.

***Historical  
Interest***

An entrance gate was built a short distance at the mouth of the village in the north. A new vehicular road was later constructed in the south that the original footpath and the entrance gate became obsolete. The three entrance gates of Nos.1 to 7 and their connecting tall walls in their front formed a security wall for the houses behind. Each unit has an open courtyard between the entrance gate and the main houses at the back. Side chambers of various sizes are on either side of the three entrance gates. The houses at Nos.4-7 were rebuilt into modern ones leaving the entrance gate intact only. The Nos. 1-2 unit is a Qing (清) vernacular building constructed of green bricks with its wall to support its pitched roofs of rafters, purlins and clay tiles. The entrance gate is in an H-shaped plan with a wooden *tanglung* (趟籠) at its recessed entrance. Its pitched roof is topped with a pair of geometric mouldings at its two ends. A fascia board of floral pattern is under the eave. The two-storey main building is divided into two units under one common roof with living rooms and bedrooms on the ground floor and bedrooms on the upper floor. The building is plastered and painted. Its floors are with cement screeding and ceramic tiles.

***Architectural  
Merit***

It is a residence of Li Chung-chong to witness his settlement in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is kept.

***Authenticity***

It has group value with the two units next door.

***Group Value***

Li Chung-chong (1874-1968) gained the *xiangsheng* (庠生, high school graduate) title at the age of 20 in Guangzhou (廣州). He was involved in the salt trade of his family having eight ships transporting salt between Shantou (汕頭) and Guangzhou. The Lis also had a Kung Cheong Brick Kiln (公昌磚窯) with two kilns between Kwan Tei and Ko Po having the bricks sold in the New Territories. He became a wealthy merchant and involved in local affairs. He was a district representative called Tsz Yi (諮議) who dealt with the government on matters of the New Territories starting in the 1910s. He was elected as the chairman of the New Territories Agriculture, Industry, and Commerce Research Association (租界農工商研究總會) which later became the Heung Yee Kuk (鄉議局) established in 1926. Chung-chong was its first chairman. He built a block of residence called Sam Tung Uk (三棟屋) in Kwan Tei in the 1910s for his family. Li Chung-chong passed away in Ko Po Tsuen in 1968. The Lis had their ancestral worship and Dim Dang (點燈) ritual for new born baby boys at Nam Chung. The Tsing Kun Study Hall (靜觀書室) in Lei Uk (李屋) village of Nam Chung was built by the Lis in 1900. It was the only study hall in Nam Chung providing traditional education for its clan children and later to others in Wo Hang (禾坑) and Wu Kau Tang (烏蛟騰).

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Former Fanling Magistracy,**  
**No. 302 Jockey Club Road, Fanling, N.T.**

723

After the lease of the New Territories in 1898 and before World War II, the District Commissioners (later, District Officers) were empowered to hold small debts courts and land courts (田土法庭). In Yuen Long and Tai Po, the District District Officers sat as police court magistrates (警察裁判官) handling minor cases, whilst cases involving charges of a serious nature were heard by the Kowloon Magistracy. Also, inter-village disputes in the New Territories were settled by the village elders or the Chinese imperial magistrate at Nan Tou (南頭) in the old days. *Historical Interest*

In the late 1950s, it was the aim of the government to turn over to urban departments those technical and professional functions previously discharged by the District Officers. In 1961, the introduction of new legislation with the civil jurisdiction of the Supreme Court and the District Court was extended to the New Territories. The District Officers' vestigial judicial functions were formally transferred to the District Courts. Former Fanling Magistracy, the first magistracy set up in the New Territories, was built in **1960** and opened in 1961.

Over time, the magistracy became grossly inadequate to meet the current operational needs of the court arising from an increase of population. To cope with increasing demand for court services, temporary structures were erected on the adjacent site in 1983 to provide for two additional courtrooms, court support offices and an office for duty lawyers. Two magistracies were built in Shatin and Tuen Mun to deal with the increased volume of business during the 1980s.

Former Fanling Magistracy lacked essential support facilities such as public witness rooms, public consultation rooms, separate facilities for the press and lawyers, facilities for physically disabled persons and central air conditioning for the public waiting areas. There were insufficient interview rooms in the custodial area for litigants to discuss their cases with their legal representatives. The Magistracy ceased operation since the completion of the Fanling Law Courts Building in 2002. Since then, it has been rented out under short-term tenancy for film-shooting.

The site comprises of six structures, namely, the main building built in 1960, the two government staff quarter buildings at southwest probably built in the same era, a store at far northwest, an annex court building at northwest and a duty lawyers' office at west probably built as later extension of the Magistracy. *Architectural Merit*

The main building of Former Fanling Magistracy is one of the representative examples of civic architecture of the period. Being built in the

same year when the Former North Kowloon Magistracy (in Shum Shui Po on Tai Po Road) was constructed, the two Magistracies share similar architectural languages. The double canopied projecting bay with storeys high vertical windows dominates the front façade and gives a simplified version of “giant order” of the neo-classical architecture that signifies the majestic nature of the building. The side façades also feature neo-classical motif, corbel and moulded architraved doorways.

Internally, an atrium lit by a central light well houses a grand staircase with ornamental ironwork balustrades leading to upper floors courtrooms. However, the Former Fanling Magistracy is of much smaller scale – it only comprises of two storeys and accommodates two courtrooms where more economical finishing materials of the era, such as terrazzo tiles, mosaic tiles, artificial granite tiles and stucco painting, are found. Other than the main building, the 5 accessory buildings within the site carry less architectural merits.

Although there are a few other buildings of similar design in Hong Kong, Former Fanling Magistracy can be considered as a rarity. From close inspection, only superficial alterations appear to have been made to the building so that its historical significance and architectural integrity have not been impaired.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

This building is a visual landmark recognised by the local community. As a court building for several decades, it has been significant in witnessing the judicial development of Hong Kong, and is strongly associated with law and order in the “collective memory” of Hong Kong people. It does therefore have some social value, but as the magistracy building stands alone it cannot be said to have group value.

***Social Value  
& Local  
Interest***

The Magistracy building, together with the area including the annex court building and the duty lawyers' office, will be re-used under the Development Bureau’s “Revitalising Historic Buildings Through Partnership Scheme”.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Ta Kwu Ling Police Station**  
**Ping Che Road, Ta Kwu Ling , New Territories**

724

Ta Kwu Ling Police Station (打鼓嶺警署) was first set up in 1905 to maintain law and order in the northern frontier of Hong Kong. The original police station was a fortified blockhouse established in 1905 and policemen of Indian descent were dispatched there to prevent Chinese bandits from entering Hong Kong. The blockhouse was also connected with the police stations in Sha Tau Kok (沙頭角) and Sheung Shui (上水) by telephone. The present police station building was constructed in **1937** as a two-storey building with an additional floor added in the 1950s. During the period of Japanese Occupation (1941-1945), most of the police stations in Hong Kong were abandoned or occupied by the Japanese. It is believed that Ta Kwu Ling Police Station was no exception. In the post-World War II period, the police station played a significant role in tackling the problem of illegal immigration across the border.

*Historical  
Interest*

The police station is built to a T-shaped plan situated in a large compound opposite the Fire Station in Ta Kwu Ling Village. The architectural style of the buildings is **International Modern** which was a popular style in the 1930s when it was built. Characteristic features of this style are the long rectangular shape, white walls, regularly spaced windows, projecting horizontal typhoon canopies running the length of the facades, and the absence of any superfluous ornamentation or decoration. The colour scheme is white and dark blue which are the distinctive livery colours chosen for all police stations some years ago by local architect **Tao Ho** (何駿) who was commissioned to produce a colour scheme that would give a corporate identity. A distinctive feature on the roof is the round watch tower which is only found on police stations and is something of a trademark. The interior of the building is simple and functional as befits police operational requirements.

*Architectural  
Merit*

It is quite rare to find a building of International Modern style in a rural village setting like this. The building has been well maintained and retains much of its authenticity despite obvious alterations and additions. It should be regarded as having considerable built heritage value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of Ta Kwu Ling Police Station lies in its function as a police station helping to maintain law and order in the New Territories. Although the present building dated from 1937, the police station has a history of 100 years and therefore has historical as well as local interest.

*Social Value  
& Local  
Interest*

The Ta Kwu Ling Police Station does not form any architectural complex with any other historic buildings in the surrounding. ***Group Value***

As far as is known there are no plans to close down the police station, so the question of adaptive re-use does not arise at present. It very likely will continue as a police station for many years to come. It is interesting to note that one of the Station Commanders set up a small agricultural museum at one time in the room that is now the General Registry Office on the first floor. ***Adaptive Re-use***



**Historic Building Appraisal**  
**No. 12 School Street,**  
**Tai Hang, Causeway Bay, H.K.**

725

The building at No. 12 Street was constructed in **1949** to replace an earlier pre-war building named Hung Shing Yi Hok (孔聖義學, literally, Confucius free school for the poor) founded in the late Qing Dynasty. This school was funded by donations of local inhabitants. The most generous patron of the school was **Mr. Lau Chu-pak** (劉鑄伯) (1867-1922), an eminent leader of the community. Before his appointment as unofficial member of the Legislative Council in 1914, he had served as chairman of Po Leung Kuk Board (保良局) and chairman of the board of directors of Tung Wah Hospital (東華醫院).

*Historical  
Interest*

The historical association between Tai Hang and the Confucius free school for the poor is still remembered today in the street name **School Street** (書館街), which was opened up in the 19th century. Unfortunately, the school building was severely destroyed during the times when Hong Kong came under Japanese rule (1941-1945). After the war, the school was rebuilt on the same site through local donations. The school rehabilitation ceremony in 1949 was presided by **Mr. Aw Boon Haw** (胡文虎) (1882-1954), a Chinese entrepreneur and philanthropist then residing in his Haw Par Mansion (虎豹別墅) in Tai Hang.

A stone tablet (dated 1949) commemorating the re-opening of the school in 1949 is now affixed on the external wall of the building. The Chinese characters on the tablet were the calligraphy of **Mr. Li Wai-tong** (李惠堂) (1905-1979) the then head of the Tai Hang Kaifong Welfare Association (大坑坊眾福利會). Born in Tai Hang, Mr. Li joined South China Athletic Association (南華體育會) at the age of 17 and eventually became a football icon in China. He played football for 22 years, and in that time he lighted up the tournament with his dazzling skills and was crowned as the “King of Football in China” (中國足球球王).

Throughout the years, the building at No. 12 School Street has been used for educational purpose. It was once the campus of Tai Hang School until 1978. Then, it was the campus of Confucian Society Victoria English Primary School (孔聖會維多利亞英文小學) from 1984 to 1999. After that, it became the office of Eastern District Children’s Choir, Eastern District Arts Council (東區文藝協進會東區兒童合唱團) from 2007 to 2010.

The architectural style of the building is International Modern, the main features of which are cubic shapes, flat roofs, white walls, metal windows, horizontal projections (typhoon canopies) and tubular steel railings. Windows are fitted with ornamental ironwork grilles. Internally, the rooms are plain and devoid of architectural detail. In short, the building is utilitarian and functional according to the dictates of modernism.

*Architectural  
Merit*

Closely associated with famous historical figures of different generations such as Mr. Lau Chu-pak (劉鑄伯) (1867-1922), Mr. Aw Boon Haw (胡文虎) (1882-1954) and Mr. Li Wai-tong (李惠堂) (1905-1979), the site and the building thereon has great historical value. The 1949 building is well maintained and as no major alterations apart from a few window replacements appear to have been carried out, it retains its authenticity as a structure built in the late 1940s.

**Rarity &  
Built Heritage  
Value &  
Authenticity**

The social value and local interest lies in the building's educational service for the community. This particular building is of the post-war type and is part of the historical urban fabric of Tai Hang. It is probably of interest to historians and conservationists.

**Social Value &  
Local Interest**

No. 12 School Street has group value with the other old buildings in its environs, such as the Tin Hau Temple of Causeway Bay (銅鑼灣天后古廟, Declared Monument), Lin Fa Temple (蓮花宮, "Lotus Palace") and No. 4 Second Lane in the same Tai Hang area.

**Group Value**

Perhaps, the best use is for the building to continue to be used for educational purpose.

**Adaptive  
Re-use**

## Historic Building Appraisal

### St. Stephen's College

#### No. 22 Tung Tau Wan Road, Stanley, Hong Kong

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Initially, St. Stephen's College (聖士提反書院) was located at the junction of Bonham Road and Western Street. It was established in 1903 by Rev. Bishop Banisser of the Anglican Church and a number of prominent Chinese leaders including Dr. Kai Ho Kai (何啓) and Dr. Sin-wan Tso (曹善允), etc., who wanted to save China by means of education. The construction of the present school premises in Stanley started in 1928. The foundation stone was laid by Sir Cecil Clementi (金文泰), the 17<sup>th</sup> Governor of Hong Kong, on April 1928. *Historical Interest*

Construction of the school premises in Stanley was completed in **1930**, followed by the Old Laboratory building and the Martin Hostel in **1931**. Shortly before Governor Sir Mark Young announced the surrender on Christmas Day 1941, the **School House** was a temporary hospital and the scene of an infamous massacre committed by the Japanese military. During the Japanese Occupation (194-1945) the College site was an internment camp. The College reopened in 1947 and became a co-educational school in 1968.

St. Stephen's College consists of a group of two and three storey blocks and single storey bungalows on a hill-site surrounded by trees and vegetation. The architectural style is **Arts and Crafts** with **Modernist** influence. The **School House**, **Martin Hostel** and **Old Laboratory** are built in a similar style with the ground floor storey external walls of granite and the upper storey plain rendered and painted finish. Arched windows and doorways and arcaded verandahs are much in evidence. The School House has an interesting **Art Deco** style balconied second floor feature over the main entrance. *Architectural Merit*

The **Bungalows** (Nos. 1-5) are squat white-walled square buildings with exaggerated hipped pan-tiled roofs with projecting chimney stacks. The **Arts and Crafts** style fits in well with the natural surroundings.

The **St. Stephen's Chapel** (1950) is a one-storey pitched roof building built to a cruciform plan. The foundation stone was laid on 10 December 1949 and the Chapel itself was opened in **1950** to commemorate those who suffered and died in the internment camp. The walls are rendered and painted which contrast with the red painted Chinese tiled roof. The walls are raised off a granite plinth. Architectural features include arched doors and arched windows of colourful stained glass. A **Modernist** rectangular annex building has been built at one side.

The **Main Building** was built in **1964**. It is U-shaped in plan, three stories high. The architectural style is **Modernist**. The structure appears to be concrete framed. The facades are composed of rectangular windows divided by white

painted vertical columns and horizontal slabs. Red painted panels under the windows give the building a distinctive appearance.

The **Ng Wah Hall** (伍華紀念堂) was built in **1970**. This building is in the **Post-modern** style and almost defies description in the complexity of the design of the elevations. It is T-shaped in plan and stepped to follow the slope on which it is built. It appears to be concrete framed with brick infill panels. Internally it is rather brutal and utilitarian in appearance.

For so many buildings of similar style to be grouped together is quite rare in Hong Kong, and they have group value as well as built heritage value. New blocks have been built in the college grounds, and inevitably some alterations have been made to the old blocks, but generally they have retained much of their original authentic appearance.

The social value of St. Stephen's College lies in its historical role in the field of education. The College is very proud of its long history. Sir Shiu-kin Tang (鄧肇堅), Sir Shek-lin Chou (周錫年), Sir Chun-lin Chou (周峻年) are some of the well-known graduates from the College. The pre-war buildings are of high architectural value and important reminders of the sufferings endured by the internees during the Japanese Occupation.

As St. Stephen's College is not likely to cease its activities in the foreseeable future, the question of adaptive re-use does not really arise.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

*Social Value  
& Local  
Interest*

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Chi Chuk Lam – Main Building**  
**Lower Keung Shan, Lantau**

727

Located in a levelled terrace of Lower Keung Shan (下羌山) of Lantau, Chi Chuk Lam (紫竹林) is a Buddhist nunnery founded in 1918 by three Bhikshunis (比丘尼), namely, Fat Wai (法慧), Fat Sum (發心) and Fat Sheung (法常). In 1916, the three ladies had their Bhikshuni ordination in Tai Mao Pung (大茅蓬, renamed as Po Lin Monastery (寶蓮禪寺) in 1928. Fat Sum became the first abbess of the nunnery until her death in around 1958. She was succeeded by Fok Kai-chiu (霍戒超, 1897-1996) who had her first ordination at the Dinghubaolian Monastery (鼎湖寶蓮寺) of Foshan (佛山) in 1915, came to Hong Kong in 1917 and stayed in the nunnery since 1919. Abbess Fok passed away in 1996 and was succeeded by the present abbess Mother Ting Moon (定滿師傅, 1942- ), who is a native of Tai O and has resided in the nunnery since aged 4.

*Historical  
Interest*

Chi Chuk Lam is a private nunnery for the study of Buddhist sutras. Its devoted deity is Kwun Yam (觀音) with Wai Tor (韋陀) as the protective deity. The present **Main Building** of Chi Chuk Lam had been a one-storey stone house built in the Guangxu (光緒, 1871-1908) reign of the Qing (清) dynasty. It was rebuilt into two-storey premises in **1918**.

The **Main Building** is a Qing vernacular design building of two storeys. It is a long rectangular building facing south-west. It is constructed of coarse granite blocks and green bricks with its walls and columns to support its pitched roof of timber rafters, purlins and clay tiles. The lower courses of the walls are of granite blocks whilst its upper courses are of green bricks. This might show that the stone structure of the building was the original remaining portion of the stone house erected in the Qing dynasty. The walls are all plastered and painted but still showing the coarse surface of the granite blocks. The Kwun Yam statue is in the middle of an altar on the ground floor hall with an offering table in its front. The upper floor is with bedrooms and storerooms. The name board of the nunnery is above the recessed entrance which three characters are painted in gold colour.

*Architectural  
Merit*

Together with other nunneries in Lower Keung Shan, Po Lin Shut (寶蓮室, erected in 1916), Ng Chun Nunnery (悟真, erected in 1927) and Ling Yan Monastery (靈隱寺, erected in 1928), it is one of the Buddhist establishments to remind the development of Buddhism in the area.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value &***

The original masonry structure which existed in the Guangxu (光緒, 1871-1908) period was largely reconstructed and added to a first floor in 1918; therefore, the construction and materials of the two floors are different.

***Authenticity***

There were some 20 residents in the nunnery after the Second World War, half of them were *jushis* (居士) and the others were nuns. Now only Mother Ting Moon and her brother Chan Sau (陳秀) stay in the nunnery. Most of the elderly nuns either passed away or have been arranged to stay in the elderly home.

***Social Value,  
& Local  
Interest***

Chi Chuk Lam is built in local vernacular style that reflects the old building construction customs on Lantau at that time. It is a typical part of Lantau original culture. A number of buildings of similar design remain in the surroundings. It blends nicely with the remote rural environment that is full of trees. There are two small shrines and a small pavilion of Western style on the back sloped and downhill of the monastery. The pavilion housed a plaque of the second year of the Republic (1913;民國二年). Ng Chun and Po Lin Shut are the other religious heritage buildings neighbouring Chi Chuk Lam. Master Ting Moon (定滿師傅), the abbess (住持, literally the nunnery head) of Chi Chuk Lam nowadays, has close relationship with Ng Chit and Wai Sau Yuen in Luk Wu.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Yeung Ancestral Hall**  
**Yuen Kong San Tsuen, Kam Tin, Yuen Long**

Yuen Kong San Tsuen (元崗新村, Yuen Kong New Village) is in the southern end of Pat Heung (八鄉), Yuen Long. It was developed from Yuen Kong Tsuen (元崗村) in its north now separated by the Kam Sheung Road (錦上路) between them. Yuen Kong Tsuen has a history of about 500 years first settled by the Leungs (梁) and later inhabited by the Lees (李), the Wongs (黃), the Yeungs (楊), the Tangs (鄧) and others. The Yeungs were from Dongguan (東莞) of Guangdong (廣東) province who settled in Yuen Kong Tsuen more than a hundred years ago. Disputes amongst the clansmen led to the younger generations moving to the south to establish their own village of Yuen Kong San Tsuen which has an age of about a hundred years. The Yeung Ancestral Hall (楊氏宗祠) was built by Yeung Chiu-yu (楊朝宇), the 20<sup>th</sup> generation ancestor of the clan, more than 80 years ago.

**Historical  
Interest**

Located in the middle of the village, the ancestral hall is a detached building of Qing (清) vernacular design having a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls. Side rooms and chambers are on either side of the entrance and main halls. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The doorframe and wall corners are of granite. A tall wooden finely carved altar is in the middle of the end wall of the main hall housing two rows of soul tablets for worship. A pair of geometric patterns is at the two ends of the ridges. Wall frieze paintings of landscape rolling leaves and others are at the front façade, the end walls and under the eave of the main hall. Plastered mouldings of flowers, leaves and *ruilong* (夔龍) patterns are at the gable walls and wall friezes of the facades.

**Architectural  
Merit**

It is an ancestral hall of the Yeungs to witness their settlement in Yuen Kong San Tsuen. It is the only ancestral hall in the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The roofs on either side of the open courtyard have been turned into flat concrete reinforced ones in the 1960s. The building has its authenticity basically kept.

**Authenticity**

It has group value with the Leung Ancestral Hall (梁氏宗祠) and the Chung Shing Temple (眾聖宮) in neighbouring Yuen Kong Tsuen (元崗村). **Group Value**

The four branches of the Yeungs take turn on monthly basis to make incense offering to their ancestors at the hall and at festivals with special offerings including the Chinese New Years, Chung Yeung (重陽節) and Ching Ming (清明節) festivals. Wedding ceremonies were held at the hall with basin meal (盆菜) served at the hall and at the open ground in front of the hall. Dim Dang (點燈) ritual is still held at he hall for new born baby boys of previous year on the 1<sup>st</sup> to 15<sup>th</sup> days of the Chinese New Year. The Yeungs took part in the Da Chiu (打醮) of Pat Heung held once every eight years. **Social Value, & Local Interest**



**Historic Building Appraisal**  
**Homi Villa,**  
**Castle Peak Road, Tsuen Wan, N.T.**

Homi Villa is believed to have been built in the **1930s** a residence for Mr. **Jehanjir Hormusjee Ruttonjee** (律敦治), a well known Indian merchant in Hong Kong who had large land holding in Sham Tseng at Castle Peak Road between the 1930s and 1950s. Ruttonjee's father, who came to Hong Kong in 1880, established the firm of H. Ruttonjee & Son, Ltd. Mr. J.H. Ruttonjee was admitted into the company in 1905 and actively managed the firm as Manager Director in 1921 after the retirement of his father. In 1931, J.H. Ruttonjee moved his business to Sham Tseng and established the Hong Kong Brewery. He was closely associated with Hong Kong's public affairs, including the establishment of the Ruttonjee Sanatorium and Hong Kong Anti-Tuberculosis Association. *Historical Interest*

The house remained the property of the Ruttonjee family until being bought by the Hong Kong Government after the Second World War and then used as government staff quarters; for example, it served as the residence of Sir Philip Haddon-Cave, the Financial Secretary between 1971 and 1982. It was converted into the **Airport Core Programme Exhibition Centre** in 1995, which was opened to the public and has become a hot spot of Tsuen Wan tourism, following the use of Hong Kong International Airport in Chek Lap Kok.

Architecturally, the original Homi Villa was constructed in **Neo-Classical** colonial style with an open balustraded verandah all round and a curved flight of steps leading up to the main entrance. The house is located on a promontory overlooking the Ma Wan Channel with a spectacular sea view. Classical architectural details include white stucco-work, classical columns and ornamental balustrading to the verandahs and roof parapets. The plan of the original building is **Palladian**, completely symmetrical set on a central axis featuring splayed fireplaces in the side rooms and a canted projecting bay at the rear. Renovations, alterations and additions for the Exhibition Centre have not detracted from the elegant appearance of Homi Villa and should be judged successful. As an example, although altered and adapted, of a 1930s colonial country residence, Homi Villa is a rare example of its kind in this part of the New Territories and has obvious built heritage and architectural value. *Architectural Merit*

Standing in isolation it cannot be said to have group value and its past social value is somewhat limited. It is however of some local interest and because of its striking white appearance was given the name "white house". *Rarity & Built Heritage Value & Authenticity*

The question of adaptive re-use does not arise at present due to the *Social Value & Local Interest*

The question of adaptive re-use does not arise at present due to the *Adaptive*

conversion of the building into the Exhibition Centre.

***Re-use***

## Historic Building Appraisal

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### S.K.H. Christ Church

#### No. 132 Waterloo Road, Kowloon Tong, Kowloon

S.K.H. Christ Church (聖公會基督堂) was built in **1938** in Waterloo Road of Kowloon Tong in Kowloon. It is an Anglican (Episcopal) Church in the Diocese of Eastern Kowloon, being one of the three English-speaking churches of the Province of Hong Kong Sheng Kung Hui (香港聖公會教省). The architect was **J. E. Potter** of the well known firm of **Leigh and Orange**. The Church had been used as the horse stable by the Japanese army during the Occupation Period and was later requisitioned by the British Army soon after the War. *Historical Interest*

The construction of S.K.H. Christ Church is believed to be the rebirth of St. Peter's Seamen's Church in West Point which was opened in 1872 and terminated in use in 1933. The congregation was mainly formed by students and staff of the Diocesan Boys' School (DBS). As the premises of DBS were moved to Kowloon in 1926, many of its old boys also moved to join the services in Kowloon. It was around this nucleus that Christ Church grew.

The Church is the home church for many D.B.S. students and its Old Boys. The bond between the Church and the School was further strengthened when the Diocesan Preparatory School (DPS) (拔萃小學) was built on Church land in 1969. The construction of Mary Rose School (天保民學校) for mentally disabled children and Christ Church Kindergarten (基督堂幼稚園) were included in the school redevelopment in the 1970s, so that there is a self-enclosed complex of church, vicarage and schools. The Church owns the Kindergarten and sponsors the other two Schools. The Pastor of the Church is also the Chairman of Committee of the three Schools.

The church is a skilful blend of architectural styles with Italianate, Arts and Crafts, Art Deco, Modernist and even Chinese *fung shui* features. The architectural technique of juxtaposition of masses to show strong contrast is also used, for example the church tower placed to one side of the main church entrance. The simple and dignified design avoids excessive decorations and ornamentation resulting in a functional, pleasing and comfortable place of worship. *Architectural Merit*

The church is a unique example of 1930s Modernist church architecture and, as such, a rare piece of built heritage. Although renovations have taken place over the years including some minor alterations, the church retains much of its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the church obviously lies in its religious and educational activities which play an important role in the community. Due to its distinctive white walls and elevated position in Waterloo Road it is a well-known landmark in Kowloon Tong and has a strong following.

***Social Value  
& Local  
Interest***

Besides its advantaged location in a self-enclosed community of church, vicarage and schools, S.K.H. Christ Church is also close to buildings graded by the Antiquities Advisory Board. They include Maryknoll Convent School (瑪利諾修院學校), a building located immediately next to it on Waterloo Road, and others such as Pui Ching Primary School (培正小學) and St. Teresa's Church (聖德肋撒天主堂) nearby in the district.

***Group Value***

During the Japanese Occupation the church was used for stabling horses. With its high main hall, tall windows for light and ventilation, and division into bays, the church probably made a very good stable. Nowadays of course one would not think of desecrating a church in this way. Christ Church will probably continue in its present role for many more years to come.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Nos. 117, 119, 121, 123 and 125 Nam Cheong Street,**  
**Sham Shui Po, Kowloon**

Nam Cheong Street (南昌街) was laid out in the 1920s. Collectively built in **1930s**, the shophouses at Nos. 117, 119, 121, 123 and 125 Nam Cheong Street demonstrate a mixture of architectural designs with various building heights, from three to five storeys. Built in 1933, **Nos. 119 and 121** was probably the oldest one among the others. The ground of **No. 117** was occupied by a pawnshop named Nam Cheong Pawnshop (南昌押). A Chinese teahouse named Tak Hing Teahouse (德興茶樓) occupied **No. 125** for over fifty years until its closure in 2002. The upper levels of the shophouses are mainly used for residential, but some of which are converted into warehouse.

*Historical  
Interest*

These five shophouses all vary in height, design and decoration. One feature that they all have in common is that the front façade juts out over the pavement and is supported by columns thereby creating a covered pedestrian walkway or arcade. This kind of **Verandah Type** shophouse is no longer allowed.

*Architectural  
Merit*

The corner shophouse at **No. 117 Nam Cheong Street** is five storeys high and is built in typical **Modernist** or **Bauhaus** style with horizontal architectural features and round porthole windows to the rear staircase enclosure. The façade is finished with plain stucco marked out with faux horizontal joint lines. The front balconies have been enclosed with glazing.

**Nos. 119 and 121** are both three stories high and seem to be a pair. They have a nice **Neo-Classical** decorative parapet and entablature comprised of a moulded cornice surmounted by a parapet wall of ornamental posts and panels and two semi-circular pediments which each have the year **1933** on them. The remainder of the front façade has unfortunately been spoilt by enclosure of verandahs with modern windows.

**Nos. 123 and 125** are a pair of four-storey shophouses which have been much altered by the addition of rooftop structures and verandah enclosures. Originally they seem to have been designed in **Neo-Classical** character as remnants of Neo-Classical features including a shaped pediment, ornamental balcony balustrading and column capitals still remain.

Shophouses are now becoming very rare in Hong Kong because of redevelopment. These five shophouses therefore should be regarded as having built heritage value also group value. Their authenticity has been affected by alterations, but these are probably reversible and enough features remain on the facades for historical reconstruction to be possible.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouses lies in the role they played in the development of Sham Shui Po and in the lives of the people who lived there. They definitely have historical and local interest.

*Social Value  
& Local  
Interest*

The building immediately beside was already converted to medium-rise building (No.127 Nam Cheong Street), which is the most common kind of structure found in Sham Shui Po. Some other pre-World War II historic shophouses are also found in the region, such as Nos. 269 and 271 Yu Chau Street (汝州街) and Nos. 187 and 189 Apliu Street (鴨寮街).

*Group Value*

Adaptive re-use for these shophouses is probably not appropriate as their authenticity and integrity might be affected. The best use for them is commercial and residential which was their original purpose.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Nos. 117, 119, 121, 123 and 125 Nam Cheong Street,**  
**Sham Shui Po, Kowloon**

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Interest*

These five shophouses all vary in height, design and decoration. One feature that they all have in common is that the front façade juts out over the pavement and is supported by columns thereby creating a covered pedestrian walkway or arcade. This kind of **Verandah Type** shophouse is no longer allowed.

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Merit*

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Shophouses are now becoming very rare in Hong Kong because of redevelopment. These five shophouses therefore should be regarded as having built heritage value also group value. Their authenticity has been affected by alterations, but these are probably reversible and enough features remain on the facades for historical reconstruction to be possible.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouses lies in the role they played in the development of Sham Shui Po and in the lives of the people who lived there. They definitely have historical and local interest.

*Social Value  
& Local  
Interest*

The building immediately beside was already converted to medium-rise building (No.127 Nam Cheong Street), which is the most common kind of structure found in Sham Shui Po. Some other pre-World War II historic shophouses are also found in the region, such as Nos. 269 and 271 Yu Chau Street (汝州街) and Nos. 187 and 189 Apliu Street (鴨寮街).

*Group Value*

Adaptive re-use for these shophouses is probably not appropriate as their authenticity and integrity might be affected. The best use for them is commercial and residential which was their original purpose.

*Adaptive  
Re-use*



## Chi Chuk Lam - Pavilion Lower Keung Shan, Lantau

Located in a levelled terrace of Lower Keung Shan (下羌山) of Lantau, Chi Chuk Lam (紫竹林) is a Buddhist nunnery founded in 1918 by three Bhikshunis (比丘尼), namely, Fat Wai (法慧), Fat Sum (發心) and Fat Sheung (法常). In 1916, the three ladies had their Bhikshuni ordination in Tai Mao Pung (大茅蓬, renamed as Po Lin Monastery (寶蓮禪寺) in 1928. Fat Sum became the first abbess of the nunnery until her death in around 1958. She was succeeded by Fok Kai-chiu (霍戒超, 1897-1996) who had her first ordination at the Dinghubaolian Monastery (鼎湖寶蓮寺) of Foshan (佛山) in 1915, came to Hong Kong in 1917 and stayed in the nunnery since 1919. Abbess Fok passed away in 1996 and was succeeded by the present abbess Mother Ting Moon (定滿師傅, 1942- ), who is a native of Tai O and has resided in the nunnery since aged 4.

*Historical  
Interest*

Chi Chuk Lam is a private nunnery for the study of Buddhist sutras. Its devoted deity is Kwun Yam (觀音) with Wai Tor (韋陀) as the protective deity. The present **Main Building** of Chi Chuk Lam had been a one-storey stone house built in the Guangxu (光緒, 1871-1908) reign of the Qing (清) dynasty. It was rebuilt into two-storey premises in **1918**.

The **Pavilion** called Chi Chi Ting (至止亭) **built in 1913** is a short distance opposite the main building. It is a western style pavilion in an L-shape plan. It is probably constructed of bricks and stone with its columns to support its pitched roof. The front portion of the structure is with two arched openings on either side. The middle of each of the moulded arches is with a key stone. The columns are with mouldings for decoration. The walls are plastered and painted with white colour. Long rows of seats are provided along the walls.

*Architectural  
Merit*

Together with other nunneries in Lower Keung Shan, Po Lin Shut (寶蓮室, erected in 1916), Ng Chun Nunnery (悟真, erected in 1927) and Ling Yan Monastery (靈隱寺, erected in 1928), it is one of the Buddhist establishments to remind the development of Buddhism in the area.

*Rarity*

It has some built heritage value.

*Built Heritage  
Value*

Its authenticity is kept.

*Authenticity*

There were some 20 residents in the nunnery after the Second World War, half of them were *jushis* (居士) and the others were nuns. Now only Mother Ting Moon and her brother Chan Sau (陳秀) stay in the nunnery. Most of the elderly nuns either passed away or have been arranged to stay in the elderly home.

***Social Value,  
& Local  
Interest***

Chi Chuk Lam is built in a local vernacular style that reflects the old building construction customs on Lantau at that time. It is a typical part of Lantau original culture. A number of buildings of similar design remain in the surroundings. It blends nicely with the remote rural environment that is full of trees. There are two small shrines and a small pavilion of Western style on the back sloped and downhill of the monastery. The pavilion housed a plaque of the second year of the Republic (1913;民國二年). Ng Chun and Po Lin Shut are the other religious heritage buildings neighbouring Chi Chuk Lam. Master Ting Moon (定滿師傅), the abbess (住持, literally the nunnery head) of Chi Chuk Lam nowadays, has close relationship with Ng Chit and Wai Sau Yuen in Luk Wu.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Elliot Pumping Station & Filters**  
**(Workmen's Quarters)**  
**Pok Fu Lam Road, Kennedy Town, Hong Kong**

Water supply on Hong Kong Island relied solely on wells and streams prior to 1860. The first ever reservoir in the territory was completed in 1863 in Pokfulam to meet the needs in the City of Victoria. In the following decades, to cater for the ever increasing demands, much larger reservoirs and more complex water supplies systems, including ancillary pumping stations and distribution mains to convey augmented water supply to higher levels, were constructed. In order to uphold the quality of water, the Government gradually filtered all reservoir water.

*Historical  
Interest*

The **Elliot Pumping Station and Filters** (西區抽水站及濾水廠) were built in 1930-1931 to extend a pre-existing pumping station on site. They were the auxiliary waterworks of Aberdeen Reservoir (the fourth reservoir, built in 1931) filtering and channeling water to the western part of Hong Kong Island. Afterwards, water could be transferred from the upper reservoir, through Wan Chai Gap Road to Island Road, Victoria Road and via Sandy Bay to the filters situated in Western District.

The **Workmen's Quarters** were built in the **1920s** for staff looking after the pumping station.

The Workmen's Quarters are situated at the northwest corner of the Elliot Pumping Station compound. The building is a long rectangular single storey structure with red-brick walls and a pitched roof of Chinese tiles. An open verandah with cast iron posts runs along the south elevation. Window and door openings have granite thresholds, cills and lintels. The wooden casements are heavily barred with burglar bars. Doors are wooden, braced and battened. There is a small latrine annex at the rear of the building. Internally, the building is divided into four small separate quarters (two of them seem to have been combined into one). There is nothing of architectural merit inside. The architectural style is **Colonial Eclectic** combining **Western Arts and Crafts** and local vernacular elements.

*Architectural  
Merit*

This style of building is not particularly rare, but it has built heritage value as well as group value. The building does not appear to have been altered very much and seems to retain its original appearance.

*Rarity, Built  
Heritage Value &  
Authenticity*

The social value of the building is low as it has only been used as WSD workmen's quarters. It is not well known being relatively isolated and not seen

*Social Value  
& Local*

by the public.

*Interest*

The Elliot Pumping Station & Filters are quite important as a component of a significant architectural and historical complex. They are quite close to the West Point Filters (西環濾水廠) and the University of Hong Kong where declared monuments such as Main Building (香港大學本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand. Other buildings in the surroundings graded by the Antiquities and Monuments Board include the Fung Ping Shan Building (馮平山樓) and King's College (皇仁書院).

*Group Value*

It is difficult to suggest an adaptive re-use for this building. As quarters they would need considerable upgrading to make them attractive to anyone. Possibly the best use for the building is utilitarian such as a workshop or store.

*Adaptive*

*Re-use*

**Historic Building Appraisal**  
**Aberdeen Lower Reservoir**  
**(Aberdeen Management Centre, Chemical House & Air Vents, Dam,**  
**Valve House, & Pump House)**  
**Aberdeen Reservoir Road, Aberdeen, Hong Kong**

Being the fifth reservoir constructed on Hong Kong Island, **Aberdeen Reservoir** was established for solving the water shortage problem in the western part of the Island and once was connected with water pipes from Pokfulam Reservoir before 1930s. The Reservoir project was advocated by Governor Sir Cecil Clementi (金文泰, in office 1925-1930) in 1928. The Reservoir comprises the Upper Reservoir (上水塘, 1931) and the Lower Reservoir (下水塘, 1932). The former was completed in 1931 while the latter was completed in 1932 and built on the site of Tai Shing Paper Manufacturing Co. (大成紙廠). In the 1960s, the catchwater channels were extended to enhance supply.

*Historical  
Interest*

Located in *Aberdeen Lower Reservoir*, the **Aberdeen Management Centre** (香港仔水塘下水塘管理中心) is a single storey rectangular building with rendered and painted walls and a pitched roof of Chinese tiles. There is an open verandah along one side formed by square concrete columns supporting the overhanging pitched roof. Window openings are regularly spaced and fitted with aluminum casements. Doors open on to the verandah. The projecting ends of concrete purlins can be seen in the gable end walls. The purlins and columns are finished with mosaic tiles. Modern air-conditioners are fitted into window openings on the rear elevation. The building is set on a heavy splayed painted concrete plinth.

*Architectural  
Merit*

The **Chemical House** (化學原料廠) is a small square red-brick building built at one side of a covered service reservoir. It has a flat roof with a simple parapet and projecting cornice of concrete all the way around. The building is raised off a heavy splayed brick plinth. The doorway which is fitted with a louvred steel door has a heavy concrete lintel over it. The window openings which are blocked up also have heavy concrete lintels and cills. There are a number of cast iron **Air Vents** (通風口) of standard waterworks design situated on top of the covered reservoir to release vapours.

The **Dam** (水壩) was probably designed in-house by staff of the Hong Kong Government Waterworks Department and constructed by Kin Lee and Co. It is a concrete gravity dam faced with ashlar masonry with a vertical rear wall and a battered or inclined front wall facing downstream. The dam has a rounded overspill and carries a footbridge along the top with guard rails and posts on either side.

The **Valve House** (水掣房) is a small square independent structure at the rear of the dam connected to it by a small bridge. It appears to be built of concrete marked with lines to resemble classical masonry, with moulded projecting band courses, a plinth and small parapet. It is painted white in contrast to the natural granite facing of the dam.

The **Pump House** (泵房) is a small single-storey red-brick structure with painted concrete plinth, lintels, cills, cornice and parapet coping. The walls are strengthened with square brick piers. Windows are steel framed casements divided into small glazing squares. The roof is flat, and a small rendered and painted annex with louvred windows has been built on at the back.

The reservoir structures, which can all be classified as **Utilitarian**, are interesting waterworks engineering structures of the 1930s period. As such they are quite rare and should be regarded as having considerable built heritage value. All the structures seem to have retained their authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The Aberdeen Lower Reservoir's social value lies in its contribution to the development of Hong Kong's water supply system. It is now a part of the local landscape and attracts visits and hikers to the area.

*Social Value  
& Local  
Interest*

Aberdeen Reservoir is a major part of the landscape of the Aberdeen Country Park and Hong Kong Trail for many visitors.

As utilitarian waterworks structures, the Dam and its associated structures can hardly be adapted for alternative re-use unless they were demolished and the materials salvaged for other purposes. This is unlikely to happen.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Luk Tei Tong Watchtower**  
**Luk Tei Tong, Mui Wo, Lantau**

Luk Tei Tong (鹿地塘) is one of the villages in Mui Wo (梅窩), *Historical Interest* Lantau. It is in the southwest of Mui Wo. The village was mainly occupied by the Tsangs (曾) who originated in Shangtong (山東) province. Tsang Fa-kang (曾法綱), the 17<sup>th</sup> generation ancestor of the Tsangs, moved to Meixian (梅縣) of Guangdong (廣東) province in the 17<sup>th</sup> century. His seven sons were divided into seven branches whose descendents had their own ancestors to worship. One of which moved to Changle (長樂) of the province whose ancestor was Tsang Ching (曾禎). Tsang Shing-chew (曾成橋), a 16<sup>th</sup> member of the branch, later moved to Mui Wo in the late Qing (清, 1644-1911) dynasty and established the village. The watchtower in the village was erected for defence purpose against pirates, bandits and the Japanese in around 1942 by the Tsangs. The watchtower was converted for residential use after the war in the 1950s. It is left vacant.

The tower is a detached building built against a hill at its southwest elevation with its northeast elevation facing the Silver Mine Bay (銀礦灣). It is *Architectural Merit* a three-storey building with a rectangular base. It is a Chinese vernacular structure constructed of granite blocks and concrete with its walls to support the flat roof. The granite blocks are rendered in regular bonding with cement and sand mortar. Internally it is plastered. Small windows are on four sides of the towers with iron bars. The windows are with hoods on the external walls. A parapet wall is at the roof level with small slit gun holes. A horizontal beam is constructed surrounding the foot of the parapet wall for rainwater drainage. A narrow door was opened on its southwest elevation.

It is a watchtower in Luk Tei Tong village to remind the settlement of the Tsangs. It is one of the two watchtowers left in Mui Wo. The other one is in Chung Hau (涌口) of Mui Wo. Two other ones in Butterfly Hill (蝴蝶山) are in ruin. *Rarity*

It has some built heritage value.

*Built Heritage Value*

Its authenticity is kept though the tower is with some wild vegetation.

*Authenticity*

It has group value with the rebuilt ancestral hall of the Tsangs on its left.

*Group Value*

The site of the watchtower was bought by Tsang Fuk-shang (曾福生), a ***Social Value,***  
21<sup>st</sup> generation member of the branch, in 1914 for building purpose. He was ***& Local***  
engaged in agricultural and shipping business and had grocery trade in Cheung ***Interest***  
Chau (長洲). He had a company called Tai Wo Tong (太和堂). His son Tsang  
Lin (曾連) was a village representative of Kuk Tei Tong in 1953-1993. Many  
descendents of the Tsangs participated in the construction of the tower and  
resided in the tower. The tower was occupied by bandits and the Japanese  
soldiers during the Japanese Occupation (1941-45).



**Historic Building Appraisal**  
**Royal Hong Kong Yacht Club**  
**Kellett Island, Wan Chai, Hong Kong**

The Royal Hong Kong Yacht Club (RHKYC, 香港遊艇會) on Kellett Island (奇力島) was built in 1939 to replace the previous one in North Point, which due to reclamation was no longer situated on the shoreline. The RHKYC clubhouse was built on the foundations of the old Naval Powder Magazine on Kellett Island. It was again used for ammunition storage during the period of Japanese rule (1941-1945). In 1946, the RHKYC resumed control of Kellett Island.

*Historical  
Interest*

Kellett Island, where the RHKYC is, was ceded to Britain in the mid 19<sup>th</sup> century together with Hong Kong Island. In 1854, the British set up a battery with three cannons on the Island to defend the waterway there. After 1860, the defense position of the Island declined in importance as Kowloon Peninsula was taken over by Britain and was used for ammunition and gunpowder storage. The Island remained for the use of the Navy until 1938 when a decision was made to build the RHKYC on the Island.

The RHKYC clubhouse is a magnificent example of **International Modern** style architecture. It was designed by architects G.G. Wood and J.E. Potter of **Leigh & Orange**, Hong Kong's longest established architectural practice founded in 1874. The "ship-like" effect is very characteristic of the International Style and of course very appropriate for the building's function and its situation beside the sea. Architectural features include white painted walls, curved walls, bands of windows and "ship's railings". Internally, the nautical theme continues with a magnificent rose compass ceiling in the Compass Room restaurant (formerly the Ballroom), teakwood joinery, brass fittings and scores of yachting and rowing trophies. The brick vaults of the former ammunition magazine have been converted into a sophisticated restaurant, and traces of the old brickworks can be seen in the interior walls.

*Architectural  
Merit*

The **East Wing** of the RHKYC clubhouse including its exterior stone facings and the G/F of the **Dinning Area** including the arches were erected in 1939. The part above the G/F now accommodating bowling alleys was in operation by May 1940. The **Staff Area** now accommodating kitchens, store and F&B office, etc. on level 1 and staff changing room on level 2 was built around 1970s. The two **workshops** to the southeast of the clubhouse were built afterwards. The **swimming pool** was opened in October 1977.

The RHKYC clubhouse is one of Hong Kong's architectural gems and should be considered a valuable piece of built heritage. Although renovation

*Rarity, Built  
Heritage Value &*

and additions have taken place over the years since the East Wing was built, *Authenticity*  
the clubhouse remains fairly authentic.

The social value of the clubhouse lies in its historical function *Social Value*  
providing yachting facilities to members and its connections with the Royal *& Local*  
Navy. The RHKYC is well known worldwide and has won many prizes for *Interest*  
Hong Kong. Kellett Island and the old former ammunition store also give it  
local and historical interest.

Today, the tiny rocky island of Kellett Island is located next to the busy *Group Value*  
Cross Harbour Tunnel and the south of the site overlooks the modern high  
rise of Causeway Bay and the Victoria Park. The north of the building still  
faces the natural and rocky foreshore, the parking port for yachts as well as  
two massive breakwaters. Despite its beautiful surrounding environment, it  
is also situated among the project area of the Wan Chai Development Phase  
II where cultural, amenity, government and commercial buildings like the  
Hong Kong Convention and Exhibition Centre (香港會議展覽中心, 1988)  
and the Central Plaza (中環廣場, 1991) stand.

As far as is known there are no plans to close down the RHKYC so *Adaptive*  
that the question of adaptive re-use does not really arise. If it did however *Re-use*  
the clubhouse would make a wonderful maritime museum.

## Historic Building Appraisal

### Tai Tam Byewash Reservoir

(Dams, Valve House, Workmen's Quarters, & Ruins of Senior Staff Bungalow)

Tai Tam Reservoir Road, Tai Tam, Hong Kong

**Tai Tam Reservoir** (大潭水塘) is the second oldest and the largest *Historical Interest* reservoir built on Hong Kong Island. It comprises a group of reservoirs and waterworks including Tai Tam Upper Reservoir (1888), Tai Tam Byewash Reservoir (1904), Tai Tam Intermediate Reservoir (1907) and Tai Tam Tuk Reservoir (1917). **Tai Tam Byewash Reservoir** (大潭副水塘) was the second of four reservoirs to be built in the upper reaches of Tai Tam Valley. It was built to collect the overflow from Tai Tam Upper Reservoir.

Tai Tam Reservoir was the backbone for the Island's water supply. With the improved water provision, the urban areas gradually expanded. From the engineering perspective, the techniques used to build the second reservoir were more advanced than that of Pokfulam Reservoir, which relied completely on the simple principle of water running down from a higher place to a lower one. The Tai Tam project, however, did not rely as much on gravity flow. Gravity flow only accounted for 20% of the total capacity of the ultimate fresh water supply.

The **Dam** (水壩) is approximately 50 metres long of concrete gravity *Architectural Merit* construction faced with masonry with an overflow or spillway for most of its length. There is a wing wall of coursed rubble on either side of the dam to support the embankments with flights of steps along the parapets. There is a tide gauge with access steps and safety railings at the west end of the dam. A subsidiary masonry dam is situated to the north of the spillway dam connected to it by a masonry faced earth embankment.

The **Valve House** (水掣房) is situated midway along the subsidiary dam. Both the dam and the valve house are constructed of coursed masonry with tubular steel railings along the top of the dam. The valve house is rectangular in plan with rock-faced rusticated granite walls, a flat roof, entrance door and window of plain design.

The **Workmen's Quarters** (工人宿舍) and the ruins of the **Senior Staff Bungalow** (高級職員宿舍遺址) are situated on the summit of a small hill to the south-west of the dam. The ruins of the bungalow simply consist of some steps, the granite foundations and the ground floor slab. The structural walls have been demolished and pieces left scattered around the ruins. The workmen's quarters consist of a long narrow rectangular single-storey block with red brick walls and a pitched roof of Chinese tiles. A brick privy is built on to the south end. Door and window openings have simple concrete lintels. The building is uninhabited, derelict and falling into ruin from lack of care and

maintenance.

The dams are **Utilitarian** civil engineering structures with the valve house exhibiting some **Italianate Renaissance** influence. The workmen's quarters display some **Arts and Crafts** influence. They are interesting examples of early 20<sup>th</sup> century civil engineering and architecture and should be regarded as having considerable built heritage value. All the structures appear to have retained their original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the reservoir and its structures lies in the role they have played in the development of public water supply in Hong Kong. The reservoirs are now part of the rural landscape of the Tai Tam area of much interest to visitors.

*Social Value  
& Local  
Interest*

The question of adaptive re-use does not really arise for the dam and valve house which can hardly be put to any other use. The old workmen's quarters could perhaps be restored and converted into a visitors' information centre.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Ching Leung Fat Yuen – Ching Yan Siu Chuk**  
**21.5 Milestone, Fu Tei, Tuen Mun**

Ching Leung Fat Yuen (清涼法苑) in Fu Tei (虎地) of Tuen Mun is a Buddhist monastery constructed around 1911 by a nun Kin Sau (見修大師) for the worship of Buddhism by the nuns. Kin Sau was believed to be a companion of Lin Zexui (林則徐), the Viceroy of the Daoguang (道光, 1821-1850) reign of the Qing (清) dynasty who fought with the British in the Opium War. Among some other buildings, a Ching Yan Siu Chuk (淨恩小築) building for residential use of the nuns was constructed around 1913. The building was managed by four nuns, namely, Wai Sau (偉修), Ming Sau (明修), Wing Sau (穎修) and Man Sau (敏修). To accommodate three statues of Buddhas for worship, a Fat Din (佛殿, Buddhas' Hall) was built in 1928. *Historical Interest*

Ching Yan Siu Chuk is composed of two adjoining structures of two storeys. It is mixing of western and Chinese styles. It is constructed of concrete with its walls, beams and columns to support its pitched roofs. Some temporary structures of corrugated sheets and steel frames are erected connected to the building for serving vegetarian meals. The design of the two structures is roughly the same but the one on the right is less decorative. The first floor of the left structure has a balcony on its first floor with ceramic vase-shaped balustrades. Internally the roofs are with timber rafters and purlins, some of the rooms are with false ceilings. The walls are plastered and painted. Its floors are with Canton or ceramic tiles. Dining room and living room are on the right and kitchen on the left of the ground floor. Living rooms and bedrooms for the nuns are on the first floor. *Architectural Merit*

It is a Buddhist structure to witness the development of Buddhism in Tuen Mun. *Rarity*

It has some built heritage value. *Built Heritage Value*

The building is renovated in 1996 with some unknown ones. The authenticity is kept. *Authenticity*

The Ching Yan Siu Chuk and the Fat Din have related group value. *Group Value*

Since 1982, the monastery has been providing Buddhism preaching services and educational, social and welfare services for the public. It organizes Buddhist *Social Value, & Local*

seminars, welfare services for the poor and aged locally and in mainland China. A *Interest* centre for the aged was built close to the monastery providing free vegetarian meals, clothes and daily necessities for the elderly. The monastery is now open to the public during weekends, on Sundays and at Buddhist festivals when vegetarian meals are provided for the worshippers and visitors.

Aberdeen Technical School (香港仔工業學校) was built in **1935** for the purpose of providing vocational training to boys from poor families. The cost of the construction was donated by community leaders including the **Hon. Fung Ping Shan** (馮平山) and **Sir Robert Ho Tung** (何東爵士). In 1935 the then Governor Sir William Peel (貝潞港督) officiated at the inauguration ceremony, which was attended by more than 90 celebrities including Sir Robert Hotung (何東爵士), Rev. Henry Bishop (恩理覺主教) and Sir Man-kam Lo (羅文錦爵士). *Historical Interest*

The management of the School was entrusted to the Salesians of Don Bosco (Society of St. Francis of Sales) (鮑思高慈幼會). Originating in Italy, the Society was founded in 1859 for Saint Francis of Sales, and its primary objective was to educate the youth. The first Principal of Aberdeen Industrial School was Fr. Vincent Bernardini (金以義神父), who had previously been the Superior of St. Louis School (聖類斯中學).

During the Second World War, the School was requisitioned by the British as a naval base. When the School was used as a naval base, Madame Chiang Kai-shek (宋美玲) paid an incognito visit to the School in 1940. After the fall of Hong Kong in 1941, the Japanese used it as a seaplane base guarding the south of the Hong Kong Island. In 1942, the Japanese allowed the reopening of Tailoring and Shoe-making departments and declared the School as a “Free School” (自由學校).

Aberdeen Technical School **Main Building** is one of the early examples of modern architecture in Hong Kong, being built in the **International Modern** style. It consists of several linear blocks of different design three stories high staggered and arranged in an L-shaped plan onto an elongated site at the foot of a steep slope. There is a certain **Art Deco** influence in the design. Architectural features are long open verandahs, porthole windows, stylised columns or *pilotis*, and a square tower incorporating the main entrance. The long linear balconies are features of this architectural style. Internally the **Art Deco** influence can be seen in the design of the Main Hall and the Main Staircase. The Shanghai plaster and polished terrazzo finishes used externally and internally respectively are typical of the period. *Architectural Merit*

The **Annex Block** is situated at the rear of the school. It is used as a dormitory for the Fathers who serve at the school. It is three storeys high with rendered and painted walls, a flat roof and regularly spaced metal windows. Architectural features are limited to moulded cills, a moulded string course and a projecting cornice at parapet level. Internally some original wooden glazed and

panelled doors still remain as well as the original staircase. Although built in 1935 at the same time as the school, the architectural style is more **Neo-Classical** or **Neo-Georgian** in appearance.

Aberdeen Technical School was the first local technical school and therefore has a rarity value as well as a built heritage value. Some alterations have been made internally and **new wings have been built at the back and at the end** but in a similar modern style. Nevertheless the main building manages to retain much of its authenticity.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the School lies in the historical pioneering role it played in technical education in Hong Kong. The extra-curricular activities of drill, gymnastics, music, choral and theatrical training were regarded as an important part of the Salesian educational system. The School's bands, choral and gymnastic groups have gained good reputations in local school competitions. In approaching to the Wong Chuk Hang area via Pok Fu Lam Road, this school serves as an icon to the industrial area.

**Social Value  
& Local  
Interest**

The school has group value with **Holy Spirit Seminary** (聖神修院) in No.6 Welfare Road, Wong Chuk Hang. The Wong Chuk Hang area, on the east side of Aberdeen Technical School, is mainly made up of old industrial buildings of simple modern design that juxtapose with the school in natural and physical fabrics.

**Group Value**

As the School is likely to continue as such for the foreseeable future, the question of adaptive re-use does not really arise.

**Adaptive  
Re-use**



**Historic Building Appraisal**  
**Entrance Gate**  
**Lam Hau Tsuen, Ping Shan, Yuen Long**

Lam Hau Tsuen (欖口村) in Ping Shan (屏山) of Yuen Long was first settled by the Wongs (黃) and later developed into a multi-clan village inhabited by the Cheungs (張), Moks (莫), Mans (文) and others, the Cheungs being the latest. Cheung Kwan-heng (張君亨), the 14<sup>th</sup> generation ancestor of the Cheungs, settled in the village after the Evacuation Edict (遷界令) was lifted in 1669 of the Kangxi (康熙, 1662-1722) reign, Qing (清) dynasty. He branched out from Shan Ha Tsuen (山下村), south of Lam Hau Tsuen, whose ancestor was one of the descendents of Cheung Chuk-ping (張祝平) who moved there from Huangcun (篁村) of Dongguan (東莞), Guangdong (廣東) province, in the Shunzhi (順治, 1644-1661) reign of the dynasty. The entrance gate was constructed in the 18<sup>th</sup> century in the earlier stage of village's development. The entrance gate was constructed for the protection of the villagers residing inside the village. It guarded against any intrusion from outside the village. It continues to serve as a passing-by gate entrance for the villagers. **Historical Interest**

The entrance gate is at the first row of the village houses of the initial boundary of the village. It faces the shrine on the same axis in the far end of the village. It is a single-storey Qing vernacular building. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external rectangular doorway was constructed switched to the right for *fung shui* reasons. Its internal doorway is arched. Above the lintel is the name board of the village flanked by two circular holes. The brickwork of the wall is arranged in a one-to-nine course ratio of the header-and-stretcher bonding (九順一丁). The ridge is without any decoration. A wall painting of plant motif is the only decoration of the structure on its front façade. **Architectural Merit**

It is a structure to remind the history of the village.

**Rarity**

The entrance gate has some built heritage value.

**Built Heritage Value**

Despite some of its bricks replaced with concrete ones, its authenticity is kept. **Authenticity**

It has group value with the shrine and Yan Shau Tong (仁壽堂) of the village. **Group Value**

A niche is constructed on the left wall of the entrance gate to house the Earth God (土地) giving protection to the villagers. When Dim Dang (點燈) ritual is held at the shrine for new born baby boys of previous year on a day between the 9<sup>th</sup> and 11<sup>th</sup> days of the first lunar month, the deity of the entrance gate would be invited to the shrine to attend the ceremony. A lantern would be hanged at the entrance gate, the shrine and Yan Shau Tong respectively. After the ceremony basin meal would be served at the open space of the village. No basin meal however is served now.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Lee Tat Bridge,**  
**Shui Tsan Tin, Pat Heung, Yuen Long, N.T.**

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Lee Tat Bridge (利達橋) literally means “the bridge built for the convenience of gaining access”. It was built in **1903**, the 29th year of the reign of Emperor Guangxu (光緒) in the Qing Dynasty. It serves to connect Kam Sheung Road (錦上路) with the village of Shui Tsan Tin (水盞田) in Pat Heung (八鄉), Yuen Long. Shui Tsan Tin has been (and still is) inhabited by a population of several surnames, with the Lees (李), the Cheungs (張), the Tsangs (曾), the Laws (羅) and the Chans (陳) being the majority.

*Historical  
Interest*

The construction of Lee Tat Bridge was made possible by the donation of a village leader of property and enlightened spirit named **Mr. Lee Luk-hop** (李六合), a member of the Lee clan in Shui Tsan Tin. An inscription stone tablet dated 1903, engraved with Chinese characters to commemorate Mr. Lee Luk-hop who had funded the construction of the bridge for the convenience of pedestrians, remains *in-situ*.

Lee Tat Bridge was originally intended for the use of local villagers who in the former days had to take risk to cross the fast running stream underneath. Indeed, Shui Tsan Tin was so named because the village, in the shape of water laden, captures large amount of rainwater that runs down from the mountains nearby. To this day, the village is always flooded in the event of heavy downpour partly because of the low relief.

Lee Tat Bridge is built of granite. It is supported on one pier and two abutments. Stone slabs are laid horizontally to a width of five slabs, and the ends of the slabs are bedded on top of each pier in lime mortar. The bridge has a span of 14.25 metres and stands two metres above a stream. Its original width was two metres, but in the 1970s it was widened on both sides (with concrete) to three metres to permit the passage of cars. In 2004, further repairs were done. Thus, the original bridge architecture is no longer easily recognizable.

*Architectural  
Merit*

Lee Tat Bridge is simple but technically rather sophisticated. Its pier is built with a cutwater (*fen shui jian* 分水尖), an angular edge that serves to divert the flowing water and the material swept along with it through the open span. The actual builder/stonemason remains unknown; however, whoever designed and built the bridge had expert knowledge of bridge architecture. The bridge is thus important both from the architectural and scientific points of view, in providing evidence of the art of stone beam bridge construction.

Lee Tat Bridge is a rare example of its type still remaining in Hong Kong. As of today, at least five other Hong Kong bridges are comparable to Lee Tat Bridge in terms of age but they vary greatly in heritage value. Many other bridges had been reconstructed beyond restoration and/or had their stone tablets lost.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

There have been obvious unsympathetic interventions to the bridge in order to permit the passage of motor vehicles, the alteration works are reversible. The presence of the original stones and old lime mortar in position is very valuable.

For well over a century, Lee Tat Bridge has been (and still is) used for its original purpose, that is, carrying foot traffic and remaining in use as a walkway over a stream. It makes a landscaping focal point, deeply symbolic of the village of Shui Tsan Tin. It is emotionally attached to not a few members of the local community and the Lee clan who funded it.

**Social Value,  
& Local  
Interest**

Lee Tat Bridge is physically close to a number of historic buildings/structures such as Ling Mui Chong (嶺梅莊), an elegant Hakka-style mansion, Cheung Ancestral Hall (張氏宗祠), Lee Ancestral House (李氏世居), and a century-old brick kiln that has fallen into disuse decades ago.

**Group Value**

## Historic Building Appraisal

### Tsang Residence

#### No. 22, Kau Wa Keng Old Village, Kwai Tsing, New Territories

Tsang Residence was built between 1934 and 1937 by **Tsang Hin-san** (曾憲新) who worked as a chief steward in the 1930s. With the money he earned and saved he built this house with its distinctive front façade. During the Civil War in China the house was rented out to left-wing intellectuals and intelligentsia fleeing from oppression on the Mainland. This association has given Tsang Residence (曾氏祖屋) a high historical value. *Historical Interest*

The residence is a long narrow building with plain rendered and white-washed walls and tall narrow windows. The building is two stories high with a flat roof and a parapet wall and pediment at the front. The front façade is an elegant stylised **Neo-Classical** composition with **Italianate Renaissance** influence and possibly some **Art Deco** influence. The main entrance is flanked by Tuscan Order columns which support square projecting vertical fins above. Giant pilasters at each end of the façade rise up to the wide projecting eaves. The three first floor windows are framed with stylised architraves with geometric panels below the cills. The ground floor windows do not appear to be original and spoil the symmetry of the façade. The architectural features are picked out in beige and pink whilst the walls are coloured off-white. *Architectural Merit*

The architectural style of the façade of this house is quite unusual and reflects the wealth and sophistication of the original owner. It should be considered as an interesting piece of built heritage. Some alterations such as replacement of windows are noticeable, and the bays on either side of the main entrance do not appear to be original. These alterations are probably reversible. *Rarity, Built Heritage Value & Authenticity*

The social value of the house lies mainly in its historical role as a haven for fleeing Mainland leftist refugees during the Civil War in China. This, together with the distinctive architectural features, gives the house historical and local interest. *Social Value & Local Interest*

The house has been left vacant since the early 1990s and probably needs extensive repairs and renovations. Probably the best use is for it to be used for residential purposes. Suitable adaptive re-use depends a lot on the requirements of the local community. *Adaptive Re-use*

## Historic Building Appraisal

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### Nos. 4 & 7A, and Lot WCL 132 in DD123, Sai Tau Wai Wang Chau, Yuen Long, New Territories

Sai Tau Wai (西頭圍), set up around the 7<sup>th</sup> year of Jingtai (景泰, 1456) reign of the Ming (明) dynasty, is one of the villages in Wang Chau (橫洲), southwest of the Yuen Long Industrial Estate (元朗工業邨), Yuen Long. It is a multi-clan village mostly inhabited by the Leungs (梁) and the Chans (陳). It is said that the Leungs came from Dongguan (東莞) of Guangdong (廣東) province. Some of them later branched out to Tai Tseng (大井), further north of the village and Shun Fung Wai (順風圍) in Tuen Mun (屯門). In the past, most of the Leungs in Sai Tau Wai were farmers engaged in rice and vegetable growing. Later on, around the 1950s, some of them went overseas (e.g. Britain and Holland) to earn their living. The four connected houses, No.4, WCL132 in DD123 (without house number) and No.7A (two houses), were built by the Leungs for residential purpose probably before 1903. They are the best preserved houses in the village.

**Historical  
Interest**

The four connected houses are in the northern part of the village all facing southeast like the others. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks and stone with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The lower courses of the side and back walls are of granite blocks. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the stone lintel of the entrance of each house is a projected eave with plastered mouldings of auspicious fruits, flowers and floral and cloud patterns. A wall frieze plastered moulding is running under the front eave but part of it weathered. The gable wall at the left end is decorated with black-and-white wall frieze mouldings of curling grass.

**Architectural  
Merit**

It is a block of four connected houses to witness the settlement of the Leungs in the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Part of the front wall of No.4 has been damaged.

**Authenticity**

It has group value with the shrine of the village. All the residential houses

**Group Value**

including the shrine in Sai Tau Wai were built to face north. They are aligned in rows, forming a linear village which is a common style of Hakka village. There is an open lane at the middle dividing the village into two halves. At the end of the lane there stands the shrine whose location is believed to have been carefully selected under *fungshui* principles. Sai Tau Wai is itself forming a historic complex of architecture, featuring the shrine, Nos. 4 & 7A, and Lot WCL 132 in DD123 and the Earth God Shrine.

The four houses were for residential use of the Leungs. Only No.4 is still occupied. The others are for storage. When the Leungs resided in the houses, they had their ancestors' soul tablets and Kwun Yam (觀音) deity worshipped in their houses. Since they have no ancestral hall in the village, the Leungs and the Chans have their traditional rituals and celebration of festivals at the shrine of the village. They have their Dim Dang (點燈) ritual once every three years for the new born baby boys at an auspicious day before the 15<sup>th</sup> day of the Chinese New Year. They would invite some 12 deities from the Tin Hau Temple (天后宮) in Fung Chi Tsuen (鳳池村), west of Yuen Long town centre, to the shrine and a lantern hung at the shrine. Every family in the village would take turn to have the service of incense offering and daily cleaning of the shrine which they called Lun Heung Pai (輪香牌). They would also participate in the Da Chiu (打醮) activity of Wang Chau held once every eight years.

***Social Value,  
& Local  
Interest***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

## Historic Building Appraisal

### Kam On Lo

#### No. 68 Shung Ching San Tsuen, Shap Pat Heung, Yuen Long, N.T.

Kam On Lo (錦安廬) was built by the Chans (陳) of Sham Chung Tsuen (深涌村) around the year 1900. It changed hands several times before the ownership of the house was divided into three parts held by three brothers, namely, Poon Tak-hing (潘德興), Poon Man-hing (潘萬興) and Poon Yam-hing (潘欽興), in 1947. They were Hakkas from Singapore and operated Luen Wo Sang Company (聯和生公司), engaging in imports and exports business. Now, the left side of the house belongs to the Law (羅) family, the middle part to the wife and daughter of Poon Tak-hing, and the right side to a Tak-hing' brother. *Historical Interest*

Tak-hing's wife and daughter live in Singapore. But they come back and spend some days in the house twice a year. For them, the house is not just Tak-hing's heritage, but also the place where their roots take.

The house is rectangular in plan divided by cross walls internally into three parts. There is a detached building at the rear connected by a covered walkway. The external walls are rendered and white-washed with small narrow windows protected from the weather by projecting typhoon canopies. The most distinctive feature of the building is the front façade which is composed of an open verandah or porch at ground floor level with four square columns supporting an open verandah at first floor level. The four columns continue up to support the flat roof over the verandahs. The ornamentation is very eye-catching consisting of decorated beams, shaped brackets and balustrade and parapet panels of pierced screen blocks. A plaque in the centre of the parapet inscribed with the name of the house in Chinese characters and ornamental rainwater pipes at each end complete the picture. The architectural style of the house is said to be **Waitau** (圍頭). *Architectural Merit*

This house, with its unusual architectural style is quite a rarity and a valuable piece of built heritage. Unfortunately due to the division of ownership, there have been a number of changes to the layout and alterations made so that the authenticity has been compromised to some extent. *Rarity, Built Heritage Value & Authenticity*

The social value of the house lies in its role since it was built as a village residence, and the Hakka custom of *fenjia* (分家) which divided up the family property. With their overseas working background, the Hakka owners of the house regarded it as the place where they belonged and could come back to. *Social Value & Local Interest*



As ownership of the house is divided up, adaptive re-use would be difficult and not a practical proposition in the circumstances. *Adaptive Re-use*

**Historic Building Appraisal**  
**Aberdeen Lower Reservoir**  
**(Aberdeen Management Centre, Chemical House & Air Vents, Dam,**  
**Valve House, & Pump House)**  
**Aberdeen Reservoir Road, Aberdeen, Hong Kong**

Being the fifth reservoir constructed on Hong Kong Island, **Aberdeen Reservoir** was established for solving the water shortage problem in the western part of the Island and once was connected with water pipes from Pokfulam Reservoir before 1930s. The Reservoir project was advocated by Governor Sir Cecil Clementi (金文泰, in office 1925-1930) in 1928. The Reservoir comprises the Upper Reservoir (上水塘, 1931) and the Lower Reservoir (下水塘, 1932). The former was completed in 1931 while the latter was completed in 1932 and built on the site of Tai Shing Paper Manufacturing Co. (大成紙廠). In the 1960s, the catchwater channels were extended to enhance supply.

*Historical  
Interest*

Located in *Aberdeen Lower Reservoir*, the **Aberdeen Management Centre** (香港仔水塘下水塘管理中心) is a single storey rectangular building with rendered and painted walls and a pitched roof of Chinese tiles. There is an open verandah along one side formed by square concrete columns supporting the overhanging pitched roof. Window openings are regularly spaced and fitted with aluminum casements. Doors open on to the verandah. The projecting ends of concrete purlins can be seen in the gable end walls. The purlins and columns are finished with mosaic tiles. Modern air-conditioners are fitted into window openings on the rear elevation. The building is set on a heavy splayed painted concrete plinth.

*Architectural  
Merit*

The **Chemical House** (化學原料廠) is a small square red-brick building built at one side of a covered service reservoir. It has a flat roof with a simple parapet and projecting cornice of concrete all the way around. The building is raised off a heavy splayed brick plinth. The doorway which is fitted with a louvred steel door has a heavy concrete lintel over it. The window openings which are blocked up also have heavy concrete lintels and cills. There are a number of cast iron **Air Vents** (通風口) of standard waterworks design situated on top of the covered reservoir to release vapours.

The **Dam** (水壩) was probably designed in-house by staff of the Hong Kong Government Waterworks Department and constructed by Kin Lee and Co. It is a concrete gravity dam faced with ashlar masonry with a vertical rear wall and a battered or inclined front wall facing downstream. The dam has a rounded overspill and carries a footbridge along the top with guard rails and posts on either side.

The **Valve House** (水掣房) is a small square independent structure at the rear of the dam connected to it by a small bridge. It appears to be built of concrete marked with lines to resemble classical masonry, with moulded projecting band courses, a plinth and small parapet. It is painted white in contrast to the natural granite facing of the dam.

The **Pump House** (泵房) is a small single-storey red-brick structure with painted concrete plinth, lintels, cills, cornice and parapet coping. The walls are strengthened with square brick piers. Windows are steel framed casements divided into small glazing squares. The roof is flat, and a small rendered and painted annex with louvred windows has been built on at the back.

The reservoir structures, which can all be classified as **Utilitarian**, are interesting waterworks engineering structures of the 1930s period. As such they are quite rare and should be regarded as having considerable built heritage value. All the structures seem to have retained their authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The Aberdeen Lower Reservoir's social value lies in its contribution to the development of Hong Kong's water supply system. It is now a part of the local landscape and attracts visits and hikers to the area.

*Social Value  
& Local  
Interest*

Aberdeen Reservoir is a major part of the landscape of the Aberdeen Country Park and Hong Kong Trail for many visitors.

As utilitarian waterworks structures, the Dam and its associated structures can hardly be adapted for alternative re-use unless they were demolished and the materials salvaged for other purposes. This is unlikely to happen.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Nos. 1, 2 and 3 First Street**  
**Tai Wai, Sha Tin**

Tai Wai (大圍, Big Walled Village) was the biggest walled village in Sha Tin established in the Ming (明, 1368-1644) dynasty. It was a village mixed with Punti (本地) and Hakka (客家) villagers of 15 surnames in the 16<sup>th</sup> century. It was first inhabited by the Wais (韋) and followed by the Chans (陳), the Yeungs (楊), the Wongs (黃), the Lees (李) and others. It was also called Chik Chuen Wai (積存圍) and the entrance gate was erected in the 2<sup>nd</sup> year of Wanli (萬曆, 1574) reign of the Ming dynasty. The Chans moved from Baoan (寶安) of Guangdong (廣東) province. The block of house at Nos. 1, 2 and 3 of the village was built by Chan Tsan-sheung (陳贊常?), an 8<sup>th</sup> generation member of the eldest branch of three branches of the clan. The building was built in 1915 and is still owned by the Chans. It is rented to outsiders.

**Historical  
Interest**

The block of building was situated at the moat of the walled village. The site was filled up for the construction of houses. It is facing northeast like the other houses of the village. The building materials were shipped from Guangdong province to Sha Tin and delivered to Tai Wai. A spacious forecourt is in front of the house. A low wall of green bricks and granite block is constructed surrounding the forecourt with a pitched-roof entrance gate in its front. The building is a Qing (清) vernacular design building of three bays. The middle recessed bay is sandwiched by a projected bay on either side. An entrance is at each of the three bays. The entrances of the two projected bays were probably added in later stage. The building is constructed of green bricks and granite blocks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Lower courses of the front façade wall and right side wall and doorframes are of granite. A fascia board of birds and flowers carving and wall frieze paintings of flowers, birds and rocks are under the eave of the recessed bay. A black-and-white wall frieze is under the cornice of the right projected bay with plastered moulding of flowers and rocks.

**Architectural  
Merit**

It is a residential building to witness the settlement of the Chans in Tai Wai village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The front façade of the left projected bay has been altered. This would diminish the authenticity of the building.

**Authenticity**

The building was first occupied by over 20 members of the Chans. The *Social Value,*  
three bays of the house were inherited by the three sons of Tsan-sheung. They *& Local Interest*  
do not have their ancestral hall in the village and they have their grave  
sweeping at their ancestors graves at Ho Chung (蠓涌) of Sai Kung and at  
Needle Hill (針山) during the Ching Ming (清明節) and Chung Yeung (重陽  
節) festivals. Chan Kai-yung (陳啓庸), a grandson of Tsan-sheung, was a  
Village Representative of Tai Wai in 1979-1990s and is a member of the Sha  
Tin Rural Committee (沙田鄉事委員會).

**Historic Building Appraisal**  
**Nos.1, 2 and 3 First Street**  
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Interest**

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**Architectural  
Merit**

It is a residential building to witness the settlement of the Chans in Tai Wai village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The front façade of the left projected bay has been altered. This would diminish the authenticity of the building.

**Authenticity**

The building was first occupied by over 20 members of the Chans. The *Social Value,*  
three bays of the house were inherited by the three sons of Tsan-sheung. They *& Local Interest*  
do not have their ancestral hall in the village and they have their grave  
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Needle Hill (針山) during the Ching Ming (清明節) and Chung Yeung (重陽  
節) festivals. Chan Kai-yung (陳啓庸), a grandson of Tsan-sheung, was a  
Village Representative of Tai Wai in 1979-1990s and is a member of the Sha  
Tin Rural Committee (沙田鄉事委員會).

**Historic Building Appraisal**  
**Nos. 1, 2 and 3 First Street**  
**Tai Wai, Sha Tin**

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**Historical  
Interest**

The block of building was situated at the moat of the walled village. The site was filled up for the construction of houses. It is facing northeast like the other houses of the village. The building materials were shipped from Guangdong province to Sha Tin and delivered to Tai Wai. A spacious forecourt is in front of the house. A low wall of green bricks and granite block is constructed surrounding the forecourt with a pitched-roof entrance gate in its front. The building is a Qing (清) vernacular design building of three bays. The middle recessed bay is sandwiched by a projected bay on either side. An entrance is at each of the three bays. The entrances of the two projected bays were probably added in later stage. The building is constructed of green bricks and granite blocks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Lower courses of the front façade wall and right side wall and doorframes are of granite. A fascia board of birds and flowers carving and wall frieze paintings of flowers, birds and rocks are under the eave of the recessed bay. A black-and-white wall frieze is under the cornice of the right projected bay with plastered moulding of flowers and rocks.

**Architectural  
Merit**

It is a residential building to witness the settlement of the Chans in Tai Wai village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The front façade of the left projected bay has been altered. This would diminish the authenticity of the building.

**Authenticity**



The building was first occupied by over 20 members of the Chans. The *Social Value,*  
three bays of the house were inherited by the three sons of Tsan-sheung. They *& Local Interest*  
do not have their ancestral hall in the village and they have their grave  
sweeping at their ancestors graves at Ho Chung (蠓涌) of Sai Kung and at  
Needle Hill (針山) during the Ching Ming (清明節) and Chung Yeung (重陽  
節) festivals. Chan Kai-yung (陳啓庸), a grandson of Tsan-sheung, was a  
Village Representative of Tai Wai in 1979-1990s and is a member of the Sha  
Tin Rural Committee (沙田鄉事委員會).

## Historic Building Appraisal

### No. 4 Ng Ka Tsuen, Pat Heung, Yuen Long

Nos.4, 5 & 6 of Ng Ka Tsuen (吳家村) in Pat Heung (八鄉) of Yuen Long was built by Ng Yuk-ching (吳郁青) in the 1930s. Yuk-ching was a Hakka (客家人) born in Jiaoling (蕉嶺) of Guangdong (廣東) province in 1869 and started his business in Indonesia in 1910. He had three companies with his father and brother and with himself a newspaper called Tin Shing Daily (天聲日報). Returned from Indonesia, he set up his home in Hong Kong and brought lands from the then renowned merchant Tang Pak-kau (鄧伯裘) of Yuen Long. Ng first built No. 5 in 1933 and No.6 two years later. No.4 was built for his friend in Malaysia. No. 5 is in the middle and No.6 to its right and No.4 to its left. Ng had a lot of business in Hong Kong with investment in real estate, clothing industry, medicine and department stores mainly in Sham Shui Po (深水埗). He had his own residence in Kowloon and his houses in Ng Ka Tsuen were for vacation use with his family and friends.

**Historical  
Interest**

No.5 built in 1933 is a simplified version of a Hakka house of a two-hall-two-row (兩堂兩橫) plan making use of modern building materials of concrete and steel bars having spacious rooms with modern features. Nos. 6 and 4 were built as villas to complement No.5 in the middle. Both houses are of two-storey high with high ceilings, balconies and larger windows than the old Hakka houses. Whilst with modern materials, traditional materials of ceramic tiles, timber rafters and purlins were used for the roofs of No.5. A *fung shui* pond was constructed in front of the compound but has been reclaimed.

**Architectural  
Merit**

No.4 and No.6 are almost identical whilst the latter was built in 1935, two years after No.5. No.4 was built after No.6. The two-storey building has a recessed entrance flanked by two rooms, one on each side. An enormous room is behind separated by an open courtyard. Service rooms including a kitchen, a bathroom, a bathroom and a staircase are on either side of the entrance hall. The building is constructed of bricks and concrete with its walls and columns to support its flat roofs and floors. Balconies are on its front, left and right elevations, Two circular windows are on the front balcony for *fung shui* benefits. Its floors are with cement screeding. The window openings are decorated with simple mouldings.

Nos. 4, 5 & 6 being a compound of modernized Hakka houses are rare to reflect the settlement of the Ngs.

**Rarity**

The houses are of high built heritage value.

***Built Heritage  
Value***

The houses though with later added fixtures are on the whole in authentic shape.

***Authenticity***

Nos. 4, 5 & 6 are having co-related group value.

***Group Value***

Besides being a successful businessman, Ng was an active philanthropist. He had sponsorship on the establishment of Kam Chuen School (錦全學校) in Pat Heung. He was a committee member of the Kwong Wah Hospital (廣華醫院) in 1926-28 and a founding director of the Tung Wah Eastern Hospital (東華東院) in 1929. One of Ng's daughter was once a member of the Hong Kong Independent Battalion of Dongjiang Column (東江縱隊) in her young age. The villagers no matter Hakkas or not had activities in Ng's house during Chinese New Year and at festivals. Villagers used to meet at the house for discussion of village matters. Rural representatives are still making use of the building for its activities. No. 5 was named Ng Ancestral Hall (吳氏宗祠) but the name was later cancelled.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### No. 5 Ng Ka Tsuen, Pat Heung, Yuen Long

Nos.4, 5 & 6 of Ng Ka Tsuen (吳家村) in Pat Heung (八鄉) of Yuen Long **Historical Interest** was built by Ng Yuk-ching (吳郁青) in the 1930s. Yuk-ching was a Hakka (客家人) born in Jiaoling (蕉嶺) of Guangdong (廣東) province in 1869 and started his business in Indonesia in 1910. He had three companies with his father and brother and with himself a newspaper called Tin Shing Daily (天聲日報). Returned from Indonesia, he set up his home in Hong Kong and brought lands from the then renowned merchant Tang Pak-kau (鄧伯裘) of Yuen Long. Ng first built No. 5 in 1933 and No.6 two years later. No.4 was built for his friend in Malaysia. No. 5 is in the middle and No.6 to its right and No.4 to its left. Ng had a lot of business in Hong Kong with investment in real estate, clothing industry, medicine and department stores mainly in Sham Shui Po (深水埗). He had his own residence in Kowloon and his houses in Ng Ka Tsuen were for vacation use with his family and friends.

No.5 built in 1933 is a simplified version of a Hakka house of a **Architectural Merit** two-hall-two-row (兩堂兩橫) plan making use of modern building materials of concrete and steel bars having spacious rooms with modern features. Nos. 6 and 4 were built as villas to complement No.5 in the middle. Both houses are of two-storey high with high ceilings, balconies and larger windows than the old Hakka houses. Whilst with the use of modern materials, traditional materials of ceramic tiles, timber rafters and purlins were used for the roofs of No.5. A *fung shui* pond was constructed in front of the compound but has been reclaimed.

No.5 has a symmetrical design with a core hall-courtyard-hall portion in the middle and a row of two rooms to its left and right separated by an open lane. Separate entrances are at the open lanes which are both recessed same as the main entrance. The entrance hall is flanked by one room on either side. The building is constructed of bricks and concrete with its walls and columns to support its floors and roofs. The entire building is plastered in white. Two circular windows are on the balcony for *fung shui* benefits.

Nos. 4, 5 & 6 being a compound of modernized Hakka houses are rare to **Rarity** reflect the settlement of the Ngs.

The houses are of high built heritage value.

***Built Heritage  
Value***

The houses though with later added fixtures are on the whole in authentic shape.

***Authenticity***

Nos. 4, 5 & 6 are having co-related group value.

***Group Value***

Besides being a successful businessman, Ng was an active philanthropist. He had sponsorship on the establishment of Kam Chuen School (錦全學校) in Pat Heung. He was a committee member of the Kwong Wah Hospital (廣華醫院) in 1926-28 and a founding director of the Tung Wah Eastern Hospital (東華東院) in 1929. One of Ng's daughter was once a member of the Hong Kong Independent Battalion of Dongjiang Column (東江縱隊) in her young age. The villagers no matter Hakkas or not had activities in Ng's house during Chinese New Year and at festivals. Villagers used to meet at the house for discussion of village matters. Rural representatives are still making use of the building for its activities. No. 5 was named Ng Ancestral Hall (吳氏宗祠) but the name was later cancelled.

***Social Value  
& Local Interest***

**Historic Building Appraisal**  
**Peak Police Station**  
**No. 92 Peak Road, The Peak, Hong Kong**

752

Peak Police Station (山頂警署) was built in 1886 to replace the Victoria Gap Road Police Station. It was also known in the early 1900s as Mount Gough Police Station and Gough Hill Police Station (歌賦山警署). In the past, Indian and Chinese (Shandong 山東) constables, led by a European Sergeant and his European deputy, were living in the station. On top of crime fighting, the police station was also responsible for fire fighting and monitoring the situation of malaria in the Hill District during inter-war years. The fire-fighting ability of the Peak police was so well known that they were even called to a large fire on Ap Li Chau (鴨脷洲) in 1937. The police station was taken over by the Japanese during World War II. It was severely damaged by looters who stole all the woodwork after the war and was not reopened until 1949. The 1950s was a busy time for the station as burglaries were ramping in the District. It is now a sub-divisional station coming under Central Police Station (中區警署).

*Historical  
Interest*

The four blocks which make up the police station proper are the Main Block, the Servants and Kitchen Block, the Barrack Shed and the Former Cell. The Main Block is a long single storey building which was built originally in **Neo-Classical Colonial** style with open colonnaded and balustraded verandahs and a pitched roof of Chinese tiles. The verandahs have now been enclosed and the pitched roof replaced with a flat roof. Its authenticity and architectural value have therefore been destroyed. The Barrack Shed and the Servants and Kitchen Block are single-storey structures with Chinese tile roofs. They are of local **Arts and Crafts** style featuring white painted walls, black plinths, prominent chimney stacks and segmental arched doorways and windows. The original windows have been replaced with modern units. The Former Cell is a small square brick structure now used as a store.

*Architectural  
Merit*

The buildings themselves are not particularly rare and their authenticity and architectural value have been destroyed by alterations and additions. Nevertheless the basic structures remain and could be restored to their original appearance by a sympathetic restoration project.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the police station lies in its role in maintaining law and order on the Peak. It is a popular tourist spot famous for its outdoor exhibits including an old cannon and a relief model of the district which is used to help visitors locate places on the Peak.

*Social Value  
& Local  
Interest*

Peak Police Station is a tourist attraction. It is also important as an integral **Group Value** component close to a number of graded buildings, namely, Peak Depot (山頂倉庫), Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Maternity Block of Old Victoria Hospital (舊域多利醫院) and Matilda & War Memorial Hospital (明德醫院).

As far as is known there are no plans to close down the police station so **Adaptive** that the question of adaptive re-use does not really arise. It will probably **Re-use** continue to be used as a police station for many years to come.

**Historic Building Appraisal**  
**Nos. 30 and 31 Sun Chun Street,**  
**Tai Hang, Causeway Bay, H.K.**

753

Tai Hang (大坑) is one of the old villages of Hong Kong Island settled by the Hakka families of Wong (黃), Cheung (張), Li (李), Chu (朱) and Ip (葉). The first three are said to be the oldest families. Besides some farming and fishing, the inhabitants kept some of the first dairy farms on the Island, and also in laundry work. The name of the main street of Tai Hang, Wun Sha Street (浣紗街, which means ‘washing cloth’), refers to this early line of business. *Historical Interest*

The premises at Nos. 30 & 31 Sun Chun Street (新村街) were built **after 1894** by the Wong (黃) family. Sun Chun Street literally means “New Village Street.” An old resident stated that this is a misnomer because this street stands on the site of the old village named Tai Hang Lo Wai (大坑老圍). A map dated 1902 in fact shows this old village, on the southwestern bank of a stream, appears to have been redeveloped in the late 19th century. The present day owners of Nos. 30 & 31, surnamed Wong (黃), are descendents of the earliest recorded owner of the site Wong Li Shi (黃李氏, administratrix of Wong Lam Shau deceased) who purchased the house lot on 1 January 1894. This means that the Wong family settled in this area at least more than 100 years.

Nos. 30 & 31 Sun Chuen Street are typical examples of the smaller type of Chinese village house. They are built side-by-side with a common party wall and were probably part of a row of houses or terrace along the street. The houses are one storey high with cocklofts, walls of granite blocks plastered and painted, and both houses have pitched roofs of Chinese tiles. The party walls are built up above roof level, and No. 31 has a small ornamental finial in the centre of the ridge. The front walls facing the street are slightly set back to form recessed bays with overhanging eaves. The front doors are placed in the centre of the bays and the floors are raised up one step above street level. There are no windows on the front elevations. A surface water channel with metal cover plates runs along the front of the houses. *Architectural Merit*

The rear walls of the houses are also plastered and painted, each houses having two windows, one at low level and one at high level. The eaves project out from the walls on corbelling or oversailing courses. The front slope of the roof on each house has been cut into at cockloft level to form an open balcony and clothes drying area. Each balcony is roofed over with rusty corrugated iron sheeting.

The interior layouts of the houses are not known but from photographs of No. 31, the walls are plastered and painted and hung with framed family



photographs. The cocklofts and probably reached by means of wooden steps or ladders. The cooking and sanitary arrangements are not known. Window mounted room coolers and a wall mounted meter cum fuse box can be seen on No. 31 so that house at least has an electricity supply. A circular manhole cover in the street outside No. 31 suggests that main drainage may be available.

Due to urban development, this type of traditional small village house is slowing disappearing so that they have some rarity value. In 1969, it was recorded that there were about 15-20 houses of this type still standing, mostly in one row with a few others scattered among new buildings. Nowadays, Nos. 30-31 Sun Chun Street is the only remaining example of this kind in the area.

Apart from the balconies on the roofs, the houses do not appear to have been altered very much. Metal windows and doors have replaced the traditional wooden ones. Photographs of other old houses in Tai Hang show them with unplastered coursed rubble walls. There may have been decorative eaves boards and painted friezes under the eaves on the front façade above the doorways but are now no longer present.

The houses serve as residential accommodation for villagers. Most of the Tai Hang village houses have been rebuilt. As surviving examples of old Tai Hang houses they are of local interest. Tai Hang is famous for the well-known Fire Dragon Festival held each year.

The houses have group value with the other old buildings in its environs, such as the Tin Hau Temple of Causeway Bay (銅鑼灣天后古廟) (Declared Monument) and the Lin Fa Temple (蓮花宮, "Lotus Palace").

At the Royal Asiatic Society Hong Kong Branch Council meeting held on 8 October 2008, the possibility of turning the house at Nos. 30-31 Sun Chun Street into a small museum was raised.

**Historic Building Appraisal**  
**Elliot Pumping Station & Filters**  
**(Treatment Works Building)**  
**Pok Fu Lam Road, Kennedy Town, Hong Kong**

Water supply on Hong Kong Island relied solely on wells and streams prior to 1860. The first ever reservoir in the territory was completed in 1863 in Pokfulam to meet the needs in the City of Victoria. In the following decades, to cater for the ever increasing demands, much larger reservoirs and more complex water supplies systems, including ancillary pumping stations and distribution mains to convey augmented water supply to higher levels, were constructed. In order to uphold the quality of water, the Government gradually filtered all reservoir water. *Historical Interest*

The **Elliot Pumping Station and Filters** (西區抽水站及濾水廠) were built in 1930-1931 to extend a pre-existing pumping station on site. They were the auxiliary waterworks of Aberdeen Reservoir (the fourth reservoir, built in 1931) filtering and channeling water to the western part of Hong Kong Island. Afterwards, water could be transferred from the upper reservoir, through Wan Chai Gap Road to Island Road, Victoria Road and via Sandy Bay to the filters situated in Western District.

The **Treatment Works Building** is situated in the southwest corner of the Elliot Pumping Station compound. It was built in **1930-1931**. Due to advanced technology, it is no longer used and has been left vacant since 1993.

The Treatment Works Building consists of a valve house with a filter bed on either side. The front part of the valve house is a square three-storeys high block with a flat roof. The rear part is two-storeys high also with flat roof. The structure is reinforced concrete framing with red brick infill panels. Windows are steel framed, regularly spaced of various sizes. The window openings have concrete cills and concrete lintels. The front part of the building has decorative panels all around it below parapet level including one incised “H.K.W.W. 1930-1931”. The whole structure is built in a pit surrounded by fencing. There is an external staircase at the northeast corner. The architectural style is **Utilitarian** with **Neo-Classical** influence which can be classified as **Colonial Eclectic**. Internally, there is little of architectural value, but all the old pipes, pumps, valves, etc. are still there and nothing appears to have been removed. *Architectural Merit*

The Treatment Works Building has rarity and built heritage value as a historical relic. It does not appear to have been altered and seems to have retained its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the Treatment Works Building lies in the role it played in the treatment of our water supply for over 60 years. It is not a well known building being relatively isolated and not seen by the public.

***Social Value  
& Local  
Interest***

The Elliot Pumping Station & Filters are quite important as a component of a significant architectural and historical complex. They are quite close to the West Point Filters (西環濾水廠) and the University of Hong Kong where declared monuments such as Main Building (香港大學本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand. Other buildings in the surroundings graded by the Antiquities and Monuments Board include the Fung Ping Shan Building (馮平山樓) and King's College (皇仁書院).

***Group Value***

It is not recommended that the Treatment Works Building be converted for adaptive re-use. In the U.K. for example, such redundant buildings are preserved with all their plant and machinery intact as museums. This building should be restored as preserved just as it is.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Ching Leung Fat Yuen – Fat Din**  
**21.5 Milestone, Fu Tei, Tuen Mun**

Ching Leung Fat Yuen (清涼法苑) in Fu Tei (虎地) of Tuen Mun is a **Historical Interest** Buddhist monastery constructed around 1911 by a nun Kin Sau (見修大師) for the worship of Buddhism by the nuns. Kin Sau was believed to be a companion of Lin Zexui (林則徐), the Viceroy of the Daoguang (道光, 1821-1850) reign of the Qing (清) dynasty who fought with the British in the Opium War. Among some other buildings, a Ching Yan Siu Chuk (淨恩小築) building for residential use of the nuns was constructed around 1913. The building was managed by four nuns, namely, Wai Sau (偉修), Ming Sau (明修), Wing Sau (穎修) and Man Sau (敏修). To accommodate three statues of Buddhas for worship, a Fat Din (佛殿, Buddhas' Hall) was built in 1928. They are called the Three Generations Buddhas (三世佛), namely, the Sakyamuni Buddha (釋迦牟尼佛), the Healing Buddha (藥師佛) and the Amitabha (阿彌陀佛).

Fat Din is a two-hall tall building mixing of western and Chinese styles on the right of Ching Yan Siu Chuk. It is constructed of concrete with its walls, beams and columns to support its pitched roofs. A spacious tall verandah is in its front supported by six columns. The statues of the three Buddhas are in the middle of the altar of the main hall with paintings of Buddhas hanging on its walls. Its roofs are with timber rafters and battens. Ancestral shrines are at the rear hall. The walls are plastered and painted. The external walls of the two halls are painted red whilst those of the verandah white. The floors are with ceramic tiles. The parapet above the verandah is decorated with lotus and leafy pattern mouldings. **Architectural Merit**

It is a Buddhist structure to remind the development of Buddhism in Tuen Mun. **Rarity**

It has some built heritage value. **Built Heritage Value**

The building was renovated in 1963 with some other unknown ones. Its authenticity is kept. **Authenticity**

The Ching Yan Siu Chuk and the Fat Din have related group value. **Group Value**

Since 1982, the monastery has been providing Buddhism preaching services and educational, social and welfare services for the public. It organizes Buddhist seminars, welfare services for the poor and aged locally and in mainland China. A centre for the aged was built close to the monastery providing free vegetarian meals, clothes and daily necessities for the elderly. The monastery is now open to the public during weekends, on Sundays and at Buddhist festivals when vegetarian meals are provided for the worshippers and visitors.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Wong Chun Yu Ancestral Hall**  
**Luk Keng Wong Uk, Luk Keng**

The Wong Chun Yu Ancestral Hall (春儒黃公祠) in Luk Keng Wong Uk (鹿頸黃屋) was renovated in 1926. It was built before that year. The Wongs said it was constructed in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. The Wongs moved from Fujian (福建) province to Guangdong (廣東) province in the 12<sup>th</sup> year of Hongwu (洪武, 1379) reign of the Ming (明) dynasty. Nai-sau (乃秀) and his two sons, Chun-yu (春儒) and Chun-mau (春茂), settled in Luk Keng in the Kangxi reign. The village is mainly occupied by the descendents of Chun-yu. The ancestral hall was named after him. **Historical Interest**

Located in two long parallel rows of village houses, the ancestral hall occupies the structure of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. This might be an extension of the hall making use of two houses. The long and narrow hall is a Qing vernacular building having a plan of two houses each has a two-hall-one-courtyard layout. An additional open courtyard is between the two houses. The *dong chung* (檔中) is at the end of the front house whilst the altar is at the end wall of the rear house. The building is constructed of granite blocks and green bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The altar has a soul tablet of the Wong ancestors for worship. The ridges are with *ruilong* (夔龍) mouldings. The front façade is of fair-faced green bricks. The gilded name of the hall is engraved above the lintel with a couplet on the doorframe. A fascia board of flowers and lions carving is under the front eave. Two colourful *caimens* (彩門) are respectively hanged at the entrance and at the *dong chung* in the front hall. **Architectural Merit**

It is an ancestral hall to remind the settlement of the Wongs in Luk Keng. **Rarity**

The ancestral hall composing of two aligned houses is rare. It has considerable built heritage value. **Built Heritage Value**

The building was renovated in 1926 and recently in 2003. Its authenticity is kept. **Authenticity**

It has group value with Chan Nam Tak Ancestral Hall (男德陳公祠) and another ancestral hall of the Wongs in the village. **Group Value**

The Wongs were farmers engaged in rice and vegetable growing. They have a lot of land in the area and have great influence in the Sha Tau Kok (沙頭角) area. Wong Cheong (黃昌) and Wong Lap-tuen (黃立端), J.P., were village representatives of Luk Keng. The latter was also an inspector of education and the chairman of the Education Section of the Heung Yee Kuk (鄉議局). The village children in the early 20<sup>th</sup> century studied at the Man Lam School (文林學校) until 1952. After which it was replaced by the Luk Keng Public School (鹿頸學校). The ancestral hall is used for ancestral worship of the Wong ancestors. Wedding ceremony and funeral of villagers over 90 can be held at the hall. Dim Dang (點燈) ritual is normally held on the 15<sup>th</sup> day of the first lunar month in the hall.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**St. Joseph's Church**  
**No. 5 Wo Tai Street, Luen Wo Hui, Fanling, N.T.**

St. Joseph's Church (聖約瑟堂) was founded by **Rev. Fr. Ambrose Poletti** (賴法禹神父) in 1953 with the donation of land by a businessman named **Mr. Chu Yan-kit** (朱仁傑) in 1952. The Church is the only surviving building of its type in Luen Wo Hui (聯和墟). It is not only a religious hub of the locals but also a landmark of the area. *Historical Interest*

The Church is situated on a prominent island site in Luen Wo Hui (聯和墟). It comprises three blocks namely the Church (教堂) (and Bell Tower), the Activity Block (活動室) and the Father's Residence (神父宿舍). The architectural style of the buildings is best classified as **Modern Eclectic** as it is a modern design using traditional local materials as well as modern materials and shows influence of **Romanesque** and **Arts & Crafts** architecture. *Architectural Merit*

The **Church** is a simple rectangular building with squared rubble walls, a pitched roof entrance porch and an unusual pitched roof choir loft with clerestory windows at the southeast end. There are three small arched windows and a niche containing a statue in the southeast gable end wall. The side walls are strengthened with buttresses in-between coupled doors and windows which are linked by low pointed blind arches of projecting stone bands. Windows are simple aluminum framed casements, and doors are of wooden construction, panelled and glazed. The roof of the Church is modern profiled metal sheeting. Internally the Church is light and airy and colourful featuring exposed steel roof trusses, natural granite walls, wooden pews, a stone archway to the sanctuary flanked by niches, the altar, and a large mural which is the focal point of the church. The choir loft is reached by a quarter-turn staircase in the southwest corner.

The **Bell Tower** is a rectangular structure located between the Church and the Activity Block. It consists of a three-tiered bell cote of arched stonework surmounted by a decorative cross built on top of a gatehouse built of squared rubble to match the Church. The gateway has a pointed arch of reinforced concrete and a pair of finely crafted ornamental ironwork gates. The roof of the gatehouse appears to be a flat roof of reinforced concrete. The three bells in the bell cote were made in Italy and were an anonymous gift to the Church.

The **Activity Block** is a one storey pitched roof rectangular block with a lean-to toilet annex at one end and another single storey pitched roof annex and steel shelter structure built on at right angles. This second annex provides additional toilet accommodation and two small rooms probably used as an office and store. The architectural style of the Activity Block matches the



Church with the same squared rubble walls, coupled arched windows and profiled metal roof sheeting.

The **Father's Residence** is a small rectangular building located at the northwest corner of the church. It is a simple rectangular residential unit comprising a living room, kitchenette, bedroom and toilet cum shower cubicle. A door from the Sacristy in the Church gives access to the Father's Residence. The architectural style is presumed to be similar to the Church.

The church complex is set in its own compound with mature trees, lawns, shrubberies, and flower beds and features a grotto to Our Lady of Lourdes and a Niche of Jesus Christ. The main gateway is a stone arch with a pair of finely crafted ornamental ironwork gates.

This low-rise Modern Eclectic church complex is quite unique and should be regarded as having considerable built heritage value. Although it has undergone several renovations, the Church complex retains its original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of St. Joseph's Church lies in the role it has played in the religious lives of the Catholic community in Fanling. With its distinctive architectural style and prominent site it is a local landmark in the Luen Wo Hui (聯和墟) area.

*Social Value  
& Local  
Interest*

Although part of the land which originally belonged to the Church was resumed by the Government in the 1980s for a car park, as far as is known there are no further plans to resume church land. The question of adaptive re-use does not therefore arise.

*Adaptive  
Re-use*

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The Church is situated on a prominent island site in Luen Wo Hui (聯和墟). It comprises three blocks namely the Church (教堂) (and Bell Tower), the Activity Block (活動室) and the Father's Residence (神父宿舍). The architectural style of the buildings is best classified as **Modern Eclectic** as it is a modern design using traditional local materials as well as modern materials and shows influence of **Romanesque** and **Arts & Crafts** architecture. *Architectural Merit*

The **Church** is a simple rectangular building with squared rubble walls, a pitched roof entrance porch and an unusual pitched roof choir loft with clerestory windows at the southeast end. There are three small arched windows and a niche containing a statue in the southeast gable end wall. The side walls are strengthened with buttresses in-between coupled doors and windows which are linked by low pointed blind arches of projecting stone bands. Windows are simple aluminum framed casements, and doors are of wooden construction, panelled and glazed. The roof of the Church is modern profiled metal sheeting. Internally the Church is light and airy and colourful featuring exposed steel roof trusses, natural granite walls, wooden pews, a stone archway to the sanctuary flanked by niches, the altar, and a large mural which is the focal point of the church. The choir loft is reached by a quarter-turn staircase in the southwest corner.

The **Bell Tower** is a rectangular structure located between the Church and the Activity Block. It consists of a three-tiered bell cote of arched stonework surmounted by a decorative cross built on top of a gatehouse built of squared rubble to match the Church. The gateway has a pointed arch of reinforced concrete and a pair of finely crafted ornamental ironwork gates. The roof of the gatehouse appears to be a flat roof of reinforced concrete. The three bells in the bell cote were made in Italy and were an anonymous gift to the Church.

The **Activity Block** is a one storey pitched roof rectangular block with a lean-to toilet annex at one end and another single storey pitched roof annex and steel shelter structure built on at right angles. This second annex provides additional toilet accommodation and two small rooms probably used as an office and store. The architectural style of the Activity Block matches the

Church with the same squared rubble walls, coupled arched windows and profiled metal roof sheeting.

The **Father's Residence** is a small rectangular building located at the northwest corner of the church. It is a simple rectangular residential unit comprising a living room, kitchenette, bedroom and toilet cum shower cubicle. A door from the Sacristy in the Church gives access to the Father's Residence. The architectural style is presumed to be similar to the Church.

The church complex is set in its own compound with mature trees, lawns, shrubberies, and flower beds and features a grotto to Our Lady of Lourdes and a Niche of Jesus Christ. The main gateway is a stone arch with a pair of finely crafted ornamental ironwork gates.

This low-rise Modern Eclectic church complex is quite unique and should be regarded as having considerable built heritage value. Although it has undergone several renovations, the Church complex retains its original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of St. Joseph's Church lies in the role it has played in the religious lives of the Catholic community in Fanling. With its distinctive architectural style and prominent site it is a local landmark in the Luen Wo Hui (聯和墟) area.

*Social Value  
& Local  
Interest*

Although part of the land which originally belonged to the Church was resumed by the Government in the 1980s for a car park, as far as is known there are no further plans to resume church land. The question of adaptive re-use does not therefore arise.

*Adaptive  
Re-use*

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*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of St. Joseph's Church lies in the role it has played in the religious lives of the Catholic community in Fanling. With its distinctive architectural style and prominent site it is a local landmark in the Luen Wo Hui (聯和墟) area.

*Social Value  
& Local  
Interest*

Although part of the land which originally belonged to the Church was resumed by the Government in the 1980s for a car park, as far as is known there are no further plans to resume church land. The question of adaptive re-use does not therefore arise.

*Adaptive  
Re-use*

## Entrance Gate

### Pak Mong, Lantau Island

Pak Mong (白芒) is a small Hakka (客家) village in the west of Tai Ho Wan (大蠔灣), north of Lantau Island. It was a multi-clan village inhabited by the Kowks (郭氏) and the Cheungs (張氏). The main clan of the village is the Kwoks whose origin was Taiyuan of Shanxi province (山西省太原). Their great ancestor is Kwok Tsz-yee (郭子儀), a famous general of Tang Dynasty (唐朝, A.D. 618-907) who was bestowed with the title of Fenyang Wang (汾陽王) which literally means King of Fenyang). The descendants of Kwok Tsz-yee migrated to Fujian province (福建省).

*Historical  
Interest*

Kwok Shi-ching (郭仕禎), an 8<sup>th</sup> generation member of the Kwoks in Pak Mong, came from Shanghang (上杭) in Fujian. He first settled at Por Kai Shan (婆髻山) in the west of the village in the 1<sup>st</sup> year of Wanli (萬曆, 1573) reign of Ming (明) Dynasty. The Kwoks moved from Por Kai Shan to settle in Pak Mong in the 15<sup>th</sup> year of Qianlong (乾隆, 1750) reign of Qing (清) Dynasty. Some of them later branched out to Lin Fa Tei (蓮花地) of Pat Heung (八鄉), Yuen Long.

The **Entrance Gate** at the east corner and at the mouth of the village was erected for security purpose in the **mid 18th century** when the village was established. Along the Entrance Gate is an enclosing wall extended to the east and north of the village boundary. The Entrance Gate together with the watch tower (built in 1942) and the enclosing wall formed an integral unit in defending the village against pirates and bandits who once ravaged the area. In the old days the Entrance Gate had to be locked at night for security reason.

The Entrance Gate is a Qing vernacular structure in an H-shaped plan. It is constructed of green bricks with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The walls are plastered and painted in earth yellow colour. Square holes engraved on a granite slab on the ground and circular holes cut a timber beam under the lintel are at the doorway for the fir posts used to be installed at night time. The wooden double door is painted with a set of Door Gods (門神). At the foot of the left external wall is an incense trough for the Earth God (土地). The wall is with cornice mouldings under the eave.

*Architectural  
Merit*

It is an entrance gate to remind the settlement of the villagers.

*Rarity*

It has some built heritage value. It was renovated in 2002 by the Architectural Services Department with the Door Gods painted on the timber door.

***Built Heritage Value & Authenticity***

Many villagers participated in the construction of the entrance gate and the wall. It provided security purposes for any possible attack from the front and side directions. The hill at the back of the village and a stream called Pak Mong Ditch (白芒坑) in its west provided natural barrier protection to the village. Gun holes were provided at the wall. The entrance gate was locked after dusk and unlocked in the morning. The villagers engaged themselves in rice and vegetable growing and fishing. Two villagers participated in the guerrillas to fight against the Japanese during wartime (1941-1945).

***Social Value, & Local Interest***

It has group value with Pak Mong Watchtower and Kwok Ancestral Hall in Pak Mong. Besides, there is a huge rock preserved beside the watchtower. The entire village is planned in the same orientation with the entrance gate. The rural mountain landscape, the water stream on the west of the village and the waterfront blend well with this old village and benefit it in *fungshui* setting.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive Re-use***

**Historic Building Appraisal**  
**Kowloon Hospital, Utility Building**  
**No. 147A Argyle Street, Mong Kok, Kowloon**

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Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and after WWII. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital. The two **Utility Buildings** were probably built after WWII.

*Historical  
Interest*

There are two small detached **Utility Buildings** on the south and west sides of the original Outpatient Block (now known as Central Kowloon Health Centre). They were probably built after WWII and are simple rectangular buildings. Walls are rendered and painted, with a projecting canopy over the large rectangular steel framed windows.

*Architectural  
Merit*

Neither style of architecture found in this building is particularly rare in Hong Kong. The building does however have built heritage value and group value as part of the hospital complex. The authenticity of the original block has been compromised by the extension and also by the addition of covered walkways and what appear to be car ports.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in the role it has played in providing medical health care to the community. Together with the original Outpatient Block, it shares a prominent position on the corner of Waterloo Road and Argyle Street.

*Social Value  
& Local  
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

*Group Value*

Due to the specialist nature of this block, an adaptive re-use might be hard to find. If it ever became vacant, it might serve as annex block supporting the

*Adaptive  
Re-use*



original Outpatient Block if necessary.

## Historic Building Appraisal

### Fat Tat Tong, Ha Wo Hang, Sha Tau Kok, New Territories

Fat Tat Tong (發達堂) was built in 1933, according to the date on the pediment over the front verandah. It was built as a residence by the four sons of **Li To-wan** (李道環) who, like many young adults of Sha Tau Kok, went overseas to make a livelihood in the late 19<sup>th</sup> century. According to lineage genealogy 《新界禾坑李氏族譜》, Li To-wan was a descendant of Li Tak-wah (李德華), the founding ancestor of the Lis of Wo Hang (禾坑). During the 1680s, Li Tak-wah migrated from Boluo in Guangdong (廣東博羅) to the area now known as the New Territories where he established Sheung Wo Hang Village (上禾坑村). His grandson, Li Jit-wing (李捷榮), settled in Ha Wo Hang (下禾坑) in about 1730.

*Historical  
Interest*

Fat Tat Tong is the fruit of the accumulation of wealth by the Li family members who worked overseas and then did business in the urban Hong Kong. Li To-wan had made his money mostly in Jamaica (牙買加) of Central America where most of the Chinese were Hakkas from South China areas such as Bao'an and Huizhou (惠州). Returning home with a modest fortune, he operated an inn with his sons near the present-day site of Nathan Hotel (彌敦酒店) until the early 1930s. After his death before WWII the land of the family was transferred to a trustee called Li To-wan Tso (李道環祖) in the 1930s. In the early 1930s, Li To-wan's four sons decided to build a new residence, i.e. Fat Tat Tong.

The name Fat Tat Tong means literally "Mansion of Wealth". On the other hand, *fung-shui* is believed to have played an important part in the siting of the residence which is protected by a range of hills in terms of geomancy. Lung Gan (龍根) is the ridge that protects the village of Ha Wo Hang (下禾坑) from the flow of negative force down the open sea channel and is left wooded. Pak Shuen Ling (泊船嶺) and Tso Dui Ling (草堆嶺) impede the negative force flowing through Wo Hang Pass against Fat Tat Tong at the left hand side and are thus left heavily wooded with no agriculture and cutting. River running through the valley of Wo Hang is parallel to the house which is beneath heavily wooded Tai Shan. The house faces Hung Fa Ling (紅花嶺) in northwest which brings desirable *fung-shui* effect to the house.

In the 1920s, Li Kwan-lan was a village representative Wo Hang and contributed to the formation of the Committee for the Keeping of the People's Property in the Leased Territory of Kowloon (九龍租界維持民產委員會). The Committee was the predecessor of Heung Yee Yuk (鄉議局, a rural representative body of the New Territories villages and a consultant organization of district officers) founded in 1926. Besides, Li was one of the three head-boroughs or Tsz Yi (諮議) of Sha Tau Kok District appointed by the government in 1936. The appointment was an honorary offer of the Governor and the Tsz Yi was supposed

to assist the district officer by giving advice on local affairs and disputes. One of the sons, Li Kwan-lan (李鈞蘭) was also active in community affairs.

The architectural style of the house is **Chinese Eclectic** composed of *Architectural Merit* Western and Chinese elements. This style appears to have been popular with returned Chinese, particularly Hakkas, as a way of expressing their wealth and experience gained overseas. The house is a long pitched-roof building comprising five units. The middle unit had once been used as a storeroom; while the remaining four units were inhabited by the families of the four sons. Moreover, they shared a communal kitchen at the back of the house.

Each unit has its own front entrance and the narrow courtyard also has an entrance at each end. The end gable walls are plain in comparison, their main feature being rows of hooded windows at both floor levels. Local green bricks are used for the construction.

At the rear of the house there is a long narrow courtyard which separates a row of outhouses. An unusual feature is a roof terrace at the rear over the outhouses connected to the units of the main house by bridges with ornamental brick parapets.

The front of the house is most distinctive and is composed of colonnaded verandahs at G/F and 1/F levels. An ornamental parapet wall featuring a “rolling cloud” pediment and ball and urn-shaped finials bound the flat roof over the 1/F verandah. *Built Heritage Value*

Few alterations appear to have been carried out which means that the building is authentic. It is a rare and unusual example of its kind and is of obvious built heritage value. *Authenticity & Rarity*

As the residence of a prominent family which gained respect and status in the New Territories, Fat Tat Tong is relatively grandiose in terms of its size and blending of architectural style. It is of social value and local interest. *Social Value & Local Interest*

To a certain extent, Fat Tat Tong is a testimony of the result of emigration fever and working overseas by males could be seen by the fact that in 1884 the British colonial government of Jamaica recruited 680 Chinese workers in Hong Kong, most of whom were Hakkas, with the aid offered by Colonial Secretary of Hong Kong.

It is still used as a residence and the question of adaptive re-use does not arise at the present time. *Adaptive Re-use*

**Historic Building Appraisal**  
**Lower Shing Mun Reservoir**  
**(Dam, Supply Basin, Weir, Bellmouth Overflow,**  
**Valve Tower, Footbridge, & Gate Shaft)**  
**Kwai Tsing and Tsuen Wan, New Territories**

**Lower Shing Mun Reservoir** (下城門水塘) was built **between 1961 and 1965** as part of Stage I of the Plover Cove Water Scheme and built to back up the Shing Mun (Jubilee) Reservoir 城門(銀禧)水塘. It was built on the site of an old wolfram (鎢) mine opened by a European company at various points in the slope of Needle Hill. The Reservoir was built for storing the overflow from Shing Mun (Jubilee) Reservoir and is connected to the Kowloon Group of Reservoirs and the Sha Tin Treatment Works (沙田瀘水廠).

*Historical  
Interest*

The **Dam** is situated at the east end. It is formed of earth and rock with a road running along the crest of the dam. The upstream face is finished with rocks and boulders. The downstream face is sloped at a gentle gradient with berms at regular intervals. The surface of the downstream face is uniformly grassed.

*Architectural  
Merit*

There is a **Supply Basin** (供水槽) at the foot of the dam with a **Weir** (導流壩) surmounted by a footbridge with steel safety railings on either side. The Weir and the footbridge appear to be constructed of concrete.

The **Bellmouth Overflow** (鐘形溢流口) and **Valve Tower** (水掣塔) are situated to the west of the north end of the dam. The bellmouth overflow appears to be constructed of concrete or reconstituted stone blocks. The valve tower, now demolished and to be rebuilt, has been of modern construction featuring glass-block walls and slate tile cladding. They are connected to the shore by a concrete **footbridge** (橋), partially demolished and now being rebuilt, with steel safety railings on either side.

Further along the reservoir road is situated the **Gate Shaft** (閘主軸) which appears to be a modern concrete construction rectangular in shape with a granite plinth. The building has its own access road from a small roundabout but is fenced off with security fencing and gates.

Although not as old as other reservoirs **Lower Shing Mun Reservoir** still has historical interest and built heritage value. No alteration works which have detrimental effect to authenticity have been carried out to the reservoir structures.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the reservoir and its structures lies in the contribution they have made to the development of water supply in Hong Kong. The

*Social Value  
& Local*

reservoir is now part of the rural landscape and although it does not fall within a *Interest* country park attracts many visitors.

The question of adaptive re-use does not arise for the reservoir structures *Adaptive* which are purpose-built **Utilitarian** civil engineering waterworks structures *Re-use* which cannot be used for anything else.

**Historic Building Appraisal**  
**Salesian Mission House - Main Building & Villa**  
**No. 18 Chai Wan Road, Hong Kong**

Salesian Mission House (慈幼會修院) is now known as Salesian House of Studies bearing the same Chinese name. It has been serving as a training school for the clergymen of the Salesian Society of Hong Kong (鮑思高慈幼會) since its establishment in the 1930s. The Mission House, comprised of a **Main Building** with two extensions built in **1932-1939**, is annexed by a **Villa** built **between 1923 and 1927**. *Historical Interest*

The Salesian Society of Hong Kong was founded by **St. John Don Bosco** and others in 1859. In the 1920s, at the request of the then Vicar Apostolic Mons. Vartorta, P.I.M.E., the Salesians undertook to take charge of the St. Louis Industrial School (聖類斯工藝學校) in Sai Ying Pun. In 1935, they expanded their works in education by founding the Aberdeen Industrial School (香港仔兒童工藝院).

During the Japanese invasion of Hong Kong in December 1941, Salesian Mission House was used by the British Army as an Army Medical Store. The House resumed its operation in 1946 and is frequently visited by a number of celebrities such as Bishop Lorenzo Bianchi (白英奇主教), Bishop Francis Hsu Chen-ping (徐誠斌主教), and Cardinal Zen, Ze-Kiun Joseph (陳日君樞機).

The architectural style of the two buildings can be categorized as *Architectural Merit* **Neo-Classical**. The Main Building features deep verandahs with arched colonnades. The bowed projection at the side of the small Villa shows some influence of the **Regency** style. Besides colonnaded verandahs, the Main Building features rusticated walls, projecting profiled cornices and string courses, arched windows, projecting cantilevered balconies, and urn-shaped balustrading. With its special features, the north façade is quite different to the other elevations and has an **Italianate Baroque** look to it.

The combination of different classical styles in an eclectic fashion and the apparent haphazard addition of various extensions have not helped the overall appearance. Nevertheless the buildings are part of Hong Kong's built heritage and some of the architectural styles (e.g. Regency) incorporated into the composition are quite rare. *Rarity & Built Heritage Value & Authenticity*

As numerous alterations and additions have been made over the years the authenticity of the original buildings has been compromised. In 1986, for example, extensive works were carried out in 1986 to allow for a Retreat Section. Transformation of unused sanctuary of old ground-floor chapel into two parlours and one store-room was undertaken in the same year. Works including the

renewal of the roof of the Salesian Mission House, the change of windows in the chapel and the extension of the Provincial Library were carried out in 1991. On the east façade, the balcony on the second floor was undertaken to increase indoor area.

The Salesians have contributed to Hong Kong's religious and educational services and also ran an orphanage in the 1940s. A number of religious celebrities have visited the house. All these things give the buildings local interest.

***Social Value &  
Local Interest***

Salesian Mission House is located just adjacent to the Salesian School, which has close connection with the Mission House. Built on a raised platform, it stands at a corner of Chai Wan Road which can be easily seen as one approaches the hill along the road. It is in a position close to the Lyemun Barracks (鯉魚門軍營). It is also close to two historic temples at Shau Kei Wan, namely Shing Wong Temple (城隍廟) and Tin Hau Temple (天后古廟).

***Group Value***

If they were vacated, the Salesian Mission House buildings probably would need a lot of work done to them for adaptive re-use, and it is doubtful due to the numerous alterations and additions they would prove to be easy to adapt.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Du Ancestral Hall**  
**San Tsuen, Tsuen Wan, N.T.**

San Tsuen (新村) at the foot of Fu Yung Shan (芙蓉山) of Tsuen Wan (荃灣) is a dual-surname village inhabited by the Suns (孫氏) and the Dus (刁氏), both are Hakkas (客家). The Dus claimed that they have settled in the village for more than 200 years. Originated from Ninghua county of Fujian province (福建省寧化縣), Du Man-fu (刁文甫), a son of Du Ching-kung (刁清公), moved to different places of Guangdong (廣東) province including Wuhua (五華), Chengle (長樂) and Huiyang (惠陽). During Late Ming Dynasty (明朝, 公元 1368 年 – 1644 年) two clansmen of the Dus, namely Du Sheung-heung (刁尙享) and Du Sheung-chi (刁尙之) (the 9<sup>th</sup> generation), moved from Huanyang to the coastal area of Tsuen Wan where they relied on fishing to make a living. To avoid attack from pirates, two brothers of the Dus of the 10<sup>th</sup> generation moved uphill. One of them settled in the present San Tsuen whilst the other one settled in Ma Sim Pai (馬閃排).

**Historical  
Interest**

The Du Ancestral Hall (刁氏家祠), probably built at the time when the Du clan first settled in the village, has an age of some 200 years. It used to be the place for carrying out ancestral worship and other traditional ceremonies like *diandeng* (點燈). It is said that the ancestral hall was a two-hall building with a courtyard in-between. The altar was located in the rear part of the main hall where a spiritual tablet for ancestors was placed. A shrine for Earth God (土地) was found on the right-hand side of the front hall. There used to be an open space known as *hetang* (禾塘) in front of the building, but it has been occupied since the 1970s. However, many of the Dus have moved out of the village. Most parts of the building had collapsed before the 1950s leaving the façade still standing. At present, the building can only be recognized from its front facade and name board.

Only the façade of the ancestral hall is retained. It is constructed of green bricks. The recessed entrance shows the fair-faced green bricks with the name of the ancestral hall engraved on a stone embedded on the wall above the lintel. The ancestral hall is a Qing (清) vernacular building of a two-hall-one-courtyard plan. The open courtyard was between the entrance and main halls. It was constructed of green bricks and rammed earth with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The altar was in the middle of the end wall housing the soul tablet of the Dus for worship. The walls were plastered.

**Architectural  
Merit**



The standing façade of the ancestral hall is a structure to remind the settlement of the Dus in Tsuen Wan. **Rarity**

The façade has some built heritage value. It is in poor condition and its authenticity is in place. The structure is in need of stabilization. **Built Heritage Value & Authenticity**

The Hakka Dus had all the ancestral worship activities at the hall in the old days. Wedding ceremony was held at the hall for its male members with Taoist priest invited to perform some rituals. Banquets would be made at the open ground of the village. *Diandeng* (點燈) ritual would be held on the 15<sup>th</sup> of the first lunar month at the hall for new born baby boys of previous year. Hakka dishes and tea-cakes (茶粿) would be prepared at festivals and used as offerings for ancestral worship at the hall. **Social Value, & Local Interest**

It has group value with Sun Ancestral Hall (孫氏家祠) and Sun Old House (孫氏古屋, Nos. 38, 39, 40 San Tsuen) in the village. **Group Value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**

## Historic Building Appraisal

### Village House

#### No. 3 Ko Po Tsuen, Fanling

Ko Po Tsuen (高莆村) is in the east of Kwan Tei (軍地), Fanling. It was inhabited mainly by the Lis (李) who moved from Nam Chung (南涌) of Sha Tau Kok (沙頭角) in the 19<sup>th</sup> century. Li Yik-fat (李奕發) was the 17<sup>th</sup> generation ancestor of the Li clan moved from Guishan (歸善) of Guangdong (廣東) province to Nam Chung some 150 years ago. The Lis are Hakkas (客家) who originated from Shanghang (上杭) of Fujian (福建) province. The Lis considered the land in Ko Po was of better *fung shui* and environment. Li Chung-chong (李仲莊), a 21<sup>st</sup> generation member of the clan, bought land from the Tangs (鄧) and established the village with his four brothers. A row of three houses were built around the end of the 19<sup>th</sup> century by the Lis, Nos. 1 and 2 inhabited by Li Chung-chong, No. 3 by his fifth brother, Nos. 4-7 by his eldest brother. The three units each has its own entrance, chambers, rooms and halls. Another row of western style houses at Nos.8-12 on their left was built by the fourth brother. A pond is in front of the houses.

**Historical  
Interest**

An entrance gate was built a short distance at the mouth of the village in the north. A new vehicular road was later constructed in the south that the original footpath and the entrance gate became obsolete. The three entrance gates of Nos.1 to 7 and their connecting tall walls in their front formed a security wall for the houses behind. Each unit has an open courtyard between the entrance gate and the main houses at the back. Side chambers of various sizes are on either side of the three entrance gates. The houses at Nos.4-7 were rebuilt into modern ones leaving the entrance gate intact only. The No.3 unit is a Qing (清) vernacular building constructed of green bricks with its wall to support its pitched roofs of rafters, purlins and clay tiles. The entrance gate is in an H-shaped plan which pitched roof is with yellow glazed tiles and a pair of yellow tiled geometric mouldings at its two ends. The two-storey main building is a three-bay structure with a hall in the middle bay flanked by one room on either side. An altar housing a soul tablet of the ancestors is at the end wall of the hall for worship. Wall frieze paintings of landscape and calligraphy are at the recessed entrance. A fascia board with carving of unicorn, bat and peony is under the eave. Bedrooms are on the upper floor. The ridge of the building is with curling ends. The building is plastered and painted. Its floors are with cement screeding and ceramic tiles.

**Architectural  
Merit**

|  |                             |
|--|-----------------------------|
| It is a residence of the Lis to witness their settlement in the village. | <b>Rarity</b>               |
| It has some built heritage value.  | <b>Built Heritage Value</b> |
| Its authenticity is kept.  | <b>Authenticity</b>         |
| It has group value with the two units next door.                         | <b>Group Value</b>          |

Li Chung-chong (1874-1968) gained the *xiangsheng* (庠生, high school graduate) title at the age of 20 in Guangzhou (廣州). He was involved in the salt trade of his family having eight ships transporting salt between Shantou (汕頭) and Guangzhou. The Lis also had a Kung Cheong Brick Kiln (公昌磚窯) with two kilns between Kwan Tei and Ko Po having the bricks sold in the New Territories. He became a wealthy merchant and involved in local affairs. He was a district representative called Tsz Yi (諮議) who dealt with the government on matters of the New Territories starting in the 1910s. He was elected as the chairman of the New Territories Agriculture, Industry, and Commerce Research Association (租界農工商研究總會) which later became the Heung Yee Kuk (鄉議局) established in 1926. Chung-chong was its first chairman. He built a block of residence called Sam Tung Uk (三棟屋) in Kwan Tei in the 1910s for his family. Li Chung-chong passed away in Ko Po Tsuen in 1968. The Lis had their ancestral worship and Dim Dang (點燈) ritual for new born baby boys at Nam Chung. The Tsing Kun Study Hall (靜觀書室) in Lei Uk (李屋) village of Nam Chung was built by the Lis in 1900. It was the only study hall in Nam Chung providing traditional education for its clan children and later to others in Wo Hang (禾坑) and Wu Kau Tang (烏蛟騰).

**Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Kowloon Methodist Church**  
**No. 40 Gascoigne Road, Yau Ma Tei, Kowloon**

Kowloon Methodist Church (循道衛理聯合教會九龍堂) was built in **1950-1951**. It is the largest church building of the Methodist Church in Hong Kong (香港基督教循道衛理聯合教會) serving a congregation of over 3,000 (as at June 2004). The Methodist Church is a local denomination committed to integrating pastoral care, school education and social services. The Chinese Methodist School (循道學校) was established in 1951, adjoined to the Church. The inauguration ceremony of the School was held by Sir Alexander Grantham (葛量洪), Governor of Hong Kong (1947-1957) on 18 December 1951. *Historical Interest*

The history of the Methodist Church can be dated back to the 19<sup>th</sup> century when George Piercy, a lay preacher of the British Methodist Church (英國循道會), came to Hong Kong to realize his vision to spread the Gospel to the Chinese. In 1882, eleven Methodists petitioned in the Conference of the Guangzhou Circuit (廣州教區), urging for assistance to set up a church in Hong Kong. The Hong Kong Church was eventually established in Wan Chai in 1936, signifying a milestone in the development of the Church.

The church and school which are interconnected are built in the **Modern Eclectic** style of architecture with **International, Bauhaus** and local influence. The three storey school wing has a simple unadorned white façade, a flat roof and horizontal bands of repetitive windows emphasizing horizontal linearity. In plan, the school has an almost regular long rectangular shape, while the church adopts a rather irregular shaped plan. The design of the church is very complex. The structure appears to be reinforced concrete. The roof over the chapel is slightly convex supported on the underside by curved ribs or beams. Windows are divided into grids and extend the full height of the chapel. Round and octagonal shaped windows are also featured. A four-storey cubic annex with projecting balconies is built on to the chapel, and a tall square tower with a pagoda style roof and cross is featured at the top of the access steps. Decorations inside the chapel are restrained, but in the Chinese style showing local influence in the design. *Architectural Merit*

The Modern Eclectic style of architecture is quite rare in Hong Kong and this church should be regarded as having built heritage value. It does not appear to have been altered significantly so that it retains its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the Kowloon Methodist Church lies in the role it has played in the fields of education, religion and social services. Worship services are now held every Sunday at 8:00 a.m., 11:00 a.m. and 8:00 p.m. respectively. The Church is also recognized for holding wedding ceremonies for the Christians.

***Social Value  
& Local  
Interest***

Immediately adjacent to the Kowloon Methodist Church is the Old South Kowloon District Law Court (舊南九龍裁判署) at No.38 Gascoigne Road.

***Group Value***

The question of adaptive re-use is not considered to be appropriate as the church and school will probably continue their present activities for a long time to come.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**English Schools Foundation Peak School**  
**No. 20 Plunkett's Road, The Peak, Hong Kong**

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The Peak School in Plunkett's Road (賓吉道) was built in **1953** and additional classrooms were added in 1966. Since its establishment, the Peak School had been dedicated to the education of English-speaking children living in the Peak area. It had its first school building constructed in 1915 in No.7 Gough Hill Path (歌賦山里) where the former Peak School with approximate areas 42,312 square feet was built by the Public Works Department. The present school building was opened in 1953 to replace the former school building which had become too small due to the increase in the population of the Peak. The Peak School was formerly managed by the Education Department. Since 1979, it has come under the management of the English Schools Foundation (英基學校協會).

*Historical  
Interest*

The school is built to an irregular and asymmetrical roughly U-shaped plan. It is three stories high and stepped to suit the site formation platform. The steps and numerous set-backs give the building an organic form. The architectural style may be described as **International Modern**. The school has a reinforced concrete space frame, with beams, columns and slabs. The elevations are compositions of vertical and horizontal geometric designs tastefully painted in pale blue and white contrasting with the vertical staircase enclosures which are built of natural granite. Most of the original steel framed windows and doors still survive. Some of the interior finishes have been changed but original terrazzo skirtings and old style mosaic floor tiles still exist to the two staircases. Other than that there do not appear to have been any significant alterations.

*Architectural  
Merit*

The Peak School is a good example of post-World War II International Modern architectural style and should be regarded as having considerable built heritage value. It appears to have retained much of its original authentic design.

*Rarity, Built  
Heritage Value &  
Authenticity*

The social value of the Peak School lies in the role it has played in providing English style education to children in the Peak area. The school is well known in the area. The Peak is an area of tourist visiting and high grade residences including some buildings of similar age and full of greenery that offer a quiet low density and relax environment matches with the heritage quality of the Peak School. Many of the buildings in the surrounding area were designed in pre-modern style that match with this school building.

*Social Value  
& Local  
Interest*

Certain heritage buildings are neighbouring include the Former Chatham English School (前漆咸英文學校) in No.1 Chatham Path, Matilda Hospital (明德醫院) in No.41 Mount Kellett Road, the Peak Café (山頂餐廳) in No.121 Peak Road, The Peak Tramway Office (山頂纜車辦事處) in No.1 Lugard Road, the Peak Depot (山頂倉庫) in No.102 Old Peak Road, Ho Tung Gardens (曉閣園) in No.75 Peak Road, the Peak Police Station (山頂警署) in No.92 Peak Road and the Former Peak School (前山頂學校) in No.7 Gough Hill Path. **Group Value**

As far as is known there are no plans to close down the school so that the question of adaptive re-use does not really arise. **Adaptive Re-use**

**Historic Building Appraisal**  
**Magazine Building**  
**Magazine Island, South of Kellett Bay, Hong Kong**

The Magazine Building is located at the summit of Magazine Island *Historical*  
 (formerly known as One Tree Island) – a small island just west of Ap Lei Chau *Interest*  
 (鴨脷洲) in the East Lamma Channel (東博寮海峽). The magazine was built in  
 1887-1888 by the British Dynamite Company (later the Nobel's Explosives  
 Company) – which was founded at Ardeer, England, in 1871. The Company  
 was the brainchild of Alfred Nobel, who ran a business in the manufacture of  
 blasting explosives. So successful was his business that his company not only  
 executed orders for home consumption, but exported explosives to Asia, South  
 America and other parts of the world.

The major reason why the Government permitted the establishment of the  
 private magazine was to relieve the storage capacity of the Stonecutters Island's  
 Magazine due to a lack of “fit space”. Also, the establishment of a private  
 magazine “within the harbour defences” would enhance “future protection of  
 the Colony” and save plenty of “valuable time” in case of hostilities during  
 which “the explosives had to be removed to some place within the harbour  
 defences” – to quote the words of Colonel A. J. Storer, Chief Royal Engineer of  
 the South China Command.

The Government denied renewal of the lease on Magazine Island in 1908  
 and the magazine was closed and abandoned ever since. The real reasons for the  
 non-renewal of the lease cannot be fully ascertained, but it is believed that the  
 Government decision was made partly because it was considered militarily  
 inappropriate to retain a private magazine in this area and partly because the  
 government depot on Green Island for the storage of explosives was  
 constructed in February 1906.

The building is an elongated barrel-vaulted structure believed to be built of *Architectural*  
 stout granite walls with buttresses, vault ribs, and a horizontal band course, *Merit*  
 rendered externally and internally. Doors and windows are dressed in granite.  
 The thickness of the barrel vault tapers at the crown so that in the event of an  
 explosion, the blast would be directed upwards through the roof. Small square  
 recesses in the ceiling were probably magazine ventilators. There is an entrance  
 porch built at the west end of the magazine. Internally the magazine is devoid  
 of any architectural features, shelves, racks, partitions, lamp passages, etc.,  
 normally found in Victorian magazines. There is no examining room where



explosives were examined on arrival, and also there appears to be no shifting room where magazine workers could change in and out of magazine working clothes, although the entrance porch may have been used for this purpose. All in all, the magazine structure appears to be rather basic in design and one wonders whether it actually complied with magazine conditions and regulations in force at the time. As for architectural classification it probably is best put into the **Utilitarian** category.

The Magazine Building is an interesting Victorian structure with rarity and built heritage value. It does not appear to have been altered in any way and retains its authentic appearance. Another well-recognized set of buildings of the similar type is the Former Explosives Magazine in Central. An Underground Magazine is also found in the Stonecutters Island Barracks in Sham Shui Po.

The Magazine Building does not appear to have any social value at all, and it appears to have been left vacant and abandoned since its closure in 1908. As a specialist building for the storage of private explosives it has interest for the historian and is worthy of further study.

The specialist nature of the structure and the location make an adaptive re-use rather difficult to find. The island seems to have steep rocky unguarded cliffs and it would not to be a good idea to encourage people to go there for obvious safety reasons.

**Historic Building Appraisal**  
**Yeung Ching Study Hall**  
**No. 1 Kau Wa Keng Old Village, Kwai Ching**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) *Historical Interest* who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壢竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village.

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off. Subsequently, improvements to the standard of living, including education of the children, began to gain pace. Yeung Ching Study Hall was founded against this background.

The school premises of Yeung Ching Study Hall (養正家塾), which is the only study hall in Kau Wa Keng Old Village, was probably first constructed between 1860 and 1876. In 1913, it began to be subsidized by the government and in 1914 obtained the credit as “a model village school”. In 1921, the construction of the existing school building was completed at the same location replacing the old, smaller one. The opening ceremony was attended by the then Director of Education, Edward Alexander Irving. Five girls out of 40 students were first recorded in the *Hong Kong Administrative Report 1921*. Yeung Ching Study Hall was one of the first four subsidized village schools in 1922 which taught English.

Some of the teachers in Yeung Ching Study Hall between the 1900s and the 1920s were *xiucai* (秀才). Zeng Sheng (曾生), a Hakka of Shenzhen, who later led the Anti-Japanese Guerrillas of Huizhou and Baoan (惠寶人民抗日游擊總隊) during the 1940s and became the mayor of Guangzhou during 1960-67, had once taught in the Study Hall during the first half of 1936. The headmaster of the time was Tsang Kam-sin (曾金先), alias Tsang Hing-wan (曾慶雲), who was one of the core members of the leftist seamen association in the Empress of Japan steamship called Yu Han Lok She (餘閑樂社). Influenced by Tsang Kam-sin, the Study Hall provided refuge for leftists until the early 1950s. The school raised a national flag of the People’s Republic of China (PRC) immediately after the establishment of the PRC government.

When the Yeung Ching School (養正學校) was opened in 1971, the Study Hall closed down. It is now used as the village committee office and a residence. It is owned by a trust named Tsang Chiu Fang Tso which was set up in 1906 to commemorate

**Tsang Chiu-fung** (曾朝鳳), the founding father of the five branches of Tsangs in the village.

The building is basically a two-storey pitched roof village house with a projecting single-storey flat-roofed annex in front with a recessed entrance. The parapet to the main part of the building has a wavy shaped central pediment decorated with ornamental scrolls flanked by posts capped with pyramid shaped finials and corner posts capped by ball-shaped finials. The forecourt is enclosed by a low parapet wall and there is a small footbridge to the gateway across the nullah in front of the building. The walls are finished with grey plastering or render and, apart from the front façade which has been painted, present rather a shabby and uncared-for appearance.

*Architectural  
Merit*

The building, which because of its mixed style, can be classified as **Chinese Eclectic** is not particularly rare but has built heritage value as well as group value. Unfortunately the building has undergone a lot of changes such as internal conversions and replacement of windows with aluminium units. However the structure seems to be basically sound and it would be relatively easy to restore it to its original appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the old Study Hall lies in the historical role it played in local education. It also served as a refuge or shelter for leftists and underground communists from Mainland China until the establishment of the People's Republic of China in 1949. As the present village committee office, it continues to play a central role in the life of its rural community.

*Social Value  
& Local  
Interest*

As has been shown by the various uses to which it has been put, the old Study Hall can be readily adapted to serve the community.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Shrine**  
**Lam Hau Tsuen, Ping Shan, Yuen Long**

Lam Hau Tsuen (欖口村) in Ping Shan (屏山) of Yuen Long was first settled by the Wongs (黃) and later developed into a multi-clan village inhabited by the Cheungs (張), Moks (莫), Mans (文) and others, the Cheungs being the latest. Cheung Kwan-heng (張君亨), the 14<sup>th</sup> generation ancestor of the Cheungs, settled in the village after the Evacuation Edict (遷界令) was lifted in 1669 of the Kangxi (康熙, 1662-1722) reign, Qing (清) dynasty. He branched out from Shan Ha Tsuen (山下村), south of Lam Hau Tsuen, whose ancestor was one of the descendents of Cheung Chuk-ping (張祝平) who moved there from Huangcun (篁村) of Dongguan (東莞), Guangdong (廣東) province, in the Shunzhi (順治, 1644-1661) reign of the dynasty. The shrine (神廳) was probably constructed in the 18<sup>th</sup> century in the earlier stage of the village's development. The shrine is dedicated for the worship of a number of deities including Kwun Yam (觀音), the Earth God (土地) and others. It is also for the worship of the Wong ancestor, the first settler of the village. The ancestral hall attached to the left of the shrine is dedicated to the ancestors of all the five surnames of the village.

**Historical  
Interest**

The shrine is at the last row of the village houses of the initial boundary of the village connected to a Chung Shing Tong (忠勝堂). It faces the entrance gate on the same axis in the far end of the village. It is a single-hall Qing vernacular building. The simple building is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its brickwork is in a random header-and-stretcher (丁順) bonding of no specific course ratio. The ridge is with curling ends. The altar is in the middle of the end wall facing the entrance at the opposite end of the building.

**Architectural  
Merit**

It is a village shrine to remind the history of the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

A renovation was carried out in the 1940s. The entirety of the shrine is kept.

**Authenticity**

It has group value with the entrance gate and Yan Shau Tong (仁壽堂) of the village.

**Group Value**

The shrine serves as the temple of the village where villagers seek the blessings of different deities. Dim Dang (點燈) ritual has been held at the shrine for baby boys born in previous year. The ritual will start on a day between the 9<sup>th</sup> and 11<sup>th</sup> days of the first lunar month and end on the 18<sup>th</sup> of the month. On the first day of the ritual, the parents of the newborn boys would invite all the deities of the village, such as the Well God and the God of Entrance Gate, to the shrine. Then lanterns would be put up at the shrine, the entrance gate and Yan Shau Tong. Basin meal was held in the open space abutting the entrance gate of the village to mark the beginning and end of the ritual. The lanterns will be removed to the parents' homes after the ceremony.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

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### Peak Police Station

#### No. 92 Peak Road, The Peak, Hong Kong

Peak Police Station (山頂警署) was built in 1886 to replace the Victoria Gap Road Police Station. It was also known in the early 1900s as Mount Gough Police Station and Gough Hill Police Station (歌賦山警署). In the past, Indian and Chinese (Shangdong 山東) constables, led by a European Sergeant and his European deputy, were living in the station. On top of crime fighting, the police station was also responsible for fire fighting and monitoring the situation of malaria in the Hill District during inter-war years. The fire-fighting ability of the Peak police was so well known that they were even called to a large fire on Ap Li Chau (鴨脷洲) in 1937. The police station was taken over by the Japanese during World War II. It was severely damaged by looters who stole all the woodwork after the war and was not reopened until 1949. The 1950s was a busy time for the station as burglaries were ramping in the District. It is now a sub-divisional station coming under Central Police Station (中區警署).

*Historical  
Interest*

The four blocks which make up the police station proper are the Main Block, the Servants and Kitchen Block, the Barrack Shed and the Former Cell. The Main Block is a long single storey building which was built originally in **Neo-Classical Colonial** style with open colonnaded and balustraded verandahs and a pitched roof of Chinese tiles. The verandahs have now been enclosed and the pitched roof replaced with a flat roof. Its authenticity and architectural value have therefore been destroyed. The Barrack Shed and the Servants and Kitchen Block are single-storey structures with Chinese tile roofs. They are of local **Arts and Crafts** style featuring white painted walls, black plinths, prominent chimney stacks and segmental arched doorways and windows. The original windows have been replaced with modern units. The Former Cell is a small square brick structure now used as a store.

*Architectural  
Merit*

The buildings themselves are not particularly rare and their authenticity and architectural value have been destroyed by alterations and additions. Nevertheless the basic structures remain and could be restored to their original appearance by a sympathetic restoration project.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the police station lies in its role in maintaining law and order on the Peak. It is a popular tourist spot famous for its outdoor exhibits including an old cannon and a relief model of the district which is used to help visitors locate places on the Peak.

*Social Value  
& Local  
Interest*

Peak Police Station is a tourist attraction. It is also important as an integral **Group Value** component close to a number of graded buildings, namely, Peak Depot (山頂倉庫), Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Maternity Block of Old Victoria Hospital (舊域多利醫院) and Matilda & War Memorial Hospital (明德醫院).

As far as is known there are no plans to close down the police station so **Adaptive** that the question of adaptive re-use does not really arise. It will probably **Re-use** continue to be used as a police station for many years to come.

## Historic Building Appraisal

773

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**Historic Building Appraisal**  
**Luk Wu Ching Ser – Main Building**  
**Luk Wu Tsuen, Luk Wu, Lantau**

Luk Wu Ching Ser (鹿湖精舍) in Luk Wu (鹿湖) of Lantau is a Buddhist nunnery developed from a Taoist monastery which was erected in the 9<sup>th</sup> year of the Guangxu (光緒, 1883) reign of the Qing (清) dynasty. The Shun Yeung Sin Yuen (純陽仙院, Shun Yeung Taoist Monastery) was set up by a Taoist Priest Luo Yuan-yi (羅元一道長). The Taoist monastery composed of a main hall for the male priests and a Pu Yun Monastery (普雲仙院) for female priests. The monastery was famous in the late Qing dynasty where a name board of the monastery was written by He Jing (何璟), a Viceroy of the Fujian and Zhejiang (閩浙總督) provinces. A couplet was also given by Liang Yaoshu (梁耀樞), a *zhuangyuan* (狀元) of the Guangdong (廣東) province. The work of Taoist Priest Luo was handed over to a Buddhist monk, Monk Guan Qing (觀清法師), in the early 20<sup>th</sup> century. Monk Guan Qing came from Jin Shan Temple (金山寺) of Zhenjiang (鎮江) who later transformed the Taoist monastery into a Buddhist one. He was an able monk who renamed the monastery as Chan Tang (禪堂) where both monks and nuns could practice meditation together. The monastery was occupied by a group of nuns after the death of Monk Guan Qing and they renamed it as Luk Wu Ching Ser in 1955.

***Historical  
Interest***

Located on a levelled terrace of Luk Wu, the buildings of Luk Wu Ching Ser are built in a row except the Shun Yeung Sin Yuen at their back. The main building, Tai Din (大殿), is in the middle of the row. It was first built in 1883 and repaired (including re-roofing) in 1955. The main building is a two-storey Qing vernacular design building having a two-hall-one-courtyard-side-chambers plan. The open courtyard is in the middle. The back hall is for worship purpose and other religious functions. Two living rooms are on both sides of the entrance lobby of the entrance hall. The building is constructed of concrete, stones and green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The roofs are supported with later added reinforced concrete framework of beams and columns. The internal walls are plastered and painted whilst its external walls are painted only. The end hall houses an elaborated altar with big and small statues of gold colour Buddhas for worship. Banners and lanterns hanging from the ceiling are the main decoration of the hall. The columns painted red are with couplets. The doorframe of the recessed entrance is in granite carved with a couplet and bats. The lintel has the name of the nunnery engraved on it.

***Architectural  
Merit***

It was a Taoist monastery and has been a Buddhist nunnery since 1955 to witness the development of the two religions in Lantau. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Despite some modern building materials added, its authenticity is kept.

**Authenticity**

It has group value with other buildings in the compound.

**Group Value**

It was most popular in the 1950-70s when about a hundred nuns and devotees studied Buddhist sutras and practiced meditation at the nunnery managed by the abbess Bhikshuni Yue Sau (比丘尼圓修). After her death in 1996 it was managed by Bhikshuni Foon Fat (比丘尼寬法). The nuns in the nunnery dropped to around 20 in the 1990s. It is with a few numbers of elderly nuns only and is managed by Bhikshuni Miu Wai (比丘尼妙慧).

**Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Tang Lung Yau Wan Tsuen Um Ancestral Hall**  
**No. 57 Tsz Tong Tsuen, Kam Tin, Yuen Long**

Tang Lung Yau Wan Tsuen Um Ancestral Hall (龍游尹泉菴鄧公祠) in Tsz Tong Tsuen (祠塘村) of Kam Tin (錦田), Yuen Long, was built to commemorate Tang Man-wai (鄧文蔚) by his descendents in 1768. The Tang clan settled in Kam Tin as far back as the Song dynasty (宋, 960-1279). Tang Man-wai was the 17<sup>th</sup> generation ancestor of the clan who achieved the titles of *juren* (舉人) in 1657 and *jinshi* (進士) in 1685 in the Imperial Civil Service Examination. He was appointed the *xianwan* (縣尹, Magistrate) of Lung Yau County (龍游縣) in Zhejiang (浙江) province but died soon after taking up the office. Man-wai had an alias called Tsuen-um (泉菴). The hall was then named as such. The village was settled by members of Tangs from Tai Hong Wai (泰康圍) to its north-west after the hall had been constructed. It has been the family ancestral hall of the Tangs for ancestral worship, dealing with villagers' affairs and served as a study hall before the 1930s.

**Historical  
Interest**

The ancestral hall is a Qing (清) vernacular building having a three-hall-two-courtyard plan of symmetrical design. The two open courtyards are between the halls, the front one is bigger than the rear one. It is one of the biggest family ancestral halls in the territory. The most important element of the building, the ancestral altar, lies at the far end of the central axis in the middle of the main hall. The building is constructed of green bricks having its walls, granite and concrete columns to support its roofs of concrete beams and trusses. Above the recessed entrance is the name board of the hall. The hall had a major renovation in 1977 when much of its main features and decorations were modernized. The door frame of its entrance and wall bases at its front façade are with red sandstone which have been partially painted red. Its ridges are each with curling ends (卷尾) mouldings and a pair of ceramic *aoyus* (鰲魚). The wall and gable friezes are with curling floral patterns.

**Architectural  
Merit**

A family ancestral hall to remind the glory of the Tangs in Tsz Tong Tsuen.

**Rarity**

The badly-renovated hall has little built heritage value.

**Built Heritage  
Value**

The structurally strengthened building has its authenticity diminished.

**Authenticity**

It has distant group value with other ancestral halls of the clan in Kam Tin.

**Group Value**

The Hall has regular worship for the ancestors at the Chinese New Year, Spring and Autumn Equinoxes (春秋二祭) and at festivals. Dim Dang (點燈) ritual is also held for new born baby boys of previous year. It had been a venue for teaching village children for a lengthy period. Even when modern education was introduced, it was used by the Mung Yeung School (蒙養) as its school premises until it had its school building in 1953. The hall had many prominent visitors including the Prince of Wales in 1979.

***Social Value  
& Local  
Interest***

## Historic Building Appraisal

### St. Anthony's Catholic Church, St. Anthony's House & St. Anthony's School No.69A, Pokfulam Road, Pokfulam, Hong Kong

The earliest record of St. Anthony's Church (聖安多尼堂) in Hong Kong was the small chapel built in 1864 by the Missionary of Pontifical Foreign Institute (米蘭會會士) in Bonham Road (the site of the present King's College). In 1921, the land was reclaimed by the Government for the purpose of building a school. The foundation stone of the present St. Anthony's Church in No.69A, Pokfulam Road was laid on 8<sup>th</sup> June 1952 by the **Rev. Anthony Riganti, V.G.** (戴遐齡副主教), and the Church was officially opened and blessed by **Bishop L. Bianchi** (白英奇主教 2<sup>nd</sup> Bishop 1952-1968) on 13<sup>th</sup> June 1953, the Feast Day of St. Anthony. After ten years of development the Church was able to open St. Anthony's School in July 1963 which is now an important primary school in the Mid-Levels. The Church celebrated its 50<sup>th</sup> anniversary in 2003.

*Historical  
Interest*

**St. Anthony's School** was built in **1963**. It is built in the **Post-Modern** style with strong geometric and vertical features to the front façade and an impressive 7-bay entrance portico at street level.

*Architectural  
Merit*

**St. Anthony's House**, now used as Salesians of Don Bosco Provincial Office (天主教鮑思高慈幼會會區辦事處), was built in **1966**. It is also built in the **Post-Modern** style. It is a plain geometric block with regularly spaced windows somewhat lacking in architectural merit.

The architect of St. Anthony's Church was **A.W. Basto** and the style of the architecture has been described as **Modern Eclectic**. The Church is a blend of architectural styles applying **Arabesque** and **Art Deco** details to modern church architecture and construction. The Church has plain rendered and painted walls, tall pointed lancet windows and a green pantiled pitched roof. The main feature is a bell tower or *campanile* incorporating the main entrance from Pokfulam Road, which is highly decorated with an Arabesque zigzag frieze and a latticework surround. Internally there is a bewildering profusion of colour and geometric design in the windows, doors, joinery, floor tiles and furniture.

*Rarity &  
Built Heritage  
Value &  
Authenticity*

The application of Arabesque architectural designs to a Catholic church is very unusual and rarely found. For this reason alone therefore the Church has a certain built heritage interest if not value. Alterations and renovations have taken place in past years but generally the Church appears to have retained its original authentic appearance internally and externally. St. Anthony's School is a very good example of Post-Modern architecture and does not appear to have been altered at all at least externally, but there may have been changes internally. St. Anthony's House is not a particularly attractive building and is situated on an awkwardly shaped site. Its built heritage value is not considered to be very great.

St. Anthony's Church is closely associated with the Catholic residents of the Mid-Levels. It has been very active in community services since its beginning administering to the spiritual and educational needs of the community. It also administers family care service, a youth centre and a day care centre for the elderly. St. Anthony's Church is a local landmark in the neighbourhood at the busy junction of Pokfulam Road, Bonham Road, Hill Road and Third Street. *Social Value & Local Interest*

Certain heritage buildings, include Main Building (Declared Monument), Hung Hing Ying Building (Declared Monument) and Tang Chi Ngang Building (Declared Monument) in the University of Hong Kong and St Louis School, are neighbouring this church complex. *Group Value*

It seems highly unlikely that the role of the Church will change in the foreseeable future and therefore the question of adaptive re-use does not arise at present. *Adaptive Re-use*

## Historic Building Appraisal

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*Architectural  
Merit*

**St. Anthony's House**, now used as Salesians of Don Bosco Provincial Office (天主教鮑思高慈幼會會區辦事處), was built in **1966**. It is also built in the **Post-Modern** style. It is a plain geometric block with regularly spaced windows somewhat lacking in architectural merit.

The architect of St. Anthony's Church was **A.W. Basto** and the style of the architecture has been described as **Modern Eclectic**. The Church is a blend of architectural styles applying **Arabesque** and **Art Deco** details to modern church architecture and construction. The Church has plain rendered and painted walls, tall pointed lancet windows and a green pantiled pitched roof. The main feature is a bell tower or *campanile* incorporating the main entrance from Pokfulam Road, which is highly decorated with an Arabesque zigzag frieze and a latticework surround. Internally there is a bewildering profusion of colour and geometric design in the windows, doors, joinery, floor tiles and furniture.

*Rarity &  
Built Heritage  
Value &  
Authenticity*

The application of Arabesque architectural designs to a Catholic church is very unusual and rarely found. For this reason alone therefore the Church has a certain built heritage interest if not value. Alterations and renovations have taken place in past years but generally the Church appears to have retained its original authentic appearance internally and externally. St. Anthony's School is a very good example of Post-Modern architecture and does not appear to have been altered at all at least externally, but there may have been changes internally. St. Anthony's House is not a particularly attractive building and is situated on an awkwardly shaped site. Its built heritage value is not considered to be very great.



St. Anthony's Church is closely associated with the Catholic residents of the Mid-Levels. It has been very active in community services since its beginning administering to the spiritual and educational needs of the community. It also administers family care service, a youth centre and a day care centre for the elderly. St. Anthony's Church is a local landmark in the neighbourhood at the busy junction of Pokfulam Road, Bonham Road, Hill Road and Third Street. *Social Value & Local Interest*

Certain heritage buildings, include Main Building (Declared Monument), Hung Hing Ying Building (Declared Monument) and Tang Chi Ngang Building (Declared Monument) in the University of Hong Kong and St Louis School, are neighbouring this church complex. *Group Value*

It seems highly unlikely that the role of the Church will change in the foreseeable future and therefore the question of adaptive re-use does not arise at present. *Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 46 and 48 Kat Hing Street**  
**Tai O, Lantau Island**

778

The exact year of construction of Nos. 46 and 48 Kat Hing Street (吉慶街) cannot be ascertained but they must have been built **before 1930** according to the Land Registry records. The earliest official transaction record dated 16 May 1930 indicates that the premises has been in the Ip (葉) family until the present time for at least three generations. The premises are typical pre-World War II shophouse that serve both commercial-cum-residential purposes. The ground floor is rented out for business, while the upper floor is held by the owner for living accommodation. Throughout the decades, the ground floor of No. 48 has been rented out to various tenants. Now a barber's shop, it was once a *tofu* (bean curd) shop, a drugstore and a lamp shop in the past. The barber's shop has been there for 20 years.

*Historical  
Interest*

Nos. 46 and 48 Kat Hing Street appear to have been built at the same time and to the same design. They are **Verandah Style Shophouses** two storeys high. The ground floor shops are rented out and the first floor used as living accommodation. The shophouses have narrow frontages and elongated plans to suit the building lots. The main part of the shophouses has a pitched roof but the rear part has a flat roof. The first floor verandahs at the front are cantilevered over the pavement and are supported at each side by triangular shaped brackets known as "gallows" brackets. The roofs of the verandahs are flat. The construction appears to be reinforced concrete. The verandah to No. 48 Kat Hing Street has a modern style metal balustrade, but No. 46 still has its original ornamental balustrade. Wooden panelled doors can be seen also green painted windows. The whole of the verandah structure is painted and appears to be in good condition. The side wall is rendered with windows at regular intervals and in need of a coat of paint. The rear part of the shophouses also presents a rather shabby appearance. The architectural style is difficult to determine but as it appears to combine local vernacular elements with Western colonial features it can be described as mixed style or **Chinese Eclectic**.

*Architectural  
Merit*

No. 48 Kat Hing Street appears to have been built at the same time as its neighbour No. 46 which displays the original ornamental balustrade to the verandah. No. 48 therefore has lost its original appearance but this is probably reversible. The shophouses should be considered rare pieces of built heritage.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouses lies in the contribution they have made in the development of Tai O. They should be regarded as part of the village's

*Social Value  
& Local*

historic urban fabric. Although part of the original appearance has been lost the shophouses still have some distinctive features which make them of local interest to the inhabitants of Tai O. ***Interest***

The shophouse was built with most of the residential units along Kat Hing Street. It is physically close to a very famous residential unit, Shek Lun Kok (a recorded item of the Antiquities and Monuments Office) which is also well known as *Si liu* (新樓) in Tai O. At the rear, there is a small shed covered with tin plates (appeared to be an illegal structure) which housed another family. This close relationship between the neighbours is one of the special features in Tai O. The Shophouse enjoys beautiful scenery of Tai O village with the back yard facing the creek. It is physically close to a historical temple, Yeung Hau Temple (楊侯古廟). ***Group Value***

It is considered that the best use for the shophouses is the present commercial-cum-residential use for which they were designed. ***Adaptive Re-use***

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*Rarity,  
Built Heritage  
Value &  
Authenticity*

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*Social Value  
& Local*

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It is considered that the best use for the shophouses is the present commercial-cum-residential use for which they were designed. ***Adaptive Re-use***

**Historic Building Appraisal**  
**No. 75 Un Chau Street,**  
**Sham Shui Po, Kowloon**

Located at Un Chau Street (元洲街), No. 75 is one of the shophouses surviving in the busy district of Sham Shui Po. The main entrance is locked up which restricted the access to the upper floors for further research. The exact construction year of this old shophouse cannot be traced, but from a review of old maps and official documents, it is concluded that it was built probably in the early 1930s. The first recorded owner was **Mr. Chu Sum-wing** but his trade or business is not known. During the Japanese Occupation, **Mr. Chan Tsze-kwong** (陳紫光), a Taiwanese, bought the premises on 6 February 1940. At the time, Mr. Chan Tsze-kwong, who lived on the first floor, used the premises as residence and a weaving factory was housed inside the shophouse. The ground floor of the building is now a rattan furniture showroom with residential accommodation on the upper floors.

*Historical  
Interest*

No.75 Un Chau Street is a long and narrow rectangular block. It is a four-storey residential building with a shop on the ground floor. The front part facing the street consists of a first floor verandah jutting out over the pavement supported on columns forming a pedestrian arcade. The deep verandahs above the arcades are commonly known in Chinese as *kirou* (騎樓). This type of shophouse can be classified as **Verandah Type**, a type commonly found in the 1920s. The upper floors are arranged in stepped fashion. The verandah and arcade frontage is designed in simple **Neo-Classical** character with the columns supporting the entablature, parapet, and first floor verandah. Star motifs can be found on the façade but these are the only form of decoration.

*Architectural  
Merit*

This type of shophouse is now becoming quite rare in Hong Kong. With its distinctive arcaded frontage jutting over the pavement, which is now no longer allowed, it is a valuable piece of built heritage. Alterations and additions such as windows enclosing the verandah, rooftop structures, signage and mosaic tiling have affected the authenticity but these are probably reversible. The building is quite dilapidated however and needs a lot of restoration.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouse lies in its historical role in the commercial development of Sham Shui Po and the cheap residential accommodation it provided. Nowadays the living conditions especially sanitary

*Social Value  
& Local  
Interest*

provisions are well below current standards.

No.75 Un Chau Street is physically close to a number of historic buildings, *Group Value* namely Sam Tai Tsz Temple and Pak Tai Temple (三太子廟及北帝廟), Sham Shui Po Police Station (深水埗警署), and shophouses at Nos. 117, 119, 121, 123 and 125 Nam Cheong Street (南昌街) and Nos. 269 and 271 Yu Chau Street (汝洲街).

The shophouse probably could be restored to its former condition *Adaptive Re-use* successfully, but upgrading of services such as electricity and water supplies and especially sanitary provisions would need to be undertaken at the same time. The regeneration or revitalization of Sham Shui Po is needed due to urban decay and deterioration of buildings due to lack of care and maintenance. Rehabilitation is preferred over new development, but not maximizing development potential means either compensation to owners or transfer of development rights.

**Historic Building Appraisal**  
**Miu Kok Yuen**  
**No. 13 Fung Kat Heung, Yuen Long**

Miu Kok Yuen (妙覺園) in Fung Kat Heung (逢吉鄉) of Yuen Long was built by the Tang (鄧) clan of Kam Tin (錦田) in 1936 which includes a main building, two annex buildings for the nuns, a communal graveyard (義塚) and an Earth God (土地) shrine. In the occupation battles of the New Territories with the British in 1899, the sacrificed villagers of the Tang clan in Kat Hing Wai (吉慶圍) and Tai Hong Wai (泰康圍) of Kam Tin were buried at the foothill of Kai Kung Leng (雞公嶺). A temple of Kshitigarbha Buddha (地藏王), a savior of souls in the underworld, was erected in the area by the Tangs to pacify the martyrs some one hundred years ago. The temple however was later demolished. In 1934, Tung Fuk Tong (同福堂) of the Tangs wanted to build a communal graveyard for the martyrs. They donated money to a *bhiksunis* (比丘尼) Sik Miu-tong (釋妙通法師) to build a nunnery, a graveyard and other facilities which was completed in 1936. The two annex buildings were for the quarters of the nuns and now hired out to elder women called 'vegetarian recluses' (齋姑) who are responsible for the upkeep and operation of the nunnery.

***Historical Interest***

The main building, Tai Hung Bo Din (大雄寶殿), of the nunnery is a one-hall Qing (清) vernacular temple built on a terrace. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and red clay tiles. The two-storey building is symmetrical with the altar in the rear end in the middle housing three statues of the Three Precious Buddhas (三寶佛). One room is on either side of the altar with a staircase behind the altar for access to the upper floor. The walls are with a five-stretcher courses to one-header course (五順一丁) brick bonding. Above the recessed entrance of is the name board of the building. Under the eave is a wall frieze of calligraphy and flowers wall painting. A fascia board with flowers and plants carving is in front of the wall frieze. The communal grave is to the south-east of the main building. An Earth God (土地) shrine is between the main building and the entrance gate housing. It is a small house with statues of the Earth God and Kwun Yam (觀音) and portraits of Lui Tso (呂祖) and Tin Hau (天后).

***Architectural Merit***

It is a nunnery to witness the glorious death of the Tang martyrs in the takeover of the New Territories by the British in 1899.

***Rarity***



It has considerable built heritage value.

***Built Heritage  
Value***

The windows of the main building have been changed into aluminium ones in a renovation in 2002. This would diminish its authenticity.

***Authenticity***

The nunnery was kept by a Sik Yin-tak (釋賢德法師) who was also the principal of the Hong Kong Buddhist College (香港能仁書院) in 1986-1991. Kwun Yam Festivals were celebrated on the 19<sup>th</sup> day of the second, sixth and ninth lunar months with vegetarian banquets. But this has been discontinued. Ceremonies of *kajing* (開經, praying for blessing) and *jiejing* (結經, thanksgiving to gods) are organized in the first and last lunar months respectively. Buddha Festival (佛誕) on the 8<sup>th</sup> day of the fourth lunar month would be celebrated where worshippers can chant Buddhist scriptures and have vegetarian meals.

***Social Value,  
& Local  
Interest***

## **Historic Building Appraisal**

### **No. 3 May Road, The Peak, H.K.**

The building known as “Gladdon” at No. 3 May Road was built in 1929/30 as garages for motor cars with chauffeurs’ quarters over them. Due to a road expansion scheme from Bowen Road to May Road, the Government considered that it was necessary to build garages to accommodate cars which were owned by the nearby residents. In consequence, the Government held a public auction on 18 November 1929 to sell Inland Lot No.2979. From 1929 to 1988, “Gladdon” was owned by Humphreys Estate and Finance Company Ltd., which was later renamed Humphreys Estate (“Gladdon”) Ltd. It was purchased by Kerry Properties Limited in 1988. One of the garages and chauffeur’s quarters were converted into a penthouse apartment in 1946. “Gladdon” is now used as a residential block which comprises 1 penthouse and 14 garages.

*Historical  
Interest*

“Gladdon” is a long curved building built at the foot of a slope next to May Road Peak Tram Station. It consists of a row of fourteen garages and a penthouse apartment (formerly the chauffeurs’ quarters) over them. The architectural style has been described as **Neo-Georgian**. The building is quite elegant displaying classical style columns between the garages supporting a decorated entablature and moulded cornice. The garages are fitted with roller shutter doors which are obviously modern and probably replaced original panelled doors. One of the garages serves as the main entrance to the penthouse. Unfortunately a replica antique door has been installed which is not in keeping with the classical style of the building. The penthouse which extends from Garage No. 3 to Garage No. 8 has white painted rendered walls, modern style windows, and a flat roof with a single chimney stack. Three air-conditioning units have been installed in the front façade. There is a terrace at each end of the penthouse built over Garages Nos. 1 & 2 and Garages Nos. 9 & 10. The terrace parapets have modern style metal guard rails.

*Architectural  
Merit*

This elegant building combining garages and a residence with its curved classical façade is a rare piece of architecture with built heritage value. Modern alterations and additions such as garage doors, air-conditioners and modern windows spoil the original appearance and mar the authenticity.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

“Gladdon” has social value and local interest as it demonstrates the historical development of the Peak and especially the arrival of the motor car in the pre-World War II period. The building is understood to have strong sentimental associations for local residents.

*Social Value  
& Local  
Interest*

“Gladdon” is situated just east of the May Road Tram Station, one of the *Group Value* four intermediate stations of the Peak Tramway — the city’s oldest mode of public transport in operation since 1888. It is also close to historic items graded by the Antiquities and Monuments Office such as the Peak Depot (山頂倉庫) and Old Peak Café (舊山頂餐廳).

The garages would make suitable lock-up workshops or shops, but such *Adaptive* adaptive re-use would probably meet with opposition from local residents. *Re-use* “Gladdon” is best left as garages and a penthouse, but the alterations and additions could have been carried out more sympathetically.

**Historic Building Appraisal**  
**Lee Sze Sai Kui, Entrance Gate**  
**Nos. 86-88 Sheung Wo Hang, Sha Tau Kok**

Wo Hang (禾坑) is a Hakka (客家) village occupied by the Lees (李). Before their arrival it had been occupied by the Hos (何), the Tsangs (曾) and the Tangs (鄧). The Lees moved from Fujian (福建) province to Huizhou (惠州) of Guangdong (廣東) province in the 2<sup>nd</sup> year of Jianyan (建炎, 1128) reign of the Song (宋) dynasty. Lee Tak-wah (李德華), a member of the Lees, moved to Wo Hang in the 37<sup>th</sup> year of the Kangxi (康熙, 1698) reign of the Qing (清) dynasty. Kuen-lam (權林), son of Tak-wah, built the Ancestral Hall (李氏祠堂) in a direction according to the advice of a geomancer. The *fung shui* of the hall was considered harmful to the Hos, the Tsangs and the Tangs that they left the village. Chit-wing (捷榮), the second son of Kuen-lam, branched out to Ha Wo Hang (下禾坑) in 1730 and Chiu-chip (朝楫), the eldest son Chit-wing, branched out to Wo Hang Tai Long (禾坑大朗) in 1750. Chit-kwai (捷桂) and Chit-fong (捷芳), the oldest and youngest sons of Kuen-lam remained to stay in Wo Hang (then called Sheung Wo Hang 上禾坑). The Lee Ancestral Hall in Sheung Wo Hang is the only ancestral hall in Wo Hang built in the 18<sup>th</sup> century where the Lees of the three villages have their ancestral worship.

***Historical  
Interest***

The ancestral hall and four residential houses are built in a closed compound. Their front is with an open foreground fenced with a wall. The entrance is guarded by an entrance gate house. The gate house is a Qing vernacular building having a one-hall plan. The building is constructed of green bricks and granite blocks with its walls to support its roof of timber rafters, purlins and clay tiles. Granite blocks are used for the front façade of the house up to the top of the doorframe level. A stone board engraved with “李氏世居” (Lee Sze Sai Kui) is above the lintel. Two grille openings for *fung shui* reasons and ventilation are on either side of the board. A weathered fascia board under the eave are of flowers, birds and other auspicious treasures. The doorframe of the entrance is of granite. The ridge of is with mouldings of auspicious flowers, fruits and lions. A pair of red *ruilong* (夔龍) mouldings is at its two ends.

***Architectural  
Merit***

It is an entrance gate house of a village compound of the Lees to witness their settlement in Wo Hang villages.

***Rarity***

The building is having considerable built heritage value.

***Built Heritage  
Value***

The authenticity of the building is kept.

*Authenticity*

It has group value with the village houses and the Lee ancestral Hall inside the compound.

*Group Value*

Ancestral worship is held at the ancestral hall with especial offerings at the Chinese New Year. During the Chung Yeung Festival (重陽節) they would first have the worship at the hall before they go to the ancestors' graves. The worshipping would be by turn of the Lees in the three villages. Wedding and funeral ceremonies were held at the hall with banquets served. Dim Dang (點燈) ritual for new born baby boys of previous year would be held at the hall on the 3<sup>rd</sup> day of the Chinese New Year when lanterns hung at the hall until the 15<sup>th</sup> day of the month. Hakka banquet would be served in the compound in the old days but discontinued now.

*Social Value,  
& Local  
Interest*

**Historic Building Appraisal**  
**No. 71 San Wai Tsuen,**  
**San Tin, Yuen Long, New Territories**

San Wai Tsuen (新圍村), literally meaning “new walled village”, consists of Sheung San Wai (上新圍) and Ha San Wai (下新圍). Initially, the village was called Fuk Hing Lei (福興里), literally meaning “lucky and prosperous lane”. Most of the villagers of San Wai Tsuen acquired wealth by working overseas. The United States and Canada were their main destinations. The villagers participated in the construction of railways in North America around the Xuantong (宣統, A.D. 1909-1911) reign of the Qing dynasty. They sent their income back to San Wai Tsuen through sailors, *xunyangma* (巡洋馬) and money shops in Sheung Wan (上環). The house at No. 71 San Wai Tsuen (新圍村) was built in 1937 by a Pak (白) family with remittances from overseas from a family member. The Pak family emigrated overseas and sold the house many years ago. The house has been vacant since 1988.

**Historical  
Interest**

No. 71 San Wai Tsuen is a typical two-storey **Qing Vernacular** style village house with Western influence. The main part of the house is built of grey-green bricks with a pitched roof of Chinese tiles. Window openings with moulded hoods for weather protection are regularly spaced in the flush gable end walls. Original wooden windows and guard bars still exist. The front of the house consists of a flat roofed portico and verandah supported on columns. The verandah has plain but curiously shaped balustrading. The columns and parapet wall to the roof show Western classical influence. The parapet is decorated with geometric designs and classical urns at the corners. The central pediment is decorated with a bas-relief floral design and is flanked by console shaped supports. By contrast the rear elevation is plainer and lacking in ornamentation. Internally, original wooden doors and partitions still remain also a Western style wooden staircase. The underside of the roof and first floor is exposed showing the structural timbers.

**Architectural  
Merit**

Village houses combining Chinese and Western architectural features are not uncommon in rural villages in the New Territories, so that No. 71 San Wai Tsuen is not rare but it is fairly well preserved and a good example of this style with built heritage value. It appears to have retained its authentic appearance.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

As the house only seems to have been used for residential purposes, its social value to the local community is relatively low. The front façade of the house is particularly interesting with its Western neo-classical appearance.

**Social Value  
& Local  
Interest**

Probably the best use for the house is residential for which it was originally intended. Adaptive re-use would probably affect its authenticity. *Adaptive Re-use*

**Historic Building Appraisal**  
**No. 87 San Wai Tsuen**  
**San Tin, Yuen Long, New Territories**

San Wai Tsuen (新圍村), literally meaning “new walled village”, consists of Sheung San Wai (上新圍) and Ha San Wai (下新圍). Initially, the village was called Fuk Hing Lei (福興里), literally meaning “lucky and prosperous lane”. Most of the villagers of San Wai Tsuen acquired wealth by working overseas. The United States and Canada were their main destinations. *Historical Interest*

The exact construction year of No. 87 San Wai Tsuen (新圍村) is not known, but the house is believed to have been built around 1920. It was built by a family surnamed Yeung (楊) who originated from Duhu, Taishan (台山 都斛). Yeung Wan-lung (楊雲龍), who lived in No. 87 with his wife and two children, moved to this area with his father. Apart from living on farm rent, Yeung Wan-lung operated a grocery and took up appointment as a teacher at a study hall in San Wai Tsuen. Yeung Yiu-shing (楊耀星), a son of Yeung Wan-lung, was a representative of the village from the 1960s to 1994. Nowadays, No.87 is no longer used for residential purpose, but the Yeungs will meet at the house and go to worship their ancestors at the gravesites together at the Ching Ming Festival.

No. 87 San Wai Tsuen is a typical two-storey **Qing Vernacular** style village house with Western influence. The main part of the house is built of grey-green bricks with a pitched roof of Chinese tiles. Window openings with moulded window hoods for weather protection and metal window frames are regularly spaced in the flush gable side walls. The front of the house consists of a flat roofed portico and verandah supported on columns. The first floor verandah and parapet to the roof are richly decorated in Chinese style. The front façade displays an eclectic vocabulary of architectural features showing Chinese and Western classical influence. By contrast the rear façade is plainer with no window openings at all. Internally each floor is divided into three rooms and a bathroom cum kitchen is provided on the first floor. A straight flight wooden staircase of Western design connects the two floors. The construction of the first-floor is floor boarding laid on China fir pole joists. *Architectural Merit*

Village houses combining Chinese and Western architectural features are not uncommon in rural villages in the New Territories, so that No. 87 San Wai Tsuen is not rare but it is a well preserved example of this style with built heritage value. As far as can be seen it retains its authentic appearance. *Rarity, Built Heritage Value & Authenticity*

As the house only seems to have been used for residential purposes and family gatherings by the Yeung family, its social value to the local community is relatively *Social Value & Local*



low. The front façade of the house is particularly interesting with its motifs of *Interest* Chinese coins and bas-relief decorations to the central pediment.

The best use for this house is residential for which is was originally intended. *Adaptive*  
Adaptive re-use would probably affect its authenticity. *Re-use*

**Historic Building Appraisal**  
**Entrance Hall of Nos. 4-7 Ko Po Tsuen,**  
**Fanling, N.T.**

Ko Po Tsuen (高莆村) is in the east of Kwan Tei (軍地), Fanling. It was inhabited mainly by the Lis (李) who moved from Nam Chung (南涌) of Sha Tau Kok (沙頭角) in the 19<sup>th</sup> century. Li Yik-fat (李奕發) was the 17<sup>th</sup> generation ancestor of the Li clan moved from Guishan (歸善) of Guangdong (廣東) province to Nam Chung some 150 years ago. The Lis are Hakkas (客家) who originated from Shanghang (上杭) of Fujian (福建) province. The Lis considered the land in Ko Po was of better *fung shui* and environment. Li Chung-chong (李仲莊), a 21<sup>st</sup> generation member of the clan, bought land from the Tangs (鄧) and established the village with his four brothers. A row of three houses were built around the end of the 19<sup>th</sup> century by the Lis, Nos. 1 and 2 inhabited by Li Chung-chong, No. 3 by his fifth brother, Nos. 4-7 by his eldest brother. The three units each has its own entrance, chambers, rooms and halls. Another row of western style houses at Nos.8-12 on their left was built by the fourth brother. A pond is in front of the houses.

***Historical  
Interest***

An entrance gate was built a short distance at the mouth of the village in the north. A new vehicular road was later constructed in the south that the original footpath and the entrance gate became obsolete. The three entrance gates of Nos.1 to 7 and their connecting tall walls in their front formed a security wall for the houses behind. Each unit has an open courtyard between the entrance gate and the main houses at the back. Side chambers of various sizes are on either side of the three entrance gates. The houses at Nos.4-7 were rebuilt into modern ones leaving the entrance gate intact only. It is a Qing (清) vernacular building constructed of green bricks with its wall to support its pitched roofs of rafters, purlins and clay tiles. It is in an H-shaped plan which pitched roof is topped with a pair of broken geometric mouldings at its two ends. A fascia board of floral pattern is under the eave. Four characters “西接祥光” (Receiving Auspicious Light from the West) were moulded on the wall above the lintel. The frieze paintings under the eave are with peacocks, flowers, butterflies and bamboo. The gate is plastered and painted. Its floors are with cement screeding.

***Architectural  
Merit***

It is an entrance gate of a residence of Lis to witness their settlement in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is barely kept.

***Authenticity***

It has group value with the two units next door.

***Group Value***

Li Chung-chong (1874-1968) gained the *xiangsheng* (庠生, high school graduate) title at the age of 20 in Guangzhou (廣州). He was involved in the salt trade of his family having eight ships transporting salt between Shantou (汕頭) and Guangzhou. The Lis also had a Kung Cheong Brick Kiln (公昌磚窯) with two kilns between Kwan Tei and Ko Po having the bricks sold in the New Territories. He became a wealthy merchant and involved in local affairs. He was a district representative called Tsz Yi (諮議) who dealt with the government on matters of the New Territories starting in the 1910s. He was elected as the chairman of the New Territories Agriculture, Industry, and Commerce Research Association (租界農工商研究總會) which later became the Heung Yee Kuk (鄉議局) established in 1926. Chung-chong was its first chairman. He built a block of residence called Sam Tung Uk (三棟屋) in Kwan Tei in the 1910s for his family. Li Chung-chong passed away in Ko Po Tsuen in 1968. The Lis had their ancestral worship and Dim Dang (點燈) ritual for new born baby boys at Nam Chung. The Tsing Kun Study Hall (靜觀書室) in Lei Uk (李屋) village of Nam Chung was built by the Lis in 1900. It was the only study hall in Nam Chung providing traditional education for its clan children and later to others in Wo Hang (禾坑) and Wu Kau Tang (烏蛟騰).

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Nos. 2, 4, 6 and 8 Hing Wan Street,**  
**Wan Chai, Hong Kong**

Not much seems to be known about these four shophouses. The area itself however has quite a few interesting historic buildings such as Yuk Hui Temple (玉虛宮) in Lung On Street (龍安街), old shophouses in Stone Nullah Lane (石水渠街), and Wanchai Market in Queen's Road East. There are also old disused wartime ARP tunnels in the vicinity. *Historical Interest*

Nos. 2 & 4 Hing Wan Street (慶雲街) may date back to the early 1900s, but Nos. 6 & 8 were built in the **mid-1920s**. Nos. 2-8 (Inland Lot no.776) is held under Government Lease and the lease term is 999 years from 8 January 1862. During the Japanese Occupation, the buildings were re-registered to impose taxation on the owners. According to the war-time records, the building suffered certain damage during the Japanese Occupation (1941-1945).

The shophouses are three stories high with small rectangular plans and kitchen annexes at the rear. A scavenging lane runs along the back of the shophouses. The shophouses are paired, with Nos. 2 & 4 sharing a façade and Nos. 6 & 8 sharing another façade. They have shared wooden staircases and pitched roofs. The first and second floors jut out over the pavement supported on columns which form a covered walkway or pedestrian arcade. The ground floors are used for shops, whilst the upper floors are used as living accommodation. The two front façades are similar in design with **Neo-Classical** features such as pediments, ornamental balustrading to the parapet, and stylised motifs applied as decorations. The end elevation corresponds with the front façade, but the rear kitchen annex façades are very plain. Three of the shophouses appear to be well maintained externally at least, the remaining one standing out as a bit of an eyesore. *Architectural Merit*

As shophouses are now becoming quite rare, the Hing Wan Street shophouses must be considered as valuable built heritage worthy of preservation. The appearance of the shophouses appears to be fairly authentic, apart from modern aluminum windows which can be regarded as a reversible alteration. *Rarity, Built Heritage Value & Authenticity*

The shophouses on Hing Wan Street, together with the shophouses on Nos.72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), form a group of very significant traditional tenement houses in the area. They are also physically close to other historic buildings such as Old Wan Chai Post Office 舊灣仔郵政 *Social Value & Local Interest*

局 (Declared Monument), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East, and Wan Chai Market (灣仔街市) on No.264 Queen's Road East. **Group Value**

These rather small shophouses with their narrow frontages do not allow much scope for adaptive re-use. No doubt they could be restored and upgraded to current standards. The best use appears to be that for which they were intended: shops on the ground floor and storage or residential accommodation on the upper floors. **Adaptive Re-use**

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**Historic Building Appraisal**  
**No. 20 Hollywood Road,**  
**Central, H.K.**

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Hollywood Road (荷李活道) was laid out in the early days of British colonial rule. More than 100 years ago, Hollywood Road was rather close to the coastline and was in the core of the Chinese commercial-cum-residential area of the City of Victoria. In those days, foreign merchants and sailors sold the antiques and artefacts they had “collected” from China here on their way back to Europe. This is how Hollywood Road began its role as an antique market. *Historical Interest*

Located on the corner of Hollywood Road and Old Bailey Street, the building is immediately opposite to the Central Police Station Complex (中區警署建築群). The ground floor of the building is an antique furniture shop with a signboard saying, bilingually, “Chinese Treasure” and “陳年家具”. The upper floors are occupied by an art shop called Wattis Fine Art selling historical photographs and old maps of China/Hong Kong regions.

Land records show that the lease on this landed property commenced in 1844 and this must have been one of the earliest lots to be sold; however, it is not known when the lot was first built on. The present building’s architectural character suggests that it almost certainly replaced an earlier building on site. It was probably built in the **1920s and 1930s** when Art Deco gained popularity.

Over the years, a total of five owners have been registered in the Land Record. The first owner, registered in the 19th century, is **Kot Choy**. After the Second World War, the site was acquired by **Lam Chi Leung** and **Lam Chi Ming** who were probably brothers, or at least members of the same family. As from 1952, the ownership of the building was changed to **Chow Chin Yau** and **Ching Shiu Chueng**.

No. 20 is a four stories high 1930s Art Deco style building. It is finished with painted Shanghai plaster which has been grooved with artificial joint lines to imitate masonry. Architectural features on the street elevations include circular porthole windows to the staircase enclosure, bands of windows united by continuous horizontal canopies and cills, ornamental streamlining, and a corner flagpole with Art Deco sockets. The shopfront facing Hollywood Road is a modern plate glass affair. Plumbing has been confined to the rear elevations. The interior has been modernized, but the Art Deco style staircase with its green polished tenazzo handrail and skirting has largely survived. *Architectural Merit*

This type of Art Deco architecture is also known as Streamline Modern. This particular example was probably considered avant-garde at the time it was built, but this type of building with its flat roof and metal windows does not age well and if not properly maintained can look shabby and run-down. Its

architectural merit is a matter of opinion.

This type of building is becoming very rare now as older property makes way for redevelopment. Its particular design is probably unique as it almost certainly was built as a one-off job. It stands next to the former Central Police Station Headquarters, but its modern style is not compatible with the classical style of the police station. It is therefore arguable whether or not it has group value.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

It is noted that the surface of the Shanghai plaster wall finish has been painted over. Normally Shanghai plaster was left in its natural cement-grey colour. Many of the windows are modern replacements destroying the character of the property. Window mounted room coolers, signage, surface mounted conduit and modern shopfront also detract from and spoil the original design. The interior also has been largely modernized and therefore the authenticity and integrity of the property has been compromised, however many of the adaptations are reversible, even the painted finish to the Shanghai plaster could be removed to reveal the original sub-strate.

It should be mentioned that a pedestrian bridge connecting section of the Central to Mid-Levels Escalator runs along very close in front of the Hollywood Road elevation of No. 20 and obscures the façade.

The building lots along Hollywood Road were some of the first to be sold off after the cession of Hong Kong Island to Britain. As a “second generation” or even possibly “third generation” building on this site, No. 20 is significant in the evolution of Hong Kong’s social, cultural and commercial development. Its presence reminds us of the past and serves as an important counterpoint against future development.

***Social Value  
& Local  
Interest***

The best use is probably that for which it is being used at present.

***Adaptive  
Re-use***

## Historic Building Appraisal

### Sha Lo Tung Lei Uk

#### Sha Lo Tung, Tai Po, N.T.

Sha Lo Tung Lei Uk (沙羅洞李屋) is in the upland valley among the hills of *Historical Interest* Sha Lo Tung south-west of Pat Sin Range (八仙嶺), Tai Po. Formerly known as Lo Wai (老圍), it is also called Lei Uk as it was occupied by the Leis (李氏) who came to the area which had been occupied by the Cheungs (張氏) some 300 years ago. With the increase of village population, the Cheungs moved westward and established their own village then called Cheung Uk (張屋, Village of the Cheungs). The old village was called Lei Uk, Village of the Leis. Both the Leis and Cheungs were Hakkas and the former came from Guishan (歸善, now known as Waizhou 惠州) of Guangdong (廣東) province. Lei Tsz-ching (李子禎, 1656-1728), the 15<sup>th</sup> generation ancestor settled first in Wai Ha (圍下) village of Shuen Wan (船灣) in 1689 and his son Wai-yan (維仁, 1684-1770) married a girl of the Cheungs in the then Lo Wai. He later moved uphill and settled in the village becoming the first generation ancestor of the Leis in Sha Lo Tung. The present Lei Uk village is two separate irregular-shaped rows of village houses on the western foots of two slopes. The entire village is deserted with the villagers moving out to the city areas or overseas when the agricultural activities dropped. The first row to the east has most of the houses long fallen into ruin whilst the west row has been deteriorating.

The two rows of Hakka (客家) village houses are single-storey buildings of *Architectural Merit* one-hall Qing (清) vernacular design. They were connected together in three rows, the longest being in the west known as Ma Tseuk Ha (麻竹下). The other two are in the east row known as Lo Wai (老圍). An ancestral hall was in the latter row. The village houses are constructed of green or mud bricks or a mix of both with rubble having its walls supporting its pitched roofs of timber rafters, purlins and clay tiles. The houses were without courtyard and one or two pieces of glass was among the clay tiles on its roof for natural light. A stove was built inside the small house with living room on the ground floor and bedroom on its mezzanine floor. As the houses were relatively small, no columns and trusses were constructed. Timber board and joists were used to support its mezzanine floor. Decorations in the form of painting friezes and plastered mouldings are minimal with floral and bird motifs most of them faded away due to weathering.

It is the oldest village in Sha Lo Tung having some 300 years of history to *Rarity* witness the settlement of the Leis.

The humble village houses though partially in bad and deteriorating condition are having high built heritage value. ***Built Heritage Value***

The Hakka houses if not deteriorated are still with their originality. ***Authenticity***

The Leis were farmers growing rice and vegetables and rearing chickens, ducks and pigs having their produce sold in the Tai Wo Market (太和市, later known as Tai Po Market). The Leis played an active role in matters concerning the benefits of the areas. The Village was one of the villages of Tsat Yeuk (七約). The Leis had contribution for the construction of the Kwong Fuk Bridge (廣福橋) built in 1896. They were also active in the set up of the Heung Yee Kuk (鄉議局) in 1926. Sha Lo Tung was one of the bases of the guerillas against the Japanese during the Second World War (1941-45) because of its geographical advantage. ***Social Value & Local Interest***

## Historic Building Appraisal

### Luen Wo Market

#### Luen Wo Hui, Fanling, New Territories

Luen Wo Market (聯和市場) was built in 1951 by the Luen Wo Land Investment Company Limited (聯和置業有限公司). This investment company was formed in 1946 by a group of local leaders and merchants including Pang Lok-shang (彭樂三 1875-), Lee Chung-chong (李仲莊 1874-1968), Tang Fan-shan (鄧勳臣), Pang Fu-wah (彭富華 ?-1969), Fung Kei-chek (馮其焯) and Lau Wai-heung (劉維香). *Historical Interest*

When Luen Wo Market was inaugurated in 1951, it was regarded as the largest market built in the New Territories since the Japanese Occupation (1941-1945). People went there to buy daily necessities including vegetables and fish. It became a thriving and important market centre with a bazaar of open-air stalls behind it and shop-houses in the surrounding streets. Luen Wo Market and Shek Wu Hui (石湖墟) of the Liu Clan (廖) were once two major markets and landmarks in Sheung Shui.

Until the 1980s, the large open space in front of the Market building maintained a 1-4-7 schedule (一四七墟期) when hawkers or farmers would sell their goods and farm produce on particular days. The 1-4-7 schedule was intentionally set in order to clash with that of the Shek Wu Market, so that people could choose which market to attend. Luen Wo Market lasted for 50 years until 2002, when all the stalls were relocated to the Luen Wo Hui Market and Cooked Food Centre (聯和墟街市及熟食中心). It is now vacant pending a decision about future development.

The architect was **Mr. Mok Yeuk Chan** (莫若燦) who adopted an early *Architectural Merit* **Modernist** style for this simple one-storey building. The building is E-shaped with brick and concrete columns supporting a reinforced concrete roof of beams and slabs. Rows of stalls are situated on each side of aisles and two management offices and two toilets were provided. There are seven entrances altogether with the central main entrance facing Luen Wo Road. The walls are rendered and painted and windows are mostly situated at high level. The roof, which appears from the underside to have a slight pitch, is concealed behind parapet walls which are stepped up to form pedimented panels in places. A projecting canopy over the windows runs all around the building.

This type of market building, whilst of very simple design, is quite rare in the New Territories and because of its history should be considered a valuable piece of built heritage. It has been vacated now for four years and is in need of care and maintenance. The two toilets appear to have been demolished, but *Rarity, Built Heritage Value & Authenticity*



apart from that, the building remains fairly authentic although dilapidated.

The market building was of great social value to the community in its heyday providing accommodation for sixty stalls selling meat, fish, vegetables, poultry and dry goods. It was the market centre for the surrounding region. It therefore has historic and local interest. ***Social Value & Local Interest***

The market building is physically close to St. Joseph's Church (聖約瑟堂) in No. 5 Wo Tai Street (和泰街), built in 1953, which is another local landmark in the Luen Wo Hui (聯和墟) area. ***Group Value***

If the present layout of small stalls set on each side of aisles is to be kept, it will be difficult to find an adaptive re-use. The numerous columns supporting the roof structure are also impediments to economic use of the floor plan. One possible use might be an amusement arcade. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Old Bridge**  
**Lin Ma Hang, Sha Tau Kok**

The old bridge in Lin Ma Hang (蓮麻坑) of Sha Tau Kok (沙頭角) is in the closed area on a river to the west of the village. The river flows in the valley of the hills which was the cultivation fields of the villagers who have long abandoned their farming activity. The stone bridge was an access for them to cross the river for their daily cultivation from their home and back. A residence of Ip Ting-sz (葉定仕, 1882-1942) is to its south. It was not known when it was erected. It was probably constructed before 1913 when the residence was built. Lin Ma Hang was inhabited by the Ips (葉氏), Cheungs (張), Laus (劉), Koons (官), Tsengs (曾) and Sins (洗). With the farming activities dropped and as the village is in closed area, many of its villagers moved overseas and to the city areas.

***Historical Interest***

The bridge is made of granite slabs. Three parallel slabs of two groups meet at a pier of diamond shape in the middle. The slabs are coarsely cut without any mortar in between. The crust of the pier is with a layer of concrete to shield the stones.

***Architectural Merit***

It is a rare structure of the village to witness the days of the villagers when they had their agricultural farming.

***Rarity***

It is of special built heritage value. It is in good condition.

***Built Heritage Value &***

It has group value with the Lau Ancestral Hall (劉氏宗祠), the Koon Ancestral Hall (官氏宗祠), the residence of Ip Ting-sz and Kwan Tai Temple (關帝宮) of the village.

***Authenticity Group Value***

The residence of Ip Ting-sz is to the south of the bridge. He was an indigenous villager of Lin Ma Hang who made his fortune in Thailand and later joined the Tungmenghui (同盟會) supporting Dr. Sun Yat-sen (孫中山) in the Republic revolution. He returned home after the 1930s anti-Chinese movement in Thailand and died of hunger in his residence in 1942 during the Japanese Occupation (1941-45).

***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Salesian Mission House - Main Building & Villa**  
**No. 18 Chai Wan Road, Hong Kong**

Salesian Mission House (慈幼會修院) is now known as Salesian House of Studies bearing the same Chinese name. It has been serving as a training school for the clergymen of the Salesian Society of Hong Kong (鮑思高慈幼會) since its establishment in the 1930s. The Mission House, comprised of a **Main Building** with two extensions built in **1932-1939**, is annexed by a **Villa** built **between 1923 and 1927**. *Historical Interest*

The Salesian Society of Hong Kong was founded by **St. John Don Bosco** and others in 1859. In the 1920s, at the request of the then Vicar Apostolic Mons. Vartorta, P.I.M.E., the Salesians undertook to take charge of the St. Louis Industrial School (聖類斯工藝學校) in Sai Ying Pun. In 1935, they expanded their works in education by founding the Aberdeen Industrial School (香港仔兒童工藝院).

During the Japanese invasion of Hong Kong in December 1941, Salesian Mission House was used by the British Army as an Army Medical Store. The House resumed its operation in 1946 and is frequently visited by a number of celebrities such as Bishop Lorenzo Bianchi (白英奇主教), Bishop Francis Hsu Chen-ping (徐誠斌主教), and Cardinal Zen, Ze-Kiun Joseph (陳日君樞機).

The architectural style of the two buildings can be categorized as *Architectural Merit* **Neo-Classical**. The Main Building features deep verandahs with arched colonnades. The bowed projection at the side of the small Villa shows some influence of the **Regency** style. Besides colonnaded verandahs, the Main Building features rusticated walls, projecting profiled cornices and string courses, arched windows, projecting cantilevered balconies, and urn-shaped balustrading. With its special features, the north façade is quite different to the other elevations and has an **Italianate Baroque** look to it.

The combination of different classical styles in an eclectic fashion and the apparent haphazard addition of various extensions have not helped the overall appearance. Nevertheless the buildings are part of Hong Kong's built heritage and some of the architectural styles (e.g. Regency) incorporated into the composition are quite rare. *Rarity & Built Heritage Value & Authenticity*

As numerous alterations and additions have been made over the years the authenticity of the original buildings has been compromised. In 1986, for example, extensive works were carried out in 1986 to allow for a Retreat Section. Transformation of unused sanctuary of old ground-floor chapel into two parlours and one store-room was undertaken in the same year. Works including the

renewal of the roof of the Salesian Mission House, the change of windows in the chapel and the extension of the Provincial Library were carried out in 1991. On the east façade, the balcony on the second floor was undertaken to increase indoor area.

The Salesians have contributed to Hong Kong's religious and educational services and also ran an orphanage in the 1940s. A number of religious celebrities have visited the house. All these things give the buildings local interest.

***Social Value &  
Local Interest***

Salesian Mission House is located just adjacent to the Salesian School, which has close connection with the Mission House. Built on a raised platform, it stands at a corner of Chai Wan Road which can be easily seen as one approaches the hill along the road. It is in a position close to the Lyemun Barracks (鯉魚門軍營). It is also close to two historic temples at Shau Kei Wan, namely Shing Wong Temple (城隍廟) and Tin Hau Temple (天后古廟).

***Group Value***

If they were vacated, the Salesian Mission House buildings probably would need a lot of work done to them for adaptive re-use, and it is doubtful due to the numerous alterations and additions they would prove to be easy to adapt.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 4 Second Lane,**  
**Tai Hang, Causeway Bay, H.K.**

796

Tai Hang (大坑) takes its name from *tai hang* (big stream) that formerly *Historical Interest* flowed down the hillside near here and out into the harbour between East Point and North Point. It is one of the old villages of Hong Kong Island. The village is a multi-clan one settled by the Hakka families of Wong (黃), Cheung (張), Li (李), Chu (朱) and Ip (葉). The first three are said to be the oldest families. The population of Tai Hang at the 1911 Census was 1,574 persons. Besides some farming and fishing, the inhabitants kept some of the first dairy farms on the Island, long before the Dairy Farm started in 1886, and also in laundry work. The name of the main street of Tai Hang, Wun Sha Street (浣紗街, which means ‘washing cloth’, refers to this early line of business.

No. 4 Second Lane is one of the remaining historic buildings of the land around Tung Lo Wan (銅鑼灣), formerly known as Tang Lung Chau (燈籠洲). The incense burners placed outside the Tin Hau Temple of Causeway Bay (銅鑼灣天后古廟) and the couplets in the Lin Fa Temple (蓮花宮, “Lotus Palace”) are evidence to this old name. Formerly situated not far from the shore, reclamation began there in the 1880s. With the construction of the causeway joining Kellet Island and the shore of Tang Lung Chau, Tung Lo Wan got its new English name, Causeway Bay, from the new causeway.

Although records indicate that the site was already occupied as early as 1912, judging from appearance, it is likely that the building was erected in the **1930s** when the stripped classical style gained popularity. The first registered owner of the house lot is **Ip Yau** (葉有) who is believed to be a member of the Ip clan with a long history in Tai Hang Village. The upper floors of the building are used as living accommodation. The ground floor has been used as a vehicle repair workshop for over one decade. An old shop sign in terrazzo finish bearing Chinese characters “油糖” (i.e. edible oil and sugar) is indicative of the former existence of a grocery store of daily necessities.

No. 4 is the end house of a block of four houses. It has three elevations: *Architectural Merit* the rear elevation faces Second Lane, the front elevation faced Shepherd Street, and the side elevation faced Ormsby Street. It is a three stories high houses with what seems to be a staircase bulkhead on the roof extended to form a penthouse. The architectural style is the stripped classical style of the 1930s. The walls are finished with grey Shanghai plaster which has been grooved with artificial joint to imitate stonework.

There is a wide projecting cornice at first floor level and another at

parapet level. The Shepherd Street elevation has a projecting bay with concave returns and Art Deco chevron mouldings and other motifs under the windows. There is a shopfront on the Shepherd Street side used as a vehicle repair workshop. There are bands of high level wooden windows above the shopfront fascias. There is a narrow backyard on the Second Lane side with a roof of corrugated sheeting and steel double doors opening on to the street.

The facades have been carefully designed to follow classical proportions, but the classical order has been omitted and ornamentation is confined to the projecting bay. The house looks as if it was once part of a terrace but the adjoining houses have been rebuilt or remodelled so that No. 4 now stands as a poignant reminder of what used to be. As such it has been robbed of its architectural significance and merit.

This type of building is becoming very rare now as older property makes way for redevelopment. There is nothing in the vicinity of the same type. ***Rarity***

The building seems to have kept much of its original appearance. Apart from replacement on the roof, there seems to have been few alterations. The condition of the interior is not known. ***Built Heritage Value Authenticity***

No. 4 Second Lane is significant in the evolution of Hong Kong's social, cultural and commercial development. The social value of the building lies in the fact that it is a pre-World War II commercial-cum-residential shophouse. The remaining shop signage in terrazzo finish gives us a glimpse into the past. Its presence reminds us of the past and serves as an important counterpoint against future development. ***Social Value, & Local Interest***

No.4 Second Lane has group value with the other old buildings in its environs, such as the Tin Hau Temple of Causeway Bay (銅鑼灣天后古廟, Declared Monument) and Lin Fa Temple (蓮花宮, "Lotus Palace"). ***Group Value***

The best use is probably that for which it is being used at present. ***Adaptive Re-use***

**Historic Building Appraisal**  
**No. 167 Shung Ching San Tsuen**  
**Shap Pat Heung, Yuen Long**

Shung Ching San Chuen (崇正新村) is a comparatively young Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long. It is in the south of Yuen Long town centre separated by Yuen Long Highway (元朗公路). It is said that the area was inhabited by Chan Cheung (陳祥), a Hakka from Dongguan (東莞) of Guangdong (廣東), in 1924. It was then settled by some other Hakkas returned from overseas mostly Southeast Asian countries or from their own native places in the mainland in the 1930-40s. They bought land from villagers in Hung Tso Tin Tsuen (紅棗田村) and Shui Tsiu Lo Wai (水蕉老圍), two villages in the south. Around 1367 villagers were in the early 1950s. Disputes arose with the two villages. After negotiation with the government, Shung Ching San Tsuen was established in 1957. No.167 is a residential building built by Lee Man-hoi (李文海) in the late 1930s, possibly in 1937 or 1938 as aerial photographs indicate. Man-hoi was a native of Meixian (梅縣) of Guangdong province and a businessman in Indonesia. He did not move his family from Indonesia to Hong Kong. The house was occupied by the two sons of Man-hoi returning from Indonesia in the mid-1960s. Descendents and relatives of Man-hoi are still occupying the house.

*Historical  
Interest*

The house is a few metres east of Tai Tong Road (大棠路) facing north with a small open forecourt in its front surrounded by a low wall. It is a two-storey Chinese near square building constructed of concrete and bricks with its walls and columns to support its pitched roofs of rafters, purlins and clay tiles. It has a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls in the middle bay. One side room is on either side of the entrance and main halls. Four bedrooms are on the upper floor above the four side rooms. The building is plastered and painted externally in earth yellow colour. Above the recessed entrance at the middle bay is a balcony with interlocking geometric pattern for its balustrade. Cornices and gable friezes are under the eaves for decoration.

*Architectural  
Merit*

It is a residential house to witness the settlement of the overseas Hakkas in Shung Ching San Tsuen.

*Rarity*

It has some built heritage.

***Built Heritage  
Value***

Its authenticity is kept.

***Authenticity***

It has group value with other historic residences in the village.

***Group Value***

The coming of Man-hoi to the village was introduced by Lee Wan-wong (李雲煌), also a native of Meixian and a businessman of Indonesia, who built a house called Wan Wong Kui (雲煌居) at No.99 of the village in 1935. Wan Wong Kui was demolished in 2003. The house was used as a police station in the 1950s as there were disputes between villagers of Hung Tso Tin Tsuen and Shui Tsiu Lo Wai and those of the village. The house is still commonly called Kau Chai Koon (舊差館, Old Police Station) by some old villagers. The house was rented out to others until Lie Kie-siang (李吉祥) and Lie Djing-siang (李清祥), sons of Man-hoi, returned to Hong Kong in the mid-1960s.

***Social Value,  
& Local Interest***



**Historic Building Appraisal**  
**Caritas Ling Yuet Sin Kindergarten**  
**No. 54 Pok Fu Lam Road, Hong Kong**

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Although the history of Caritas Ling Yuet Sin Kindergarten (明愛凌月仙幼稚園) can be traced back to 1860 when the Sisters of Canossian Daughters of Charity (嘉諾撒仁愛修女會) first arrived in Hong Kong, the existing building at No.54 Pok Fu Lam Road only dates from 1949. The Canossian Sisters led by Sr. Maria Stella started using the site at No.54 Pok Fu Lam Road for charitable purpose in 1893, when an infants' home and boarding school known as "The First House" was set up. The boarding school ceased operation in 1907 and the infants' home continued. In 1949, a prominent businessman Mr. Li Po-chun (李寶椿), son of Mr. Li Sing (李陞), made a donation to rebuild the infants' home with medical facilities, and the new infant's home was named after his mother as Ling Yuet Sin Infants' Home (凌月仙小嬰調養院). In 1960, the medical facilities were moved to the Canossian Hospital (嘉諾撒醫院). In 1968, Ling Yuet Sin Infants' Home was renamed as Ling Yuet Sin Canossian Kindergarten. In 1994, the Caritas took over the site for the running of a kindergarten.

*Historical  
Interest*

The Main Block is a five-storey building of **Art Deco** style built to an asymmetrical T-shaped plan. The external finish is Shanghai plaster grooved to imitate ashlar masonry. The floor levels are emphasized by horizontal bands and typhoon canopies between the windows which are separated by vertical millions or columns. Corners of the building also have horizontal bands or strips under windows which may be infilled balconies. There is a vertical tower at the north-east corner of the block enclosing a staircase. The flat roof features a semi-circular pediment over a name plaque at the front parapet, a flag-pole with fin-shaped supports, and tubular steel "ship's railings". Other **Art Deco** features such as circular port-hole windows and offset architraves and mouldings can be formed.

*Architectural  
Merit*

The Side Annex is a two-storey rectangular shaped pitched roof building connected to the Main Block by verandahs. The architectural style is **Neo-Classical** with a simple arrangement of columns supporting the first floor and roof. Presumably the construction is reinforced concrete. One corner of the building is curiously splayed possibly to fit the restricted site. A triangular pediment featuring a cross in the tympanum and four Gothic style pinnacles at the corners of the roof are church vocabularies indicating the Caritas background of the kindergarten.

The Side Annex is not particularly rare but it is well maintained. Its authenticity has been undermined by replacement of doors, windows, balustrading, roofing and internal alterations. The Main Block is a good example of **Art Deco** architecture although it too has had some alterations done to it.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the kindergarten lies in the role it has played in taking care of homeless and abandoned children and providing pre-school education. It is built on a raised platform in a quiet street and enjoys a peaceful environment.

**Social Value  
& Local  
Interest**

A number of historic buildings are situated in the locality so that the kindergarten has group value. On the opposite side of the road is Li Sing Primary School (李陞小學), named after Li Sing (李陞) the husband of Ling Yuet Sin (凌月仙). Also, a number of historic educational institutions are nearby such as King's College (英皇書院), St. Louis School (聖類斯中學) and a number of buildings within the University of Hong Kong. Other examples are the Old Lunatic Asylum Chinese Block (前華人精神病院), the Old Mental Hospital (舊精神病院), and the Old Tsan Yuk Maternity Hospital (舊贊育醫院).

**Group Value**

The floor plans are basically one room and a corridor deep and the rooms are of different sizes so that an alternative use might be difficult to find. It could perhaps be converted into small offices or workshops if the zoning permitted.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**General Office of S.K.H. St. Mary's Church**  
**No. 2A Tai Hang Road, Causeway Bay, Hong Kong**

Built in 1937, St. Mary's Church (聖馬利亞堂) evolved from a small chapel built in 1911 in the Tai Hang area. The establishment of the Church was mainly attributed to Bishop Gerald Heath Lander who purchased land (I.L. 1900) through contributions of the Anglican Church and donations by the Chinese churchgoers in Hong Kong. The Church was officially opened on 23 December 1937 by Bishop Ronald Owen Hall (何明華主教) and Bishop Mok Sau-tseng (莫壽增會督). Apart from religious services, the Church is also active in the field of education. The Church established St. Mary's Primary School and St. Mary's College in 1959 and 1963 respectively.

*Historical  
Interest*

The **General Office of S.K.H. St. Mary's Church** is a three-storey annex building built in **1954**. Adjacent to St. Mary's Church, it served as a general office and kindergarten. With the closure of the kindergarten in 1991/92 the annex building now serves as a vicarage, activity centre and church office.

Unlike the Church which is built in **Chinese Renaissance** style, a fusion of Western and Chinese construction methods and architectural theory, the annex building (i.e., **General Office of S.K.H. St. Mary's Church**) with its vertical and horizontal elements falls into the **Modernist** style. But it has certain features derived from the **Arts and Crafts Movement**. Horizontal bands of windows and curved corners are features of Modernist architecture, but the random rubble walls and certain internal features show Arts and Crafts influence. It has been compared to the work of early-modernist American architect **Frank Lloyd Wright**.

*Architectural  
Merit*

The combination of these features from different and somewhat opposing styles of architecture make the annex something of a rarity in Hong Kong with obvious built heritage value. Although some alteration work is evident the building remains fairly authentic.

*Built Heritage  
Value,  
Authenticity &  
Rarity*

Due to its significant style it presents an interesting contrast to St. Mary's Church in **Chinese Renaissance** style.

With its history of former educational service and its present use as an activity centre for Sunday School, Youth Fellowship and a Study Room, the annex building has obvious social value to the community.

*Social Value,  
Local Interest*

Together with St. Mary's Church and other churches and schools of *Group Value* historical value in the area, it has certain group value and local interest.

The question of adaptive re-use does not arise at present as the Annex *Adaptive re-use* still usefully serves the Church for which it was built.

Tam Tai Sin Temple

Shau Tau, Tung Ping Chau, Plover Cove, New Territories

Tung Ping Chau (東平洲) is in the Mirs Bay (大鵬灣), north-east of Hong Kong. Located towards Dapeng peninsula (大鵬半島) in Shenzhen, it is geographically isolated from Hong Kong. The name Ping Chau in Chinese means “a flat island” because most parts of the island are flat terraces. There were five old villages in Tung Ping Chau, namely, Chau Tau (洲頭), Sha Tau (沙頭), Nai Tau (奶頭), Chau Mei (洲尾) and Tai Tong (大塘). Subsequently, some villagers left these villages and developed five smaller family villages including Chan Uk (陳屋), Lee Uk (李屋), Chau Uk (鄒屋), Lam Uk (林屋) and Tso Uk (蔡屋). The villagers were mainly farmers and fishing folks. *Historical Interest*

**Tam Tai Sin Temple** (譚大仙廟) is located in Sha Tau (沙頭) on the northern shore of Tung Ping Chau, a short distance from the beach. It was built before the 3<sup>rd</sup> year of the Guangxu (光緒, 1877) reign of Qing (清) Dynasty as a timber purlin of the temple has the dating inscribed on it. The temple is built for the worship of Tam Kung (譚公), otherwise known as Tam Tai Sin (譚大仙). A native of Weidong in Guangdong province (廣東省惠東), Tam Kung is regarded as a protector of seafarers, having supernatural power to control the weather and to heal the sick.

The temple is a Qing vernacular building of a two-hall plan. A side room to the right of the main hall is in ruin. The building is constructed of local volcanic and sedimentary rocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar in the middle of the main hall houses the Tam Kung statue for worship. A side entrance is on the right wall of the entrance hall. Above the doorway of the recessed entrance is a name board of the temple flanked by two wall paintings of flowers and rocks motif. Two ceramic *aoyus* (鰲魚) and a pearl is on the main ridge for decoration. Its walls are plastered in white. Its floor in the main hall is with red cement tiles. *Architectural Merit*

It is a Tam Kung temple to reflect the settlement of the villagers on Ping Chau Island. *Rarity*

The use of volcanic and sedimentary rocks on the island for the construction of the temple is rare having considerable built heritage value. *Built Heritage Value*

The temple was renovated in 1970. *Authenticity*

Being a remote island on the eastern waters of Hong Kong, Tung Ping Chau is formed from layers of volcanic and sedimentary rocks tilting down to the sea on the east coast and upwards forming low cliffs on the west coast. Other historic buildings on the island include the Antiquities and Monuments Office recorded items of Tin Hau Temple (天后廟) and the Old House at Chau Mei (洲尾). All these buildings have good value from a heritage and cultural point of view. **Group Value**

Tam Kung Festival (譚公誕) on the 8<sup>th</sup> day of the fourth lunar month would be celebrated by the villagers of Nai Tau, Sha Tau and Chau Tau of the island. Shen Gong opera performances (神功戲) were organized so as to seek both the blessing of Tam Kung as well as Tin Hau (天后). The opera performances however have been discontinued as most of the villagers have moved out of the island. They would return on the festival and on Ching Ming Festival (清明節), Tin Hau Festival (天后誕) and Chung Yeung Festival (重陽節) to worship their ancestors and the deity. Tung Ping Chau is part of the Plover Cove Country Park (船灣郊公園), known as Tung Ping Chau Marine Park (東坪洲海岸公園). Nowadays, famous for its natural landscapes, the island has become a popular tourist attraction. **Social Value, & Local Interest**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**

**Historic Building Appraisal**  
**Man Choi Chung Ancestral Hall**  
**Ha Tin Liu Ha, Tai Po**

Tin Liu Ha (田寮下) is on the east side of Lam Kam Road (林錦公路) and is one of the 26 villages in Lam Tsuen Valley (林村谷). Tin Liu Ha was later subdivided into Sheung Tin Liu (上田寮下, or Upper Tin Liu Ha) and Ha Tin Liu Ha (下田寮下, or Lower Tin Liu Ha) villages. The latter was developed in later stage. Three groups of Chungs settled subsequently in the village. It was first inhabited by Chung Yuk-chin (鍾毓遷) and his descendents who moved from Tai Om Shan (大菴山) village in the southwest. It was then settled by Chung Man-tsoi (鍾文彩) and his family who moved from Tsai Kek (寨𨵿) village also in the southwest. Man-tsoi's ancestor in Tsai Kek was from Changle (長樂) of Guangdong (廣東) province. The last group was those of Chung Yum-tsoi (鍾欽才). There were three ancestral halls in the village, one of which (Yum Tsoi Chung Ancestral Hall 鍾欽才家祠) has been abandoned due to the leaving of its members. The Chung Ancestral Hall (鍾氏家祠) at No.34 of the village was built by the descendents of Yuk-chin to commemorate him. This Man Choi Chung Ancestral Hall (鍾文彩家祠) was erected by the descendents of Man-choi. The Chungs said that the building has a history of over 100 years.

*Historical  
Interest*

Located in two long parallel rows of village houses, the ancestral hall occupies the structures of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. This might be an extension of the hall making use of two houses. The long and narrow hall is a Qing (清) vernacular building having a plan of two houses each has a one-hall-one-courtyard layout. An additional open courtyard is in-between the two houses with connected arched openings on either side. The *dong chung* (擋中) is at the end of the front house whilst the altar is at the end wall of the rear house. The building is constructed of green bricks and granite blocks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The front ridge is with a pair of red *ruilong* (夔龍) mouldings at its two ends whilst the rear ridge is with curling ends. The front façades and part of its internal walls are of fair-faced green bricks. The rest are plastered. The rear wall is constructed of granite blocks. The floors are covered with ceramic tiles. The altar has a soul tablet of the Chung ancestors in the middle of the end wall for worship. A ceramic statue of Kwun Yam (觀音) is on the left of the tablet also for worship. Behind the tablet on the wall is a gold colour Chinese character “壽” (longevity) flanked by two couplets. The name of the hall “鍾文彩家祠” (Man

*Architectural  
Merit*

Tsoi Chung Ancestral Hall), is engraved on a stone above the lintel at the recessed entrance whilst “鍾氏家祠” (Chung Ancestral Hall) is engraved above the lintel at the entrance of the main hall at the back. Fascia boards and wall frieze paintings of flowers, birds, trees and others are under the eaves of the halls.

It is an ancestral hall of the Chungs to remind their settlement in Ha Tin Liu Ha village in Lam Tsuen Valley. **Rarity**

The ancestral hall making use of two village houses is rare. It has some built heritage value. **Built Heritage Value**

The roofs at the open courtyard have been turned into concrete reinforced ones. The authenticity is basically kept. **Authenticity**

It has group value with the Chung Ancestral Hall in the village. **Group Value**

The ancestral hall has the ancestral worship of the Chung ancestors at festivals and at Chinese New Year. Other than ancestral worship, wedding and funeral ceremonies and Dim Dang (點燈) ritual were held at the hall. The Chungs moved away from the village would return to the ancestral hall at the Chinese New Year to make worship to their ancestors. **Social Value, & Local Interest**



**Historic Building Appraisal**  
**Sin Wai Nunnery**  
**Ho Sheung Heung, Sheung Shui**

Sin Wai Nunnery (仙慧庵) in Ho Sheung Heung (河上鄉), Sheung Shui, was built by a Tang Chuen-ho (鄧專好) in 1919. She was a village girl from Kam Tin (錦田), Yuen Long, who was married to a Liu (廖) of Sheung Shui Wai (上水圍). The marriage was not a real one as the bridegroom was represented by a cock. She fled to Ho Sheung Heung where she helped the grandmother of Hau Tai-hong (侯泰康), a rich man and a local representative of the area, in a lawsuit. She was given a piece of land where she built the nunnery. It houses Kwun Yam (觀音), Sakyamuni (釋迦牟尼佛), Kshitigarbha Buddha (地藏菩薩) and Skanda (韋馱) for worship. The nunnery adopted girls from poor families providing them with accommodation and their education at the Ho Kai School (河溪學校) nearby. They were taken care of by the nuns in the nunnery. Some of the adopted girls could become nuns.

***Historical  
Interest***

The nunnery is a Qing (清) vernacular building of a two-hall-one-courtyard plan. A connected annex of two compartments to its left was added later for cow and pig rearing and for service and kitchen use. The open courtyard between the entrance and main halls has been roofed with semi-transparent sheets. Side rooms are on both side of the halls and courtyard. Rooms on the upper floors are mainly bedrooms. The pig pens and cow sheds of the annex have been converted for residential use. The building is constructed of green bricks with its walls to support its roof of timber rafters, purlins and clay tiles. The finely-carved altar in the middle of the main hall houses the statues of the Buddhas for worship. Internally the walls have been painted whilst its external walls are remained in fair face. The main ridge is with curling ends mouldings for decoration. Wall friezes are with plastered mouldings of plum and other flowers and calligraphy.

***Architectural  
Merit***

It is one of the nunneries in Hong Kong.

***Rarity***

It has considerable built heritage value.

***Built Heritage  
Value***

Despite some later added fixtures, the authenticity of the building is kept.

***Authenticity***

The nunnery is not open to the public. It does invite nuns from other nunneries to come to chant Buddhist scriptures on the Buddha's Birthday on the 8<sup>th</sup> of the fourth lunar month. It was self-sufficient in the old days which reared cows and pigs. It has its own orchard growing fruit trees which produce were

***Social Value,  
& Local  
Interest***

sold in the Sheung Shui Market. Tang Chuen-ho could cure illness for the villagers of Ho Sheung Heung. She was a *wenmi* (問米) lady who had the ability to communicate with the nether world.

**Historic Building Appraisal**  
**Choi Yi Wah Ancestral Hall**  
**No. 27 Shui Lau Tin, Pat Heung, Yuen Long**

Shui Lau Tin (水流田) is a multi-clan village occupied by the Tangs (鄧), *Historical Interest* the Chois (蔡) and the Fungs (馮) in the south of the Shek Kong Airfield (石崗機場) in Pat Heung (八鄉), Yuen Long. The Chois were the majority who owned most of the houses in the village. The Tangs however had more land than the Chois. The 11<sup>th</sup> generation ancestor of the Chois, Kiu-chin (喬遷), moved with his four sons from Dongguan (東莞) of Guangdong (廣東) province to Shui Lau Tin in 55<sup>th</sup> year of Qianlong (乾隆, 1790) reign of the Qing (清) dynasty. The Choi Yi Wah Ancestral Hall (彝華蔡公祠) was built by Choi Kei-chong (蔡紀莊) to commemorate his father Yi-wah (彝華), one of the four sons of Kiu-chin. It is not known when the ancestral hall was built. It was probably built in the early 19<sup>th</sup> century. Kei-chong was a landlord and made his fortune by growing ginger. He intended to build a three-hall building for the ancestral hall. He however had financial problem during the construction that the building was converted into a two-hall one. The middle hall was omitted leaving it as a spacious open courtyard instead.

The ancestral hall is in the middle of the village with rows of village *Architectural Merit* houses on either side all facing northwest. It is a Qing vernacular building having a two-hall-two-courtyard plan of three bays. The middle bay is about two times wider than the side bay on either side. The open courtyard in-between the entrance hall and rear courtyard plus the main hall at the back is about two-fifth of the size of the building. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The internal walls are partially plastered and painted. The floors are cement-screeded. The altar is in the middle of the end wall of the main hall housing soul tablets of the Chois for worship. The name of the hall is engraved on a stone board above the lintel of the recessed entrance. Weathered wall frieze paintings of flowers are under the front eave. The rear ridge is decorated with a pair of red *ruilong* (夔龍) plastered mouldings at its two ends. Another pair is at the back wall of the building.

It is an ancestral hall of the Chois to witness their settlement in Shui Lau *Rarity* Tin village.

It has special built heritage value in consideration of the extraordinary spacious middle open courtyard. ***Built Heritage Value***

The building had its roof tiles renewed in 1980s after a typhoon. The last renovation was in 2002. It has its authenticity kept. ***Authenticity***

It has group value with the Tang Kwok Mou Ancestral Hall (國茂鄧公祠) and a village house situated at No. 57 of the village. ***Group Value***

Other than for ancestral worship, the building especially its spacious open courtyard is used for banquets for the Chois for the celebration of festivals, wedding and other functions. It is also for the Chois to discuss and to deal with affairs concerning the clan and the village. The hall is managed by a trust of the Chois called Yuk Kwai Tong (育桂堂). ***Social Value, & Local Interest***

## Historic Building Appraisal

### Pok Fu Lam Reservoir

(Watchman's Lodge, Masonry Bridges, Dam Embankment, Filter Beds, Air Vents)

Pok Fu Lam Reservoir Road, Pok Fu Lam, Hong Kong

Pok Fu Lam Reservoir is the oldest reservoir in Hong Kong. The construction of the reservoir commenced in 1860 and it was completed in 1871. It was connected by an aqueduct along Conduit Road to two tanks above Tai Ping Shan to provide a supply of water to Central and Western districts. The storage capacity of the reservoir was enlarged several times since it was built. Prior to the erection of Tai Tam Reservoir, Pok Fu Lam Reservoir was the only reservoir providing fresh water supply to the Central and Western districts.

*Historical  
Interest*

The old **Watchman's Lodge**, now used as a country park management centre (管理中心), is single-storey building. It is constructed in **Neo-Classical** style featuring white painted walls, triangular pediments and a pitched roof of Chinese tiles. There is a small open verandah in front with granite columns. The original windows (probably wooden casements) have been replaced with modern aluminum windows.

*Architectural  
Merit*

The four **Masonry Bridges** (石橋) are situated at the east end of the Reservoir and along the Pok Fu Lam Reservoir Road along the north side of the Reservoir. The bridges span the mouths of four feeder streams which run off the hillsides. The four bridges are constructed of granite with semi-circular or segmental arches. Two of the smaller bridges have granite copings with the ends of the stones neatly finished with chamfered margins and reticulated or vermiculated surfaces in **Italianate Renaissance** style. The two larger stone bridges have mass concrete copings and splayed concrete abutments, sometimes known as wings.

The **Dam Embankment** (土堤) is an earth embankment with a puddled clay core surfaced with rip-rap (civil engineering mixture of small stones and sand). Grass and vegetation grow on the embankment which has a fenced concrete road running along it. Features along the dam include a small railed jetty giving access to a water level gauge, a small pump house, a **Box Culvert** (方形暗渠) and an overflow spillweir with coursed granite side walls.

The **Filter Beds** (濾水池) are situated below the dam. The structure is an elongated pit with coursed granite walls, a semi-circular end and a drainage culvert at the other end with rock-faced rusticated voussoirs in the **Italianate Renaissance** style. The structure also features perforated and stepped concrete walls across the pit, tubular steel guard rails, and raised rectangular tanks with coursed granite walls.

The **Air Vents** (配水庫通風口) at the Service Reservoir (covered) consist

of twelve cast iron ventilators situated on top of the small covered reservoir which is situated on a hilltop at the west end of the main reservoir and reached by a flight of steps behind the Management Office. The ventilators are a standard design seen on other reservoirs and simply consist of an iron pipe with slots in the side and a domed top. Their purpose is to release compressed air and vapours from the covered reservoir below.

As Pok Fu Lam Reservoir is the oldest reservoir in Hong Kong, the engineering structures have built heritage value as well as being rare examples of Victorian civil engineering. There have been obvious alterations to some of the structures, but their basic authenticity remains.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the Reservoir and its structures lies in the historical role it played in supplying water to Western and Central districts. Now within a Country Park and on the Hong Kong Trail, the Reservoir is well known and visited by hikers, morning walkers and anglers.

***Social Value  
& Local  
Interest***

The Reservoir area is near to several other historic sites. Looking from the dam in the middle distance, one can see Bethanie (伯達尼修院). Down on the Pok Fu Lam Road is the University Hall (香港大學大學堂宿舍, Declared Monument). Other historic sites nearby include Jessville, Alberose (玫瑰村) and Chiu Yuen Cemetery (昭遠墳場) which is interred with many prominent early Eurasians.

***Group Value***

The old Watchman's Lodge is now converted into the Country Park Management Office, but the civil engineering structures are utilitarian and cannot be adapted for other uses.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Half-way House, The Hong Kong Golf Club Fanling Golf Course,**  
**Fan Kam Road, Fanling, New Territories**

- The Pavilion, or Half-way House, is located on Fanling Old Golf Course of the Hong Kong Golf Club. Inscriptions on a board over the entrance indicate that the building was erected in 1916 by **Sir Henry May** and **T.S. Forrest Esq.** It was originally supposed to be a resting place for ladies, but it also became a gathering point for gentlemen after the 18<sup>th</sup> hole. **Frank Hunter**, Club Captain in 1950, donated money to form the garden at the Half-way House on the occasion of his retirement from Hong Kong. *Historical Interest*
- The pavilion is built in traditional Chinese **Qing Vernacular** style consisting of a partly open-sided structure formed of columns spaced at regular internals supporting a pitched and hipped Chinese tiled roof. One end of the pavilion has been enclosed to form a kitchen. The roof is decorated with curling end ridges to the hips, and a colourful ridge-board supporting two green dragons competing for the Pearl of Wisdom. Ornamental finials in the shape of fish, dripper tiles and a colourful eaves board complete the decorations to the roof which is supported on traditional Chinese roof trusses. The columns, ornamental brackets, balustrades and walls are painted vermilion. The plinth is formed of unusual knapped stones. There are three flights of steps. *Architectural Merit*
- The pavilion is a rare piece of **Qing** architecture, but of limited heritage value. It was restored in 1998 and some alterations have been made. *Rarity, Built Heritage Value & Authenticity*
- As a **Qing** pavilion in an unusual place it has local interest, but its social value is really only in its association with the Hong Kong Golf Club and not to the community at large. It integrates well with its surroundings and forms a picturesque man-made feature enhancing the landscape. It is similar in fact to the scene in a classical Chinese Qing Dynasty garden. *Social Value & Local Interest*
- The question of adaptive re-use does not really arise as the pavilion is only a rest-house with an ornamental function as well. *Adaptive Re-use*

**Historic Building Appraisal**  
**Dun Hau Tong**  
**Tsung Pak Long, Sheung Shui**

Tsung Pak Long (松柏朗) village in Sheung Shui (上水) is recorded as a *Historical Interest* Punt village in the Xin'an Gazetteer (新安縣志) of 1819. It was inhabited by six families including the Chans (陳), the Laus (劉), the Kwongs (龐), the Kans (簡), the Wongs (黃) and the Lees (李). It is said that the Laus, the Kwongs and the Kans were the earliest settlers. The Kans were from Boluo (博羅) of Guangdong (廣東) province whose founding ancestor was Kai-kung (啓庚). One of his sons, Wai-lok (維樂), branched out to Tai Tau Leng Tsuen (大頭嶺村), a short distance southeast of Tsung Pak Long. A block of three ancestral halls built connected together is in the middle of the village, the Kwongs' in the middle and the Chans' and the Laus' respectively on the left and right. Two ancestral halls of the Kans and the Wong separated by an open lane are on the right of the block. The government resumed land in the north-east of the village in the 1930-40s that the villagers had government compensation. They built five ancestral halls of their own with the money. Dun Hau Tong (敦厚堂) of the Kans was one of them built probably in the period.

The ancestral hall is a Qing (清) vernacular building having a *Architectural Merit* one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are with fair-faced green bricks having a nine stretcher courses to one header course bonding (九順一丁). The floor is with cement tiles. The altar is in the middle of the end wall of the hall housing three big soul tablets and four smaller ones of the Kan ancestors for worship. The name of the hall is moulded above the lintel of the recessed entrance. The ridge is with a pair of geometric mouldings at its two ends. Wall frieze paintings are under the front eave and internal eave with motifs of landscape, flowers, birds, fruits and calligraphy.

It is an ancestral hall of the Kans to remind their settlement in Tsung Pak Long. *Rarity*

It has some built heritage value. It is the most authentic and decorative ancestral hall of the village. *Built Heritage Value*

Its authenticity is kept.

*Authenticity*



It has group value with the other four ancestral halls next door.

*Group Value*

Before the Japanese Occupation (1941-1945), the villagers had an organization called Zap Shing Tong (集成堂) which had a building where all the ancestral tablets of the villagers were housed for worship. The building later collapsed and was rebuilt after the war. A soul tablet of three villagers is in the Tong for worship. They were killed in a battle against the Lius (廖) and the Haus (侯) in Yin Kong (燕崗). The Chans have the celebration of festivals and their village affairs dealt with at the hall. They had their wedding feast (basin meal) at the hall and in open ground in front of the hall. The Dim Dang (點燈) ritual for different clans would be held at the Zap Shing Tong. Kan Ping-chee, Brian (簡炳墀) of the clan was a famous horse trainer of the Hong Kong Jockey Club. He is also a chairman of the Sheung Shui Rural Committee (上水鄉事委員會) and a member of Heung Yee Kuk (鄉議局).

*Social Value,  
& Local Interest*

## Historic Building Appraisal

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### St. Stephen's College Preparatory School – Block A Nos. 30-32 Wong Ma Kok Road, Stanley, Hong Kong

Founded by **Rev. Canon E.W.L. Martin**, St. Stephen's College Preparatory School (聖士提反書院附屬小學) was opened in 1938 as the sub-primary school of St. Stephen's College. It is said that bricks from the old Central Market, which had just been demolished, were used in the construction. The School was occupied by the Japanese during the Occupation. After the World War II, it remained in good condition and re-opened in 1947. *Historical Interest*

The building was built in typical **Modernist** style of the 1930s in strong geometrical compositions featuring long horizontal bands, projecting balconies, and regularly spaced rows of windows. Certain **Art Deco** motifs can be seen in the round port-hole window and stepped ziggurat roof of the west wing of Block A, and in the geometric motifs to the main entrance. Internally, the style is minimalist with plain white walls and polished terrazzo staircases in 1930s style. *Architectural Merit*

The building was designed by the local architectural partnership of **Chau and Lee** and may have been influenced by the work of American architect **Frank Lloyd Wright** (1867-1959) who espoused "organic architecture". Mr. Wright's "organic architecture" was a radical departure from the traditional architecture of his day, which was dominated by European styles that dated back hundreds of years or even millennia. Open plan interior, projected eaves and balconies, horizontal rows of windows, projections and recesses on elevations and interlocking of vertical and horizontal masses are the most common objective significance of his works.

In considering the organic design in plan, the rhythmical pattern in horizontal rows of windows, the geometrical features and linear motifs, these two old school buildings are nice works of Modernist style. The projected balcony and main entrance create the similar style with those famous works of Frank Lloyd Wright, one of the Modern Architecture masters, such as "Falling Water" (1935) and Willits Residence (1901).

Pre-war **Modernist** style buildings are to be found in many parts of Hong Kong, but it is rare to find them in a natural environment of hills and trees such as this school campus. The building is a good example of this style of architecture and should be considered as interesting period pieces with built heritage value. Alterations and additions appear to be minimal and therefore the buildings retain much of their authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the building lies in the historical role it has played in the field of education. The School has always had a good reputation, and with its extensive grounds and own playing fields is popular with wealthy Hong Kong Chinese families. The role that the School played in the Battle for Hong Kong and the aftermath also means that it has historical interest.

***Social Value  
& Local  
Interest***

Another historic building nearby is Stanley Public Dispensary (赤柱公立醫局) in No.14 Wong Ma Kok Road.

***Group Value***

As far as is known the School is not likely to close down in the immediate future so that the question of adaptive re-use does not arise at present.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Stone House**  
**Nos. 46-48 Wing On Street, Peng Chau**

808

The exact year of construction of this stone house on Peng Chau (坪洲) cannot be ascertained, but it seems to have been in existence in **1936**. Land records show that the first registered owner of the land lot of this stone House was **Kwong To Tong**, which has a long history in Peng Chau. *Historical Interest*

During the Qing Dynasty (清朝, 1644-1911), a family of civilians would be granted a large size of area in return for services rendered to the Imperial Government. This family used to rent these lands to local inhabitants. The Chan family in Xin'an county (新安縣) was a fine example. This family was granted most of the land in Nantou (南頭), Lantau Island and Peng Chau from the Government. They then established "an organization" named Chan Yan Hop Tong (陳仁洽堂) to handle the land and all rental affairs.

**Kwong To Tong** obtained a lease of Peng Chau Island from Chan Yan Hop Tong for the term of 999 years paying the sum of \$600 per year in 1895. In fact, this organization collected rents from people who formerly paid to the Chans. They also issued new leases to the Peng Chau inhabitants and took up the business of boat building. It was probably dissolved in the late 1900s as most of the members moved to California in the United States during this period.

Land records also show that the subject land was purchased by other people in 1910 and its ownership had been changed several times since then. The stone house has always been rented out for residential-cum-commercial use. The first floor was once rented by the shopkeeper of Chang Li Hao Grocery Store (章利號雜貨店).

The building is constructed on two adjacent lots and it is unclear whether there are two adjacent houses or one unit. The part of the house built on lot No. 48 is a two-hall stone built **Qing Vernacular** structure with a two-storey flat roofed annex and a walled courtyard in front. An external staircase on the north-west elevation gives access to the upper floors. The roofs of the halls are pitched and covered with Chinese tiles. There are a few small windows in the north-west elevation and there are signs that an annex was built on at this side in the past. The front wall of the courtyard is built of stonework with a central gateway flanked by small apertures or window openings. The gateway has a blank panel over it surmounted by a semi-circular pediment featuring a "sun *Architectural Merit*

burst” decoration and scrolls at the sides. The upper part of the courtyard wall is formed of brickwork with cross-shaped ventilation openings. The half of the house built on lot No. 46 is of different appearance externally, but cannot really be appraised due to inaccessibility.

Stone houses are rare on Peng Chau. Several were built in the past but have since been demolished so that this one is something of a rarity with built heritage value. As the interior could not be inspected it is not known how authentic the interior is. It would appear that there have been alterations and additions externally over the years.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the Stone House would appear to lie in the role it played in the past as a shop(s). It is known that it was once a grocery shop. As one of the remaining stone houses on Peng Chau and with its unusual “sun-burst” pediment, it has local interest.

**Social Value  
& Local  
Interest**

From the heritage point of view, the Stone House is situated nearby the historic item of Tin Hau Temple (天后宮) as well as a number of items recorded by the Antiquities and Monuments Office including Peng Chau Chi Yan Public School (坪洲公立志仁學校) at Peng Chau Lane (坪洲里), Leather Factory Site (牛皮廠) at Chi Yan Lane (志仁里), Ruins of Great Match Factory (大中國火柴廠址) at Peng Lei Road (坪利道), Office and Mess of Sing Lei Hap Gei Lime Kiln Factory (勝利合記石灰窯廠辦公室遺址) at No. 2 Nam Wan Shan Teng Tsuen (南灣山頂村 2 號) and I-Tsz at Wing On Toi (永安台). All the buildings form the cultural cluster of Peng Chau area.

**Group Value**

As the internal layout is not known it is difficult to suggest an adaptive re-use. Probably the best use is that for which it seems to have been built, that is shops on the ground floor and residential use for the upper floors.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**No. 44 Conduit Road,**  
**Mid-Levels East, Hong Kong**

According to aerial photo record, the building at No. 44 Conduit Road was already in existence in May 1949. Although the exact year of construction of the building is not known, there is no record of Occupation Permit for the building, suggesting that its construction was probably completed before the Japanese occupation of Hong Kong in 1941-1945.

*Historical  
Interest*

Land records show that this landed property was registered in the Land Office as early as 1861. And, the lease on this landed property commenced in 1913 and this must have been one of the early lots (but not *the* earliest) to be sold on Hong Kong Island; however, it is not known when the lot was first built on. The existing building's architectural character suggests that it was built before the Second World War.

Over the years, the building has changed hands several times. The first buyer of the land and the building thereon after the Second World War was Hilda Tse Kau Chan (陳自球), a medical practitioner at Pedder Building, who purchased the property in 1952, probably for residential purpose. At the time, the vendor was Lam Tsang Lai Yung, married woman. Together with Lee Ching-Iu (李政耀) who was President of the Hong Kong University Union, Hilda Tse Kau Chan was one of the 14 Hong Kong University students whose examinations were interrupted by the Japanese invasion of Hong Kong and who were awarded 'wartime degrees' on 1 January 1942. The most updated owner of the property is Artflash Investment Limited which bought the property in 2008.

The building is built in **Neo-Classical** style and exhibits a number of classical features including an imitation stone plinth, a projecting band course at first floor level, ornamental apron mouldings under the first floor windows, a continuous stepped label moulding over the window heads, and a moulded projecting cornice below the parapet wall. The walls are stuccoed and painted and the roof is flat with a chimney stack, staircase bulkhead and what appear to be various unauthorized building works erected on it. The building is rectangular in plan with a projecting annex at the rear. Internally some original features of the central staircase have been preserved.

*Architectural  
Merit*

Due to redevelopment in the area, No. 44 Conduit Road is now a rare example of the early Western style buildings that were once there. It should therefore be regarded as a valuable piece of built heritage. Unfortunately the authenticity of the building has been damaged by the addition of conduits,

*Rarity,  
Built Heritage  
Value &  
Authenticity*

lighting and signage to the front façade and the ground floor windows have been enlarged. There are also a number of UBWs on the roof. It is considered that all these alterations are reversible however.

The social value of the building is not high as it has only been used for residential and commercial purposes and not for any community service. As a surviving example of the original type of building that used to stand on Conduit Road it is of local interest. ***Social Value & Local Interest***

Structures nearby are mainly medium to high-rise newly-erected residential buildings. Pre-World War II residential buildings are not easily found nearby. ***Group Value***

As the building is not a large one finding an alternative adaptive re-use might be difficult. Commercial use seems to be inappropriate due to the requirement for fitting out and advertising boards on the façade. A more sympathetic use in which the front façade could be restored is needed. ***Adaptive Re-use***

## Historic Building Appraisal

810

### Peak Police Station

#### No. 92 Peak Road, The Peak, Hong Kong

Peak Police Station (山頂警署) was built in 1886 to replace the Victoria Gap Road Police Station. It was also known in the early 1900s as Mount Gough Police Station and Gough Hill Police Station (歌賦山警署). In the past, Indian and Chinese (Shangdong 山東) constables, led by a European Sergeant and his European deputy, were living in the station. On top of crime fighting, the police station was also responsible for fire fighting and monitoring the situation of malaria in the Hill District during inter-war years. The fire-fighting ability of the Peak police was so well known that they were even called to a large fire on Ap Li Chau (鴨脷洲) in 1937. The police station was taken over by the Japanese during World War II. It was severely damaged by looters who stole all the woodwork after the war and was not reopened until 1949. The 1950s was a busy time for the station as burglaries were ramping in the District. It is now a sub-divisional station coming under Central Police Station (中區警署).

*Historical  
Interest*

The four blocks which make up the police station proper are the Main Block, the Servants and Kitchen Block, the Barrack Shed and the Former Cell. The Main Block is a long single storey building which was built originally in **Neo-Classical Colonial** style with open colonnaded and balustraded verandahs and a pitched roof of Chinese tiles. The verandahs have now been enclosed and the pitched roof replaced with a flat roof. Its authenticity and architectural value have therefore been destroyed. The Barrack Shed and the Servants and Kitchen Block are single-storey structures with Chinese tile roofs. They are of local **Arts and Crafts** style featuring white painted walls, black plinths, prominent chimney stacks and segmental arched doorways and windows. The original windows have been replaced with modern units. The Former Cell is a small square brick structure now used as a store.

*Architectural  
Merit*

The buildings themselves are not particularly rare and their authenticity and architectural value have been destroyed by alterations and additions. Nevertheless the basic structures remain and could be restored to their original appearance by a sympathetic restoration project.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the police station lies in its role in maintaining law and order on the Peak. It is a popular tourist spot famous for its outdoor exhibits including an old cannon and a relief model of the district which is used to help visitors locate places on the Peak.

*Social Value  
& Local  
Interest*



Peak Police Station is a tourist attraction. It is also important as an integral **Group Value** component close to a number of graded buildings, namely, Peak Depot (山頂倉庫), Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Maternity Block of Old Victoria Hospital (舊域多利醫院) and Matilda & War Memorial Hospital (明德醫院).

As far as is known there are no plans to close down the police station so **Adaptive** that the question of adaptive re-use does not really arise. It will probably **Re-use** continue to be used as a police station for many years to come.

**Historic Building Appraisal**  
**Kowloon Hospital, Utility Building**  
**No. 147A Argyle Street, Mong Kok, Kowloon**

811

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and after WWII. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital. The two **Utility Buildings** were probably built after WWII.

*Historical  
Interest*

There are two small detached **Utility Buildings** on the south and west sides of the original Outpatient Block (now known as Central Kowloon Health Centre). They were probably built after WWII and are simple rectangular buildings. Walls are rendered and painted, with a projecting canopy over the large rectangular steel framed windows.

*Architectural  
Merit*

Neither style of architecture found in this building is particularly rare in Hong Kong. The building does however have built heritage value and group value as part of the hospital complex. The authenticity of the original block has been compromised by the extension and also by the addition of covered walkways and what appear to be car ports.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in the role it has played in providing medical health care to the community. Together with the original Outpatient Block, it shares a prominent position on the corner of Waterloo Road and Argyle Street.

*Social Value  
& Local  
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

*Group Value*

Due to the specialist nature of this block, an adaptive re-use might be hard to find. If it ever became vacant, it might serve as annex block supporting the original Outpatient Block if necessary.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Nos. 191-197 Shan Pui Tsuen (seven houses)**  
**Yuen Long**

Shan Pui Tsuen (山背村) is in the south of Nam Sang Wai (南生圍), Yuen Long, facing a large piece of fishing ponds in the old days. The village was founded by Lam Siu-yuen (林兆元), a 13<sup>th</sup> generation member of the Lam clan, who moved from Tai Wai (大圍) village in its south some 200 years ago. The Lam Ancestral Hall (林氏家祠) probably built 100 years ago is in the eastern part of the village. A row of seven houses, Nos. 191, 192, 193, 194, 195, 196 and 197, was built by Lam Chan-wan (林燦穩), an 18<sup>th</sup> generation member of the Lams. He was a member of the 7<sup>th</sup> branch of the village, a major one of the clan. The branch ancestor was Kai-choi (奇才), the 7<sup>th</sup> son of Siu-yuen. Chan-wan was a rich merchant who owned a money shop called Shun Cheung (慎祥) in Ng Hop Street (五合街) in the Yuen Long New Market (元朗新墟). The seven houses were built in the 1930s for him and his five sons. The row of seven houses was built by the Fungs (馮) employed from Liu Pok (料壘) in the closed area near Lo Wu (羅湖).

**Historical  
Interest**

Most of the houses in the village are on the west of the ancestral hall. The row of seven connected houses is on its west facing north like the others. An open foreground was originally built in front of the row of houses. It was then used to build a row of houses. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Lower courses of the front façade, the doorframe and the window frame are of granite. Above the stone lintel of the entrance of each house is a projected eave with plastered mouldings of auspicious treasures, floral patterns and calligraphy. Wall frieze mouldings of flowers and rocks are on the front façade. The two gable walls are with frieze plastered mouldings of curling grass and bats, a basket with flowers and leaves in the middle.

**Architectural  
Merit**

It is a row of seven residential houses to witness the settlement of the Lams in Shan Pui Tsuen.

**Rarity**

It has some built heritage value. The plastered mouldings are of special merit.

***Built Heritage Value***

It has its authenticity kept.

***Authenticity***

It has group value with the Lam Ancestral Hall in the village.

***Group Value***

The house at No.192 is owned by Wing-lau (永流), the grandson of Chan-wan. Though he is residing in the town centre of Yuen Long, he makes visit to the house with his mother once every two weeks. Some ten soul tablets of the branch ancestors are worshipped at the altar of the house. The Lam Ancestral Hall is in the southeast of the row of houses. It was used as the classrooms of a school called Yan Hing School (仁興學校) for teaching village children in the 1920-50s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s. Offering of incense to the ancestors at the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will be registered in the Tai Wong Temple (大王古廟) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple.

***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Nos. 33, 34, 35, 36, 37, 38 & 39 Ha Wo Che**  
**Sha Tin**

Ha Wo Che (下禾輦) is one of the four Hakka (客家) villages in Sha Tin established in the early 19<sup>th</sup> century. It was facing the Shing Mun River (城門河) and a pier was constructed at the river bank for its ferry service with outside areas including Tai Po and Sha Tin. The village was also called Ha Wo Ching Chai (下禾青仔). The row of Hakka house at Nos. 33- 39 was constructed by Chan Yi-wo (陳怡和, c.1850-1912). Originated in Xiancun (顯村) of Szechuan (四川) province, the Chans moved to Tsing Yi Island (青衣島) and then to Tai Po. The Chans of the second branch then moved to Ha Wo Che in the 1820-30s. Yi-wo went to California, the U.S., at the age of 13 and returned home in the late 1870s. It is not known when the row of houses was built. It was probably built in the late 19<sup>th</sup> or early 20<sup>th</sup> century. The house was inherited by his five sons after his death. It is still owned by their descendents.

***Historical  
Interest***

The row of seven residential houses is among houses in the village all facing southeast a short distance from the railway line. An open forecourt is in front of the building. It is a Qing (清) vernacular design building of Hakka *doulang* (斗廊) style. Three recessed units are each individually sandwiched by a projected unit on either side. Each unit is with an open courtyard in its front and a hall at the back. The seven units share a common roof at the back. It is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each unit has its own entrance. The doorframe of each unit is of granite. A wooden *tanglung* (趟籠) is installed at the entrance of the recessed ancestral hall in the middle of the building. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge of the three recessed units and at the rear ridge. Under the front eave of the recessed units are wall frieze paintings of landscape, flowers, birds and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall frieze plastered mouldings of flowers and rocks are at the external walls of the three projected units (except house No.35 which external wall is plastered and painted) and the side straight gables. The two pitched gable walls are with red *ruilong* plastered mouldings. An altar is at the end wall of the hall of the middle recessed unit housing a soul tablet of the Chan ancestor for worship. A big Chinese character “壽” (Longevity) is written on a piece of red paper pasted on the wall. An image of Kwun Yam (觀音) is on its left also for worship. Except the ancestral hall, each unit has its kitchen at the open courtyard (mostly at the right corner). A living room is at the hall with a bedroom at the back. A bedroom is at the cockloft.

***Architectural  
Merit***

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Except house No.35 with its external walls plastered and painted, the block has its authenticity kept. **Authenticity**

Yi-wo was a labourer working in California during the later part of the gold rush in the 1860s. He returned home after he gained a sum of money. He had a remittance shop called Yi Wo (怡和銀號) in Central. He was also an agent to employ villagers to work as seamen in the U.S. He was a renowned figure in Sha Tin and a philanthropist with contribution for local services such as Da Chiu (打醮) activities. He lost most of his assets cheated by his two nephews at his old age as he was illiterate in both English and Chinese though he was fluent in speaking the two languages. **Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Nos. 33, 34, 35, 36, 37, 38 & 39 Ha Wo Che**  
**Sha Tin**

Ha Wo Che (下禾輦) is one of the four Hakka (客家) villages in Sha Tin established in the early 19<sup>th</sup> century. It was facing the Shing Mun River (城門河) and a pier was constructed at the river bank for its ferry service with outside areas including Tai Po and Sha Tin. The village was also called Ha Wo Ching Chai (下禾青仔). The row of Hakka house at Nos. 33- 39 was constructed by Chan Yi-wo (陳怡和, ?1850-1912). Originated in Xiancun (顯村) of Szechuan (四川) province, the Chans moved to Tsing Yi Island (青衣島) and then to Tai Po. The Chans of the second branch then moved to Ha Wo Che in the 1820-30s. Yi-wo went to California, the U.S., at the age of 13 and returned home in the late 1870s. It is not known when the row of houses was built. It was probably built in the late 19<sup>th</sup> or early 20<sup>th</sup> century. The house was inherited by his five sons after his death. It is still owned by their descendents.

**Historical  
Interest**

The row of seven residential houses is among houses in the village all facing southeast a short distance from the railway line. An open forecourt is in front of the building. It is a Qing (清) vernacular design building of Hakka *doulang* (斗廊) style. Three recessed units are each individually sandwiched by a projected unit on either side. Each unit is with an open courtyard in its front and a hall at the back. The seven units share a common roof at the back. It is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each unit has its own entrance. The doorframe of each unit is of granite. A wooden *tanglung* (趟籠) is installed at the entrance of the recessed ancestral hall in the middle of the building. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge of the three recessed units and at the rear ridge. Under the front eave of the recessed units are wall frieze paintings of landscape, flowers, birds and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall frieze plastered mouldings of flowers and rocks are at the external walls of the three projected units (except house No.35 which external wall is plastered and painted) and the side straight gables. The two pitched gable walls are with red *ruilong* plastered mouldings. An altar is at the end wall of the hall of the middle recessed unit housing a soul tablet of the Chan ancestor for worship. A big Chinese character “壽” (Longevity) is written on a piece of red paper pasted on the wall. An image of Kwun Yam (觀音) is on its left also for worship. Except the ancestral hall, each unit has its kitchen at the open courtyard (mostly at the right corner). A living room is at the hall with a bedroom at the back. A bedroom is at the cockloft.

**Architectural  
Merit**

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

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& Local  
Interest**



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Interest**

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**Architectural  
Merit**

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

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& Local  
Interest**

**Historic Building Appraisal**  
**Nos. 33, 34, 35, 36, 37, 38 & 39 Ha Wo Che**  
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**Architectural  
Merit**

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

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& Local  
Interest**

**Historic Building Appraisal**  
**Shing Wong Temple**  
**Kam Wa Street, Shau Kei Wan, H.K.**

Shing Wong Temple (城隍廟) in Kam Wa Street (金華街) of Shau Kei Wan was originally a Fook Tak Tsz (福德祠) built in the 3<sup>rd</sup> year of Guangxu (光緒, 1877) reign of the Qing (清) dynasty where the Earth God (土地) and God of Five Lucks (五通神) were worshipped. The temple has been under the management of the Chinese Temples Committee (華人廟宇委員會) since 1928 which suggested in 1973 to repair the dilapidated temple and expanded it to one for the worship of Shing Wong (城隍) deity which had not been a principal one on Hong Kong Island. A new hall was added in front of the old structure. The building completed in 1974 costing \$200,000 was a two-hall one with Shing Wong as the main deity having the other two as secondary. Shing Wong is a deity to maintain justice and peace in both the nether and living worlds. The Earth God and God of Five Lucks respectively deal with all affairs of the people residing in his locality and people's distress.

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall plan of three bays. Its symmetrical design has the main altar housing the Shing Wong deity in the middle of the end wall of the main hall facing the entrance. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The recent renovation however has modernized the building with grey imitation brick lines on its external and internal walls and its roofs with green ceramic tiles. Its name board is on the wall frieze of the recessed entrance flanked with patterns of red flowers and plants. Its main ridge is with geometric pattern mouldings topped with a pair of ceramic *aoyus* (鰲魚) and a pearl in the middle. Statues of Earth God and God of Five Lucks are on the altar of the left bay and right bay of the main hall. A Ten Kings (十王) deity has its two tablets on the left and right of the Shing Wong altar. The original stone name board of the Fook Tak Tsz (福德祠) is still above the entrance of the main hall with a finely carved gold-colour *caimen* (彩門) hanging in front of it.

**Architectural  
Merit**

It is a Shing Wong cum Earth God and God of Five Lucks temple to reflect the city development of Hong Kong.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1895, 1905 and 1974. The recent one has unsympathetically modernized the building which would diminish the authenticity of the temple.

**Authenticity**

The temple has been less popular than the Tin Hau Temple (天后廟) and the Tam Kung Temple (譚公廟) in Shau Kei Wan as it was a fishing village and still occupied many fishermen. Many inhabitants also have an Earth God shrine at the own residence for worship. Celebrations are made on the festivals of the deities, on the first and fifteen days of each lunar month and at the Excited Insects Festival (驚蟄).

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Two Stone Tablets relating to**  
**The Old Customs Station, Ma Wan, Tsuen Wan**

In an agreement made between the Qing (清) and the British governments on customs matters (opium in particular) in the Chefoo Convention (管理香港洋藥事宜章程) in 1886, a Kowloon Customs (九龍海關) station should be set up in 1887. The Customs made use of a revenue-collecting station set up by the Qing government in Ma Wan (馬灣) (then called Kap Shui Mun, 汲水門), one of the four stations for import tax revenue established in 1868-71. The Qing government station was removed to its territory due to the signing of the Convention Respecting an Extension of the Hong Kong Territory (展拓香港界址專條) in 1898 where the New Territories, including Ma Wan, became a part of Hong Kong. The Customs building in Ma Wan suspended in 1899 and fell into ruin before 1910s. Two granite tablets of the station were savaged and erected in a panel by the Ma Wan Rural Committee (馬灣鄉事委員會) for public display off its building close to the Ma Wan Pier.

***Historical  
Interest***

The two tablets have the main inscriptions “九龍關借地七英尺” and “九龍關” with a dating “光緒二十三年” ( Dated this 23<sup>rd</sup> year of the Guangxu reign (1897) ) to their left. The former was one of the four stones to define the boundary of the custom station. The latter was one of the four corner stones to mark the boundary of a new custom station which access road of seven feet wide was leased from local inhabitants. The two tablets with a commemorative tablet of the Committee in the middle were installed on a panel having a traditional Chinese hipped roof topped with green glazed tiles.

***Architectural  
Merit***

They are the two tablets of the customs station to remind its history.

***Rarity***

They are of considerable built heritage value.

***Built Heritage  
Value***

The tablets are in good condition.

***Authenticity***

J.O. Johnson, a manager of Diocesan Boys' School, applied to the government for the use of the station's building as a summer school. It was refused as the station had already been in a very dilapidated state. The stones are in close relationship with the customs station in Ma Wan though its history is short.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Ng Fui Study Hall**  
**No. 116 Pak Sha Tsuen, Shap Pat Heung, Yuen Long**

Pak Sha Tsuen (白沙村) is in the southeast of Shap Pat Heung (十八鄉) of Yuen Long. It is a multi-clan village first established in the Kangxi (康熙, 1622-1722) reign of the Qing (清) dynasty by the Chows (周) and later settled by other ten clans including the Laus (劉), the Tams (譚) with the Chows from Dongguan (東莞), the Yicks (易) from Heshan (鶴山), the Kwans (關), the Taos (陶), the Lees (李) and others. The village was a walled village but the walls have been removed. Ng Fui Study Hall (五奎書室) was erected by the villagers in the 16<sup>th</sup> year of the Gunagxu (光緒, 1890) reign of the Qing dynasty. The study hall was initiated by a number of villagers especially Yick Tsan-san (易贊臣), a *gongsheng* (貢生) candidate and a scholar, with others including Lau Muk-chun (劉木春), Lau Kwong-yiu (劉廣耀) and Yeung Pak-lam (楊北林).

**Historical Interest**

The study hall is in the left front corner of the village. It is a Qing vernacular building of two bays. The entrance is on the right bay. The right bay is a big room whilst the left bay is a big room with a mezzanine floor. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A parapet was added later at the roof end of the front façade. The right portion of the parapet above the recessed entrance is with rectangular and angled patterns. The walls are plastered and the floors cement-screeded. A picture of Kwan Tai (關帝) is in the middle of the end wall of the right hall behind an altar for worship. A picture of Confucius (孔子) is on the right side wall also for worship.

**Architectural Merit**

It is a study hall of Pak Sha Tsuen to witness the history, education and settlement of its villagers.

**Rarity**

It has little built heritage value.

**Built Heritage Value**

The authenticity of the building is kept.

**Authenticity**

It has group value with the Villa of Tsan San (贊臣別墅) in the village.

**Group Value**

When the study hall was first erected, it provided education for the village children to learn Chinese classics in order to gain success in the Imperial Civil Service Examination so that they can have position in the Qing government. Towards the turn of the 20<sup>th</sup> century, modern subjects of mathematics, general

**Social Value, & Local Interest**



knowledge and others were taught. Accommodation was provided at the building for the teacher. Yick Tsan-san, his son and grandson taught at different periods in the study hall. The study hall was later renamed as Ng Fui School (五奎學校) in 1944. It provided Primary 1 to 4 lessons for 20 to 30 children whilst Fuk Wah School (福華學校) in Shui Tsiu San Tsuen (水蕉新村) also in Shap Pat Heung provided Primary 5 and 6 lessons. Yick Wai-san (易為三), the grandson of Yick Tsan-san, was the principal of the school. He then became the principal of Luen Kwong Public School (公立聯光學校) established in 1954 by a number of villages in Shap Pat Heung. The function of Ng Fui School to provide formal primary education then came to an end. It was used to provide evening classes for female adults for two to three years in the 1950s. It was used as a kindergarten in 1965-70 taking about 15 children. The study hall has been used as a place to deal with village affairs until a new building of the Pak Sha Tsuen Office Building (白沙村村公所) was built in 1996 on its left.

**Historic Building Appraisal**  
**Chung Ancestral Hall**  
**Ha Tam Shui Hang, Sha Tau Kok**

Chung Ancestral Hall (鍾氏祖祠) in Ha Tam Shui Hang (下担水坑) village is in the closed area of Sha Tau Kok (沙頭角). It was probably built by the Chung clan before 1874. Tam Shui Hang (later divided into Sheung or Upper Shui Hang and Ha or Lower Tam Shui Hang (上、下担水坑)) was a multi-lineage village inhabited by the Ngs (吳), the Wans (溫), the Yaus (丘/邱), the Chungs (鍾), the Chans (陳) and others. The Ngs were the earliest settlers who came in the Shunzhi (順治, 1644-1661) reign of the Qing (清) dynasty. Chung Yik-hing (鍾奕興), the founding ancestor and the 10<sup>th</sup> generation member of the clan, moved from Aotou (澳頭) of Huiyang (惠陽), Guangdong (廣東) province, to the village in the Qianlong (乾隆, 1736-1795) reign of the Qing dynasty. They were mainly farmers engaged in rice and vegetable growing as well as poultry and pig rearing. Many of the Chungs moved overseas to Britain and other European countries in the 1960-70s and they only return to the village on holiday. Some others moved to the urban area due to the constraint of the restricted area. Only seven families of the Chungs stay in the village.

***Historical  
Interest***

The ancestral hall is a Qing vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar occupies the entire end wall of the hall. It is with fine wooden carvings extended to the ceiling. The carvings are of auspicious treasures, flowers, birds and others. A big soul tablet with two smaller ones are at the altar for worship. A Kwun Yam (觀音) portrait is on the left of the tablets for worship too. A name board of the branch of the clan "燕詒堂" (Yin Yee Tong) is in the middle of the altar above the tablet. Two tie beams under the eave are also with fine carving of similar motifs. The name of the ancestral hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. Wall paintings of flowers and rocks and calligraphy are at the front façade. Granite is used for the doorframe, wall corners and lower courses of the front wall. The front ridge is decorated with a pair of red geometric mouldings at its two ends.

***Architectural  
Merit***

It is an ancestral Hall of the Wans to witness their settlement in Tam Shui Hang.

***Rarity***

It has considerable built heritage value. Its altar and tie beams with fine wooden carvings are of high aesthetic value. ***Built Heritage Value***

Its authenticity is basically kept. ***Authenticity***

Other than for ancestral worship, wedding, funeral and Dim Dang (點燈) rituals were held at the hall. The Chungs also worship Kwun Yam at the hall. Though most of the Chungs have moved out of the village (some resided in Tai Po), they do come back at the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節) to make ancestral worship with offerings to the their ancestors at the hall. ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Luk Wu Ching Ser – Shun Yeung Sin Yuen**  
**Luk Wu Tsuen, Luk Wu, Lantau**

Luk Wu Ching Ser (鹿湖精舍) in Luk Wu (鹿湖) of Lantau is a Buddhist nunnery developed from a Taoist monastery which was erected in the 9<sup>th</sup> year of the Guangxu (光緒, 1883) reign of the Qing (清) dynasty. Shun Yeung Sin Yuen (純陽仙院, Shun Yeung Taoist Monastery) was set up by a Taoist Priest Luo Yuan-yi (羅元一道長). The Taoist monastery composed of a main hall for the male priests and a Pu Yun Monastery (普雲仙院) for female priests. The monastery was famous in the late Qing dynasty where a name board of the monastery was written by He Jing (何璟), a Viceroy of the Fujian and Zhejiang (閩浙總督) provinces. A couplet was also given by Liang Yaoshu (梁耀樞), a *zhuangyuan* (狀元) of the Guangdong (廣東) province. The work of Taoist Priest Luo was handed over to a Buddhist monk, Monk Guan Qing (觀清法師), in the early 20<sup>th</sup> century. Monk Guan Qing came from Jin Shan Temple (金山寺) of Zhenjiang (鎮江) who later transformed the Taoist monastery into a Buddhist one. He was an able monk who renamed the monastery as Chan Tang (禪堂) where both monks and nuns could practice meditation together. The monastery was occupied by a group of nuns after the death of Monk Guan Qing and they renamed it as Luk Wu Ching Ser in 1955.

***Historical Interest***

Shun Yeung Sin Yuen (純陽仙院) is a small near-square building of Chinese vernacular design built around 1883 and renovated in 1955. It is constructed of coarse granite stones with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. A commemorative stone for the erection of the Taoist monastery is installed on a wall of the building. A statue of Lui Cho (呂祖), a Taoist deity, is still on display at the altar for worship. The nuns in the nunnery would hold ceremony to celebrate the Lui Cho Festival (呂祖誕) on the 14<sup>th</sup> of the fourth lunar month.

***Architectural Merit***

It was a Taoist monastery and has been a Buddhist nunnery since 1955 to witness the development of the two religions in Lantau.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

Despite some modern building materials added, its authenticity is kept.

***Authenticity***

It has group value with other buildings in the compound.

***Group Value***

It was most popular in the 1950-70s when about a hundred nuns and devotees studied Buddhist sutras and practiced meditation at the nunnery managed by the abbess Bhikshuni Yue Sau (比丘尼圓修). After her death in 1996 it was managed by Bhikshuni Foon Fat (比丘尼寬法). The nuns in the nunnery dropped to around 20 in the 1990s. It is with a few numbers of elderly nuns only and is managed by Bhikshuni Miu Wai (比丘尼妙慧).

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Wing Ning Wai**  
**Lung Yeuk Tau, Fanling**

The founding ancestor of the Tangs in Lung Yeuk Tau (龍躍頭) is Tang Chung-ling (鄧松嶺, A.D. 1302-1387) of the Yuan dynasty (元, A.D. 1271-1368) whose ancestor Tang Yuen-leung (鄧元亮) had his descendents branched out to Kam Tin (錦田), Ha Tsuen (廈村), Tai Po Tau (大埔頭), Lung Yeuk Tau and Shijing (石井, in the mainland) in the Song dynasty (宋, A.D. 960-1279). The Tangs had a long history of development in Lung Yeuk Tau and further spread to neighbouring areas establishing 11 villages known as Five Wais and Six Tsuens (五圍六村, five walled villages and six villages). Wing Ning Wai (永寧圍, Walled Village of Wing Ning) is one of the villages. The village has a history of some 400 to 500 years. The wall was constructed to give protection to the villagers resided inside the walls from attacks of bandits, pirates and enemy villagers. It is not known the exact boundary of the wall as most of the enclosing walls and watchtowers have been demolished. As the existing village houses and portions of the walls structures show, the wall was a rectangular one having three rows of village houses within the walls. *Historical Interest*

The rectangular wall had an entrance gate in the front wall with four watchtowers at its four corners. It is a Qing (清) structure in symmetrical design with its entrance gate at the central axis. The entrance gate is at the north-east front wall. It was constructed in the 9<sup>th</sup> year of Qianlong (乾隆, A.D. 1744) reign of the Qing dynasty. Its front façade is covered with red sandstone with a rectangular doorway. Its internal doorway is arched with green bricks only. Its roof has collapsed having its top flattened. Only portions of the wall remain with village houses built on or connected to it. The watch towers have been demolished, some with new buildings constructed on them. *Architectural Merit*

The remaining structure is to remind the past settlement of the Tangs in Lung Yeuk Tau. *Rarity*

The structure is of little built heritage value.

*Built Heritage Value*

The authenticity of the wall has not been kept.

*Authenticity*

It has group value with other historical buildings such as the Tang Chung Ling Ancestral Hall (松嶺鄧公祠), Tin Hau Temple (天后宮), Lo Wai (老圍) and others. *Group Value*

An Earth God (土地) shrine is erected close to the entrance gate for villagers' worship. Its acts as the guardian of the village giving protection to them. In the old days Gang Lin (更練, patrol and security) service was organized by male villagers at night to keep the village in peace. The villagers also took part in ancestral worship and Dim Dang (點燈) activities organized at the Tang Chung Ling Ancestral Hall and other celebrations during festivals and Da Chiu (打醮) activities.

***Social Value  
& Local  
Interest***

## Historic Building Appraisal

### No. 6 Ng Ka Tsuen, Pat Heung

Yuen Long

Nos.4, 5 & 6 of Ng Ka Tsuen (吳家村) in Pat Heung (八鄉) of Yuen Long was built by Ng Yuk-ching (吳郁青) in the 1930s. Yuk-ching was a Hakka (客家人) born in Jiaoling (蕉嶺) of Guangdong (廣東) province in 1869 and started his business in Indonesia in 1910. He had three companies with his father and brother and with himself a newspaper called Tin Shing Daily (天聲日報). On his return from Indonesia, he set up his home in Hong Kong and brought lands from the then renowned merchant Tang Pak-kau (鄧伯裘) of Yuen Long. Ng first built No. 5 in 1933 and No.6 two years later. No.4 was built for his friend in Malaysia. No. 5 is in the middle and No.6 to its right and No.4 to its left. Ng had a lot of business in Hong Kong with investment in real estate, clothing industry, medicine and department stores mainly in Sham Shui Po (深水埗). He had his own residence in Kowloon and his houses in Ng Ka Tsuen were for vacation use with his family and friends.

**Historical  
Interest**

No.5 built in 1933 is a simplified version of a Hakka house of a two-hall-two-row (兩堂兩橫) plan making use of modern building materials of concrete and steel bars having spacious rooms with modern features. Nos. 6 and 4 were built as villas to complement No.5 in the middle. Both houses are of two-storey high with high ceilings, balconies and larger windows than the old Hakka houses. Whilst with modern materials, traditional materials of ceramic tiles, timber rafters and purlins were used for the roofs of No.5. A *fung shui* pond was constructed in front of the compound but has been reclaimed.

**Architectural  
Merit**

No.6 and No.4 are almost identical whilst the former was built in 1935, two years after No.5. No.6 was named Yuk Ching Villa (郁青別墅) with the four Chinese characters plastered on the front balcony in yellow. The two-storey building has a recessed entrance flanked by two rooms, one on each side. An enormous room is behind separated by an open courtyard. Service rooms including a kitchen, a bathroom, a bathroom and a staircase are on either side of the entrance hall. The building is constructed of bricks and concrete with its walls and columns to support its flat roofs and floors. Balconies are on its front, left and right elevations, Two circular windows are on the front balcony for *fung shui* benefits. Its floors are with cement screeding. The window openings are decorated with simple mouldings.

Nos. 4, 5 & 6 being a compound of modernized Hakka houses are rare to reflect the settlement of the Ngs.

**Rarity**



The houses are of high built heritage value.

***Built Heritage  
Value***

The houses though with later added fixtures are on the whole in authentic shape.

***Authenticity***

Nos. 4, 5 & 6 are having co-related group value.

***Group Value***

Besides being a successful businessman, Ng was an active philanthropist. He had sponsorship on the establishment of Kam Chuen School (錦全學校) in Pat Heung. He was a committee member of the Kwong Wah Hospital (廣華醫院) in 1926-28 and a founding director of the Tung Wah Eastern Hospital (東華東院) in 1929. One of Ng's daughter was once a member of the Hong Kong Independent Battalion of Dongjiang Column (東江縱隊) in her young age. The villagers no matter Hakkas or not had activities in Ng's house during Chinese New Year and at festivals. Villagers used to meet at the house for discussion of village matters. Rural representatives are still making use of the building for its activities. No. 5 was named Ng Ancestral Hall (吳氏宗祠) but the name was later cancelled.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Nos. 33, 34, 35, 36, 37, 38 & 39 Ha Wo Che**  
**Sha Tin**

Ha Wo Che (下禾輦) is one of the four Hakka (客家) villages in Sha Tin established in the early 19<sup>th</sup> century. It was facing the Shing Mun River (城門河) and a pier was constructed at the river bank for its ferry service with outside areas including Tai Po and Sha Tin. The village was also called Ha Wo Ching Chai (下禾青仔). The row of Hakka house at Nos. 33- 39 was constructed by Chan Yi-wo (陳怡和, ?1850-1912). Originated in Xiancun (顯村) of Szechuan (四川) province, the Chans moved to Tsing Yi Island (青衣島) and then to Tai Po. The Chans of the second branch then moved to Ha Wo Che in the 1820-30s. Yi-wo went to California, the U.S., at the age of 13 and returned home in the late 1870s. It is not known when the row of houses was built. It was probably built in the late 19<sup>th</sup> or early 20<sup>th</sup> century. The house was inherited by his five sons after his death. It is still owned by their descendents.

**Historical  
Interest**

The row of seven residential houses is among houses in the village all facing southeast a short distance from the railway line. An open forecourt is in front of the building. It is a Qing (清) vernacular design building of Hakka *doulang* (斗廊) style. Three recessed units are each individually sandwiched by a projected unit on either side. Each unit is with an open courtyard in its front and a hall at the back. The seven units share a common roof at the back. It is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each unit has its own entrance. The doorframe of each unit is of granite. A wooden *tanglung* (趟籠) is installed at the entrance of the recessed ancestral hall in the middle of the building. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge of the three recessed units and at the rear ridge. Under the front eave of the recessed units are wall frieze paintings of landscape, flowers, birds and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall frieze plastered mouldings of flowers and rocks are at the external walls of the three projected units (except house No.35 which external wall is plastered and painted) and the side straight gables. The two pitched gable walls are with red *ruilong* plastered mouldings. An altar is at the end wall of the hall of the middle recessed unit housing a soul tablet of the Chan ancestor for worship. A big Chinese character “壽” (Longevity) is written on a piece of red paper pasted on the wall. An image of Kwun Yam (觀音) is on its left also for worship. Except the ancestral hall, each unit has its kitchen at the open courtyard (mostly at the right corner). A living room is at the hall with a bedroom at the back. A bedroom is at the cockloft.

**Architectural  
Merit**

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Except house No.35 with its external walls plastered and painted, the block has its authenticity kept. **Authenticity**

Yi-wo was a labourer working in California during the later part of the gold rush in the 1860s. He returned home after he gained a sum of money. He had a remittance shop called Yi Wo (怡和銀號) in Central. He was also an agent to employ villagers to work as seamen in the U.S. He was a renowned figure in Sha Tin and a philanthropist with contribution for local services such as Da Chiu (打醮) activities. He lost most of his assets cheated by his two nephews at his old age as he was illiterate in both English and Chinese though he was fluent in speaking the two languages. **Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Nos. 223-226 Shan Pui Tsuen (four houses)**  
**Yuen Long**

Shan Pui Tsuen (山背村) is in the south of Nam Sang Wai (南生圍), Yuen Long, facing a large piece of fishing ponds in the old days. The village was founded by Lam Siu-yuen (林兆元), a 13<sup>th</sup> generation member of the Lam clan, who moved from Tai Wai (大圍) village in its south some 200 years ago. The Lam Ancestral Hall (林氏家祠) probably built 100 years ago is in the eastern part of the village. A row of four houses, Nos. 223, 224, 225 and 226, was built by the 18<sup>th</sup> generation members of the Lams. They were members of the 7<sup>th</sup> branch of the village, a major one of the clan. The branch ancestor was Kai-choi (奇才), the 7<sup>th</sup> son of Siu-yuen. Nos. 224, 225 and 226 were built by Sin-cheung (善祥), an 18<sup>th</sup> generation member in the 1930-40s and a son of Hung-mau (鴻茂), the builder of Nos. 158 – 163 of the village. Sin-cheung resided at No.163 and moved to the new houses after they finished. The three houses were occupied by his grandsons and families until 1970s when they moved to Hung Tin (洪田) village, a short distance in the west. The houses have been left vacated since then. Sin-cheung had a rice store at the Yuen Long Kau Hui (元朗舊墟, Yuen Long Old Market) and moved to No.17 Hop Fat Street (合發街) of the Yuen Long New Market (元朗新墟). The shop was called Wing Cheung (永祥米機). The shop was closed due to the urban redevelopment of the area in the 1980s.

*Historical  
Interest*

Most of the houses in the village are on the west of the ancestral hall. The row of four connected houses is on its west facing north like the others. An open forecourt is in front of the row of houses surrounded by a low boundary wall. A gateway is at its right close to the houses. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks and concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Lower courses of the front façade, the doorframe and the window frame are of granite. Above the stone lintel of the entrance of each house is a projected eave with plastered mouldings of auspicious treasures, floral patterns and calligraphy. Wall frieze mouldings of flowers and rocks are on the front façade. The two gable walls are with frieze plastered mouldings of curling grass and bats, a basket with flowers and leaves in the middle. The gateway is topped with a stepped pediment with a star and two buds mouldings for decoration.

*Architectural  
Merit*

It is a row of four residential houses to witness the settlement of the Lams in Shan Pui Tsuen. **Rarity**

It has some built heritage value. The plastered mouldings are of special merit. **Built Heritage Value**

It has its authenticity kept. **Authenticity**

It has group value with the Lam Ancestral Hall and a number of village houses in the village. **Group Value**

Sin-cheung was a merchant active in local affairs. He was one of the managers (值理) of the Pok Oi Hospital (博愛醫院) in the 1920-30s. He also proposed to renovate the Tin Hau Temple (天后古廟) in Nga Yiu Tau (瓦寮頭) in 1938 and donated \$210 for its renovation. When Sin-cheung and his family moved to the new houses, soul tablets of his ancestors were moved to No.225 for worship at the altar of the house. The Lam Ancestral Hall is in the southeast of the row of houses. It was used as the classrooms of a school called Yan Hing School (仁興學校) for teaching village children in the 1920-50s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s. Offering of incense to the ancestors at the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will be registered in the Tai Wong Temple (大王古廟) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**Nos. 186, 188 and 190 Queen's Road East,**  
**Wan Chai, Hong Kong**

After the arrival of the British in 1841, Queen's Road East, which ran along the old waterfront of Hong Kong Island, was developed into a European commercial and residential centre. By the 1860s it had become a mainly Chinese residential, labouring and shop-keeping community. *Historical Interest*

The three shophouses are located at the junction of Queen's Road East and Amoy Street (廈門街) in Wan Chai. They are believed to have been built in the 1930s, but they were not the first buildings on the site, as the house numbers were recorded in the Street Index of 1910. The ground floor is rented by retail shops and the uppers are let as residential tenancies. Tai Shing Goldsmith (大盛金鋪) has run its business in the ground floor of No. 188 for over 60 years

The four-storey shophouses have shops on the ground floor and residential accommodation on the upper floors. The first and second floors have front verandahs which jut out over the pavement supported on columns to form a covered walkway or pedestrian arcade. The construction appears to be reinforced concrete. The style is very plain, the only decorative features being ornamental grilles in the verandah balustrades, a curved parapet abutment on the side elevation, **Art Deco** band motifs and Greek key patterns motifs on the front elevation. The windows to the upper floors in the side elevation are regularly spaced with simple cills and projecting lintels. The overall appearance is rather shabby and run-down. *Architectural Merit*

As traditional shophouses are now becoming very rare, these three shophouses must be considered as valuable built heritage in spite of their uninspiring appearance. Alterations and additions have been carried out over the years such as replacement of original windows, enclosure of verandahs, rooftop structures, and ugly typhoon canopies. Nevertheless the shophouses have retained their distinctive appearance. Most of the alterations and additions appear to be reversible. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouses lies in their historical role in the commercial development of Wan Chai, and the cheap living accommodation they provided for the working class. As examples of the once common **Verandah Type** shophouses they have local interest and are a part of Hong Kong's history. *Social Value & Local Interest*

Shophouses on Nos. 6, 8, 10 and 12 Burrows Street (巴路士街), Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Nos. 1, 3, 5, 7, 9 & 11 Mallony Street (茂羅街), Nos. 72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), Old Wan Chai Post Office (Declared Monument), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East and Wan Chai Market (灣仔街市) are other historic buildings nearby. **Group Value**

The elongated plans of the shophouses with their narrow frontages do not allow much scope for adaptive re-use. No doubt they could be restored and upgraded to current standards. The best use appears to be that for which they were intended i.e. shops on the ground floor and storage or living accommodation on the upper floors. It is understood that the shophouses will be preserved by the Urban Renewal Authority, as they are within a URA redevelopment project site. **Adaptive Re-use**

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## Historic Building Appraisal

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### Former Quarry Bay School

No. 986 King's Road, Quarry Bay, Hong Kong

The Former Quarry Bay School (前鰂魚涌學校), later known as Pui Chi Boys' Home (培志男童院), was one of the Government primary schools designated for British residents in the early 20<sup>th</sup> century. The School was a co-educational school built in **1924-1926**. The unveiling ceremony was held in November 1926, when the Principal, Miss Cotton, moved into the new premises in King's Road, with 41 students. Staff were entirely British, nearly all the teachers were either graduates or holders of National Froebel Union higher Certificates. Situated on a balustraded platformed terrace high above King's Road, the building once overlooked the **Taikoo Sugar Refinery** but the view is now blocked by multi-storey buildings. *Historical Interest*

Several British schools had been erected in the 19<sup>th</sup> century, but none succeeded in surviving due to the high running costs. A petition was raised in 1901 by the British, requesting the setting up of separate education for their children. The Committee of Education conceded that such arrangement was indeed necessary and desirable. As such, an Education Committee of Enquiry was set up and a report was issued in May 1902 investigating the circumstances of education in Hong Kong. The demand of the British was soon responded to by the establishment of a British school for their children, Central British School (later named Kowloon British School), at Nathan Road in 1902.

In 1980 the Former Quarry Bay School moved out to new premises and the King's Road building was taken over by the Social Welfare Department as the Pui Chi Boy's Home. From 1994 onwards, the nature of service was changed from a probation home to a place of refuge for children and juveniles aged from 8 to 18 in need of care or protection cum a place of detention for young illegal immigrants. In recent years, the Social Welfare Department has amalgamated the homes under their management into one in Tuen Mun, and the Former Quarry Bay School is vacant.

Former Quarry Bay School is a **Neo –Classical** rectangular building with a strictly symmetrical plan comprising a two-storey central section and three-storey wings at each end. The front elevation is rendered and painted with six courses of ashlar masonry forming a plinth. There are two main entrances with arched masonry surrounds on either side of a colonnaded open verandah. The first floor verandah has been enclosed with windows. The windows in the end wings are rectangular and regularly spaced. Situated on the flat roof in the centre of the front elevation there is a small classical style tower resembling a Roman temple featuring pilasters, arched openings, and triangular pediments. *Architectural Merit*

with a flagstaff mounted on the roof of the tower. The rear and side elevations have had the verandahs enclosed and the facades are much encumbered by ugly pipework, room coolers, etc. Internally, the staircases with their **Regency** style ornamental balustrading are noteworthy. The internal appearance of the rooms is marred by exposed conduit for building services installations, ducting, cable trays, fans, fluorescent light fittings and ceiling mounted air-conditioning units.

The building is a rare example of **Neo-Classical** architecture from the 1920s and has built heritage value. Unfortunately the authenticity of the building has been undermined by thoughtless and uncaring modern building services installations and by enclosure of verandahs.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in the historical role it has played in the field of education and social welfare.

*Social Value  
& Local Interest*

Although situated at one of the busiest roads, Former Quarry Bay School enjoys a very cozy and peaceful environment on the elevated terrace. There is a Yee Pak Kung Temple (二伯公廟) at the top of the staircase on the northwest of the School. The School is adjacent to the entrance of Tai Tam Country Park where a lot of people go hiking on holidays. Woodside (林邊屋) is just twenty minutes' walk from the entrance.

*Group Value*

A new Social Welfare Department home has been constructed in Tuen Mun. And, the site has been allocated to the Hong Kong Association of Youth Development for use.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Precious Blood Hospital (Caritas)**  
**No. 113 Castle Peak Road, Sham Shui Po, Kowloon**

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The Precious Blood Hospital (寶血醫院) is divided into three wings, with the two Old Wings built in **1937 and 1939** respectively. The third and the newest known as the George Washington Wing was built in **1975**. *Historical Interest*

The idea of a proper children's hospital was raised on 25 July 1934 with the encouragement of **Governor Sir William Peel** who had previously visited the Precious Blood Convent (寶血女修院) which was built in 1929 and part of it was converted into an orphanage accommodating babies of destitute parents under the supervision of Precious Blood Sisters. The idea finally materialized in 1937 when the **Precious Blood Hospital** (寶血醫院) was opened through donations and the efforts of **Bishop Henry Valorta** (恩理覺主教) and others.

The Hospital has been under the administration of the Congregation of the Sisters of the Precious Blood (耶穌保血女修會) until 1993 when it was technically "sub-leased" to the Caritas, the official social service agency of the Roman Catholic Church in Hong Kong. The latter began to bear the financial costs and take charge of the management and administration of the hospital. The name of the hospital also changed into the Precious Blood Hospital (Caritas).

Over the past seven decades, it has been a symbol of charity, for it has been providing good medical care for the people of Hong Kong at reasonably low costs in spite of its being a private hospital.

The Precious Blood Hospital is situated at the corner of Un Chau Street (元洲街), Kiu Kiang Street (九江街) and Castle Peak Road (青山道) next to the Precious Blood Convent. It is comprised of the three wings mentioned above which are interconnected. The two Old Wings are four and five storeys high built to a similar style presenting certain characteristics of the **Art Deco** style. The walls are finished with brown tiles with horizontal and vertical bands of white tiles to create a polychromatic effect. Windows are regularly spaced and arranged in bands. The northeast elevation of the 1937 wing features vertical projections and setbacks (step-like recesses), a covered porch and a projecting balcony at third floor level. The roofs of both wings are flat. *Architectural Merit*

The New Wing is a **Post-Modern** style seven stories high building painted in pink and white tones featuring box-like projecting windows, vertical fins and horizontal bands at each storey level. The block is rectangular with a flat roof.

The Art Deco style of the two Old Wings with their constructional polychromy is quite rare in Hong Kong. Now 70 years old they have built heritage value representing *avant garde* architecture of the 1930s. Although still fairly authentic in appearance externally, much of the interior has been renovated and refurbished over the years. A covered roof garden has been provided on the roof of the 1939 wing.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

The social value of the Precious Blood Hospital lies in the role it has played in providing medical care to the community. Due to its unusual architectural style and prominent position it is well known in the area.

***Social Value  
& Local  
Interest***

The Hospital is situated in a compound comprising the Precious Blood Convent and the Tack Ching Girls' Middle School (德貞女子中學) and therefore has considerable group value. The other old sites in Sham Shui Po graded by the Antiquities Advisory Board include Mei Ho House (美荷樓), Sam Tai Tsz Temple and Pak Tai Temple (三太之廟及北帝廟), Sham Shui Po Police Station (深水埗警署), Sham Shui Po Public Dispensary (深水埗醫局), as well as a cluster of shophouses in Nam Cheong Street (南昌街) and Yu Chau Street (汝洲街).

***Group Value***

As far as is known, there are no plans to close down the Hospital so that the question of adaptive re-use does not really arise at present.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Chung Ancestral Hall**  
**No. 34 Ha Tin Liu Ha, Tai Po**

Ping Long (坪朗), Tai Om Shan (大菴山) and Tin Liu Ha (田寮下) are three Hakka (客家) villages in Lam Tsuen Valley (林村谷) of the Chungs who are the descendents of Chung Ning-kau (鍾寧玖). Ning-kau settled in Ping Long from Qingqi (清溪) of Dongguan (東莞), Guangdong (廣東) province, in the 25<sup>th</sup> year of Kangxi (康熙, 1686) reign of the Qing (清) dynasty. One of his sons Kau-yuan (久元) moved to Tai Om Shan village in the 42<sup>nd</sup> year (1703) of the same reign whilst his other two sons, Kau-hin (久顯) and Kau-tat (久達), remained to stay in Pin Long. One of Kau-yuan's sons Yuk-chin (毓遷) moved to Tin Liu Ha later to establish a new village. Another son Yuk-shau (毓秀) moved to Ping Chau (坪洲) island in the north-east of Hong Kong in the 2<sup>nd</sup> year of Yongzheng (雍正, 1724) reign of the same dynasty. His other son Yuk-hing (毓興) chose to stay in Tai Om Shan. Tin Liu Ha is on the east side of Lam Kam Road (林錦公路) and is one of the 26 villages in Lam Tsuen Valley. Tin Liu Ha was later subdivided into Sheung Tin Liu (上田寮下, or Upper Tin Liu Ha) and Ha Tin Liu Ha (下田寮下, or Lower Tin Liu Ha) villages. The latter village was developed in later stage. It is said that this Chung Ancestral Hall (鍾氏家祠) was first built in Sheung Tin Liu Ha in the Qinalong (乾隆, 1736-1795) reign of the Qing dynasty but relocated to Ha Tin Liu Ha due to *fung shui* reason. The first hall was said to be built by Ting-yuk (廷玉), son of Yuk-chin, to commemorate his father who founded the village. The present hall has a history of over a hundred years. There were three ancestral halls in the village, one of which has been abandoned. The other one called Man Choi Chung Ancestral Hall (鍾文彩家祠) was erected by another branch of the Chungs moved from Tsai Kek (寨屈) village in the southeast of Ha Tin Liu Ha.

**Historical  
Interest**

Located in the far eastern end of the village, the ancestral hall was in the middle of a block of three houses. It shares with its neighbouring two houses a common roof for its entrance and main halls. It is a Qing vernacular building having a two-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Except the front façade and part of the internal walls, the walls of the building are plastered. The floors are of cement screeding. The doorframe is of granite. The altar is in the middle of the end wall housing a soul tablet of the Chung ancestors for worship. Behind the tablet on the wall is a big gold colour Chinese character “壽” (longevity) written on it. A pair of *ruilong* (夔龍)

**Architectural  
Merit**



mouldings of different designs is at the two ends of the front and rear ridges. The front ridge has curling ends. The name of the hall is engraved on a piece of stone above the lintel of the recessed entrance. Under the front eave are wall frieze paintings of plants and flowers and calligraphy. Wall frieze paintings at the main hall are of phoenix, peony and flowers.

It is an ancestral hall of the Chungs to remind their settlement in Ha Tin Liu Ha village in Lam Tsuen Valley. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building was renovated in 1958, 1969 and 1979. The roof at the open courtyard has been turned into concrete reinforced one. The authenticity is basically kept. **Authenticity**

It has group value with the Man Tsoi Chung Ancestral Hall in the village. **Group Value**

The ancestral hall has the ancestral worship of the Chung ancestors at festivals and at Chinese New Year. Other than ancestral worship, wedding and funeral ceremonies and Dim Dang (點燈) ritual were held at the hall. The Chungs moved away from the village would return to the ancestral hall at the Chinese New Year to make worship to their ancestors. **Social Value,  
& Local Interest**

## Entrance Gate

### Muk Kiu Tau Tsuen, Shap Pat Heung, Yuen Long

Muk Kiu Tau Tsuen (木橋頭村) is in the east of Shap Pat Heung (十八鄉), Yuen Long. It was founded by the Wus (胡) who came from Huizhou (惠州) of Guangdong (廣東) province. Wu Yuen-ming (胡玄明) was the founding ancestor of the village who first moved from Sanshui (三水) of Guangdong province to Mong Tseng (輞井) of Lau Fau Shan (流浮山) in the late Ming (明, 1368-1644) Dynasty and early Qing (明, 1644-1911) Dynasty. Later a branch of the Wus moved to Shap Pat Heung and founded Muk Kiu Tau Tsuen in the mid-Qing Dynasty. The Chans (陳) and Yips (葉) subsequently moved to the village. Only the Wus, who form the dominant clan, have their ancestral hall in the village. Some of the Wus later also branched out to Fung Kong Tsuen (鳳降村), north of Ha Tsuen, and Tin Liu (田寮), north of Muk Kiu Tau Tsuen.

**Historical  
Interest**

There is an entrance gate at the first row of four rows of north facing houses in the village. The construction year of the entrance gate cannot be determined, but the name of Muk Kiu Tau Tsuen is found in the Xin'an Gazetteer 1819. Thus the entrance gate was probably built in the 18<sup>th</sup> century. Apart from the entrance gate, the villagers organized a self-defence force called *genglian* (更練) to defend the village. Nowadays, the entrance gate is no longer a defence structure and remains as the main access to the village.

The entrance gate is an independent structure connected to a short wall on either side. On either end is a block of new building. The gate is a Qing vernacular building of a one-hall plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The back wall however has been removed. Its front doorway is in rectangular shape. Two circular holes are on either side of the front doorway for *fung shui* benefit. Inside the gate entrance on the left is an Earth God (土地) shrine and an incinerator at the bottom.

**Architectural  
Merit**

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

**Rarity**

It has some built heritage value.

**Built Heritage  
Value &**

The entrance gate was renovated in 2002. It has its authenticity kept. Originally there was a fish pond in front of the entrance gate. It was a *fungshui* pond which warded off evil spirits. Also, "water" means *cai* (財, wealth) in

**Authenticity**

Chinese. In the 1990s, the pond was reclaimed. To this day, the land is used for holding banquets on happy occasions, such as Lunar New Year and weddings.

The entrance gate was an essential structure to protect the villagers inhabited 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 village guard force was formed to provide a self-defence system in the village. Three or four volunteers patrolled within the village area every night. A big pond was in front of the village and was filled up in 1996. A Fuk Tak shrine is at the back of the gate which houses the Earth God for worship. The villagers take part in the Tin Hau Festival (天后誕) of Shap Pat Heung each year and a Muk Kai Fa Pow Hui (木溪花炮會), otherwise known as Muk Kiu Tau Fa Pow Hui (木橋頭花炮會), would take part in the Fa Pow (花炮) activity of the festival including the lion dance performance.

***Social Value,  
& Local  
Interest***

It has group value with the Fuk Tak Temple (福德宮) and the Wu Ancestral Hall (胡氏宗祠) in the village.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Pak Tai Temple**  
**Nos. 196 & 198 Yu Chau Street, Sham Shui Po**

Pak Tai Temple (北帝宮) in Yu Chau Street (汝洲街) of Sham Shui Po (深水埗) was built in 1920 by the side of the Sam Tai Tsz Temple to its right. The latter temple was erected in 1898 for the worship of Na Cha (哪吒) who is believed to have subsided a plague occurred in Hong Kong in 1894. The Pak Tai Temple sharing the common wall of the latter is around one half of the width of and a bite longer than the neighbouring temple. The Pak Tai Temple was erected by the fishing folks of Sham Shui Po who believed the deity was a protector of sea-faring people who would ward off all dangers and evils on the sea. The temple has been managed by the Chinese Temples Committee (華人廟宇委員會) since 1931. **Historical Interest**

The temple is a Qing (清) vernacular building of a one-hall plan. The building is taller than the Sam Tai Tsz Temple next door. Other than the main entrance in its front, a side entrance is connected from its main hall to the courtyard of the neighbouring temple. The temple is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. At the back of the hall is the keeper's quarters, kitchen and toilets. The altar is at the end wall of the hall houses the statue of Pak Tai in the middle with Man Cheong (文昌) and Tong Sam Chong (唐三藏) deities on his right and left. The roofs have been covered with green ceramic tiles and a pair of *aoyus* (鰲魚) with a pearl in the middle are at the main ridge. The external walls are plastered. The name of the temple is engraved in its lintel. **Architectural Merit**

It is a Pak Tai temple to remind the fishing settlement of Sham Shui Po. **Rarity**

It has some built heritage value. **Built Heritage Value**

The temple was renovated in 1985 with some unknown ones. The temple though modernized in recent renovation has its authenticity barely kept. **Authenticity**

It has group value with the Sam Tai Tsz Temple next door. **Group Value**

Due to the development of the Sham Shui Po area, it is no longer inhabited by the fishermen. Very few fishermen nowadays would go to worship the deity. Soul tablets of the inhabitants' ancestors are placed at the temple for worship which has attracted more visitors to the temple. Man Mai (問米) service is also **Social Value, & Local Interest**

provided in the temple. The birthday of the Pak Tai is on the 3<sup>rd</sup> of the third lunar month which would have some special offerings for the deity.

**Historic Building Appraisal**  
**Luk Tak Study Hall**  
**No. 36 Tai Om, Lam Tsuen, Tai Po, N.T.**

Luk Tak Study Hall (六德書室), in Tai Om (大菴) village, Lam Tsuen (林村) of Tai Po, is some 70 years old built by Cheung Shi-wang (張仕宏) to commemorate one of the village founding ancestors Cheung Luk-tak (張六德). Their ancestors moved from Wuhua (五華) of Guangdong (廣東) province to Tai Mo Shan first, and settled in the village about 200 years ago. The village is a single-clan Hakka (客家) village. Another smaller study hall in the village is called Yuk Yin Study Hall (育賢書室) erected some 100 years ago. Luk Tak Study Hall next to Yuk Yin Study Hall was to cater the increasing number of village children. Other than Chinese classics, the study hall provided modern subjects such as geography and mathematics to the students. After the Second World War, village children studied at the bigger and better facilitated Lam Tsuen Public School (林村公立學校) opened in 1950. A branch school of the School was opened in Ping Long (坪朗) near Tai Om in 1970. The study hall was used as a kindergarten for children in the village and those nearby. It was finally closed some years later. It has been abandoned.

***Historical Interest***

The study hall is a two-storey building of **Chinese Eclectic** design. It has a forecourt in front of the building. The building was constructed of green bricks with its walls supporting its pitched roofs of purlins and clay tiles. The hall is internally and externally plastered and the ground floor concrete screeded. Its front façade has a verandah on its ground floor and a balcony on its upper floor. The verandah and balcony are with square columns. Above the balcony is a parapet of a four-column and cloud-shaped design having a pediment in the middle plastered with the name of the study hall. Above the name is the sun symbol of the Kuomintang (國民黨). The balcony is flat-roofed. Four classrooms on the ground floor and two on the upper floor were originally designed for the study hall use. The partitions have been removed.

***Architectural Merit***

It is a study hall of local context to reflect the education role of the Cheungs of the Hakka village.

***Rarity***

The 1930s study hall has considerable built heritage value.

***Built Heritage Value***

The building has been left vacated for a long time without proper care and maintenance. The structure of the building is kept.

***Authenticity***

Yuk Yin Study Hall and this one in the same village built by two Cheung brothers have related group value. ***Group Value***

The hall played a major role in educating village children in Lam Tsuen. It combined with Yuk Yin Study Hall to work as a temporary branch school in 1946 for the Lam Tsuen Rural Public School. ***Social Value & Local Interest***

**Historic Building Appraisal**  
**Matilda and War Memorial Hospital**  
**No. 41 Mount Kellett Road, The Peak, Hong Kong**

835

Matilda and War Memorial Hospital (originally named “Matilda Hospital” 明德醫院) is one of the earliest non-government hospitals in Hong Kong. It was established in **1906** by the Trustees of the Estate of **Granville Sharp**, who provided in his will for a hospital to be erected in memory of his wife, **Matilda Lincolne** (明德女士). The Hospital in its early days provided medical services free of charge according to Sharp’s will. It was used briefly towards the end of the 1940s as a military hospital. In 1951 it was amalgamated with the War Memorial Nursing Home (built in 1923 in memory of those killed during the First World War) resulting in the present Matilda and War Memorial Hospital. It was reopened in 1951 with a new policy of charging all patients.

*Historical  
Interest*

The front elevation or façade of the **Main Building** is composed of two storeys of arched windows set in rectangular recesses united by projecting horizontal string courses. The main entrance is not picked out or featured in any way. A weak attempt at a pediment in the centre of the parapet is topped by a flagpole in 1930s **Art Deco** style so may not be original. Part of its original Beaux Arts plan, heavy masonry structure and arched corridors are still surviving and the elevations are simplified into a common Neo-Georgian style. Side elevations and ancillary blocks such as Sharp House and Granville House are in similar insipid style. Internally, most of the Neo-Georgian interior works are still surviving: classical arches, columns, cornices and coved and panelled ceilings are a reminder of what once the building used to be.

*Architectural  
Merit*

The two story **Granville House** was built in the mid-1920s. The single story Neo-Georgian style **Old Maternity Block** (now named as Sharp House) was built **prior to 1952**. The Modern style **Old Chinese Nurses’ Hostel** (now named as Lincolne House) was built in **1951**. They are having similar style that match with the surviving parts in the whole hospital complex.

The Matilda Hospital is of course very well known and a unique part of Hong Kong’s built heritage. Over the years, the Hospital underwent many expansion works such as renovation, enlargement and modernization in order to provide modern facilities while retaining the character of the original building wherever possible. Certain alterations made to the hospital included: pitch roof changed to flat, column head ornaments removed, entrance portal simplified, mouldings and ornaments around arched windows removed or hidden and original fine brickwork, granite and white stone arches plastered. Much of the

*Rarity,  
Built Heritage  
Value &  
Authenticity*



architectural essence of Beaux Arts style was lost and resulted in the surviving entrance block's common Neo-Georgian style. Due to irreversible demolitions and alterations the original hospital block has now been reduced to an unremarkable stucco building of **Neo-Classical** or **Neo- Georgian** Style.

Its social value lies in its role in the development of medical care and services as a non-government and non-profit making hospital. Although it has struggled through financial difficulties, it has endeavored to maintain a high standard of medical and nursing care for nearly a century. It is a well known local landmark on the Peak, part of local social development history, and a favorite tourist spot.

The location of Matilda Hospital, The Peak, as an area of tourist visiting and high grade residences including some buildings of similar age, full of greenery and having a perfect sea view, matches with the heritage quality of the hospital.

It is likely to remain a hospital for many years to come.

***Social Value  
& Local  
Interest***

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Nos. 33, 34, 35, 36, 37, 38 & 39 Ha Wo Che**  
**Sha Tin**

Ha Wo Che (下禾輦) is one of the four Hakka (客家) villages in Sha Tin established in the early 19<sup>th</sup> century. It was facing the Shing Mun River (城門河) and a pier was constructed at the river bank for its ferry service with outside areas including Tai Po and Sha Tin. The village was also called Ha Wo Ching Chai (下禾青仔). The row of Hakka house at Nos. 33- 39 was constructed by Chan Yi-wo (陳怡和, ?1850-1912). Originated in Xiancun (顯村) of Szechuan (四川) province, the Chans moved to Tsing Yi Island (青衣島) and then to Tai Po. The Chans of the second branch then moved to Ha Wo Che in the 1820-30s. Yi-wo went to California, the U.S., at the age of 13 and returned home in the late 1870s. It is not known when the row of houses was built. It was probably built in the late 19<sup>th</sup> or early 20<sup>th</sup> century. The house was inherited by his five sons after his death. It is still owned by their descendents.

**Historical  
Interest**

The row of seven residential houses is among houses in the village all facing southeast a short distance from the railway line. An open forecourt is in front of the building. It is a Qing (清) vernacular design building of Hakka *doulang* (斗廊) style. Three recessed units are each individually sandwiched by a projected unit on either side. Each unit is with an open courtyard in its front and a hall at the back. The seven units share a common roof at the back. It is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each unit has its own entrance. The doorframe of each unit is of granite. A wooden *tanglung* (趟籠) is installed at the entrance of the recessed ancestral hall in the middle of the building. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge of the three recessed units and at the rear ridge. Under the front eave of the recessed units are wall frieze paintings of landscape, flowers, birds and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall frieze plastered mouldings of flowers and rocks are at the external walls of the three projected units (except house No.35 which external wall is plastered and painted) and the side straight gables. The two pitched gable walls are with red *ruilong* plastered mouldings. An altar is at the end wall of the hall of the middle recessed unit housing a soul tablet of the Chan ancestor for worship. A big Chinese character “壽” (Longevity) is written on a piece of red paper pasted on the wall. An image of Kwun Yam (觀音) is on its left also for worship. Except the ancestral hall, each unit has its kitchen at the open courtyard (mostly at the right corner). A living room is at the hall with a bedroom at the back. A bedroom is at the cockloft.

**Architectural  
Merit**

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Except house No.35 with its external walls plastered and painted, the block has its authenticity kept. **Authenticity**

Yi-wo was a labourer working in California during the later part of the gold rush in the 1860s. He returned home after he gained a sum of money. He had a remittance shop called Yi Wo (怡和銀號) in Central. He was also an agent to employ villagers to work as seamen in the U.S. He was a renowned figure in Sha Tin and a philanthropist with contribution for local services such as Da Chiu (打醮) activities. He lost most of his assets cheated by his two nephews at his old age as he was illiterate in both English and Chinese though he was fluent in speaking the two languages. **Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Chinese Rhenish Church Hong Kong**  
**No. 86A Bonham Road, Hong Kong – Front Block**

The front block of the Chinese Rhenish Church Hong Kong (中華基督教禮賢會香港堂) was built in 1914 by the German Rhenish Mission (禮賢差會). It is one of the very few churches in Hong Kong with German mission background. The name of the Church was originated from the location of its headquarters situated near to the River Rhine in Germany (德國萊茵河區). *Historical Interest*

The founding of the Church was connected with the activities of a German missionary Karl Friedrich August Gutzlaff (郭士立) (1803-1851), the first German Lutheran Missionary to China. He eventually settled in Hong Kong and became the Registrar-General (撫華道) of the Hong Kong Government. The present Gutzlaff Street (吉士笠街) in Central & Western District was named after him. Apart from his government duties, he proceeded with gospel preaching at night-time.

The Church was severed from the German mission due to the First World War and became a self-sufficient church in 1918. After the War, the Church set up a preaching group in Wing On Department Store, Sincere Department Store, Young Women's Christian Association (YWCA) and Nethersole Hospital. It was also added to the List of Place licensed for the solemnization of Marriages.

During the Second World War, due to its connection to Germany (one of the three major Axis powers) the Church was allowed to provide Sunday worship being one of the few Hong Kong churches allowed to do so.

The oldest part of the Church is the Front Block which has a chapel on the first floor and a subsidiary hall, activity rooms and offices on the ground floor. The four-storey Middle Block is a plain rectangular block in the Post-Modern style with plain walls featuring regular bands of windows and an extended portico of three projecting pointed arches of reinforced concrete shell construction. It was built on to the Front Block in 1979 but the Rear Block is a separate building completed in 2007. The Rear Block was rebuilt in 2006-07. *Architectural Merit*

The architectural style of the Front Block can be described as Modern Eclectic with Gothic overtones. The front façade facing Bonham Road forms a gable end to the pitched roof of the building. The main features are a porch or portico and a bellcote at the apex. The balcony above the porch is accessible where an old bell inscribed in the year of 1903 is situated. Pointed arches are featured. The north-east and the south-west façades are most interesting compositions being divided into regular bays of segmental arched and flat topped windows by projecting piers of columns.

The composition of the façades may be derived from a 1902 design for a factory for the wallpaper manufacturers A. Sanderson & Sons of Chiswick,

London by the Arts and Crafts architect C.F.A. Voysey. The capitals to the columns were a feature Voysey copied from the architect A.H. Mackmurdo and later picked up by C.R. Mackintosh of the Glasgow School of Art. The architects of the Front Block, Harker & Rosser, may well have been influenced by the work of the three architects mentioned above, and this makes the building a rare and interesting piece of built heritage.

Its unusual name, German beginnings, subsequent continuing connections with its parental body in Germany up to the present, and unique architectural style give it significance. Renovations were carried out in 1921, 1929, 1935, 1947 and 1964 respectively. In 1979, there was a great expansion of the Church: the number of seats in the chapel was increased, while the depth of the sanctuary was extended. Although there have been several renovations and additions over the years, the front block retains much of its original appearance. The historic components include, for example, the pitched roof and the supporting columns. The activity rooms on the ground floor were named after the knowledge quoted from Bible, for instance, “kindheartedness” (仁愛) and “joy and happiness” (喜樂); however, these references have long been replaced by the common and more utilitarian ones such as G04 and G05.

**Rarity &  
Built Heritage  
Value &  
Authenticity**

In addition to its religious contribution, the Chinese Rhenish Church has played an important role in the educational development of Hong Kong. It has provided school and kindergarten services since its beginnings.

**Social Value &  
Local Interest**

Historical photographs, archival materials, souvenirs and relics such as a hand-carved wall-hung wooden board of worship procedures (崇拜程序牌) are now put on display in the Church’s showroom (教會文物展覽室). Other historic items of interest include, for instance, a commemorative board presented by a prominent Wong (王) family and in the calligraphy of Chinese scholar Jian Qinshi (簡琴石) dated 1914, and a cup for the ritual of baptism dated 1929.

The Church has certain group value with other religious buildings and schools of historical value in the area – e.g. Tsung Tsin Mission of Hong Kong Kau Yan Church (香港崇真會救恩堂) in High Street, King’s College (英皇書院) in opposite to it, the Main Building of St. Stephen’s Girls’ College (聖士提反女子中學主樓) and the adjacent University of Hong Kong complex.

**Group Value**

The question of adaptive re-use does not really arise.

**Adaptive Re-use**

**Historic Building Appraisal**  
**Nos. 233, 234 and 242 Tai San Back Street**  
**Cheung Chau, N.T.**

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The exact construction date of these buildings is not known but the architectural style and the construction suggest that they may have been built **before the Second World War**. The ownership of the houses is also difficult to determine but since the 1950s the Yu family (余氏家族) which was active in the island's affairs, e.g. Tai Ping Ban Festival Committee, appear to have been its owner. The Yus originated from Huichao of Guangdong (廣東惠潮). The Yus provide an example of a large family's living style in a traditional Chinese society. Different branches of the Yu family lived in the buildings, each occupying one block. Although the branches were living in the site together, they were not in a closely tied relationship. They seldom had family gathering together. A family celebration would only be held during Lunar New Year. Today, the building is still occupied by one branch of the Yus.

*Historical  
Interest*

The three tenement buildings are two-storey houses with rectangular plans and narrow frontages. Another two-storey small house is built on the north side and a single-storey annex built on the south side. They are built facing an enclosed garden or courtyard which has its own entrance gateway elaborately decorated with pedimented gate posts and an arched central feature of Chinese design.

*Architectural  
Merit*

The houses have rendered brick walls, cantilevered balconies, Chinese tiled roofs, decorative parapets, and some traditional features such as a *tong lung* (趟籠) sliding gate. Some of the balconies have been enclosed with windows. Some of the original metal framed windows have been replaced with modern aluminum windows. The houses are not well maintained and look rather dilapidated and run down.

The architectural style of the buildings is difficult to determine. As they incorporate Western and Chinese elements they can be classified as **Chinese Eclectic**. They are not particularly rare but have a certain built heritage value as part of the village fabric of Cheung Chau. They appear to have had a number of alterations and additions over the years so that their authenticity and original appearance has been diminished.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The Yu family is well known in Cheung Chau and have a certain social status in the community having taken part in local affairs such as the annual Bun Festival. The houses therefore has social value and local interest as the

*Social Value  
& Local  
Interest*

residence of the Yu family.

It is close to other historic buildings in Cheung Chau graded by the **Group Value** Antiquities Advisory Board. Some of them include Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Fong Pin Hospital (長洲方便醫院). All these buildings have good value from a heritage point of view.

It is difficult to think of an adaptive re-use. The houses are certainly in **Adaptive** need of restoration though. Probably the best use for them is to remain as **Re-use** village residences.

**Historic Building Appraisal**  
**Nos. 233, 234 and 242 Tai San Back Street**  
**Cheung Chau, N.T.**

839

The exact construction date of these buildings is not known but the architectural style and the construction suggest that they may have been built **before the Second World War**. The ownership of the houses is also difficult to determine but since the 1950s the Yu family (余氏家族) which was active in the island's affairs, e.g. Tai Ping Ban Festival Committee, appear to have been its owner. The Yus originated from Huichao of Guangdong (廣東惠潮). The Yus provide an example of a large family's living style in a traditional Chinese society. Different branches of the Yu family lived in the buildings, each occupying one block. Although the branches were living in the site together, they were not in a closely tied relationship. They seldom had family gathering together. A family celebration would only be held during Lunar New Year. Today, the building is still occupied by one branch of the Yus.

*Historical  
Interest*

The three tenement buildings are two-storey houses with rectangular plans and narrow frontages. Another two-storey small house is built on the north side and a single-storey annex built on the south side. They are built facing an enclosed garden or courtyard which has its own entrance gateway elaborately decorated with pedimented gate posts and an arched central feature of Chinese design.

*Architectural  
Merit*

The houses have rendered brick walls, cantilevered balconies, Chinese tiled roofs, decorative parapets, and some traditional features such as a *tong lung* (趟籠) sliding gate. Some of the balconies have been enclosed with windows. Some of the original metal framed windows have been replaced with modern aluminum windows. The houses are not well maintained and look rather dilapidated and run down.

The architectural style of the buildings is difficult to determine. As they incorporate Western and Chinese elements they can be classified as **Chinese Eclectic**. They are not particularly rare but have a certain built heritage value as part of the village fabric of Cheung Chau. They appear to have had a number of alterations and additions over the years so that their authenticity and original appearance has been diminished.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The Yu family is well known in Cheung Chau and have a certain social status in the community having taken part in local affairs such as the annual Bun Festival. The houses therefore has social value and local interest as the

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## Historic Building Appraisal

### Shek Kwu Chau Treatment & Rehabilitation Centre Courtyard

842

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

Built in 1971, the courtyard (庭院) is the most spectacular site within the Centre.

The courtyard is situated near the Recovery Houses and is comprised of a series of enclosed courts and structures creating a harmonious unity of gardens and architecture. The architectural style is **Neo-Classical** significantly influenced by **Romanesque** and **Italianate Renaissance** styles. *Architectural Merit*

The courtyard begins at a U-shaped bend in the road where a triple-arched gateway and a Romanesque style pavilion have been built. The pavilion is a U-shaped single storey building with a balustraded flat roof and open verandahs of trefoil arches. An ornamental fountain is featured as a centre piece in the indentation formed by the U-shaped plan. The pavilion is surrounded by trees and shrubs giving a pleasant backdrop of greenery. At the rear of the pavilion there is a small square paved and grassed court with a circular ornamental fountain as a centerpiece.

The courtyard is enclosed by an open colonnaded arcade forming a cloister. Colourful ornamental shrubs enliven the scene. Behind this small court is the main feature of the complex which is a long rectangular Roman-style bathing pool enclosed by double-storey arched colonnades. Each abutment on the ground floor is decorated by a protruded angel feature of identical design whilst each of those on the first floor is labeled by a different name of the 108 Liangshan Swamps Heroes (一百零八梁山泊好漢, the main characters in a classical Chinese picaresque novel, *Shuihuzhuan* 水滸傳, literally “The Water

Margin”) carved on a panel with a ball feature implying a “star” above on the roof.

Adjacent to the pool is a small square reception courtyard of lawn and a circular fountain serves as a buffer zone between the terrace and the water pool. It is surrounded by single-storey colonnades of arches as well as two circular towers of dome heads, lanterns, arched windows and dentils.

On the northwest side of the pool there is another enclosed grassed court surrounded by a two-tiered colonnade. Neo-classical garden features such as fountains, parterres, gazebos, pavilions and statues can be found all over the complex.

This style of garden is very rare in Hong Kong and it therefore has built heritage value and a lot of architectural interest. As far as can be seen everything is authentic.

***Rarity, Built Heritage Value & Authenticity***

The social value of the courtyard lies in the role it has played at the Centre as a place of rest and recreation for staff and patients alike. As for local interest, as the island is remote and inaccessible, the building is unknown and of little interest to anyone other than the patients and staff.

***Social Value & Local Interest***

The question of adaptive re-use is considered to be not applicable to the courtyard, which can hardly be used for anything else without drastic alterations and demolitions.

***Adaptive Re-use***

**Historic Building Appraisal**  
**Fong Yuen Study Hall - Kitchen**  
**Tin Liu Tsuen, Ma Wan, Tsuen Wan**

Tin Liu Tsuen (田寮村) and Ma Wan Town (馬灣市) are the only two villages on Ma Wan Island. The former was settled by the Chans (陳) of Hakka (客家) origin and the latter mainly by the Tanka (疍家) boat people of different surnames. The Chans were the most powerful clan on the island. They moved from Jiangxi (江西) province to Xin'an (新安) county of Guangdong (廣東) province and later to the Tsing Yi (青衣) island around the 1620s. They then moved to Tin Liu of Ma Wan around 1695-1743. A Chan Study Hall (陳氏書齋) was built by the Chans in the village before the 20<sup>th</sup> century. Due to the dilapidation of the study hall, Fong Yuen Study Hall (芳園書室) was built in the 1920-30s to replace the old one.

***Historical Interest***

The study hall is in the western part of the village with its entrance facing east. The two-storey detached building is a Chinese Eclectic building with an open foreground in its front surrounded by a low wall. An arched gateway is on the right wall. A small one-storey kitchen for the teaching staff is on the left of the study hall. The kitchen is constructed of bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls of the building is plastered and painted in earth yellow colour. The roof of the kitchen is with overgrowth. It has been left unattended for a long time.

***Architectural Merit***

The kitchen is a part of the study hall. The study hall stands to remind the settlement of the Chans and history of the island.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

The upkeep and maintenance of the building is not made. The authenticity of the kitchen is basically kept.

***Authenticity***

It has group value with the study hall.

***Group Value***

Traditional Chinese classics were taught to the students when the study hall was first established. During the Japanese Occupation (1941-45), the Japanese soldiers stationed at the study hall before they moved to other places. The study hall was reopened after the war. A Ma Wan Free School (馬灣義學) was established in Ma Wan Town which had keen competition with the study hall. The school was closed in the 1950s and has been used as the Ma Wan Rural

***Social Value & Local Interest***



Committee (馬灣鄉事委員會) office. The study hall reached its peak period in the 1960s taking 84 students and had eight teachers. A new premises with two classrooms was built in 1956 in the south of the study hall. The school was named as Ma Wan Public Fong Yuen School (馬灣公立芳園學校). Due to the improved traffic with outside areas, many of the students on the island study in Tsuen Wan, Tsing Yi and Tuen Mun areas especially after the Tsing Ma Bridge has been constructed.

Fong Yuen Study Hall will be adaptive re-used under the Government's *Adaptive*  
Revitalising Historic Buildings Through Partnership Scheme. *Re-use*

**Historic Building Appraisal**  
**Fong Yuen Study Hall - Gateway**  
**Tin Liu Tsuen, Ma Wan, Tsuen Wan**

Tin Liu Tsuen (田寮村) and Ma Wan Town (馬灣市) are the only two villages on Ma Wan Island. The former was settled by the Chans (陳) of Hakka (客家) origin and the latter mainly by the Tanka (疍家) boat people of different surnames. The Chans were the most powerful clan on the island. They moved from Jiangxi (江西) province to Xin'an (新安) county of Guangdong (廣東) province and later to the Tsing Yi (青衣) island around the 1620s. They then moved to Tin Liu of Ma Wan around 1695-1743. A Chan Study Hall (陳氏書齋) was built by the Chans in the village before the 20<sup>th</sup> century. Due to the dilapidation of the study hall, Fong Yuen Study Hall (芳園書室) was built in the 1920-30s to replace the old one.

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***Architectural Merit***

It is a part of the study hall. The study hall is to remind the settlement of the Chans and history of the island.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

The upkeep and maintenance of the gateway is made. The authenticity of the gateway is kept.

***Authenticity***

It has group value with the study hall.

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Traditional Chinese classics were taught to the students when the study hall was first established. During the Japanese Occupation (1941-45), the Japanese soldiers stationed at the study hall before they moved to other places. The study hall was reopened after the war. A Ma Wan Free School (馬灣義學) was established in Ma Wan Town which had keen competition with the study hall. The school was closed in the 1950s and has been used as the Ma Wan Rural

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## Historic Building Appraisal

845

### Lai Chi Kok Hospital

No. 800 Castle Peak Road, Lai Chi Kok, Kowloon

Lai Chi Kok Hospital was built between 1921 and 1924 and was originally a prison. In the 1930s, infectious diseases were prevalent and the prison was converted into Lai Chi Kok (Cholera) Hospital and Lai Chi Kok (Relief) Hospital. In 1948 the two hospitals were renamed Lai Chi Kok Hospital (荔枝角醫院), which was one of the two infectious hospitals in Hong Kong in the period 1946-1975. The other infectious hospital was in Sai Ying Pun. After the opening of Princess Margaret Hospital (瑪嘉烈醫院) in 1975, the role of Lai Chi Kok Hospital as an infectious diseases hospital gradually diminished. It was then used for convalescent psychiatric patients transferred from Castle Peak Hospital (青山醫院) and leprosy patients transferred from the Leprosarium at Hei Ling Chau (喜靈洲). In 2001-2006, the Hospital was under the management of the Hospital Authority and its funding was provided by the Social Welfare Department. Its name was changed from Lai Chi Kok Hospital to LCKH HACare Home (荔康居) for psychiatric patients.

*Historical  
Interest*

Historical materials show that the hospital site could be related to use as an early immigration post for Chinese labour heading overseas to South Africa. Moreover, there is a stone tablet inscribed with Chinese characters “Gau-Lung Kwan” (九龍關) right next to the hospital cluster. This is similar to the Qing customs station stone tablet found at the old Ma Wan township.

The old hospital site is comprised of an upper section and a lower section. The buildings under study are all located in the lower section. They are Blocks F, G, H, I, J, K, and Blocks P, Q, W, W2 and N. The first six blocks were used as wards and Block K as an Administration Block. The other blocks were used for various purposes such as quarters, kitchens, offices and stores.

*Architectural  
Merit*

Blocks F, G, H, I, J and K are all two stories high with external staircases. The brick walls are rendered and painted externally and just painted internally. The walls are strengthened with internal angle buttresses. The roofs are pitched and covered with Chinese tiles. Floor slabs are supported on steel beams. All the original windows are now replaced with aluminium framed windows. The architectural style is **Utilitarian**.

Blocks P, Q, W and W2 are a group of single-storey red-brick structures. The external walls of Blocks P, Q and W are exposed brickwork but Block W2 is painted white. They have pitched roofs of Chinese tiles, open verandahs and wooden doors and windows at regular intervals. The architectural style is **Utilitarian** with **Arts and Crafts** influence.

Block N is a long and narrow one-storey block with painted walls and a

pitched roof. It is not particularly interesting architecturally and may be classified **Utilitarian**. At the northwest end of Block N there is a rubble retaining wall, the main gate, and a small rectangular guard house also built with rubble walls.

The buildings are not particularly rare but have historical built heritage value as well as group value. The red-brick buildings seem to retain their original appearance and authenticity, but the other buildings obviously have undergone alterations at various times.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the buildings lies in the role they played first as part of a prison and then as part of a hospital. From the historical aspect they are also of local interest. The Hospital is located on a small hillside shared by Lai Chi Kok Reception Centre and staff quarters of the Correctional Services Department.

*Social Value  
& Local  
Interest*

The adaptability of these buildings has been demonstrated by the various uses to which they have been put at different periods. The buildings are now vacant and the future of the site is not known. However, they are included in the **“Revitalising Historic Buildings Through Partnership” Scheme** launched by Development Bureau which aim to give historic buildings a new lease of life for the enjoyment of the public.

*Adaptive  
Re-use*

Fuk Hing Tsuen (福慶村) is one of the villages in Wang Chau (橫洲), southwest of the Yuen Long Industrial Estate (元朗工業邨), Yuen Long. A small hill Chu Wong Ling (豬黃嶺) is at its north. Most of the old village houses are facing south. It was a multi-clan village inhabited by the Wongs (黃), the Kwans (關), the Lis (李) and others. It is said that the village was established some 600 years ago. Most of them were farmers engaged in rice and vegetable growing. Many of the original villagers have either moved overseas or to the urban areas leaving the houses occupied by the new comers. The house at No. 41 was built by Li Fuk-tai (李福太) more than 100 years ago. The Lis resided in the houses until the late 1950s and the house has been left vacated since then. It is one of the old houses in the village.

***Historical  
Interest***

The residential house is in the fourth row of seven rows of houses in the village. It is connected to a house on its right. The house is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of the entrance is a projected eave without any moulding. External walls are heavily plastered and painted and the floor cement-screeded.

***Architectural  
Merit***

The house is to witness the settlement of the Lis in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

The house has its authenticity barely kept.

***Authenticity***

It has group value with other historic village houses in the village. Together with the nearby Yi Shing Temple and Yu Yuen (娛苑), a group of historic buildings is formed, recalling the reminiscence of village life in the New Territories.

***Group Value***

The house is owned by the Lis. They had their celebration of festivals, wedding and birthdays at the house. They have their Dim Dang (點燈) ritual for the newborn baby boys of previous year on the 15<sup>th</sup> day of the Chinese New Year. They would have Dang Jou (丁酒), a banquet for celebration for all

***Social Value,  
& Local Interest***

those in the village. They would report the names of the new born baby boys to the village representative and to the deities at the Yi Shing Temple (二聖宮) in Wang Chau. They would also participate in the Da Chiu (打醮) activity of Wang Chau held once every eight years.

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive  
Re-use*

**Historic Building Appraisal**  
**Lung Wah Yuen**  
**No. 83 Fung Chi Tsuen, Wang Chau, Yuen Long**

Lung Wah Yuen (龍華園) was founded in the 1930s by **Wong Jyun-ciu** (黃玄潮), a Buddhist nun of Ling Wan Tsz (凌雲寺) and her colleagues. The house was built as a private Buddhist nunnery for nuns and their adopted daughters. It was managed by private individuals and run for the religious benefit of a small number of occupants. Lung Wah Yuen was also a place of refuge for orphans and homeless women. Although most of the nuns who founded Lung Wah Yuen have passed away, it is still used as a gathering place and home for the women who were orphans brought up by the nuns. *Historical Interest*

The nunnery is a two-storey grey brick house in a mixed Chinese and Western style known as **Chinese Eclectic**. The main part of the house has a pitched roof, gable end walls and regularly spaced windows in the rear and side walls. The windows are steel framed with granite surrounds and projecting hood mouldings. The front façade consists of three-bay two-storey open verandahs with brick columns, vertical balustrades, and a flat roof with an ornamental parapet wall featuring curving pediments decorated with plaster reliefs and ball shaped finials to the parapet posts. This façade has recently been painted in rather unsuitable lurid colours. There is a small one-storey kitchen and toilet and toilet annex at the south end of the nunnery. *Architectural Merit*

Internally the floor plans are divided into three bays by cross walls, and further divided by wooden partitions to form various rooms used as bedrooms, worshipping rooms and living rooms. Two wooden staircases serve the upper floor. Decorations are minimal, but diamond-patterned and brick-patterned lattice frames are installed above doorways, and there are some decorative mouldings under beams on the verandahs.

Although this mixed style of houses is not uncommon in rural areas, it is not often that this style is used to build a nunnery. It has built heritage value and together with the Tin Hau Temple next door has group value. The authenticity of the nunnery is not in any doubt however the recent external painting work has drastically altered its previous venerable appearance and it now looks rather lurid and garish. With modern techniques it would be possible to remove the paint from the brickwork provided the bricks are not too soft and porous. *Rarity, Built Heritage Value & Authenticity*

The social value of the building lies in its role as a nunnery and as a refuge for orphans and homeless women. The nuns also provided education in rendering, studying and chanting of the Buddhist scriptures and texts of *Social Value & Local Interest*



monastic rules for the orphans. Lung Wah Yuen also served in the past as a venue for ceremonies and rituals, such as births, weddings and traditional Chinese festivals.

Lung Wah Yuen still functions as a gathering place and nunnery for the present owners and occupants who are the founding nuns' orphans. As far as is known they have no plans to sell the house and move elsewhere. *Adaptive Re-use*

**Historic Building Appraisal**  
**Ip Ancestral Hall**  
**Lin Ma Hang, Sha Tau Kok**

Lin Ma Hang (蓮麻坑) village is in the closed frontier area and was inhabited by the Koons (官), the Laus (劉), the Tsangs (曾) the Cheungs (張), the Sins (洗) and the Ips (葉). The Tsangs, the Cheungs and the Sins were the earliest settlers who moved to the village probably in the late 17<sup>th</sup> century. The village was later inhabited by some others. The Ips became the biggest clan in the village. Three ancestral halls of the Laus, and one each respectively of the Koons, the Sins and the Ips were built in the village. Many of the villagers have moved overseas since the early 20<sup>th</sup> century that the village is scarcely populated. The village being in the restricted area very much limits its development. Two brothers of the Ips, Tat-bo (達波) and Tat-bun (達濱), moved from Dongguan (東莞) of Guangdong (廣東) province to the village in the early years of the 18<sup>th</sup> century, the latter in the 49<sup>th</sup> year of the Qianlong (乾隆, 1710) reign of the Qing (清) dynasty. It is not known when the Ip Ancestral Hall (葉氏宗祠) was built. The villagers claimed that it has a history of about 300 years. However, the existing building form tells us that it might be constructed in the late Qing dynasty (1644-1911). A trust named Ip Sz Fat Tso (葉思發祖) manages the ancestral hall and clan affairs.

*Historical  
Interest*

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered. The finely-carved altar is at the end wall of the middle bay housing a soul tablet of the Ip ancestors for worship. Portraits of the ancestors are also on display. The recessed entrance has a rectangular wall extended from the gable wall on either side having the recessed bay uncommonly deeper. The name of the hall is engraved on a piece of brown marble above the lintel. Two pieces of similar marbles on either side of the front wall are engraved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generation to Generation). The ridges are with curling ends and the front ridge is with auspicious treasures, and flowers mouldings. Fascia boards under the eaves and wall paintings under the roofs are of flowers, birds and fruits motifs. Honorary plaques to commemorate the prominent members are hung on the hall.

*Architectural  
Merit*

It is an ancestral hall of the Ips to witness their settlement in Lin Ma Hang. **Rarity**

It has considerable built heritage value. **Built Heritage Value**

The building was renovated in 1972. The authenticity of the building is kept. **Authenticity**

The Ips had a number of prominent clan members serving in the Qing empire including Kam-piu (錦標) who was appointed the Emperor's guard in the Tongzhi (同治, 1862-1874) reign and Ying-wah (英華) awarded the *mingjingjinshi* (明經進士, Third Degree of the Classics) in the 24<sup>th</sup> year of Daoguang (道光, 1844) reign. Ip Tin-yeung (葉天養), a 19<sup>th</sup> generation descendent and a lawyer, was appointed a Justice of the Peace by the government in 1981. Other than ancestral worship held at the hall, wedding ceremony and Dim Dang (點燈) ritual are also organized. During the Ching Ming and Chung Yeung Festivals, the Ips will have meals in the ancestral hall after worshipping at graves. The ancestral hall was also a meeting venue until 1975 when the rural community office was built. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**Hindu Temple**  
**Burma Lines, Queen's Hill, Fanling, New Territories**

The Hindu Temple at Burma Lines (formerly known as Queen's Hill Camp, 皇后山) in Fanling (粉嶺) was built in the 1960s for the Gurkhas (噶喀兵) who were stationed at the camp. Burma Lines was once a British Army barracks, and the temple was the place where the Gurkhas in the camp went to worship. The Gurkhas are soldiers from Nepal, which is the only country in the world whose state religion is Hinduism. Geographically, the temple is slightly separated from the other buildings in the camp as it was built on the top of a small hill, which created a sense of spirituality and tranquillity. The temple is surrounded by Banyan trees and other vegetation, and is dedicated to the God of Destruction in Hinduism called Shiva. The Gurkhas have now gone and the Temple has been vacant and disused since 1996. *Historical Interest*

The Temple resembles a **lotus**, the holy flower which represents beauty and holiness in Hinduism. The plan is hexagonal and the structure is reinforced concrete formed by twelve triangular upright slabs joined together in three dimensional geometric tent shapes to form a six-pointed crown. The doors which open at all sides of the hexagon (excluding the southeast side) allow access from all directions. There are five entrances fitted with double doors and pointed windows above some of the doors. The whole structure is painted pale green externally and orange and blue internally. Geometric shaped planters and drainage channels surround the Temple. Internally the floor is screeded and there is a raised dais in one corner for an altar. There is a small one-storey pitched roof concrete hut (purpose unknown) and a pagoda-like temporary shrine nearby. At the time of the survey (August 2004) the buildings were derelict and in need of care and maintenance. *Architectural Merit*

The Hindu Temple is a very rare and unique structure in Hong Kong. The hexagonal plan, "lotus appearance" and the interior design is unique in Hong Kong. It is a reminder of the contribution and commitment of Gurkhas to Hong Kong under British rule. Due to its unusual architectural style best described as **Modern Eclectic** and purpose it has built heritage value. It does not appear to have been altered and appears to be authentic. *Rarity, Built Heritage Value & Authenticity*

The social value of the Temple to the community is minimal as it was built as a place of worship for Gurkha soldiers. It is probably only of interest to architects and historians. *Social Value & Local Interest*

Due to its very unusual design, it is difficult to suggest an adaptive re-use *Adaptive*  
for the Temple. At best, it can only really be an architectural curiosity. *Re-use*

**Historic Building Appraisal**  
**Kong Ha Wai – Main Building**  
**(Near Kam Tsin Wai) Pat Heung, Yuen Long, N.T.**

Kong Ha Wai (江夏圍) is a huge mansion erected by Wong Kwong-kiu (黃廣僑) in 1933-36. The area has been named as Kong Ha Wai since then. It is on the west of Kam Sheung Road (錦上路) and east of Kam Tsin Wai (金錢圍) village in Pat Heung (八鄉), Yuen Long. Kwong-kiu was a Hakka (客家) coming from Meixian (梅縣) of Guangdong (廣東) province. He was a merchant of gold business. He bought the land from a Tang Lo-pun (鄧魯賓?) and built his mansion. Some of the workers were villagers of Kam Tsin Wai. The mansion is so called “wai” (圍, walled village) but it is not a walled village itself. The mansion comprises a main building for use as a residence of some 20 members of the Wong, a servants’ quarters, a gate entrance, two ponds in front of the main building and a surrounding garden with green houses. The Wongs left the mansion during the Japanese Occupation (1941- 45) and wooden furniture of the house was looted as firewood. Tung Yick School (同益學校) was temporarily accommodated in Kong Ha Wai in Spring 1941 until the end of the War.

*Historical  
Interest*

The Wongs did not return to the mansion in 1945 after the War. It was used as a temporary police station as the one in Au Tau (凹頭) had been destroyed. They returned to their mansion when the police station moved to a new one in Pat Heung in 1953. The garden of the mansion was used as a factory starting in 1963 and later extended to the residential main building as well in the 1970s. Three of Kwong-kiu’s grandsons emigrated to Australia and the U.S. in the 1980s leaving their father Shui-luen (瑞麟) residing in the servants’ quarters until 1997 when he sold the mansion to a developer.

The main building occupies an area of about 10.5 square metres facing northwest. In front of it is an open foreground. In the past, there were two semi-circular *fung shui* ponds in front of this foreground. The bigger pond was added in later stage in the outer skirt of the smaller one. However, the ponds were reclaimed between 1982 and 1985 by a landscape nursery for more usable space. A pitched-roof gate entrance is at the right end of the compound and a servants’ quarters at the right corner of the open foreground. The huge main building is a two-storey Chinese Eclectic residential building having a symmetrical design. It is about 4.5 metres wide and 2.3 metres deep. Its entrance is on the central axis of the building. An entrance hall is behind the entrance and behind it is a big open courtyard of two-storey high. Behind the courtyard is the main hall of same width as the entrance hall. On either side are rooms and a staircase for access to the upper floor. Due to the serious alteration of the building for use as a factory, many

*Architectural  
Merit*

of the rooms are not accessible. An altar is at the hall of the upper floor housing the soul tablets of the Wongs for worship. The building has an impressive façade of a Chinese Eclectic building of the 1930s. The recessed entrance is supported by two tall Tuscan columns with three arched openings. The ground floor front façade is a verandah supported by two columns of similar style on either side of the two tall ones. At the roof end of the upper floor is a parapet with moulded concrete balustrades of flowers and Chinese patterns. A pediment is in the middle of the parapet with the name “源遠堂” (Yuen Yuen Tong), the trust name of the Wongs, and mouldings of auspicious birds, lions, dragons and flowers. The stone doorframe of the entrance is decorated with a knotted column moulding on either side. Above the lintel is a moulded gold colour name of Yuen Yuen Tong with two stone lions. The building was constructed of concrete and green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The gables are of the Fire (火型) style of the Five Elements (五行). The ridges are with curling ends.

It is a residential building to witness the settlement of the Wongs in Kong Ha Wai. **Rarity**

It has high built heritage value. The building has been altered internally and added with temporary structures very much diminished its authenticity. **Built Heritage Value, Authenticity &**

It has group value with the servants' quarters and the entrance gate of the mansion. **Group Value**

Kwong-kiu had two sons, Tak-ling (德麟) and Shui-luen, both served in the Hong Kong May Shien Association (香港梅縣同鄉會) in 1970-96. The former was the chairman of the Association in 1979-81. One of the nephews of Kwong-kiu, Kai-lun (繼麟), studied at Kam Chuen School (錦全學校) in Kam Tsin Wai. Kwong-kiu bought lots of land in the area and rented them to the nearby villagers for agricultural farming and livestock breeding. A paper mill was at the garden of the mansion and later the main building was used as factories of plastic flowers, plastic moulds, carpets, rubber bands, zinc products and lately polyfoam products. The garden is used by a landscape nursery. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**Tang Chan Yui Kuen Ancestral Hall**  
**No. 201 Shui Mei Tsuen, Kam Tin, Yuen Long**

Tang Chan Yui Kuen Ancestral Hall (鎮銳鎬鄧公祠) in Shui Mei Tsuen (水尾村), Kam Tin (錦田), was built by Tang Man-wai (鄧文蔚), 23<sup>rd</sup> generation ancestor of the Tang clan who obtained a *jinshi* (進士) degree in the 24<sup>th</sup> year of Kangxi reign (康熙, 1685), Qing (清) dynasty. The hall was built probably in the Kangxi reign (1662-1722) to commemorate the three sons of Tang Hung-yee (鄧洪儀), namely, Chan (鎮), Yui (銳) and Kuen (鎬). Tang Hung-yee, a 15<sup>th</sup> generation ancestor, and his descendents had played a significant role in the development of Kam Tin. The hall is the second biggest and one of the two ancestral halls in the historic Shui Mei Tsuen, the biggest being the Tang Tsing Lok Ancestral Hall (清樂鄧公祠). The hall is also called Mau King Tong (茂荊堂).

***Historical Interest***

The building is slightly smaller than the Tang Tsing Lok Ancestral Hall in the same village. It is a Qing vernacular building having the same three-hall-two-courtyard plan of symmetrical design. The ancestral altar is at the far end of the central axis in the middle of the main hall. The front courtyard is much bigger than the rear courtyard. The building is constructed of green bricks having its walls, granite columns and buttresses to support its roofs of timber rafters, purlins and clay tiles. The recessed entrance has one platform on either side. Its ridges have curling ends with auspicious treasures and floral patterns. Its fascia boards and wall friezes are with similar motifs.

***Architectural Merit***

It is one of the significant historic buildings in Kam Tin to witness its development. The building has high built heritage value.

***Rarity & Built Heritage Value***

The external walls of the entrance hall and part of the internal walls of the main hall are covered with ceramic tiles. Some columns are concreted. This would slightly affect its authenticity.

***Authenticity***

A number of historic buildings in Shui Tau (水頭) and Shui Mei Tsuens in Kam Tin including Tang Tsing Lok Ancestral Hall, Yi Tai Study Hall (二帝書院) and this one have close related group value.

***Group Value***



Other than for ancestral worship, the hall was used as a study hall preparing its children clansmen for the Civil Service Examination of the Qing dynasty so that the clan could prosper in power and wealth. A number of honour boards to commemorate its clansmen gaining the *jinshi*, *wuju* (武舉) and other titles are on display at the hall. The building continued to be used for teaching village children in the early 20<sup>th</sup> century until separate schools were established in the villages. The hall continues to be used for ancestral worship and special offerings are made during the Chinese New Year and at important festivals.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### Yeung Ancestral Hall

#### No. 7 Hin Tin, Sha Tin

Hin Tin (顯田) village is a comparatively young village in Sha Tin as it was erected in the 1920s by the government to resettle three clans of villagers in the Shek Lei Pui Valley (石梨貝谷) for the construction of a reservoir. The Yeungs (楊), the Laws (羅) and the Sos (蘇) settled in the Valley for some 300 years. They were Hakkas (客家) from Nantou (南頭) of Shenzhen (深圳). They had been in close relationship for decades before they moved to Hong Kong. Another clan in the Valley, the Laus (劉), moved to Kwai Chung (葵涌) instead of Hin Tin at the resettlement. The cost of the removal and building of the village houses were borne by the government. The three ancestral halls of the three clans were built connected together to form a single block on the front row of the three rows of houses.

**Historical  
Interest**

The block of ancestral halls has the same direction of the other village houses facing north. The ancestral hall of the Laws is in the middle with that of the Sos and that of the Yeungs on its left and right. The three ancestral halls are of the same design connecting together sharing a common wall between them and a common roof at their main halls and at their entrances. The Yeung Ancestral Hall (楊氏宗祠) is a Qing (清) vernacular design building, each ancestral having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. It is constructed of green bricks with its walls to support the flush gable roofs of timbers, purlins and clay tiles. The external walls are plastered and painted with cream colour. The floors are cement screeded. The altar is at the end wall of each individual hall. A black painted frieze is under the cornice of the back external wall and at the gable walls for decoration. A pair of red *ruilong* (夔龍) mouldings is at two ends of the front ridge. The name of the ancestral hall is written above the lintel. A wall painting is on either side of the name board. The paintings are of flowers and phoenix motifs.

**Architectural  
Merit**

It is a block of three ancestral halls of the three clans uncommonly built together to witness their special close relationship.

**Rarity**

It has considerable built heritage value.

**Built Heritage  
Value**

The building was renovated in 1988 due to a fire broke out in the Law Ancestral Hall (羅氏宗祠) next door. The authenticity of the building is kept.

**Authenticity**

It has group value with the ancestral halls next door.

*Group Value*

Ancestral worship has been held at the hall especially on the second day of the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節). Dim Dang (點燈) ritual by lighting up a lantern for each new born baby boy of the clan of the previous year was held on the second day of the New Year up to the 1980s and has been discontinued. Wedding and funeral ceremonies were also held at the hall for members of the clan.

*Social Value,  
& Local Interest*

**Historic Building Appraisal**  
**Law Ancestral Hall**  
**No. 8 Hin Tin, Sha Tin**

This Law Ancestral Hall (羅氏宗祠) is located in Hin Tin (顯田), Sha Tin. *Historical Interest*

Hin Tin is a comparatively young village as it was established in the 1920s by the government to resettle three clans of villagers in Shek Lei Pui Valley (石梨貝谷) for the construction of a reservoir. The Yeungs (楊), the Laws (羅) and the Sos (蘇) had settled in Shek Lei Pui Valley for some 300 years. The three clans were Hakkas (客家) from Nantou (南頭) of Shenzhen (深圳) and had been in close relationship for decades before they moved to Hong Kong. Another clan in the Valley, the Laus (劉), moved to Kwai Chung (葵涌) instead of Hin Tin at the time of the resettlement. The cost of the removal and building of the village houses were borne by the government. The three ancestral halls of the three clans were built connected together to form a single block on the front row of the three rows of houses.

The block of ancestral halls has the same direction of the other village houses facing north. The ancestral hall of the Laws is in the middle with that of the Sos and that of the Yeungs on its left and right. The three ancestral halls are of the same design connecting together sharing a common wall between them and a common roof at their main halls and at their entrances. The block is a Qing (清) vernacular design building, each ancestral hall having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. It is constructed of green bricks with its walls to support the flush gable roofs of timbers, purlins and clay tiles. The external walls are plastered and painted with cream colour. The floors are cement screeded. The altar is at the end wall of each individual hall. A black painted frieze is under the cornice of the back external wall and at the gable walls for decoration. A pair of red *ruilong* (夔龍) mouldings is at two ends of the front ridge. The name of the ancestral hall is written above the lintel. No painting is on either side of the name board. They might be weathered and now replaced with black painted friezes. *Architectural Merit*

It is a block of three ancestral halls of the three clans uncommonly built together to witness their special close relationship. *Rarity*

It has considerable built heritage value. *Built Heritage Value*

The building was renovated in 1988 due to a fire broke out in the ancestral hall. The authenticity of the building is kept. *Authenticity*

It has group value with the ancestral halls next door.

*Group Value*

Ancestral worship has been held at the hall especially on the second day of the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節). Dim Dang (點燈) ritual by lighting up a lantern for each new born baby boy of the clan of previous year was held on the second day of the New Year up to the 1970s and has been discontinued. Wedding and funeral ceremonies were also held at the hall for members of the clan.

*Social Value,  
& Local  
Interest*

**Historic Building Appraisal**  
**So Ancestral Hall**  
**No. 9 Hin Tin, Sha Tin**

Hin Tin (顯田) village is a comparatively young village in Sha Tin as it was erected in the 1920s by the government to resettle three clans of villagers in the Shek Lei Pui Valley (石梨貝谷) for the construction of a reservoir. The Yeungs (楊), the Laws (羅) and the Sos (蘇) settled in the Valley for some 300 years. They were Hakkas (客家) from Nantou (南頭) of Shenzhen (深圳). They had been in close relationship for decades before they moved to Hong Kong. Another clan in the Valley, the Laus (劉), moved to Kwai Chung (葵涌) instead of Hin Tin at the resettlement. The cost of the removal and building of the village houses were borne by the government. The three ancestral halls of the three clans were built connected together to form a single block on the front row of the three rows of houses.

***Historical  
Interest***

The block of ancestral halls has the same direction of the other village houses facing north. The ancestral hall of the Laws is in the middle with that of the Sos and that of the Yeungs on its left and right. The three ancestral halls are of the same design connecting together sharing a common wall between them and a common roof at their main halls and at their entrances. The So Ancestral Hall is a Qing (清) vernacular design building, each ancestral hall having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. It is constructed of green bricks with its walls to support the flush gable roofs of timbers, purlins and clay tiles. The external walls are plastered and painted with cream colour. The floors are cement screeded. The altar is at the end wall of each individual hall. A black painted frieze is under the cornice of the back external wall and at the gable walls for decoration. A pair of red *ruilong* (夔龍) mouldings is at two ends of the front ridge. The name of the ancestral hall is written above the lintel. A wall painting is on either side of the name board. The paintings are of flowers and birds motif.

***Architectural  
Merit***

It is a block of three ancestral halls of the three clans uncommonly built together to witness their special close relationship.

***Rarity***

It has considerable built heritage value.

***Built Heritage  
Value***

The building was renovated in 1988 due to a fire broke out in the Law Ancestral Hall (羅氏宗祠) next door. The authenticity of the building is kept.

***Authenticity***

It has group value with the ancestral halls next door.

*Group Value*

Ancestral worship has been held at the hall especially on the second day of the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節). Dim Dang (點燈) ritual by lighting up a lantern for each new born baby boy of the clan of previous year was held on the second day of the New Year up to the 1980s and has been discontinued. Wedding and funeral ceremonies were also held at the hall for the members of the clan.

*Social Value,  
& Local  
Interest*

Ha Hang (下坑) is right behind Tai Po Industrial Estate (大埔工業邨) in Tai Po. It was on the shore of Tolo Harbour (吐露港) facing the sea in the old days. It was a multi-lineage village occupied by the Lees (李氏), the Hungs (洪氏), the Chungs (鍾氏) and the Tsangs (曾氏), the Lees being the largest clan. *Historical Interest*

Originated from Changle County (長樂縣) of Wuhua County (伍華縣) in Guangdong Province (廣東省), the Lees in Ha Hang trace their descent to Li Mingong (李敏公) who was believed to be the descendant of Li Huode (李火德), the common ancestor of the Lee clan in Fujian and Guangdong provinces. Li Mingong was the founder of the Lee clan of Changle county who brought his clan members from Fujian (福建省) to Guangdong during the late Southern Sung Dynasty (南宋, A.D. 1127-1279) to escape from warfare and chaos in the north. The Lees moved southward to Dongguan (東莞) in the Kangxi (康熙, 1662-1722) reign of Qing (清) Dynasty and later to Wu Kau Tang (烏蛟騰) of Sai Kung and Lin Fa Tei (蓮花地) of Pat Heung (八鄉) of Yuen Long. Two brothers of the Lees, Lee Yat-ko (李日高) and Lee Yat-wah (李日華) moved again with their families to the area of Ha Hang and established the village in the 13<sup>th</sup> year of the Qianlong (乾隆, 1748) reign of Qing Dynasty.

Three ancestral halls of the Lees were built in the village. The one on the upper slope built to commemorate Lee Yat-ko was demolished whereas the one at No.18 and **this one between Nos. 13 and 14** were both built **about one hundred years ago** to commemorate Lee Yat-wah. The three halls together formed Sam Shing Tong (三聖堂, literally the Hall of Three Saints), which represents the consolidation of the Lee clan even though it has been diversified into different branches.

Located in the lower level of the village, the ancestral hall is connected to village houses on its left and right facing southeast. It shares with the house on its right a common roof. It is a one-hall structure. It is a Qing vernacular building probably constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are plastered and the floor is with cement screeding. The altar occupies the entire end wall of the hall with a red paper soul tablet of the Lee ancestors on the wall for worship. On top of the tablet is a red paper with the Chinese character “壽” (longevity) written on it. The name of the ancestral hall is written a piece of red paper above the lintel of the recessed entrance. *Architectural Merit*



It is an ancestral hall of the Lees to remind their settlement in Ha Hang village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

It has its authenticity kept.

**Authenticity**

The Lees made use of the hall for ancestral worship and celebration of wedding and birthday with banquets held at the hall and in the open ground of the village. Dim Dang (點燈) ritual would be held for newborn baby boys of previous year on the 15<sup>th</sup> of the Chinese New Year. The Lees were engaged in fishing and farming growing rice and vegetable. They also produced lime with the corals and shells collected from the Tolo Harbour. The lime was an essential ingredient of mortar for the construction of village houses and used as a fertilizer. The Lee children studied at the Mak Ancestral Hall (麥氏宗祠) in Mak Uk (麥屋) village a short distance in their northwest before the Second World War. For secondary education they needed to go to Tai Po, Sha Tau Kok or even Yuen Long. **Social Value,  
& Local Interest**

It has group value with another Lee Ancestral Hall at No.18 of the village.

**Group Value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive  
Re-use**

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Kat Hing Back Street, Tai O**

Tin Hau Temple (天后古廟) in Kat Hing Back Street (吉慶後街) of Tai O (大澳), Lantau, was connected to the left of the Kwan Tai Temple (關帝古廟) which was built in the 6<sup>th</sup> year of the Qianlong (乾隆, A.D. 1741) of the Qing (清) dynasty. The Tin Hau Temple was constructed in the 37<sup>th</sup> year (A.D. 1772) of the same reign as a bell in the temple has the year engraved on it. Tai O was an important village reputed for its production of salt as far back as the Song (宋, A.D. 960-1279) dynasty. It was also a fishing village where many fishermen anchored and resided onshore. Tin Hau (天后) deity has always been the protective goddess of the fishermen and boat people.

**Historical Interest**

The temple is only about one third of the width and of equal length of the Kwan Tai Temple. It is however a bit shorter in height than the latter. The temple is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard between the entrance and main hall has been covered with a tiled roof. The building is constructed of green bricks with its walls to support its roofs of timber rafters, purlins and clay tiles. The walls have been plastered. Its doorframe and lower courses of the front wall are of granite. The altar at the end wall of the main hall houses a statue of the Tin Hau deity for worship with an offering in its front. A standing statue of Qianliyan (千里眼) and of Shunfenger (順風耳) are respectively on the left and right of the hall. An altar of the Door God (門神) and another altar of the Earth God (土地) are on the left and right of the entrance hall. A side door is connected to the Kwan Tai Temple on its right. The front ridge is decorated with a red *ruilong* (夔龍) mouldings at its two ends with lion mouldings in the middle. A fascia board under the front eave is of flowers, birds and bats carvings. The name of the temple is engraved above the lintel flanked by wall paintings of figures and landscape. The upper portion of the front wall is covered with white ceramic tiles.

**Architectural Merit**

It is a Tin Hau Temple to witness the history and settlement of Tai O.

**Rarity**

It has some built heritage value.

**Built Heritage Value**

The temple was renovated in 1835, 1852, 1903, 1959, 1975, 1987 and 1997. Its authenticity is basically kept.

**Authenticity**

It has close group value with the Kwan Tai Temple next door.

**Group Value**

Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month would be highly celebrated by the fishermen, boat people and residents of Tai O. Cantonese opera performance (神功戲) would be held in the playground in front of the temples to celebrate the festival.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Sing Lei Hap Gei Lime Kiln Factory**  
**No. 2 Nam Wan Shan Teng Tsuen, Peng Chau**

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**Sing Lei Hap Gei Lime Kiln Factory** (勝利合記石灰窯廠辦公室) was one of three lime kiln factories on Peng Chau (坪洲). It was built in the 1920s by a syndicate all of whom were members of a Tseung (蔣) family which had other business undertakings in Hong Kong; for example, Tseung Fu-kwong was not only one of the owners of the land lot, but also one of the hotel proprietors of King Edward Hotel (英皇大酒店) at No. 5 Ice House Street in Central (中環雪廠街 5 號) and had shares of Taxi Cab Company and Hong Kong Restaurant. The Tseungs came from Xinhui in Guangdong province (廣東新會) and founded the lime-making business on Peng Chau. Their factory (Sing Lei Hap Gei, 勝利合記) was one of the three largest lime-kiln factories on Peng Chau – the other two being Tai Lee (大利) and Tung Hing (東興). Their factory even had its own private jetty for the convenience of transportation of raw materials and products. The factory continued production throughout the Japanese Occupation, but business rapidly declined after the Second World War and the factory was closed down in the 1970s. The building under study was believed to have been used as the office and mess of the factory. The annexes to the building were later additions used as staff quarters.

*Historical  
Interest*

The actual lime kiln factory and furnace no longer exist and the building under study is believed to have been the office and mess for the factory workers. The building consists of a pair of two-storey pitched roof houses built side by side with a lean-to annex built on to the southeast corner and another lean-to annex built on to the northwest corner. All the structures have walls of brickwork or masonry which have been rendered and painted. The wall finishes are seriously dilapidated but the name of the factory and decorative motifs can still be made out on the facades. The roofs appear to be finished with Chinese tiles. Windows are steel framed and doors are made up of sheet metal. The annex on the southeast corner has an ornamental ventilation grille formed of diaper brickwork. Internally, the China fir pole construction of the first floor can be seen and a straight flight wooden staircase. The building can be classified as a simple vernacular village house put to **Utilitarian** use.

*Architectural  
Merit*

The building is not a particularly rare type nor does it have much architectural merit. As one of the old lime kiln factory buildings however it has built heritage value and historic value. It appears to have been abandoned and left derelict since the 1970s and is in urgent need of restoration if it is to be preserved. It is not known how much of the building is authentic. The annexes

*Rarity,  
Built Heritage  
Value &  
Authenticity*

appear to be later additions.

The building's social value lies in the role it has played in the lime-making industry on Peng Chau. It is well known and has local interest to the inhabitants round about. The areas where the coral and sea shells were stored before conversion to lime, the factory furnace area, and the old pier are all shown on the ordnance survey map of Nam Wan Shan Teng Tsuen (南灣山頂村). ***Social Value & Local Interest***

The factory contributed to the development of the local (Hong Kong) lime-making industry. From the heritage point of view, the Office and Mess of Sing Lei Hap Gei Lime Kiln Factory is situated nearby the historic item of Tin Hau Temple (天后宮) and a number of items recorded by the Antiquities and Monuments Office including the Stone House at Peng Chau Wing On Street (坪洲永安街), Peng Chau Chi Yan Public School (坪洲公立志仁學校) at Peng Chau Lane (坪洲里), Leather Factory Site (牛皮廠) at Chi Yan Lane (志仁里), Ruins of Great Match Factory (大中國火柴廠址) at Peng Lei Road (坪利道) and I-Tsz at Wing On Toi (永安台). All the buildings form the cultural cluster of Peng Chau area. ***Group Value***

Adaptive re-use depends a lot on the requirements of the local community and what services are available. Possibly the building could be converted for residential use. ***Adaptive Re-use***

**Historic Building Appraisal**  
**No. 70 San Wai Tsuen,**  
**San Tin, Yuen Long, New Territories**

San Wai Tsuen (新圍村), literally meaning “new walled village”, consists of Sheung San Wai (上新圍) and Ha San Wai (下新圍). Initially, the village was called Fuk Hing Lei (福興里), literally meaning “lucky and prosperous lane”. Most of the villagers of San Wai Tsuen acquired wealth by working overseas. The United States and Canada were their main destinations. The villagers participated in the construction of railways in North America around the Xuantong (宣統, A.D. 1909-1911) reign of the Qing dynasty. They sent their income back to San Wai Tsuen through sailors, *xunyangma* (巡洋馬) and money shops in Sheung Wan (上環).

*Historical  
Interest*

The house at No. 70 San Wai Tsuen (新圍村) was built by Li Lam (李霖) in the 1930s as a residence for his family. At that time, many villagers of San Wai Tsuen lived by remittances sent from relatives who worked overseas. With the remittances, the house at No.70 was built although apparently Li Lam never lived there. His family migrated to North America after the Second World War and the house was sold.

No. 70 San Wai Tsuen is a typical two-storey **Qing Vernacular** style village house with Western influence. The main part of the house is built of grey-green bricks with a pitched roof of Chinese tiles. Window openings with moulded window hoods for weather protection are regularly spaced in the flush gable end walls. Unfortunately the original windows (probably steel framed) have been replaced with modern aluminum units. The front of the house consists of a flat roofed portico and verandah supported on columns. The columns, first floor verandah balustrading and parapet wall to the roof show Western classical influence. Classical urns and a central pediment are featured to the parapet. By contrast the rear façade is plainer with no decorations except for the parapet wall to the flat roof over the rear part of the house. There are several windows in the rear wall but all are modern aluminium replacements. A water tank and chimney stack can be seen on the roof. As access was not permitted, the condition of the interior is unknown.

*Architectural  
Merit*

Village houses combining Chinese and Western architectural features are not uncommon in rural villages in the New Territories, so that No. 70 San Wai Tsuen is not rare, but it is fairly well preserved and a good example of this style with built heritage value. Apart from the modern replacement windows, it retains its authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

As the house only seems to have been used for residential purposes, its social value to the local community is relatively low. The front façade of the house is

*Social Value  
& Local*

particularly interesting with its Western neo-classical appearance.

*Interest*

Probably the best use for the house is residential for which it was originally intended. Adaptive re-use would probably affect its authenticity.

*Adaptive  
Re-use*

## Historic Building Appraisal

### Sam Shan Kwok Wong Temple

#### No. 2 Ping Shek Estate, Kwun Tong Road, Ngau Chi Wan, Kowloon

Sam Shan Kwok Wong Temple (三山國王廟) at No.2 Ping Shek Estate (坪石邨), Ngau Chi Wan, is for the worship of Sam Shan Kwok Wong, literally meaning Kings of Three Mountains. The mountains are Du Shan (獨山), Ming Shan (明山) and Jin Shan (巾山) in Jieyang (揭陽縣) county of Chaozhou (潮州), Guangdong (廣東) province. The mountain deities (山神) were first worshipped by Chaozhou people in the Sui (隋, 581-618) dynasty and granted the king title in the Northern Song (北宋, 960-1127) dynasty. The temple is believed to be built 200 years ago worshipped by local Hakka (客家) and Chaozhou people. The temple was first managed by the Ngau Chi Wan Village (牛池灣村) but later joined by other 12 villages as an alliance. It is now managed by the Village again due to the dispersal of the alliance.

**Historical  
Interest**

The temple is a Qing (清) vernacular design building having a two-hall-one-courtyard plan of three bays. The courtyard between the two halls has been covered. The building is probably constructed of bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls have been plastered and painted. Its external walls are painted red and the wall of the recessed entrance is with imitation brick lines. The altar at the end wall of the middle bay houses the deity with Tai Sui (太歲) and Yuen Tan (玄壇) on the left and right. Its ridges are with geometric mouldings. A pair of ceramic *aoyus* (鰲魚) and a pearl are on the two ridges. The gables and internal walls are with painted floral patterns. Wall friezes and a fascia board at the entrance are with landscape, dragon and floral paintings and carving.

**Architectural  
Merit**

It is one of the Sam Shan Kwok Wong temples of the Hakka and Chaozhou people to witness the settlement and history of the area.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Renovations were made in 1946, 1956, 1970 and 1992 with some other unknown ones. The recent renovations are not properly made that would diminish the authenticity of the temple.

**Authenticity**

The two side halls of the temple housed a Lung Chi Primary School (龍池小學) which started in the 1860s teaching children in Hakka dialect. Cantonese was used starting from the 1920s. The school was closed in the early 1960s. The

**Social Value,  
& Local  
Interest**



birthday of the deity is on the 25<sup>th</sup> of the second lunar month when the villagers would come to give special offerings. On that day a *dit shing bui* ritual (跌聖杯), throwing of two wooden pieces, would be held to decide the new manager of the managing committee. Opera performances would also be held during the festival.

## Historic Building Appraisal

### “Chu Wan”

#### No. 4 Mount Austin Road, The Peak, Hong Kong

Situated among the slopes of Mount Austin Road, the building known as “Chu Wan” (岫雲) is accessed through an inclined pathway. According to land records, the Rural Building Lot No. 112, where “Chu Wan” stands at present, was held under the Government Lease. The earliest recorded owner was **Alfred Bryer**. Although records indicate that the site was already occupied as early as 1904, judging from its appearance, it is likely that “Chu Wan” was erected in the 1930s, when Modernist styles such as Bauhaus, Art Deco, Moderne and International styles were created and became popular. Possibly, there may have been an earlier building on the site which it replaced.

*Historical  
Interest*

No. 4 Mount Austin Road is built in the **International Modern** style. The building is composed of irregularly placed cubic forms with projections and setbacks. Walls are rendered and painted with large rectangular windows protected from the weather by projecting cills and hood mouldings. The roof is flat with a plain projecting parapet coping all round the building. There is a bow-fronted window on the southeast corner. The house is situated on a platform cut into the hillside and supported by a granite retaining wall which has an interesting arrowhead bastion projecting from it. The house is approached by an inclined driveway leading off Mount Austin Road. Ornamental ironwork balustrading and entrance gates can be seen here which do not match the style of the present house. The entrance to the house is through a gatehouse cum garage built in modern style with screen block side walls. A flight of wide steps leads up to the house.

*Architectural  
Merit*

All the signs are that the present “Chu Wan” replaced an earlier building on the site. Nevertheless the present building is a good example of its style with built heritage value. As access was not obtainable the authenticity of the present building cannot be determined. It appears that windows are modern aluminum units.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

As a private residence “Chu Wan” does not have much social value to the community; however it does represent the style of living that was once popular on the Peak. It is close to some other historic buildings and therefore has group value as well as local interest.

*Social Value  
& Local  
Interest*

Sited among pleasant greenery, “Chu Wan” connects with other residential villas in the area. It is also physically close to historic items such as the Peak

*Group Value*

Depot (山頂倉庫), Old Peak Café (舊山頂餐廳) and Peak Tramways Company Ltd. (山頂纜車有限公司, recorded item). Other historic buildings on the Peak include the Former Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院).

As plans of the building are not available it is difficult to suggest an *Adaptive* adaptive re-use. It seems to be quite a large building which could possibly be *Re-use* converted into flats.

## Historic Building Appraisal Leather Factory, Peng Chau

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There used to be two leather factories on Peng Chau, one called Fook Yuen Leather Factory (福源牛皮廠) and the other called Kwong Fat Yuen Leather Factory (廣發源牛皮廠). They were probably established in the **early 1930s**. The leather industry was once very prosperous in Peng Chau. All the premises within the factory site were factory buildings. There were no staff quarters within the factory site as all the employees were the inhabitants of Peng Chau. Fook Yuen, the larger factory, ceased to operate during the Japanese Occupation (1941-1945). Although it re-started the operation after the war, its business dropped gradually as cheap foreign leather was imported into Hong Kong. The introduction of plastic-leather footwear was a further blow to this industry as the demand for leather was greatly reduced. Fook Yuen was eventually closed down in 1975.

*Historical  
Interest*

The factory site extends over a larger area at the back of Peng Chau Wing On Street (坪洲永安街) and include three shop buildings. The factory appears to be made up of a collection of ramshackle village buildings mostly one-storey high built in the local **Qing Vernacular** style. Access to the interior of the factory site is difficult and all the units are locked up so that it is difficult to understand exactly how the factory operated. Those buildings which can be seen on the edge of the factory site are mostly pitched roof flush gable end village houses with grey-green brick or stone walls and Chinese tiled roofs many of which are now covered with corrugated metal sheeting. Windows are a mixture of steel framed and aluminum framed units. Temporary roof structures can be seen and evidence of alterations to convert some units into habitable premises. The whole site has a very untidy and dilapidated appearance with building materials and all kinds of discarded rubbish stacked around it.

*Architectural  
Merit*

It cannot be said that the type of village houses and temporary structures that make up the factory site are rare, nor are they particularly authentic as evidence of alterations and additions can be seen everywhere. Whether or not the factory site has built heritage value is arguable.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The factory in its heyday obviously had social value as it provided employment to the local population. Having been closed for a long time it now has little or no social value and is only of interest to local historians.

*Social Value  
& Local  
Interest*

As access could not be obtained it is difficult to suggest an adaptive re-use. *Adaptive*  
Probably the site does not comply with current building codes and standards *Re-use*  
and would be difficult to convert into viable commercial or residential units  
which would attract people to the area. Redevelopment of the site with proper  
streets and EVA would be desirable.

The neighbouring heritage resources: Tin Hau Temple (天后宮), Stone *Group Value*  
House at Peng Chau Wing On Street (坪洲永安街), Peng Chau Chi Yan Public  
School (坪洲公立志仁學校) at Peng Chau Lane (坪洲里), Ruins of Great  
Match Factory (大中國火柴廠址) at Peng Lei Road (坪利道), Office and Mess  
of Sing Lei Hap Gei Lime Kiln Factory (勝利合記石灰窯廠辦公室遺址) at  
No. 2 Nam Wan Shan Teng Tsuen (南灣山頂村 2 號) and I-Tsz at Wing On Toi  
(永安台).

**Tsz Hing Monastery – Residence of Female Practitioners  
Man Cheung Po, Lantau**

Tsz Hing Monastery (慈慶寺), composed of a number of buildings, is built on a levelled terrace of a steep slope in Man Cheung Po (萬丈布), north-west of Shek Pik (石壁) in Lantau. It takes an hour's walk from the Keung Shan Country Park Visitors' Centre (羌山郊野公園遊客中心) to the remote location of the monastery. The cloistered location of the monastery experiences the truth of "Rural Buddhism" (山林佛教), the traditional mode of life in Buddhist world. It was established by Monk To Lun (度輪法師) and developed from a site of the Kwok Ching Monastery (國清禪院) built by Monk Fa Chuen (法傳法師) in 1930 in order to provide a temporary accommodation for the monks who fled from China. *Historical Interest*

Part of Tsz Hing Monastery was damaged during the Japanese Occupation (1941-45) and Monk Fa Chuen was executed. With donations from the public, the monastery building was rebuilt in 1967. Monk To Lun made a number of visits to the United States introducing major works of the Mahayana Buddhist Canon (大乘法典). He was involved in the establishment of a number Buddhist temples and institutes for the study of Buddhist doctrines. The monastery has a reputation in providing accommodation for short period of staying (掛單) for all monks regardless of nationalities. It is managed by the Dharma Realm Buddhist Association (法界佛教總會) which has over 20 branches in different places.

The present **Residence of Female Practitioners**, on the left of the Tai Hung Bo Din building separated by a service block, was probably built in **around 1953**. It was originally a villa building donated by Tung Kwok-ki (董果耆), a local banker and an enthusiastic Buddhist worshipper, to Monk To Lun. It is a two-storey building of western design constructed of stone and cement with its walls and columns to support its flat roofs. It is a somewhat two-bay building, the left bay is recessed with an L-shaped balcony on its upper floor. The right bay has a Chinese style verandah for its entrance. It is a later addition with five red columns, yellow walls and a green roof complement to the Tai Hung Bo Din building. The facades showing courses of fair-faced granites have portions of their walls painted yellow but the paint seems to weather off. A balcony of the right bay is projecting from the upper floor. *Architectural Merit*

It is a Buddhist monastery in the remote Man Cheung Po of Lantau to remind the history and development of Rural Buddhism in Hong Kong. *Rarity*

It has some built heritage value.

***Built Heritage  
Value &***

The building is in good condition. The monastery is a local religious vernacular complex of long history. It blends nicely with the serene environment for personal retreat and worship and still enjoys its lofty position in the Buddhist world.

***Authenticity***

The monastery has the reputation overseas to provide accommodation for any monks to have short stay regardless their nationalities. It has provided schools for the learning of Buddhist doctrines including the Lotus of the Good Law (法華經) which attracted a number of American monks.

***Social Value,  
& Local  
Interest***

It has group value with other buildings in the compound.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 45 Tai Kei Leng Tsuen,**  
**Main Building, Ancillary Building & Entrance Gate and Enclosing wall**  
**Yuen Long, New Territories**

No. 45, Tai Kei Leng Tsuen is a village house of mixed style. It was built in 1926 by the family of Fung Yin-yiu (馮延瑤), who worked in Canada (employed as a worker in Montreal when he was about twenty) and remitted money to them to construct the house. The Fungs also bought other property and farmland in the village and appear to have been influential in the community. According to the stone tablet at the Yi Shing Temple of Wong Uk Tsuen, Yuen Long Kau Hui, Fung Kwan-wing (馮昆榮), Yin-yiu's father, donated money for the renovation of the temple in 1938. *Historical Interest*

The house is still in the Fung family, the current resident being Fung Kei-Cheung (馮其祥), who was born in the house. Fung Kei-cheung joined the Hong Kong-Kowloon Brigade of the East River Column (東江縱隊港九獨立大隊) in 1943. He was trained in firearms, artillery and organization. He was responsible for organizing guerrilla movements of the Yuen Long Squadron (元朗中隊). He resigned from the East River Column in 1945. Now, he serves as the Chairman of the communication association of the East River Column (原東江縱隊港九獨立大隊老游擊戰士聯誼會會長).

The house is actually a combination of traditional village houses and various additions, including the 1926 building which is a mixture of Chinese and Western styles/ character known as **Chinese Eclectic**. The latter building is a two-storey rectangular block built of grey-green bricks featuring an enclosed front verandah over the entrance porch capped by an ornamental pediment adorned with peonies and ball-shaped finials. The side elevation feature arched windows with decorated tympanums and ornamental balustrading forming a parapet to the flat roof. There is a narrow walled courtyard in front of the building with two side entrance gateways. The rear part of the residence consists a 3-roomed hall and two side halls in a typical Chinese enclosed courtyard layout. These buildings are also built of grey-green bricks with Chinese tiled pitched roofs. They are all one-storey high. *Architectural Merit*

Various additions have been made, but the original building forms still remain. The mixed style of the two-storey building reflects Western influence on Chinese traditional style and is a rare and interesting example of built heritage. *Built Heritage Value, Authenticity & Rarity*



The building's unusual style gives it local interest. As the Fung family are one of the oldest lineages in the village and they are related to the history of China's War of Resistance during the Second World War, their family residence also has social value to the community.

*Social Value &  
Local Interest*

As the house is still in use as a residence, the question of adaptive re-use does not arise at present.

*Adaptive  
Re-use*

## Historic Building Appraisal

### Tin Hau Temple

No. 182 Yee Kuk Street, Sham Shui Po, Kowloon

Tin Hau Temple (天后廟) in Yee Kuk Street (醫局街) of Sham Shui Po (深水埗) was built in the 27<sup>th</sup> year of the Guangxu (光緒, 1901) reign of the Qing (清) dynasty by the fishermen and inhabitants of the area. Sham Shui Po was a tiny fishing village in the early 19<sup>th</sup> century inhabited by fishermen and boat people whose patron was Tin Hau, the goddess of the sea. The village was close to the sea. It was pushed further inland due to land reclamation and urban development and finally perished. An old Tin Hau temple of the village was erected close to the sea and was demolished due to the development. This Tin Hau temple was constructed to replace the old one. The temple was first managed by a kaifong worship committee and has been managed by the Chinese Temples Committee (華人廟宇委員會) since 1931. A keeper is appointed to take care of the temple.

*Historical  
Interest*

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard between the two halls was covered. Two side chambers are built on either side of the temple for storage and other uses. A flat-roofed service block is built at the back of the temple for the keeper's quarters, toilet and services. The temple building is constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The roofs are covered with green ceramic tiles and its walls plastered and painted with imitation brick lines. Its recessed entrance is with a narrow platform on either side which roof is supported by two granite columns and a bracket system. The ridge of the entrance hall is decorated with a set of ceramic 'Two Dragons Competing for a Pearl' (二龍爭珠). The ridge ends are with geometric mouldings and its gables are with reliefs of floral patterns. The altar at the main bay of the end wall houses the statue of Tin Hau with Kwun Yam (觀音) and Pau Kung (包公) on her right and left for worship.

*Architectural  
Merit*

It is a Tin Hau temple to remind the development of Sham Shui Po.

*Rarity*

The building has some built heritage value.

*Built Heritage  
Value*

The temple was renovated in 1990 with some others. Its authenticity is barely kept.

*Authenticity*

Since Sham Shui Po is no longer a place inhabited by fishermen and boat people, the temple has become less popular. It was patronized by locals especially housewives who sometimes came to have the Man Mai (問米) service. The temple would have celebration of the Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Kowloon Bowling Green Club**  
**No. 123 Austin Road, Tsim Sha Tsui, Kowloon**

The Kowloon Bowling Green Club (九龍草地滾球會) was founded in 1900 by Messrs. Wm. Ramsay, A. Ritchie, A. Ewing, J. Kyles, E. C. Wilkes, H. Schoolred, J. Allen, W. C. Jack and J. MacDonald, who wished to establish a club for playing lawn bowls. The first clubhouse was officially opened in 1905 by the Governor **Sir Matthew Nathan** (彌敦爵士). However, due to an increasing number of members and aging of the clubhouse, a new clubhouse (the existing one) was built in **1926** to replace the old structure. The architect, **Mr. E.W. Blackmore** was a member of the club. Various extensions and additions were made in subsequent years. *Historical Interest*

During the Japanese Occupation (1941-1945) the Club was taken over by the Japanese and functioned as soldiers' billets, and the three bowling greens and tennis courts were dug up for planting sweet potatoes in deep furrows. After the war, the grounds were leveled-off by the Indian troops as a hockey field. In 1946 the grounds and clubhouse were derequisitioned from the authorities, and the greens were once again opened for playing lawn bowls. The Club started to recruit and admit Chinese members and female members from 1982.

The existing clubhouse is composed of two attached parts — the western part (1926) and the eastern part (1955 and 1992), occupying the corner of Austin Road and Cox's Road. The western block, which was built in 1926, is a single-storey building in **Arts and Crafts** bungalow style with rough-cast rendered and painted walls and a pitched and hipped roof of Chinese tiles. The roof has a wide overhanging eaves supported by "gallows" brackets. *Architectural Merit*

Initially built as a small rounded structure at the northern corner, the 1955 eastern block was further extended in 1992 to cover the whole east elevation. It is in the **International Modern** style which originated in the **Bauhaus** movement. Along with the walls which are smooth and white, the rounded corners provide a sleek and streamline appearance. Simple rows of steel-framed windows and decorative bands at the top edge increase the sense of horizontality.

The interior of the clubhouse consists of mainly dining and social utilities. The use of teakwood and warm tones enhance spatial unity. One of the most significant rooms is the bar in the 1926 building, which is embellished by arched doorways, dark wood panelling and a long bar with

nice carvings. Original benches with wrought iron handles manage to survive and are now found beside the outdoor fields.

The clubhouse, which is built in two distinctive architectural styles is quite a rarity and although the original appearance has changed affecting its authenticity, it is still a rare building type with built heritage value.

**Rarity,  
Built Heritage  
Value & Authenticity**

The club's social value obviously lies in the role it has played in providing recreational facilities for its members. It occupies a fairly prominent position at the corner of Cox's Road and Austin Road next to Gun Club Hill Barracks and is a well known local landmark.

**Social Value  
& Local  
Interest**

It is among the cluster of recreational clubs in the area, namely, Kowloon Cricket Club (九龍木球會), Club de Recreio (西洋波會), India Club (印度會) and Municipal Services Staff Recreation Club (文康市政職員遊樂會). It is also physically close to Gun Club Hill Barracks (槍會山軍營), St. Mary's Canossian College (嘉諾撒聖瑪利書院), Rosary Church (玫瑰堂) and Kowloon Union Church (九龍佑寧堂). All these buildings have good value from a heritage and cultural point of view.

**Group Value**

As far as is known the club has no plans to rebuild the old clubhouse and redevelopment is out of the question due to zoning restrictions.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Great China Match Factory**  
**Peng Lei Road, Peng Chau**

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The political instability in China and the Japanese invasion of China since the 1930s led to the great influx of Chinese refugees and capital to Hong Kong. The Great China Match Factory (大中國火柴廠) on Peng Chau (坪洲) was established in 1939 by a Shanghai industrialist named **Mr Liu Hongsheng** (劉鴻生, 1888-1956) who came to Hong Kong in **1938**. Mr Liu was one of the wealthiest and most influential Shanghai industrialists at that time. He processed numerous commercial companies and owned several match factories in China, including the subject match factory. *Historical Interest*

The match factory required extensive land. Also, as it was a hazardous industry, it had to be far away from populous areas. An extensive piece of flat land was available at a low price on Peng Chau when compared with Hong Kong Island and Kowloon. Moreover, the population of Peng Chau mostly lived in the central part of the island. The company therefore bought the land in the northern part of Peng Chau as the factory site.

The Great China Match Factory was once not only the biggest match factory in Hong Kong, but also in the whole South China region. These matches were not only for Hong Kong consumption, but also for export. Australia and Southeast Asian countries were the main overseas markets. Production ceased during the Japanese Occupation (1941-1945) but picked up again after the War. However due to trade restrictions imposed by other countries the match making industry in Hong Kong declined and the Peng Chau factory eventually closed down around 1981.

The factory comprises five groups of dilapidated structures which are empty and abandoned. The structures are all constructed in a functional **Utilitarian** style. They are surrounded by boundary fencing and walls. There is a simple pitched roof structure near the main entrance gate with red brick walls and corrugated metal roof sheeting. A larger structure with rendered walls, red brick columns and a pitched roof stands in the SE corner of the compound. The remaining structures are ruinous and covered with vegetation, but a curved roof building (probably an ex-army Nissen hut) can be seen also several pitched roof buildings with rendered walls built side by side with regularly spaced windows. As access was not available it is not known if the match making machinery still exists inside the factory buildings. *Architectural Merit*

This match factory was said to be not only the biggest match factory in Hong Kong, but also in the whole South China region. Part of the site has been *Rarity, Built Heritage*

redeveloped so that the remaining structures have historical value. As access could not be obtained it is not known how authentic the structures are. ***Value & Authenticity***

As the factory provided numerous local employment, it had social value to the community although match making was hazardous to health. It is of interest to historians. ***Social Value & Local Interest***

From the heritage point of view, the Ruins of Great Match Factory is situated nearby the historical item of Tin Hau Temple (天后宮) as well as a number of items recorded by the Antiquities and Monuments Office including the Stone House at Peng Chau Wing On Street (坪洲永安街), Peng Chau Chi Yan Public School (坪洲公立志仁學校) at Peng Chau Lane (坪洲里), Leather Factory Site (牛皮廠) at Chi Yan Lane (志仁里), Office and Mess of Sing Lei Hap Gei Lime Kiln Factory (勝利合記石灰窯廠辦公室遺址) at No. 2 Nam Wan Shan Teng Tsuen (南灣山頂村 2 號) and I-Tsz at Wing On Toi (永安台). All the buildings form the cultural cluster of Peng Chau area. ***Group Value***

Some of the old factory sheds seem to still be in reasonable condition and could probably be re-used again subject to their structural condition. ***Adaptive Re-use***

## Lin Kong Tong

### No. 5 Ham Tin Kau Tsuen, Pui O, Lantau

Lin Kong Tong (蓮江堂) of Ham Tin Kau Tsuen (鹹田舊村) in Pui O (貝澳), Lantau Island, is an ancestral hall of the Cheungs (張氏) who settled in the village in the early 19<sup>th</sup> century. The Cheungs came from Huizhou (惠州) of Guangdong (廣東) province. They first came to Pui O San Tsuen (貝澳新村); however, they found that the place was not enough for their development as it was occupied by the Hos (何) who also came from Huizhou at the same time. So they went to the place now called Ham Tin where it was close to the sea and inundated with seawater during the typhoon season. They were mainly farmers engaged in agriculture. Later on, the Cheungs especially Cheung Kwong-tsun (張廣全, 1850-1916) made their fortune by trading. They owned half of the private lands in Pui O. *Historical Interest*

**Lin Kong Tong** belongs to an older branch of the Cheungs. It serves the dual-purpose of ancestral hall and meeting place to the Cheungs, the leading lineage in Pui O. It is not known when Lin Kong Tong was built. It had a lease with the government in 1898. It can be assumed that it has a history of **over 100 years**.

The ancestral hall is on the single-row of the village houses of the village facing the sea in the south-west. It is a Qing (清) vernacular building of a one-hall plan. The open courtyard is in front of the hall. It is constructed of granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar is at the end wall of the hall. The altar is painted red with the soul tablet of the ancestors in the middle for worship. The internal walls are plastered and painted. The floors are with tiles. The wall of the recessed entrance is with red ceramic tiles. The name board of the tong is above the doorway flanked with a couplet. *Architectural Merit*

It is a branch ancestral hall of the Cheungs to witness their settlement in Pui O. *Rarity*

It has some built heritage value. The external front walls are covered with modern ceramic tiles which very much diminished its authenticity. *Built Heritage Value*

It has group value with the Cheung Study Hall and Si Tak Tong (an ancestral hall) on its right. Cheung Study Hall is now used as an ancestral hall for the younger branch, while Si Tak Tong is a gathering place for the two branches. *Authenticity Group Value*



There is a Shui Jing Pak Kung (水井伯公, the God of Well) at the end of the row of houses, where a well with a small earth god shrine is found. At the end of the further row of houses, there is a Dai Pak Kung (大伯公), which is a small Earth God placed in a shrine taking an arm-chair form.

The building is for the ancestral worship of the Lin Kong Tong branch of the Cheungs. Other major matters of the entire clan would be dealt with at the Si Tak Tong (四德堂) on the right of the neighbouring Cheung Study Hall (張氏家塾). ***Social Value,  
& Local  
Interest***

It is considered that the question of adaptive re-use does not arise at the present time. ***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Fong Yuen Study Hall**  
**Tin Liu Tsuen, Ma Wan, Tsuen Wan**

Tin Liu Tsuen (田寮村) and Ma Wan Town (馬灣市) are the only two *Historical Interest* villages on Ma Wan Island. The former was settled by the Chans (陳) of Hakka (客家) origin and the latter mainly by the Tanka (蛋家) boat people of different surnames. The Chans were the most powerful clan on the island. They moved from Jiangxi (江西) province to Xin'an (新安) county of Guangdong (廣東) province and later to the Tsing Yi (青衣) island around the 1620s. They then moved to Tin Liu of Ma Wan around 1695-1743. A Chan Study Hall (陳氏書齋) was built by the Chans in the village before the 20<sup>th</sup> century. Due to the dilapidation of the study hall, Fong Yuen Study Hall (芳園書室) was built in the 1920-30s to replace the old one.

The study hall is in the western part of the village with its entrance facing *Architectural Merit* east. The two-storey detached building is a Chinese Eclectic building with an open foreground in its front surrounded by a low wall. An arched gateway is on the right wall. A small one-storey kitchen for the teaching staff is on the left of the study hall. The study hall is constructed of concrete and bricks with its walls and columns to support its pitched roofs. The front façade of the ground floor is recessed with a balcony above. The open balcony is supported by columns and walls on the ground floor. The balcony is fenced with geometric balustrades. A parapet wall is at the roof end with a pediment in the middle. The name of the study hall (芳園書室) is moulded on the wall with petal and geometric interlocking patterns on either side. The semi-circular pediment is with flower pattern topped with a ball and flanked with a short post. An office and a classroom are on the ground floor. A computer room and a classroom are on the upper floor accessed through an indoor staircase. Another staircase is at the back of the building for access to the upper floor and the roof. The building is plastered and painted white. The entrance is at the left portion of the ground floor. The pitched roof is replaced with a metal one in 1999.

It is an old study hall to remind the settlement of the Chans and history of *Rarity* the island.

It has considerable built heritage value.

*Built Heritage Value*

The authenticity of the study hall is kept though its roof is turned into a *Authenticity*

metal one. The upkeep and maintenance of the building is made. Two renovations were carried out in the 1990s.

It has group value with the kitchen and the gateway of the study hall.

***Group Value***

Traditional Chinese classics were taught to the students when the study hall was first established. During the Japanese Occupation (1941-45), the Japanese soldiers stationed at the study hall before they moved to other places. The study hall was reopened after the war. A Ma Wan Free School (馬灣義學) was established in Ma Wan Town which had keen competition with the study hall. The school was closed in the 1950s and has been used as the Ma Wan Rural Committee (馬灣鄉事委員會) office. The study hall reached its peak period in the 1960s taking 84 students and had eight teachers. A new premises with two classrooms was built in 1956 in the south of the study hall. The school was named as Ma Wan Public Fong Yuen School (馬灣公立芳園學校). Due to the improved traffic with outside areas, many of the students on the island study in Tsuen Wan, Tsing Yi and Tuen Mun areas especially after the Tsing Ma Bridge has been constructed.

***Social Value &  
Local Interest***

Fong Yuen Study Hall will be adaptive re-used under the Government's Revitalising Historic Buildings Through Partnership Scheme.

***Adaptive  
Re-use***

## Historic Building Appraisal

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### Heep Yunn School – Main Building and St. Clare Chapel No. 1 Farm Road, Kowloon

Heep Yunn School (協恩中學) started as a vernacular boarding school for Chinese girls in 1936 at No.1 Farm Road (農圃道) in Kowloon. It is a Grant-In-Aid Christian Middle School formed by the amalgamation of Fairlea Girls' School (founded in 1886) and the Victoria Home and Orphanage (founded in 1887). The **Main Building** was built in **1937**, and was opened officially by Bishop **Mok Sau Tseng** (莫壽增會督), the first Chinese Bishop in Hong Kong, on 19 May 1937. The School was requisitioned by the Japanese army as barracks during the wartime period. It was later converted into a Japanese internment camp and an Indian camp soon after the War. The school re-opened on 8 February 1947 after repairs and renovations. A new gymnasium was built in 1949 as well as some additional classrooms. The **St. Clare Chapel** was built in **1957**. *Historical Interest*

The Main Building of Heep Yunn School has a front entrance façade in **Art Deco** style with **International Modern** style side wings. The entrance façade is an interesting composition with vertical and horizontal features and stylized classical columns. The elevations of the side wings are emphasized with horizontal bands of windows. Internally **Art Deco** features and decorations can be seen in the Main Entrance Lobby and the Assembly Hall. *Architectural Merit*

The Chapel of St. Clare is a simple pitched roofed white walled building in **Modern** Style. The plan is traditional with an entrance porch, nave and semi-circular apse. There is vertical emphasis in the use of tall narrow windows on each side of the nave and the tall recessed window over the entrance porch. Internally, the chapel is plain and simple in the modern minimalist style.

Heep Yunn School is a good example of Modernist architecture with Art Deco features. With its own free-standing chapel it is quite unique. It is considered to be a valuable piece of Hong Kong's built-heritage and a piece of history. Although alterations and additions have taken place over the years the school retains much of its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of Heep Yunn School lies in the historical role it has played in the field of education especially female education. Its Chinese name *Social Value & Local*

Heep Yunn, meaning “co-operation” and “grace”, was adopted after the amalgamation of Fairlead and Victoria Home to signify the unification of the two schools who would thereafter work together for the education and enlightenment of Chinese girls under Christian influence and direction. It is one of a group of schools in the Tin Kwong Road-Farm Road area. ***Interest***

The School is important as a component of a significant architectural and historical complex of Kowloon City. It is physically close to a number of historic buildings such as King George V School, Kowloon Hospital and Ma Tau Kok Ex-Animal Depot. Besides, it is in harmony with the immediate environment which is a low-density school belt in a quiet atmosphere. ***Group Value***

As the function of the School is not likely to cease in the foreseeable future, the question of adaptive re-use does not really arise. ***Adaptive Re-use***

## Historic Building Appraisal

### Jun Wah Study Hall

#### No. 130 Shui Tsiu San Tsuen, Shap Pat Heung, Yuen Long

Shui Tsiu San Tsuen (水蕉新村) is a Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long occupied by the Wongs (黃), the Yeungs (楊), the Cheungs (張), the Chings (程) and the Lams (林). The Wongs and the Yeungs were tenant farmers working for the Tang (鄧) clan of Ping Shan (屏山). They settled in the village in the 17<sup>th</sup> century and followed by the others. The village was initially called Fuk Hing Wai (福慶圍) and an ancestral hall Fuk Hing Tong (福慶堂) was built by the five clans. The village has used the present name since the early 20<sup>th</sup> century. The Chings came from Heyuan (河源) of Guangdong (廣東) province. The Chings and the Lams later became the major clans in the village. Jun Wah Study Hall (俊華書室) was built by the Chings for use as a communal hall of the clan first and later used as a study hall as well. It is not known when it was built. A wall painting at the front façade has the year of 1907 inscribed on it indicating it might have been built before 1907. The hall is the biggest building in the village which took over much of the work of a Fuk Wah Study Hall (福華書室) set up by all the village members due to the increase of village children. The study hall also took children from other villages including those from Pak Sha Tsuen (白沙村), Muk Kiu Tau (木橋頭), Tai Tong Tsuen (大棠村) and others in Shap Pat Heung.

**Historical  
Interest**

The study hall is a detached building on the left rear end of the rows of houses in the village. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls. Side rooms and chambers are on either side of the two halls. An annex including two rooms and a kitchen was constructed on the left of the building but demolished in 1998. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite blocks are used for its doorframe, wall corners and lower courses of its front façade walls. The name of the hall is engraved on a stone above the lintel of the recessed entrance. Wall frieze paintings including the Eight Immortals (八仙) and others are under the eave of the entrance. Plastered mouldings and fascia boards mostly weathered of unicorns, flowers and birds are on the front façade. Wall paintings of flowers, birds and landscape and frieze ones of curling flowers are at the main hall. The main ridge is with a pair of red geometric mouldings at its two ends.

**Architectural  
Merit**

It is a study hall of the Chings to witness the history and education of the clan and the village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building is in dilapidated condition especially the open courtyard and the entrance hall which are covered with corrugated sheets. The authenticity is diminished. **Authenticity**

It has group value with the ancestral halls, Fuk Wah Study Hall and other historic buildings in the village. **Group Value**

The teachers of the study hall were employed from the mainland. Accommodation was provided at the annex of the study hall. The study hall continued to educate the children in the area after the Second World War until it was replaced by the better facilitated new school, Luen Kwong Public School (公立聯光學校), set up near Tai Tong Tsuen in 1954. It was used as a residence from 1958 to 1970s. It was later rented to a Chow Moon-bill (鄒滿標) for use as a residence and a rattan factory in the 1970-80s. It was occupied by a member of the Chings for use as his residence and a grocery in 1996-99. The building is now used as a storeroom. **Social Value,  
& Local Interest**

**Historic Building Appraisal**  
**Nos. 57, 58 & 59 Tsung Yuen Ha**  
**Ta Kwu Ling**

Tsung Yuen Ha (松園下) village is in the closed area of Ta Kwu Ling (打鼓嶺). It is a Punti (本地) single-clan village occupied by the Hos (何) who came to the village in the late Ming (明, 1668-1644) dynasty. A Ho Ancestral Hall (何氏宗祠) of medium size was built in the northern part of the village for the entire village. Two branch ones of smaller sizes were built. One of them has been demolished. The Kiu Fong Ancestral Hall (橋芳家祠) was built by the Kiu Fong Branch (橋芳祖, Kiu Fong Tso) in 1933. Nos. 57, 58 and 59 is a block of two-storey building built to the right front of the Kiu Fong Ancestral Hall. The building was built by Ho Wa-shau (何華壽) who was one of the Ho members first worked overseas in the 1920s. He worked as a sailor. After he came back to the village, he built the block. It is not known when it was built. Aerial photographs indicate it was not constructed in 1924. It was probably built in the 1930s. The block is now left vacated.

**Historical  
Interest**

The block of building is north-west facing of a mixed style. It is a two-storey vernacular building of three units each has its own entrance. A kitchen block was on its right but has collapsed. It is constructed of green bricks, granite and concrete with its walls and columns to support its pitched roof of timber rafters, purlins and clay tiles. A verandah is on the forefront of the block on the ground floor supported by four square columns of green bricks extended to the upper floor balcony. Two ends of the verandah are with arched openings. The units for residential use have cocklofts on the ground floor. The walls are plastered and painted. Doorframes of the three entrances are of granite. Red mouldings of interlocking patterns are on the external low walls of the balcony.

**Architectural  
Merit**

It is a block of houses of the Hos to remind their settlement in the Tsung Yuen Ha village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building is not occupied and is deteriorating which authenticity is diminishing.

**Authenticity**

It has group value with the Kiu Fong Ancestral Hall and house Nos. 61 – 62 on its left.

**Group Value**



During the Japanese Occupation (1941-45), the building was used for observation purposes. Wooden labels were put up on the walls of the building by the Japanese Hong Kong Government of Captured Territory (香港占領地總督部). Disturbance of Japanese troops to the village, as villagers disclosed, was not great. Ho Cheuk-kwan (何卓坤), son of Ho Wa-shau, did not live in the building as some people indicated the *fung shui* of the building was bad. It was mainly used as a storeroom from the late 1950s, with a relative of the Hos living in No.59 until the early 1990s upon her death. Cheuk-kwan had contribution on the renovation of the village entrance road, a pavilion and the Ho Ancestral Hall.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**Sik Lo – Ancillary Block**  
**Yeung Ka Tsuen, Shap Pat Heung**

Sik Lo (適廬) in Yeung Ka Tsuen (楊家村) of Shap Pat Heung (十八鄉), *Historical Interest* Yuen Long, was built by two Yeung brothers, Yeung Chuk-nam (楊竹南) and Yeung Wai-nam (楊衛南) in 1933. It was the Yeungs' settlement in the area that the village and adjoining area is called Yeung Ka Tsuen, village of the Yeungs. They were Hakkas (客家人) from Meixian (梅縣) of Guangdong (廣東) province working in Indonesia to earn their living. They came to Hong Kong and built the house working as farmers. Some of their descendents still live in the house and some are in Indonesia. Their main agricultural activities were rice and vegetables growing with pig rearing. Their produces were sold at the Yuen Long Old Market (元朗舊墟). The Yeungs are no longer farmers and the vegetables grown are for self-consumption.

The Hakka house is at good *fung shui* location with Tai Lam (大欖) *Architectural Merit* mountain at the back and Yuen Long town area to its south. It is a typical Hakka village house of a two-hall-two-row (兩堂兩橫) plan. A gate house is at the north-east with the enclosing low wall surrounding its front compound. A separate block for farm implements, pig rearing is to its left.

The ancillary block was built for keeping the farm implements such as ploughs, grain grinders, husk removers and others and for keeping the cows for field-ploughing. Pigs were also reared at the block for self-use and sold at the market. Firewood and grass collected at the hill at the back called Dam Chai (擔柴) were stored there for their use. The building is almost the same length of the main house constructed of bricks and cement with its walls supporting its pitched roofs of timber rafter, round fir purlins and ceramic tiles. Its front wall is slightly recessed showing the projected roofs and the supporting plastered blocks of trusses. It is plastered in white. The block is no longer used for farming purposes and converted for bathroom and toilet uses.

It is a rare Hakka house built in 1933 to show the Yeungs' settlement in the village. *Rarity*

It is a 1930s version of a Hakka house of high built heritage value.

*Built Heritage Value*

The authenticity of the village house is kept though with minor modifications to suit its present uses.

*Authenticity Group Value*

The gate house, the Sik Lo main building and the ancillary block have co-related group value.

The Yeungs have their ancestral worship at their main hall with photographs and a soul tablet at the altar. The hall is called Dun King Tong (敦敬堂) which three Chinese characters are written in the middle of the altar flanked by a pair of couplets. The Yeungs also take part in Tin Hau Festival (天后誕) activities at the Tai Shu Ha Tin Hau Temple (大樹下天后廟) in Shap Pat Heung on the 23<sup>rd</sup> day of the third lunar month. During the Japanese Occupation (1941-45) local guerrillas stayed for a year at the house with the Yeungs who did not move away.

***Social Value  
& Local  
Interest***

**Historic Building Appraisal**  
**Kwan Ah School (formerly Pan Lam Study Hall)**  
**Sheung Tam Shui Hang, Sha Tau Kok**

This Kwan Ah School (群雅學校) refers to the school building constructed in 1930, not the building of the same school to its left constructed in the 1960s. Tam Shui Hang (担水坑) in Sha Tau Kok (沙頭角) in the closed area has three villages, namely, Sheung Tam Shui Hang (上担水坑, upper), Chung Tam Shui Hang (中担水坑, middle ) and Ha Tam Shui Hang (下担水坑, lower). The multi-surnamed villages have indigenous villagers. The school derived from a study hall erected by the Wans (温氏) called Pan Lam Study Hall (泮林書室) in the Xuantong (宣統, 1909-11) reign of the Qing (清) dynasty. The study hall later moved to the Yau's (丘) study hall which was the only school providing classical education for the three villages. With the site donated by the villagers, the school was built with three classrooms, a teachers' room and a school office. The upper floor was used as the quarters of its principal in 1967-69. It was a primary private school and became a subsidized one in the early 1960s. A new block was added to cater more students. It is now a whole-day school taking students from Shenzhen (深圳) as well. The old building is for storage use.

*Historical  
Interest*

The school is a two-storey building in rectangular plan. It was constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The roofs were replaced with reinforced concrete flat ones in 1985. The flooring was also changed with a system of timber joists and planks. Concrete columns and beams were added. The front façade of its upper storey is having a verandah supported by square columns and decorated with vase-shaped green ceramic balustrades. On top of the verandah is a cloud-shaped parapet with a pommel in the middle flanked by two smaller ones. The name of the old school in two Chinese characters '泮林' ( Pan Lam ) with the dating '民國十九年' ( the 19<sup>th</sup> year of the Republic, i.e.1930) are engraved on the parapet. The ground floor is partitioned into two rooms whereas its upper floor has no partition.

*Architectural  
Merit*

It is an old school building to capture the education link of the villages.

*Rarity*

The 1930s built school premises has considerable built heritage value.

*Built Heritage  
Value*

The 1985 renovation has diminished its authenticity. Its form however has been retained.

*Authenticity*

It has group value with the Chan Ancestral Hall (陳氏家祠) in the village. ***Group Value***

Wan Ah-fat (溫亞發), a member of the Sha Tau Kok Rural Committee (沙頭角鄉事委員會) and a member of the Board of Directors of the School, ***Social Value, & Local Interest*** studied in the school in 1936-37 amongst many villagers of Tam Shui Hang.

**Historic Building Appraisal**  
**Nos. 245 and 247 Tsz Tin Tsuen**  
**Tuen Mun, New Territories**

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Tsz Tin Tsuen (紫田村) in the west of Tuen Mun River (屯門河) was first settled by the Lius (廖氏) in the Ming (明, 1368-1644) dynasty and later by the Tangs (鄧氏), the Chans (陳氏) and the Maks (麥氏). The village was officially recorded as Tsz Tuen Wai (子屯圍) or Tsz Tuen Wai Tsuen (子屯圍村) in the 1688 and the 1819 versions of *Xin'an Gazetteer* (新安縣志). The present name of the village, Tsz Tin Tsuen has probably been in use since 1911. Two brothers of the Tang clan including Tang Siu-lung (鄧兆瀧) and Tang Siu-wai (鄧兆渭) of the 16<sup>th</sup> generation, from Ha Tsuen (廈村) of Yuen Long, settled in the village during the Wanli (萬曆, 1573-1620) period of Ming Dynasty. The two brothers were the descendents of Tang Ying-jo (鄧應佐, 1435-1495) of the third branch of the Ha Tsuen Tangs.

*Historical  
Interest*

The house at **Nos. 245 and 247 Tsz Tin Tsuen** was built by **Tang Lun-kwai** (鄧聯桂, 1843-1918), a 24<sup>th</sup> generation member of the Tangs. He acquired the honorific title of *buguo xuesheng* (補國學生, literally meaning “student of the Imperial Academy”). The house was built for use as a grocery selling wine and grains in the early 20<sup>th</sup> century before his death. A sugar refinery was built at the back of the house. The house was used as a residence by the family of Tang Tso-fat (鄧祖發, c.1870-1960s), his second son. It has been left vacated since the 1980s.

The two-storey building is in the southwest of the village. It is a detached building but connected to a house on its right and another at its back. It is a Qing (清) vernacular building of one bay with its entrance in the middle of the façade. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The ground floor façade is recessed whilst its upper floor is not. A pediment is at the roof end of the front façade. The plastered relief moulding depicting the traditional title “雙鳳朝陽” (Two Phoenixes Adoring the Sun) with a circle painted red in the middle and a circular pattern with trees, flowers and a phoenix on either side. The pediment was added in a renovation in the 1930s. The ground floor of the building is the living room and the upper floor is with two bedrooms.

*Architectural  
Merit*

It is a residential building of the Tangs to witness their settlement in Tsz Tin Village.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is basically kept.

***Authenticity***

Tang Lun-kwai was a trustee of Chung Yee Tong (忠義堂), a security organization of Tuen Mun. He competed with the Tangs of Ping Shan (屏山) on the security and patrol services of the Tong. He was the first village representative of the village in 1899 when the New Territories was under the British rule. Tang Tso-fat was one of the founders of the Tuen Mun School (屯門學校) established in 1947 and he contributed three thousand dollars for its establishment. The Tangs still have their ancestral worship done at the Tang Ancestral Hall (鄧氏宗祠) of Ha Tsuen and take part in the Tai Ping Ching Chiu (太平清醮) organized by the Ha Tsuen Tangs.

***Social Value,  
& Local Interest***

It has group value with the shrine, a historic well and other Qing vernacular houses in the village.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

## Entrance Gate

### Shun Fung Wai, Lam Tei, Tuen Mun, New Territories

Shun Fung Wai (順風圍) in Lam Tei (藍地) of Tuen Mun was a *Historical Interest* multi-lineage village established around 300 years ago. It was first settled by the Laus (劉氏), the Leungs (梁氏) and the Wongs (黃氏) and later followed by the Cheungs (張氏), the Tses (謝氏), the Yips (葉氏) and the Yus (余氏). Due to the departure of the Yips and the Yus, five lineages still are living in the village now. It was a walled village with four watch towers at the four corners of the square village.

The **entrance gate** in the middle of the front outer row of houses was probably first built **300 years ago** when the village was established. There is a shrine at the opposite end on the last row of houses on the central axis of the village. The symmetrical layout of the village had the central axis, that is, the main street in the middle, bisected the village into two halves with five rows of houses running parallel to the front and back rows of houses separated by horizontal lanes between them. The outlying row of houses, the four corner towers and the entrance gate formed as an external wall to protect the inner houses.

The entrance gate is connected to a house on either side, the one on its right is a modern one. The gate is a Qing (清) vernacular building of a one-hall rectangular plan. It is constructed of green bricks and concrete 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 in arched shape. Two holes are above the front and rear doorways for *fung shui* benefit and for security watching. Inside the gate entrance on the left front wall by the door is an Earth God (土地公) niche with an offering table in its front. The front façade is plastered and painted. Under the eave is the weathered name of the village. The structure is internally plastered and painted. The central portion of the floor is paved with granite slabs. Its ridge is with a pair of geometric mouldings at its two ends. Grille holes are at the right granite door frame and the wooden *tanglung* (趟籠) still exist. *Architectural Merit*

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

*Rarity*

The entrance gate has some built heritage value. The four corner towers are either demolished or not in shape. Only the shrine and the gate entrance are retained. A renovation of the entrance gate was carried in 1986. *Built Heritage Value & Authenticity*



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 village guard force was formed to provide a self-defence system in the village. The guards patrolled within the village area. The villagers had Dim Dang (點燈) ritual at the shrine and the Earth God niche would be given incense offerings as well. The villagers also takes part in the Tai Ping Ching Chiu (太平清醮) organized by the villages in Tuen Mun once every ten years.

*Social Value,  
& Local  
Interest*

The entrance gate has group value with the shrine and other Earth God shrines in the village. There are quite a number of walled settlements in the neighbourhood; for instance, the walled village of Nai Wai (泥圍) and Tsing Chuen Wai (青磚圍).

*Group Value*

It is considered that the question of adaptive re-use does not arise at the present time.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Old Village Houses**  
**Nos. 15, 16 & 17 Hok Tau Wai, Fanling**

Hok Tau Wai (鶴藪圍) is a village in the east of Lau Shui Heung (流水響), *Historical Interest* Fanling. It is quite a distance from the main access road, the Sha Tau Kok Road (沙頭角公路), in its north. The village was inhabited by the Tangs (鄧) and Laus (劉), the former being the majority. The Tangs are Hakkas (客家). The three connected old village houses at Nos. 15, 16 and 17 and the watchtower by the left rear end of No.15 were built by two brothers, Tang Tai-man (鄧大文) and Tang Tai-woon (鄧大煥), in 1929. The watchtower was built as bandits and pirates from the mainland were active in the area in the first decades of the 20<sup>th</sup> century. Tai-man and his younger brother Tai-woon worked as an herbal doctor and a businessman respectively in Malaysia. At the age of around 50, they returned to the village and built the houses, Nos. 15, 16 and the tower belonged to Tai-woon and No.17 to Tai-man. The Tangs, including Ying-yin (應言), son of Tai-man, and Mau (茂), son of Ying-yin, lived in the houses until the 1960s when they moved to Ma Mei Ha (馬尾下), further north of the village near Ping Che (坪輦). The houses and the tower have been left vacated since then.

The row of three houses is in the rear row of two rows of houses in the village. The row is at the left end with another row of nine houses on its right. *Architectural Merit* The watchtower on the left end is a three-storey tall structure, the tallest in the village facing north. The row of three houses is of the same direction. The three houses are Qing (清) vernacular residential houses each having its own entrance. They are constructed of green bricks and rammed earth with its walls to support its pitched and flat roofs of timber rafters, purlins and clay tiles. The front façades of Nos. 16 and 17 are recessed whilst that of No.15 is flushed. The external side walls of the three units are plastered. Each house has a one-hall-one-room plan. No.17 has retained the pitched roof at its front room for used as the kitchen and bathroom. The living room is at the back with a cockloft above. The front rooms of No.15 and 16 are converted into flat-roofed ones. The front facades of the three houses are retained with fair-faced green bricks. The doorframes of the three houses are of granite. Under the eave of Nos.16 and 17 are wall paintings of landscape, flowers and birds and calligraphy. A fascia board is under the eave with carving of flowers and birds. A one-storey structure is by the front end of No.15 for service and storage use.

It is a row of three connected houses of the Tangs to witness their settlement *Rarity* in the village.

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is kept.

***Authenticity***

It has group value with the watchtower next to the house No.15.

***Group Value***

The Tangs had their family gatherings and celebrations at the houses for their weddings, birthdays and at festivals. They had their ancestral worship at the ancestral hall at the front row of houses in the village. They had their Dim Dang (點燈) ritual for new born baby boys of previous year on the 15<sup>th</sup> to 20<sup>th</sup> days of the first lunar month by lighting a hexagonal lantern at the ancestral hall. They would also have Yam Ding Jou (飲丁酒), a banquet for celebrating the new born baby, in the village. The ritual was discontinued after 1946. The Tangs had their guns and gunpowder kept in the tower. At the Japanese Occupation (1941-45), the houses and the tower were looted by the Japanese soldiers.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### Watchtower

#### Hok Tau Wai, Fanling

Hok Tau Wai (鶴藪圍) is a village in the east of Lau Shui Heung (流水響), **Historical Interest** Fanling. It is quite a distance from the main access road, the Sha Tau Kok Road (沙頭角公路), in its north. The village was inhabited by the Tangs (鄧) and Laus (劉), the former being the majority. The Tangs are Hakkas (客家). The three connected old village houses at Nos. 15, 16 and 17 and the watchtower by the left rear end of No.15 were built by two brothers, Tang Tai-man (鄧大文) and Tang Tai-woon (鄧大煥), in 1929. The watchtower was built as bandits and pirates from the mainland were active in the area in the first decades of the 20<sup>th</sup> century. Tai-man and his younger brother Tai-woon worked as an herbal doctor and a businessman respectively in Malaysia. At the age of around 50, they returned to the village and built the houses, Nos. 15, 16 and the tower belonged to Tai-woon and No.17 to Tai-man. The Tangs, including Ying-yin (應言), son of Tai-man, and Mau (茂), son of Ying-yin, lived in the houses until the 1960s when they moved to Ma Mei Ha (馬尾下), further north of the village near Ping Che (坪輦). The houses and the tower have been left vacated since then.

The row of three houses is in the rear row of two rows of houses in the village. The row is at the left end with another row of nine houses on its right. **Architectural Merit** The watchtower on the left end is a three-storey tall structure, the tallest in the village facing north. The row of three houses is of the same direction. The watchtower is a Qing (清) vernacular building having its own entrance in the front and another entrance at the first floor of house No.15. The tower has a rectangular-shaped plan. It is constructed of green bricks and rammed earth with its walls to support its flat roof of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. Small windows with granite frames and iron bars are on four sides of the tower. Tiny gun holes are at the top level.

It is a watchtower connected to the three houses of the Tangs to witness their settlement in the village. **Rarity**

It has high built heritage value.

**Built Heritage Value**

Its authenticity is kept.

**Authenticity**

It has group value with the three houses next door.

**Group Value**

The Tangs had their family gatherings and celebrations at the houses for their weddings, birthdays and at festivals. They had their ancestral worship at the ancestral hall at the front row of houses in the village. They had their Dim Dang (點燈) ritual for new born baby boys of previous year on the 15<sup>th</sup> to 20<sup>th</sup> days of the first lunar month by lighting a hexagonal lantern at the ancestral hall. They would also have Yam Ding Jou (飲丁酒), a banquet for celebrating the new born baby, in the village. The ritual was discontinued after 1946. The Tangs had their guns and gunpowder kept in the tower. At the Japanese Occupation (1941-45), the houses and the tower were looted by the Japanese soldiers.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Nos. 405 and 407 Shek O Village**  
**Shek O, Hong Kong Island**

Shek O Village (石澳村) was established by fishermen of the Chan, Yip, Li and Lau clans, whose descendants are still living in the village. The former site of Shek O Village was located at the present Shek O Country Club Golf Course (石澳鄉村俱樂部高爾夫球場) and Shek O Police Station (石澳警署); and it was not until construction works of the Golf Course began that some of the original inhabitants moved to the present Shek O New Village (石澳新村). During the mid 20<sup>th</sup> century, villas started to appear around the beautiful beaches, while the villagers kept their traditional buildings. *Historical Interest*

Nos. 405 and 407 Shek O Village comprise one single house which was believed to have been built around 1939. The earliest recorded owners were **Li Yung-sang** and **Li For-po** who sold the said property to **Li Fat** (李發) in around 1939. After the Second World War, Li Fat sold the property to **Henry G. Leong Estates Ltd**, an investment, property development and management company.

The building is a two-storey rectangular structure with projecting extensions at the rear. The elevations are finished with rough cast rendering. Chinese architectural elements are combined with Western elements in an architectural style categorized as **Chinese Renaissance**. The front façade is strictly symmetrical featuring a central entrance doorway flanked by plain square columns and windows fitted with ornamental grilles. A traditional Chinese style porch roof of glazed green roofing tiles and vermilion eaves projects over the entrance. The façade has a plain rendered dado or plinth and rows of hexagonal Chinese style windows to the ground floor and three rectangular bands of coloured glass windows to the first floor. The roof appears to be flat with a projecting eaves and ornamental parapet. The side and rear elevations are fitted with matching Chinese style windows. Some differences in design between the two rear extensions indicate either some alterations in the past or division of the house into two separate units. *Architectural Merit*

The building with its unique style of architecture is very different from the other village houses and therefore constitutes a rare piece of built heritage. The front façade appears to be authentic but alterations may have been carried out to the sides, rear elevations and the roof. *Rarity, Built Heritage Value & Authenticity*

The house is well known in the village and it is a reminder of the old days. As most of the old houses in the village have been demolished and redeveloped, *Social Value & Local Interest*

Nos. 405 and 407 has now become a rarity.

Today, a sitting-out area is situated at the east of the building which adds *Group Value* to the relaxed atmosphere of the surroundings. Immediately across the building, a village house labelled with the year of construction “1939” is found. Other historic items in Shek O include the Tin Hau Temple (天后古廟) in the village centre. The Shek O Country Club (石澳鄉村俱樂部) is also a recorded item in the Antiquities Monuments Office. All these building have a good value from a cultural and heritage point of view.

As the interior of the house is not known it is difficult to suggest an *Adaptive Re-use* adaptive re-use. Probably the most appropriate use for the building is residential *Re-use* which is what it was originally intended for.

## Historic Building Appraisal

Ngai Yuen Tong

Tai Hang, Tai Po, N.T.

Tai Hang (泰亨) in Tai Po was occupied by the Man (文) clan since the Ming (明, 1368-1644) dynasty. With the increase of the clan members, they branched out from Tze Tong Tsuen (祠堂村) to establish two walled villages nearby including Chung Sum Wai (中心圍) and Fui Sha Wai (灰沙圍). The former was inhabited by descendents of Man Chun (文濬) and the latter by those of Man Lan (文瀾) and Man Chak (文澤). Ngai Yuen Tong (藝浣堂) is a family ancestral hall of the Man Chun branch built about 300 to 400 years ago to commemorate two ancestors, Ngai-wan (藝雲) and Wun-suet (浣雪). *Historical Interest*

The family hall is a big independent building in front of four rows of houses of the village. It is a Qing (清) vernacular building having two-hall-one-courtyard of three bays. The open courtyard is in the middle of the entrance and main halls in the middle bay. One side bay with chambers and rooms used to be on either side of the middle bay. Much has been altered in the two side bays. A kitchen and three rooms are on the right bay which was used by the Ai Woon School (藝浣學校). A toilet and a room with cockloft are on the left bay. The internal walls are plastered. The front façade of the School and that of the main entrance are plastered. A pediment was added on the front façade of the School, that of the entrance hall and that of the left bay with the names of the former two moulded on them. The building is constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. A wooden altar is at the end wall of the main hall housing 14 soul tablets arranged in four rows for worship. *Architectural Merit*

It is a family ancestral hall of the Mans to witness their settlement in Tai Hang. *Rarity*

It has some built heritage value.

*Built Heritage Value*

It has a major renovation in 1964 with a corrugated-sheet roof added to the open courtyard. The side bays have been altered for other uses. This would very much diminish the authenticity of the hall. *Authenticity*

It has group value with other historic buildings in the village.

*Group Value*



The ancestral hall has been used as ancestral worship of the Man ancestors. *Social Value, Dim Dang (點燈) rituals have not been held at the hall 30 years ago and the parents of new born baby boys would have offerings and worship at the Tin Hau and Man Tai Temple (天后文帝廟) of Tai Hang instead. The hall was used as a venue to educate the village children and those in nearby villages. It housed an Ai Woon School (藝浣學校) after the Second World War at its right bay and became a subsidized one in 1946. After the set up of the Lam Tsuen Public School (林村公立學校) in 1950, it provided classes of Primary 1 to 4. With the establishment of Tai Hang Public School (泰亨公立學校) the school was closed in 1962. Tai Hang Kindergarten (泰亨幼稚園) was housed in the bay in 1964-65. The hall was used as a meeting place to deal with affairs of the Tai Hang Rural Office (泰亨鄉公所) until it had its independent office building in 1984. A grocery was housed in the hall but discontinued about ten years ago.* *& Local Interest*

### Po Lin Shut – Main Building

#### Lower Keung Shan, Lantau

Many Buddhist temples and retreat homes were erected in the remote Keung Shan of Lantau Island in the early 20<sup>th</sup> century. Po Lin Shut (寶蓮室) in Lower Keung Shan (下羌山) was founded in 1916 by a Buddhist monk, Master Ba Si (八寺長老, 1876-1949) and a female Jushi De Shui (德水居士). Master Ba Si originally practiced at Ding Hu Shan (鼎湖山) in Guangdong (廣東) province, a famous Buddhist mountain. De Shui was his relative. After the death of Master Ba Si in 1949 at the age of 73, the monastery became a nunnery exclusively for female Buddhist followers. Under the leadership of Sik Shang-ru (釋勝如, 1892-1967), its service was expanded. More than 15 nuns resided at the Shut in the late 1950s with many devotees came to study Buddhist sutras there.

*Historical  
Interest*

Sik Wai-yin (釋慧賢, 1933-2000) became the third abbess of the Shut until her death in 2000. She was succeeded by her three disciples, Sik Chi-ling (釋智寧), Sik Chi-woo (釋智和) and Sik Chi-yung (釋智容). The former two are in elderly home because of health problem whilst Chi-yung is working and staying at Po Lin Monastery (寶蓮禪寺). Chow Kim-pui (周金培), a nephew of Sik Wai-yin, is responsible of the matters of the nunnery which is left vacated. Mother Sik Ding-moon (釋定滿), keeper of Chi Chuk Lam Nunnery (紫竹林) also in Lower Keung Shan, takes care of the nunnery as well.

Po Lin Shut is constructed on a levelled terrace which access is through a flight of long staircases and footpath. At the entrance of the compound is a two-column gate constructed of concrete with a couplet written on it.

*Architectural  
Merit*

Po Lin Shut began with a single building with the construction of two more in 1957 and in the 1970s. The **Main Building** of Po Lin Shut (寶蓮室主樓) built in **1916** is a two-storey Qing (清) vernacular building of two bays. It has a rectangular plan with its left recessed bay for entry. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and its external walls painted with earth yellow colour. A *tang lung* (趟籠) is at the entrance. Above the doorway is a moulded name board with the name of the nunnery written on it. The only decoration of the building is the plastered moulding under the eave. Three small ceramic statues of Buddhas and Kwun Yam (觀音) are on an offering table for worship with two photographs of the past abbesses. An Earth God (土地) shrine is at the left corner of its entrance.

Together with other nunneries in Lower Keung Shan, Ng Chun Nunnery (悟真, erected in 1927), Chi Chuk Lam (erected in 1918), and Ling Yan Monastery (靈隱寺, erected in 1928), it is one of the Buddhist establishments to remind the development of Buddhism in the area. **Rarity**

The Main Building has some built heritage value. **Built Heritage Value**

Its authenticity is basically kept. **Authenticity**

The nunnery though called Po Lin has no relationship with the well known Po Lin Monastery (寶蓮禪寺) at Ngong Ping (昂平) of Lantau erected in 1928. Monk Fa Ke (筏可法師), the second abbot of the monastery in 1930-1972, had close contact with the nunnery. Four characters '寶樹蓮宗' at the entrance gate of the nunnery were written by him. **Social Value, & Local Interest**

Po Lin Shut is a Buddhist nunnery of Chinese vernacular style with local adaptations that reflects the old building construction customs on Lantau at that time. It is a typical part of Lantau's past culture. A number of buildings of similar designs remain in the surroundings. It blends nicely with the remote rural environment that is full of trees. Ng Chun and Chi Chuk Lam are the other religious historic buildings neighbouring Po Lin Shut. Sik Chi-ling (釋智寧), Sik Chi-woo (釋智和) and Sik Chi-yung (釋智容), Po Lin Shut's present tenants have close relationship with Ng Chit and Wai Sau Monastery in Luk Wu. **Group Value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**

**Historic Building Appraisal**  
**Jun Ying Study Hall**  
**So Kwun Wat Tsuen Area 2, Tuen Mun**

So Kwun Wat Tsuen (掃管笏村) is a multi-clan village occupied by the Lees (李), the Chans (陳) and the Chings (程). Being the first comers and the majority, the Lees settled in the area in the Jiaqing (嘉慶, 1796-1820) reign of the Qing (清) dynasty. The founding ancestor of the village are Ting-yuen (鼎元) and Ting-hon (鼎漢), of the 14<sup>th</sup> generation. The village is also called So Kwun Wat Lee Uk Tsuen (掃管笏李屋村). Two study halls are built in the village, the Hum Ying Study Hall (含英書室) and the Jun Ying Study Hall (俊英書室). The former, a bit bigger, is a short distance in the west of the latter. Jun Ying Study Hall was built by Nai-wang (乃宏), the 18<sup>th</sup> generation ancestor of the Lees. It is believed the study hall was built in the same period of Hum Ying Study Hall in around the 1910s.

***Historical Interest***

The study hall is a Qing vernacular design building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side chambers and side rooms are the left and right of the halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Some of the internal walls are plastered and painted. The external walls are fair-faced showing the green bricks. Roofs of the side chambers of the open courtyards have collapsed and are replaced with corrugated sheets. Concrete beams are added to the walls supporting the roof of the main hall. Fascia boards of the front hall are with carving of flowers and leaves pattern. Wall friezes at the hall are with plastered mouldings of plants. The front ridge is with mouldings of geometric pattern. The name of the study hall is engraved on a stone board embedded on the wall above the entrance doorway.

***Architectural Merit***

It is a study hall to remind the education activity and settlement of the Lees in So Kwun Wat of Tuen Mun.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

The building was badly maintained though its authenticity is kept.

***Authenticity***

It has group value with the Hum Ying Study Hall to its west in the same village.

***Group Value***

The study hall together with the Hum Ying Study Hall provided education for the village children. Some 100 children were taught in their peak days. They continued to provide modern subjects for children after the Second World War until the 1960s which were replaced by the bigger public schools in the area. Hum Ying Study Hall had a better reputation than Jun Ying Study Hall. The study hall was also used a place for the wedding of the villagers.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Law Ancestral Hall**  
**Po Sam Pai, Tai Po**

Po Sam Pai (布心排) on the northern shore of Plover Cove (船灣) is a *Historical Interest* multi-clan village of the Hakkas (客家) first inhabited by the Chans (陳), the Laus (劉) and the Fans (范) in the late 17<sup>th</sup> century. Law Wan-ching (羅運清) moved with his son Tai-yuen (太原) from Yantian (鹽田) of Shenzhen (深圳) to Sam Mun Tsai (三門仔) of Plover Cove in the late 19<sup>th</sup> century. They worked as fishermen but later abandoned the trade because they lost their boat. They moved to Po Sam Pai where Wan-ching involved in hawking and Tai-yuen worked as a cook in Kowloon. In the 1920s Tai-yuen had a grocery in Tai Po Kau Railway Station (大埔滘火車站) called Law Yik Lee (羅益利). The business was flourishing that Tai-yuen bought land to build a house for him and his three sons and an ancestral hall. The residential house is on the other side of Ting Kok Road (汀角路) opposite the ancestral hall. The Law Ancestral Hall (羅家祠) was built in 1938, two years after the completion of the house.

The ancestral hall is a Qing (清) vernacular design building having a *Architectural Merit* two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side chambers are on either side of the entrance and main halls. The building is constructed of green bricks, mud bricks and rubble with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. A finely-carved wooden altar is at the end wall of the main hall housing a big soul tablet of the Law ancestors for worship. Photographs of some of the ancestors are also on display at the altar. The name of the hall is engraved on a piece of stone above the lintel of the recessed entrance. The ridges are each with a pair of red *ruilong* (夔龍) at its two ends for decoration. Wall frieze paintings of auspicious subjects including cocks, deer, cranes, lotus, phoenix and others are at the entrance and main halls. Part of the roofs and walls of the open courtyard have collapsed.

It is an ancestral hall of the Laws to witness their settlement in Po Sam Pai. *Rarity*

It has some built heritage value. The wall paintings though weathered are *Built Heritage Value* unique.

The deteriorated structure of the courtyard was repaired in 2007. The *Authenticity* authenticity of the building is kept.

It has group value with Yu Cheung Tong (豫章堂), the residential building *Group Value* of the Laws, on the other side of the road.

Before the 1960s the Laws had the Dim Dang (點燈) ritual held at the hall *Social Value,* for their new born baby boys of previous year from the 1<sup>st</sup> to the 15<sup>th</sup> days of *& Local Interest* the Chinese New Year by lighting lanterns. The lanterns would be burnt on the last day. At the Chung Yeung Festival (重陽節), they would have ancestral worship at the hall before they have grave-sweeping at their ancestors' graves nearby. The side chambers of the hall were used as the study rooms of the three sons of Tai-yuen in the 1940s. They were then used for storerooms to keep their farming implements.

**Historic Building Appraisal**  
**Tin Hau Temple**  
**No. 62 Shui Mei Tsuen, Kam Tin, Yuen Long**

Tin Hau Temple (天后廟) was built in the 10<sup>th</sup> year of the Qianlong (乾隆, 1745) reign of the Qing (清) dynasty by the Tang (鄧) clan in Shui Mei Tsuen (水尾村) of Kam Tin (錦田), Yuen Long. It is for the worship of Tin Hau deity who is reputed for her protection given to fishermen. The Tangs settled in Kam Tin as far back as in the Song (宋, 960-1279) dynasty. It was renovated in 1936 and 1968. In 1968, it was renovated with the help of a monk Fan-bo (芬博) and the villagers. *Historical Interest*

The temple is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. It is in symmetrical design with the altar in the middle of the main hall facing the entrance at the opposite end of the building. The narrow courtyard is between the entrance and main halls. The main hall is with two side rooms and so is the entrance hall. The temple was constructed of green bricks with its walls to support its pitched roofs of timber rafter, purlins and clay tiles. Its walls and roofs however have been plastered with concrete. Its granite curbs and steps have been retained. Its main ridges are with geometric mouldings. Wall friezes on its front façade are with mouldings of floral pattern. *Architectural Merit*

It is the only Tin Hau temple erected by the Tang clan in Kam Tin to witness their settlement in the area. *Rarity*

It has little built heritage value as it has been unsympathetically renovated. *Built Heritage Value*

Its authenticity has been diminished. *Authenticity*

It has group value with other historic buildings including Tang Ching Lok Ancestral Hall (清樂鄧公祠), Cheung Chun Yuen (長春園) and others nearby. *Group Value*

The villagers would make regular offerings at the temple on the 1<sup>st</sup> and 15<sup>th</sup> days of every lunar month. They would not have any celebration on Tin Hau Festival (天后誕) on the 23<sup>rd</sup> day of the third month. Villagers over 40 would go to the temple on the 15<sup>th</sup> day of each first lunar month to have the Dang Wine (燈酒) of the Dim Dang (點燈) ritual held at the ancestral hall of the village for new born baby boys of previous year. Tin Hau deity would be invited to the Tai Ping Ching Chiu (太平清醮) of Kam Tin held once every ten years by taking her statue on a sedan chair and carried it to an outdoor altar to attend the activities. *Social Value, & Local Interest*



## Historic Building Appraisal

Yan Wah Lo

Kwu Tung, Sheung Shui, N.T.

Yan Wah Lo (仁華廬) is a Hakka (客家) dwelling constructed in the 1920s by Yeung Ngan-yau (楊雁友) who was an overseas Chinese working in Bandung (萬隆) of Indonesia. The building is in Kwu Tung (古洞) between Sheung Shui and San Tin (新田). It is in the east of Shek Tsai Leng (石仔嶺) of Kwu Tung near the Kwu Tung Rural Committee's office building (古洞村公所). Ngan-yau was born in Meixian (梅縣), the home county of Hakkas, of Guangdong (廣東) province. He had a grocery in Bandung and when he accumulated a sum, he wanted to build a house in Meixian. The site he wanted to build a house in Meixian had already been occupied. Then he chose to settle in Hong Kong due to its geographical advantage and social stability (moreover, the Dutch colonial government in Indonesia restricted Chinese from purchasing any farmland and real estates. With the help of a Hakka native in Yuen Long, bought land in Kwu Tung and built the house. Hakka artisans for the construction of the house and building materials were from Meixian. The Hakka house was not completed due to the outbreak of the war in the mainland. The house he wanted to build was like the Pun Uk (潘屋) in Au Tau (凹頭) of Yuen Long. The residence is still owned by the descendents of Ngan-yau in the corporate ownership of Yeung Ngan Yau Tso (楊雁友祖). It has been rented to relatives of the Yeungs from the mainland since the 1970s.

**Historical  
Interest**

The southeast facing residence was intended to be built in a Hakka two-hall-two-row (兩堂兩橫) style. The right row and the adjoining open courtyard were not built. It now is Qing (清) vernacular Hakka dwelling having a two-hall-one-row (兩堂一橫) plan. The core centre of the building is a two-hall-one-courtyard middle bay with a side chamber or side room on either side of the entrance and main halls and the open courtyard. A row of five bedrooms with a kitchen is on the left separated by a long lane of open courtyard. An entrance is at the entrance hall and the open lane. The gable wall of the side row of houses is of the same direction of the two entrances. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The name of the house “仁華廬” ( Yan Wah Lo) is moulded above the entrance doorway flanked by a couplet “仁端統四, 華祝多三”. The walls are plastered and painted. The open courtyard is covered with corrugated sheets. A semi-circular mound of earth called *huatouying* (花頭塋) or *huatai* (化胎) was at the back of the building, a *fung shui* provision of the Hakkas. The apex of the gable wall of the side row is of the wood (木) style of the Five Elements (五行).

**Architectural  
Merit**

It is a Hakka dwelling to witness the settlement of the Yeungs in Kwu Tung. **Rarity**

The incomplete Hakka dwelling is rare of considerable built heritage value. **Built Heritage Value**

Added corrugated sheets at the open courtyard are no good to the building. This would slightly affect the authenticity of the building. **Authenticity**

Ngan-yau's wife and his son Wun-kam (煥錦) lived in the house after it was built whilst he was still working in Indonesia remitting money through a banking house (錢莊) named Ng Fook Fat (吳福發寶號) in Yuen Long to his family. Yan Wah Lo accommodated an Oi Wah School (愛華學校) with two teachers employed to provide free education to the Kwu Tung children before the Second World War. Generally the village elders of Kwu Tung who were literate and aged over 60 by the time of the survey in early 2003 had studied at the school. It was reopened after the war. It became a subsidized primary school called Kwu Tung Public Oi Wah School (古洞公立愛華學校) in the 1960s. The school was then relocated to a new school building in Ho Sheung Heung Road (河上鄉路). Cantonese opera performances were organized and paid by the Yeungs in the open ground in front of the house at the Kwun Yam Festival (觀音誕). **Social Value, & Local Interest**

## Historic Building Appraisal

### Stone House

#### No. 15 Kotewall Road, Mid-levels, Hong Kong

Stone House (石寓) is a two-level building that was probably built in 1923. It originally had three levels and the top level was demolished to make way for redevelopment of the present high-rise Hattan House. The second floor were probably used as a servant's quarter while the ground floor was utilized as a coach house (or garage) with access to Kotewall Road. Stone House is the only surviving coach house in Kotewall Road associated with the style of social living in Mid-Levels in the early colonial period. *Historical Interest*

Stone House was probably the coach house for the former nearby Hatton House, the site of which has been redeveloped into the new Hatton House in 1972. According to an archive in 1939-1940 now deposited at the Hong Kong Public Records Office, Sir Robert H. Kotewall (羅旭龢, 1880-1949) was the owner of No. 15 Kotewall Road (Old Hattan House, also known as "Kotewall House"). Sometime during the late 1940s Stone House was occupied by the Foreign Correspondents' Club, a journalists' association formed in Chungking in 1943.

Stone House is built in a rather simplified **Classical Revival** style which was popular in the 1920s. The two-storey building is 3,128 square feet in size, with mezzanine bedrooms and an elegant **Regency** style staircase. The structure is a composition of reinforced concrete beams and slabs and massive granite external walls six feet thick. The front façade facing Kotewall Road has three large door openings at ground floor level and three rectangular shaped windows at upper level with bow-shaped heads and key-stones. Decorations are simple. The walls are painted white, the doorways are flanked by simple classical columns and there is a dentil moulded projecting cornice at parapet level. A semi-circular glazed canopy, planters, coach lamps and window boxes are considered to be later additions. The end wall is an interesting bow shape again indicating **Regency** influence. *Architectural Merit*

Old coach houses were once quite common in Hong Kong, but Stone House is now the only remaining example left in Kotewall Road and has therefore some built heritage value. Renovations have been carried out internally and it is believed that an upper third floor level was demolished as part of the redevelopment work in 1972. Otherwise the basic structure of Stone House remains undisturbed. *Rarity, Built Heritage Value & Authenticity*

Due to its associations with the social living style of Mid-levels residents in the inter-war colonial days, Stone House has historical value and local interest. *Social Value & Local Interest*

With its high ceilings and mezzanine floors it would make an ideal studio for artists or sculptors. *Adaptive Re-use*

**Historic Building Appraisal**  
**Peak Tramways Co. Ltd.**  
**No. 1 Lugard Road, The Peak**

The Peak Tram, Hong Kong's famous funicular railway, was one of the earliest public mass transit systems in Hong Kong. It began operation and was officially opened in 1888 by the then Governor, Sir George William Des Voeux (德輔), the 10<sup>th</sup> Governor of Hong Kong. The **Peak Tramways Co. Ltd.** (山頂纜車有限公司) is thought to have been built about **1927** as a workshop. An additional floor was added in 1953 to provide a flat for the General Manager of the Peak Tramways Company. Now the building is fully occupied as offices for the Peak Tramways Company.

*Historical  
Interest*

The most remarkable thing about this little building is its peculiar shaped plan which has been likened to an arrow head. There seems to be no logical reason for the shape which just as well could have been rectangular. Its architectural style too is odd and is probably best described as **Colonial Eclectic** as it combines Neo-Classical and Post-Modern features. The window arrangement appears to be haphazard and the additional upper storey is not related to the lower storey in any way except for the rendered and painted walls. The only architectural feature worth mentioning is the front entrance which is situated on the splayed southeast corner. It is constructed in Neo-Classical style with painted stone blocks, grooved joints and shaped voussoirs forming a semi-circular blind arch featuring some Art Deco panelling and the Peak Tramways sign and metal emblem.

*Architectural  
Merit*

This building is certainly not an architectural masterpiece but it is something of a rarity because of its peculiar shaped plan. Its authenticity certainly seems to have been lost due to unsympathetic alterations and additions. Because of its association with the Peak and the Peak Tramways Company it does have built heritage value but only from the historical and not the architectural aspect.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The building's social value is limited as it was only used as a workshop and later as a small apartment.

*Social Value  
& Local Interest*

The Peak Tramways Office has some interesting buildings around it and therefore adds to the group value. For example, it is geographically close to the Old Peak Café (舊山頂餐廳), the Peak Depot (山頂倉庫) and the Victoria Gap Substation (爐峰峽變壓站).

*Group Value*

Adaptive re-uses must be limited due to the building's peculiar shape. It *Adaptive* appears to be still used by the Peak Tramways Company who must find it useful. *Re-use*

**Tong Ancestral Hall****No. 18 Man Uk Pin, Sha Tau Kok, New Territories**

Man Uk Pin (萬屋邊) is a Hakka (客家) village on the north-western side of Sha Tau Kok Road (沙頭角路) close to Wo Hang (禾坑). It was recorded as a Hakka village in *Gazetteer of Xin'an County* (新安縣志) published in the 25<sup>th</sup> year of the Jiaqing reign (嘉慶二十五年, 1820) of Qing Dynasty (清朝). The village was first settled by the Mans (萬氏) who came from Wuhau (五華) of Guangdong (廣東) province in the late 17<sup>th</sup> century. The Mans later moved out of the village and stayed in Heung Yuen (香園), Ping Che (坪峯) and Tong Fong (塘坊) nearby. The village was later settled by the Chungs (鍾氏) and the Fus (傅氏) in the 18<sup>th</sup> century and followed by the Tongs (唐氏), the Laws (羅氏), the Chans (陳氏) and others. Some of them have moved overseas. The Tongs came to the village around the 19<sup>th</sup> century from Pingshan (坪山) of Guangdong. The **Tong Ancestral Hall** (唐氏宗祠) was built after they settled in the village. Eight ancestral halls were built in the village but only four including this one still stand. Those of the Chungs and the Fus were rebuilt losing their authenticity.

**Historical  
Interest**

The Tong Ancestral Hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are mainly plastered and painted. The side walls of the courtyard and the entrance hall are in rectangular shape. The floors are cement-screeded. The altar is a simple raised platform at the end wall without any decoration having a soul tablet of the Tong ancestors for worship. A tiny statue of Kwun Yam (觀音) is on the left of the tablet also for worship. The ridge and the front façade are without any decoration. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance.

**Architectural  
Merit**

It is an ancestral hall of the Tongs to remind their settlement in Man Uk Pin village.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

The authenticity is basically kept.

**Authenticity**

Other than ancestral worship, Kwun Yam is also worshipped at the hall. The Tongs do not keep their soul tablets at home and have the ancestral hall worship at the hall during the Chinese New Year and at the Chung Yeung (重陽節), Ching Ming (清明節), Mid-Autumn (中秋節), Dragon Boat (端午節) and Ghost Festivals (盂蘭節). They would normally prepare Hakka banquets and tea cakes (茶粿) as their offerings and for their own consumption. Wedding, funeral and Dim Dang (點燈) rituals were held at the ancestral hall.

***Social Value,  
& Local  
Interest***

The Earth God in the village, known as Fuk Tak Kung (福德公) or Wai Chu Pak Kung (圍主伯公), is housed in a shrine located in the middle of the village and is sometimes referred to as the “common ancestor” of all eight lineages in the village. In addition to Fuk Tak Kung and ancestral halls, there is Tai Wong (大王) located outside the village as well as other Earth Gods, such as Shui Tau Pak Kung (水頭伯公, “Earth God at the source of water”) at the riverbank.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***



**Historic Building Appraisal**  
**Victoria Gap Substation**  
**No. 35 Lugard Road, The Peak, Hong Kong**

The Victoria Gap Substation (爐峰峽變壓站) was built by the Hong Kong Electric Company Limited in 1928. It was responsible for distributing electricity to different populated areas. Equipment is installed on the ground floor while the upper floors are used as staff quarters. Only staff who can operate the substation are allowed to live there. Therefore the occupants are electrical engineers and their families. There are three flats in the substation, one on each floor. The substation continues to be both a residence for the staff and an electric substation for the locality.

*Historical  
Interest*

Old-fashioned substations have been either demolished or replaced by transmission stations, which are larger, more powerful and far fewer in number. By 2002, there were 3487 substations run by the Hongkong Electric Company, among which only a handful of them were constructed before the Second World War.

The Substation is a four-storey rectangular block with a flat roof the edge of which is extended beyond the main walls to form a projecting eaves. The building is **Neo-Georgian** style with symmetrical and regular arrangement of windows and giant columns or pilasters which rise up the full height of the building. The columns are smooth faced but the rendered walls between them are rough cast. Windows have projecting cills and windows hoods and plain surrounds. Original windows (probably steel framed) have been replaced with modern aluminum windows. The name of the substation can be found over the doors to the ground floor. Each flat has its own separate entrance. Ornamentation is minimal, confined to a string course at first floor level and stylised motifs on the columns where they pass through the string course. The elevations are rather spoilt by excessive surface mounted plumbing, modern window replacements, window mounted air conditions and a drab colour scheme.

*Architectural  
Merit*

There are not many substations left now from the pre-World War II period so that Victoria Gap Substation has rarity as well as built heritage value. Its authenticity however has been undermined by the alterations mentioned above.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the Substation lies in the role it has played in providing electricity supply to the community and providing quarters for the staff of the Hong Kong Electric Company. Being close to some other

*Social Value  
& Local  
Interest*

historic buildings on the Peak it has group value and local interest.

Situated adjacent to the famous tourist spot of Peak Tower, Victoria Gap Substation enjoys the attractive environment and connects closely with some historic items, namely, the Old Peak Café (舊山頂餐廳), the Peak Depot (山頂倉庫) and the Peak Tramways Co. Ltd. (山頂纜車有限公司). **Group Value**

If the ground floor substation ever became redundant and was decommissioned, presumably it could be converted into staff quarters like the upper floors. **Adaptive Re-use**

## Historic Building Appraisal

### Hau Wong Temple

#### Tung Chung, Lantau Island

Being one of the three Hau Wong temples in Lantau, this one (侯王宮) at Sha Tsui Tau (沙咀頭) in Tung Chung is also for the worship of the Hau Wong (侯王). Its close location to the Tung Chung Fort has the common indication that Hau Wong was a patron deity of the military officials and soldiers in the Qing (清) dynasty or earlier. Studies on Hau Wong temples indicate they might be built for the loyalty of the Marquis Yang Liangjie (楊亮節) who fled with the last Emperors Xia (昞) and Bing (暹) to Kowloon and Lantau on the last days of the Southern Song dynasty (南宋 1127-1279). Or the temple built might be just to memorize an ordinary Hau (侯, marquis) rather than the Marquis Yang, or both, who had the mighty power to give protection, security and to ward off evils for the fishermen, villagers, soldiers and others.

***Historical Interest***

The temple bell was dated 1765 when it was erected by some indigenous wealthy indigenous villagers in Tung Chung and Lei Kau Yuen Tong (李久遠堂, Hall of Lee Kau-yuen), which donated the land. A plaque in the temple also records the dispute of land among the landlord and the tenant in the Qianlong years in 1768-1777. The temple is managed by the Tung Chung Rural Committee (東涌鄉事委員會) and the Chinese Temples Committee (華人廟宇委員會).

The temple consists of one main hall in the middle and two side halls to its left and right. Another hall for keeper's quarters and storage, probably a later addition, is built next to the right side hall. The temple is in Qing vernacular style which halls are all with double-gable roofs. The Shiwan (石灣) ceramic decorations on the main ridge of the main hall including firing pearl, *aoyu* (鰲魚), opera figurines and others are the most valuable feature of the temple. Plaster wall friezes at its façade and gable walls and the interior fascia boards are of inferior quality.

***Architectural Merit***

It is one of the six Hau Wong temples in Hong Kong though it is not the most popular one. It is a medium-sized Hau Wong temple demonstrating one of the types built in the early Qing (清 in 1765).

***Rarity & Built Heritage Value***

Recorded renovations have been carried out in 1878, 1919, 1962 and 1993. Other than the subsidiary hall added which looks not parallel to the main halls, the rest are in good authentic order. The later replaced fixtures such as the Shiwan ceramics and wall friezes are skillfully blended into the existing historic structure.

***Authenticity***

Hau Wong Festival has been celebrated in Tung Chung on 18<sup>th</sup> day of the eighth lunar month rather than the 6<sup>th</sup> day of the sixth as in Tai O probably because of the

***Social Value & Local Interest***

difference in lifestyle whilst the former residents are mainly farmers and the latter fishermen. Cantonese opera performance, lion dance and others are normally held to celebrate the festival and to thank the deity for his blessing throughout the year. With the construction of the new airport and new town in Tung Chung, easy access to the temple has attracted more people to visit the temple.

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Muk Wu Tsuen, Ta Kwu Ling**

Tin Hau Temple (天后廟) in Muk Wu Tsuen (木湖村) is in the closed area of Ta Kwu Ling (打鼓嶺). It was built by villagers of the village where each family carried four thousand pieces of bricks from the nearby Muk Wu Nga Yiu (木湖瓦窯) village which produced the bricks. The temple was built around 1912-13. Mu Wu Tsuen was founded by the Tos (杜) some one hundred years ago. They were originated from Baoan (寶安) of Guangdong (廣東) province. It was a walled village with an entrance gate and four watch towers at its four corners. The temple is a short distance to its north-west. *Historical Interest*

The temple is a Qing (清) vernacular building of an unbalanced and asymmetrical layout. It has an entrance hall and a main hall with an open courtyard in between. To their left are three rooms and to the right is a kitchen. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are with a ratio of nine courses of stretchers to one course of header brick bonding (九順一丁). The statue of the Tin Hau deity is at the altar in the middle of the main hall. Wall paintings of bats, landscape and plants are above the altar. Above the doorway of the recessed entrance are wall friezes of dragons and landscape paintings. A fascia board in front of the paintings is with carvings of flowers and plants. *Architectural Merit*

It is a Tin Hau temple to witness the settlement of the villagers in Mu Wu Tsuen. *Rarity*

The asymmetrical temple has some built heritage value. *Built Heritage Value*

Minor cracks are found on its walls but with no immediate dangers. The temple has got no proper care and maintenance. Its authenticity is in general kept. *Authenticity*

Muk Wu Tsuen was one of the villages of the Luk Yeuk (六約, Alliance of Six) of Ta Kwu Ling which was established in the Qing dynasty. The temple had the patronage of the villagers in the past but not that much recently. No large scale celebration of the Tin Hau Festival (天后誕) has been held on the 23<sup>rd</sup> day of the third lunar month. Villagers rather go to the Tin Hau Temple in Ping Che (坪輦) for celebration. *Social Value, & Local Interest*

## Historic Building Appraisal

Suen Shing Tong

Tsung Pak Long, Sheung Shui

Tsung Pak Long (松柏朗) village in Sheung Shui (上水) is recorded as a *Historical Interest* Punt village in the Xin'an Gazetteer (新安縣志) of 1819. It was inhabited by six families including the Chans (陳), the Laus (劉), the Kwongs (龐), the Kans (簡), the Wongs (黃) and the Lees (李). It is said that the Laus, the Kwongs and the Kans were the earliest settlers. A block of three ancestral halls built connected together is in the middle of the village, the Kwongs' in the middle and the Chans' and the Laus' respectively on the left and right. Two ancestral halls of the Kans and the Wongs separated by an open lane are on the right of the block. The government resumed land in the north-east of the village in the 1930-40s that the villagers had government compensation. They built five ancestral halls of their own with the money. Suen Shing Tong (宣成堂) of the Kwongs (龐) was one of them built probably in the period.

The ancestral hall is a Qing (清) vernacular building having a *Architectural Merit* one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted in white colour. The floor is cement-screeded. The altar is in the middle of the end wall of the hall housing four soul tablets of the Kwong ancestors for worship. The name of the hall is moulded above the lintel of the recessed entrance. A flower plastered moulding is on either side of the name board. The doorframe is of granite.

It is an ancestral hall of the Kwongs to remind their settlement in Tsung Pak Long. *Rarity*

It has little built heritage value. *Built Heritage Value*

Its authenticity is kept. *Authenticity*

It has group value with the other four ancestral halls next door. *Group Value*

Before the Japanese Occupation (1941-1945), the villagers had an organization called Zap Shing Tong (集成堂) which had a building where all the ancestral tablets of the villagers were housed for worship. The building later collapsed and was rebuilt after the war. A soul tablet of three villagers is *Social Value, & Local Interest*

in the Tong for worship. They were killed in a battle against the Lius (廖) and the Haus (侯) in Yin Kong (燕崗). The Kwongs have the celebration of festivals and their village affairs dealt with at the hall. They had their wedding feast (basin meal) at the hall and in open ground in front of the hall. The Dim Dang (點燈) ritual for different clans would be held at the Zap Shing Tong.

**Historic Building Appraisal**  
**Lau Ancestral Hall**  
**Tsung Pak Long, Sheung Shui**

Tsung Pak Long (松柏朗) village in Sheung Shui (上水) is recorded as a Punt village in the Xin'an Gazetteer (新安縣志) of 1819. It was inhabited by six families including the Chans (陳), the Laus (劉), the Kwongs (龐), the Kans (簡), the Wongs (黃) and the Lees (李). It is said that the Laus, the Kwongs and the Kans were the earliest settlers. The Laus were from Kau Lung Hang (九龍坑) of Tai Po. A block of three ancestral halls built connected together is in the middle of the village, the Kwongs' in the middle and the Chans' and the Laus' respectively on the left and right. Two ancestral halls of the Kans and the Wongs separated by an open lane are on the right of the block. The government resumed land in the north-east of the village in the 1930-40s that the villagers had government compensation. They built five ancestral halls of their own with the money. The Lau Ancestral Hall (劉氏宗祠) was one of them built probably in the period.

**Historical  
Interest**

The ancestral hall is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted in white colour. The floor is cement-screeded. The altar is in the middle of the end wall of the hall housing a big soul tablet of the Lau ancestors for worship. The name of the hall is moulded above the lintel of the recessed entrance. The door of the hall is at an oblique angle probably due to *fung shui* reason.

**Architectural  
Merit**

It is an ancestral hall of the Laus to remind their settlement in Tsung Pak Long.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

Its authenticity is kept.

**Authenticity**

It has group value with the other four ancestral halls next door.

**Group Value**

Before the Japanese Occupation (1941-1945), the villagers had an organization called Zap Shing Tong (集成堂) which had a building where all the ancestral tablets of the villagers were housed for worship. The building

**Social Value,  
& Local Interest**



later collapsed and was rebuilt after the war. A soul tablet of three villagers is in the Tong for worship. They were killed in a battle against the Lius (廖) and the Haus (侯) in Yin Kong (燕崗). The Laus have the celebration of festivals and their village affairs dealt with at the hall. They had their wedding feast (basin meal) at the hall and in open ground in front of the hall. The Dim Dang (點燈) ritual for different clans would be held at the Zap Shing Tong.

## Historic Building Appraisal

### No. 23 Lung Tin Tsuen

#### Shap Pat Heung, Yuen Long

Lung Tin Tsuen (龍田村) in Shap Pat Heung (十八鄉), Yuen Long, was one of the villages inhabited by the people of Taishan (台山) in Siyi (四邑), Guangdong (廣東) province. They either moved from their native regions in Taishan or from the North America where they settled. Lung Tin Tsuen is a comparatively young village in Shap Pat Heung established in the 19<sup>th</sup> century and inhabited by the Taishan Wongs (黃) starting in the 1920s. Wong Kung-shing (黃恭盛, 1870s-1942) was a native of Dubu (都斛) of Taishan who spent half of his life in Canada operating a laundry with his two younger brothers, Kung-yam (恭任) and Kung-yun (恭潤). He established with other Taishan Wongs a communal trust called Tung Yi Tong (同義堂). *Historical Interest*

Wong Kung-shing sold his laundry on retirement and came to Hong Kong as the colony enjoyed social stability when compared with the Mainland at that time. The Wongs first settled in Yuen Long Kau Hui (元朗舊墟) and later in the northeast part of Ma Tin Tussen (馬田村), northwest of the village, in the early 1920s. Starting from the mid-1920s, the Wongs began to buy land in the Lung Tin Tsuen area from the Tangs (鄧) of Ping Shan (屏山) and established the village. Lung Tin Study Hall (龍田書室) was built by Kung-shing in 1926. He then built a new house at No.23 of the village starting in 1928. When the house was completed in 1931 he sold his old house in Ma Tin Tsuen and moved to the new house. The contractor was Man Kwok (文國) from Shenzhen (深圳). The building materials were from the mainland. The house is still occupied by the Wongs.

The residential house is facing east, a short distance from the Kung Um Road (公庵路) with No.22 in its north. The building is a Siyi two-storey vernacular building. It has a near square plan with an asymmetrical design having an entrance hall and an open courtyard on its left. A living room and two bedrooms are on their right. A kitchen, a storeroom and a toilet are at the back. A living room and two bedrooms are on the upper floor accessed through a staircase in the living room on the ground floor. The building is constructed of green bricks with its walls to support its flush pitched roof of timber rafters, purlins and clay tiles. A wall painting of flowers and rocks and calligraphy are under the eave of the entrance. A red wall painting with the Chinese character “福” (well-being) is at the courtyard. Square window grilles with plum pattern are at the external side walls. Window hoods are with mouldings of petal pattern. *Architectural Merit*

It is a Siyi residential building to witness the settlement of the Taishan Wongs in Lung Tin Tsuen. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The house was renovated in the 1960s and in 2000. The authenticity is generally kept. **Authenticity**

It has group value with houses Nos. 22 and 23 and the Lung Tin Study Hall in the village. **Group Value**

Kung-shing was a land broker in the area and he owned some farm lands rented to the farmers. He was one of the owners of Fuk Chai Tong (福濟堂), a company offering weighing service in the Yuen Long New Market (元朗新墟) bid from Hop Yick Company (合益公司) which managed the market. He was involved in the community activities that he donated money for the construction of a road and a bridge between Yuen Long and Tai Tong (大棠) in 1928. He also made contribution for the renovation of the Tin Hau Temple (天后古廟) in Tai Shue Ha (大樹下) of Shap Pat Heung in 1938. Kung-shing died in 1942 during the Japanese Occupation (1941-45). A soul tablet of the Wongs is at the living room on the upper floor of the house for worship. Other members of the family living in other areas would return to the house at festivals. **Social Value,  
& Local  
Interest**

## Historic Building Appraisal

### No. 3 Shek O Road, Shek O, Hong Kong

**No. 3 Shek O Road** was constructed in **1929** by the Shek O Development Company Limited. Established in 1921, the Company was consisted of 44 English shareholders who were architects, accountants, solicitors and medical practitioners. Most shareholders had very well-off backgrounds such as Godfrey Vernon Bird, Herbert William Bird and Lennox Godfrey Bird, the architects of **Palmer and Turner**; Cedric Blaker, the Director of the **Messrs. Deacons Hong Kong**; Frederick Charles Hall, the merchant of the **Jardine, Matheson & Company Ltd.**; and Colin Cunningham Scott, the merchant of the **Butterfield & Swire Hong Kong**. *Historical Interest*

The bungalow was part of the first phase of a development scheme of Shek O Development Company, which purchased a large piece of paddy and agricultural land in 1922 from the Shek O villagers to develop the area into a European residential resort with a golf course, clubhouse and other recreational facilities. Developed through the 1920s, many western country bungalows scattered centered or along the golf courses of the Shek O Country Club (石澳鄉村俱樂部), most of them still exist today.

**Mr. Colin Cuningham Scott**, a merchant of **Butterfield & Swire Hong Kong**, occupied the bungalow at **No. 3 Shek O Road** as a summer villa in 1934.

The bungalow is built to an L-shaped plan with a single-storey wing and a two-storey wing. The walls are finished with painted rough cast rendering, and the green pitched roofs tiled with Chinese pan-and-roll tiles, with two tall square chimney stacks. The front entrance porch is set in the internal angle formed by the two wings and has a triangular shaped roof and privacy screens of grille blocks. The original windows which were probably standard metal casements have been replaced with uPVC modern units. The simple design of the bungalow can be categorized as **Arts and Crafts**. The use of white walls and Chinese pan tiles give the bungalow the appearance of a villa on the Mediterranean. *Architectural Merit*

The bungalow is quite a rare type of building in Hong Kong and the Shek O resort development was an innovative concept. The development is part of the history of Shek O and therefore this bungalow together with its neighbours must be considered as having built heritage value and group value. Alterations include the replacement of the windows and possibly the addition of the top storey to the two-storey wing. *Rarity, Built Heritage Value & Authenticity*

The social value of this bungalow to the local community is limited as the Shek O resort development was designed exclusively for Europeans. It is of local *Social Value & Local*

interest as part of the development, but the concept of a reserve for Europeans only *Interest* belongs to the colonial era. Nevertheless it is a part of Hong Kong's history.

The Shek O area is mainly a high grade residential, resort and integrates with this country villa's physical and spiritual quality. The surroundings are a rural area of nice green hills and sea views remote from the city. This area is mainly low density residential including some buildings of Arts and Crafts, pre-modern or early modern style. *Group Value*

The best use for the bungalow is probably for it to continue to be used as residence. The site is remote, private, quiet and surrounded by a green landscape environment so that the bungalow would make an ideal retreat. *Adaptive Re-use*

**Historic Building Appraisal**  
**Chan Yi Cheung Ancestral Hall**  
**(Formerly Lot 972 Hoi Pa Village)**  
**Jockey Club Tak Wah Park, Tak Wah Street, Tsuen Wan**

Chan Yi Cheung Ancestral Hall (義璋陳公祠) in the former Hoi Pa Village (海壩村), now at the Jockey Club Tak Wah Park (賽馬會德華公園) of Tsuen Wan (荃灣), was preserved in situ after the clearance of the village for the development of the Tsuen Wan New Town. The hall was built in 1876 to commemorate Chan Yi-cheung (陳義璋), the 27th generation ancestor of the Chan clan in Tsuen Wan. Originating from the village of Houting (后亭) in Shajing (沙井), Bao'an (寶安), Guangdong (廣東) province, the Chan clanspeople led by Chan Yi-cheung moved to the area now known as Tsuen Wan during the reign of Emperor Qianlong (乾隆, 1736-1795) of the Qing (清) dynasty.

**Historical  
Interest**

Hoi Pa was a multi-clan village of 15 different surnames. The village was named Hoi Pa (海壩, literally, "sea wall") as it was close to the sea and a seawall was built to stop sea water from flooding the fields for cultivation. It was inhabited by the Hakkas who settled here probably in response to the call for resettlement of the coastal areas after the Qing government rescinded the Evacuation Order of the 17th century.

The ancestral hall is a Qing vernacular building facing an open courtyard, having a two-hall-one-courtyard plan. The courtyard is between the entrance and main halls. The courtyard and entrance hall are flanked by side rooms on either side. An open forecourt surrounded by a low wall is in front of the entrance. It is constructed of green, red and mud bricks mixed with rammed earth and rubble with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for its lower courses of its front walls, wall corners and door frames. The walls are with bricks of eight-stretcher to one-header courses (八順一丁) bonding pattern. The front ridge is decorated with a set of *ruilong* (夔龍) mouldings at its two ends. The wall friezes of the front façade are with mouldings of flowers and plants.

**Architectural  
Merit**

It is the only ancestral hall preserved in situ of the old Hoi Pa Village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building underwent a major restoration in 2005-2006 to save it from deterioration.

**Authenticity**

Hoi Pa was a village with boat-building yards and a home port for local junks. It had shops to support the locals and traders. The market was closed when the Tsuen Wan development took place. At least 7 ancestral halls were built in the old Hoi Pa village and this is only one preserved.

***Social Value,  
& Local  
Interest***

It has group value with two other historic buildings retained including the old house of Yau Yuen-cheung (邱元璋) and the old house at the original lot 956. They are all in the present Jockey Club Tak Wah Park in Tak Wah Street, Tsuen Wan.

***Group Value***

**Historic Building Appraisal**  
**Tsang Ancestral Hall**  
**Chuen Lung, Tsuen Wan, N.T.**

The village of Chuen Lung (川龍) in north-east of Tsuen Wan is said to be founded by Tsang Tai-cheung (曾大璋) during the Zhengtong (正統, 1436-1449) period of Ming (明) Dynasty. It is one of the oldest Hakka villages in the area. The Tsang Ancestral Hall (曾氏家祠) in Chuen Lung is believed to have been built in around the 17<sup>th</sup> century. Three Tsang brothers, namely, Tsang Tai-cheung (曾大璋), Tsang Tai-hing (曾大慶) and Tsang Tai-chong (曾大昌), had moved from Huizhou of Guangdong province (廣東惠州) to Muk Min Ha Tsuen (木棉下村) of Tsuen Wan during the Yongle (永樂 1403-1424) period of Ming Dynasty. Several decades later, Tsang Tai-cheung moved to Chuen Lung. And, his younger brother Tai-hing settled in Sheung Kwai Chung (上葵涌) and his youngest brother Tai-chong moved back to Huizhou.

**Historical  
Interest**

The ancestral hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its roofs of timber rafters, purlins and ceramic tiles. The walls have been plastered and painted except the front façade and part of the main hall. The altar is at the end wall of the main hall housing a soul tablet for worship. Above the altar are wall paintings of flowers and one with a Chinese character ‘囍’ (Double Happiness). The front ridge is with a set of *ruilong* (夔龍) at its two ends whilst its rear ridge is with curling ends. The name of the hall is on the wall above the lintel of the entrance. Under the front eave is a wooden fascia board with carving of flowers, a phoenix and a unicorn. Wall friezes at the recessed entrance are wall paintings of flowers and a peacock.

**Architectural  
Merit**

It is an ancestral hall to witness the settlement of the Tsangs in Chuen Lung of Tsuen Wan.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The ancestral hall is in good condition.

**Authenticity**

The ancestral hall is a venue to deal with village affairs and for ancestral worship. Dim Dang (點燈) ritual is still practiced at the ancestral hall for new born baby boys of previous year at the Chinese New Year. Wedding ceremony was held at the hall for the Tsangs with the serving of basin meals (盤菜) for the

**Social Value,  
& Local  
Interest**



villagers.

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive  
Re-use*

**Historic Building Appraisal**  
**Chan Ancestral Hall**  
**Tsung Pak Long, Sheung Shui**

Tsung Pak Long (松柏朗) village in Sheung Shui (上水) is recorded as a *Historical Interest* Punt village in the Xin'an Gazetteer (新安縣志) of 1819. It was inhabited by six families including the Chans (陳), the Laus (劉), the Kwongs (龐), the Kans (簡), the Wongs (黃) and the Lees (李). It is said that the Laus, the Kwongs and the Kans were the earliest settlers. The Chans were from Pan Chung (泮涌) of Tai Po who settled in the village in the 1910s. A block of three ancestral halls built connected together is in the middle of the village, the Kwongs' in the middle and the Chans' and the Laus' respectively on the left and right. Two ancestral halls of the Kans and the Wongs separated by an open lane are on the right of the block. The government resumed land in the north-east of the village in the 1930-40s that the villagers had government compensation. They built five ancestral halls of their own with the money. The Chan Ancestral Hall (陳氏家祠) was one of them built probably in the period.

The ancestral hall is a Qing (清) vernacular building having a *Architectural Merit* one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted in white colour. The floor is cement-screeded. The altar is in the middle of the end wall of the hall housing a big soul tablet of the Chan ancestors for worship. The name of the hall is moulded above the lintel of the recessed entrance. The doorframe is of granite.

It is an ancestral hall of the Chans to remind their settlement in Tsung Pak Long. *Rarity*

It has little built heritage value.

*Built Heritage Value*

Its authenticity is kept.

*Authenticity*

It has group value with the other four ancestral halls next door.

*Group Value*

Before the Japanese Occupation (1941-1945), the villagers had an organization called Zap Shing Tong (集成堂) which had a building where all the ancestral tablets of the villagers were housed for worship. The building later collapsed and was rebuilt after the war. A soul tablet of three villagers is *Social Value, & Local Interest*

in the Tong for worship. They were killed in a battle against the Lius (廖) and the Haus (侯) in Yin Kong (燕崗). The Chans have the celebration of festivals and their village affairs dealt with at the hall. They had their wedding feast (basin meal) at the hall and in open ground in front of the hall. The Dim Dang (點燈) ritual for different clans would be held at the Zap Shing Tong.

## Historic Building Appraisal

### No. 99 Hang Tau Tsuen

#### Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song *Historical*  
(南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the first *Interest*  
ancestor of the Tangs who settled there in 1216. Two villages were first  
founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the former  
in the north and the latter in the south. The former was founded by Waai-tak  
(懷德, 1548-1622) and the latter by Waai-yee (懷義, 1529-1607), two brothers  
of the 14<sup>th</sup> generation. The building at Nos. 55 and 99 of Hang Tau Tsuen was  
originally one block of detached building which later divided into two  
belonged to two different owners. The block of building was probably built in  
the early 19<sup>th</sup> century. Tang Hin-ho (鄧獻可, 1777-1831), a 20<sup>th</sup> generation  
member of the Tangs, is believed to have lived in the building. He gained a  
*juren* (舉人) title in the 9<sup>th</sup> year of the Jiaqing (嘉慶, 1804) reign of the Qing  
(清) dynasty and served as a military officer in the Qing government. The  
block of building was probably divided into two houses not later than 1898.  
Siu-hei (兆熺, 1870-?), the great grandson of Hin-ho owned No.99.

The residential block is among a group of bigger houses in the southern *Architectural*  
part of the village facing west. The Tang Ancestral Hall (鄧氏宗祠), the clan *Merit*  
ancestral hall of the Tangs in Ping Shan, is three blocks further south. The  
block of building was originally a Qing vernacular building having a  
symmetrical one-hall-one-courtyard plan. It was constructed of green bricks  
with its walls to support its pitched roof of timber rafters, purlins and clay tiles.  
The open courtyard was in front of the hall. A granary was on the left of the  
building (part of the present No.55) and a side room on the right of the hall.  
The building is facing west and two entrances are on the north and south side  
walls of the courtyard for *fung shui* benefit. The block of building is divided in  
the middle into two halves each with one room and a hall at the back. House  
No.99 has been partially altered. A cockloft is added at the rear portion of the  
hall. The open courtyard in the front is converted for use as a kitchen and a  
sitting room. The ground and upper floors of the side room and the upper floor  
of the kitchen are used as bedrooms. The interior of the building is modernized  
with its walls plastered and painted and the floors with ceramic tiles. Its  
external walls of green-brick and granite block are retained. The projected eave  
moulding above the lintel of the entrance and the weathered wall frieze  
mouldings still survive. The *wok yee* (鑊耳) gable wall of the house is intact.

It is a residential building to witness the history of the family of Tang Siu-hei in Hang Tau Tsuen. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The authenticity of the house is barely kept.

**Authenticity**

It has group value with the Tang Ancestral Hall, Yu Kiu Ancestral Hall (愈喬二公祠), Kun Ting Study Hall (覲廷書室) and other historic buildings of the village. **Group Value**

Siu-hei had a large lot of land rented to the farmers for cultivation. He also had much properties in the village and nearby. He had five sons and house No.99 was given to his fourth son Chuk-dong (祝冬) when he got married. Sze-lin (仕廉), son of Chuk-dong, inherited the house. Sze-lin was a farmer who hired over 10 villagers to work for him. Some of his land was leased to other farmers for cultivation. Sze-lin gave up cultivation in the late 1960s and his eldest son Tat-chi (達智), a renowned fashion designer, inherited the house for his own occupation. The Tangs have the soul tablets of their family ancestors worshipped at home. They were worshipped at the end wall in the middle of the hall and now displayed at the mezzanine since 1982. They also worship their distant ancestors at the Tang Ancestral Hall in the village especially at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. They took part in the Da Chiu (打醮) organized by Ping Shan villages. Children of the Tangs studied at the Tang Ancestral Hall and Tat Tak Public School (達德學校). They had a security group called Ping Shan Village Vigilant Guard Group (屏山鄉更練團) established in the 17<sup>th</sup> century providing patrol and security services for the villages. The group was disbanded in 2003. **Social Value,  
& Local Interest**

**Historic Building Appraisal**  
**Shi Wang Study Hall**  
**No. 124 San Wai, Ha Tusen, Yuen Long**

Shi Wang Study Hall (士宏書室) in San Wai (新圍) of Ha Tsuen (廈村), **Historical Interest** Yuen Long, was built around 1910s by three brothers to commemorate their grandfather Tang Shi-wang (鄧士宏, 1717-1806) who was the 20<sup>th</sup> generation ancestor of the Tang clan in Ha Tsuen. It was built to provide education for the village children with lessons of Chinese classics, mathematics and others. Two other study halls were also built in the village, including Yau Sin Study Hall (友善書室) constructed earlier and Chok Yee Study Hall (作宜書室), the last one. The hall had a kindergarten operated in the building in the 1960s and now locked up for storage use.

The study hall is a small Qing (清) vernacular building having a **Architectural Merit** two-hall-one-courtyard plan of three bays. The courtyard is between the two halls. It is in symmetrical design with the Confucius portrait hung in the middle of the main hall in the old days. Side rooms are constructed on either side of the entrance hall and the courtyard. Mezzanines are at the entrance and main halls. The building is constructed of green bricks with its walls and arches supporting its flush gable roofs of timber rafter, beams, purlins and clay tiles. The entrance has granite door frame, wall bases and lintel. Above which is the name board of the study hall. Its ridges are with geometric mouldings. Timber beams are with carvings of fruits, birds and floral motifs. Its wall friezes are with paintings of similar design.

It is a study hall to reflect the past education of the Tangs in Ha Tsuen. It has some built heritage value. **Rarity & Built Heritage Value**

Its façade, internal walls and columns have been heavily plastered very much diminished its authenticity. **Authenticity**

The study halls in the village have related group value. **Group Value**

Three classes were operated at the study hall each accommodated some 10 to 20 students. In the 1930s, a more advanced school, the Yau Kung School (友恭學校), was established in San Sang Tsuen (新生村) in the southern part of Ha Tsuen which replaced the role of the traditional study halls in the area. With many buildings in the area the study hall served as a temporary shelter for many refugees taking a short stay before they moved on to go north to the mainland at **Social Value, & Local Interest**

the beginning of the Japanese Occupation (1941-45).

**Historic Building Appraisal**  
**No. 729 Nathan Road,**  
**Mong Kok, Kowloon**

No. 729 Nathan Road was built in 1929. The first recorded owner of the site was **Wong Ming Iu** (黃明耀) who purchased it at the price of \$7,931 in 1928. During the Japanese Occupation, the Property Registration Office ordered that No. 729 Nathan Road be re-registered. However, Ms. Wong Yu Shi (黃余氏), the then owner of No. 729 and her son were in China and carried all the deeds to Yunnan Province (雲南省). Thus, Ms. Wong Yu Shi delegated the authority to Ms. Wong Yu (黃月), her daughter, as the executer of the premises. After the Second World War many pre-war buildings in Mong Kok were replaced by high-rise blocks but somehow No. 729 Nathan Road managed to survive redevelopment.

*Historical  
Interest*

The building is a typical **Verandah Type Shophouse** three storeys high with the front first floor and second floor verandahs projecting over the pavement and supported on columns to form a covered walkway in front of the ground floor shop. The shop which is a hair dresser's salon has a modern frontage displaying traditional red and white spiral pattern barber's poles on the columns. The upper part of the façade however retains much of its original appearance. The architectural style is **Neo-Classical** with decorative curved balconies in the centre of the verandahs flanked on each side by balconettes and separated by giant Ionic Order columns which rise through the two upper floors. The end columns are square and also rise through two floors terminating in Doric Order capitals. The parapet has a central pediment in a low stepped ziggurat style suggesting Art Deco influence. The roof appears to be flat. The original green painted wooden windows and doors on the verandahs have been replaced. Internally some original architectural features remain including ceiling mouldings, a basket handle archway, and the original wooden staircase.

*Architectural  
Merit*

Shophouses are becoming rarer year by year due to redevelopment. No. 729 Nathan Road therefore is a rare piece of built heritage. The design of the front façade is quite unusual, but the authenticity has been spoilt by the modern shop front on the ground floor.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. The shophouse has evolved through several types. This particular shophouse is one of the early types and is part of the historical urban fabric of Mong Kok. It is however probably of interest only to historians and conservationists.

*Social Value  
& Local  
Interest*



The shophouse is geographically close to Diocesan Boys' School (男拔萃書院), Old Kowloon Police Headquarters (舊九龍警察總部) and Lui Seng Chun (雷生春). Together with the shophouses in Prince Edward Road West, they form a group of significant traditional buildings in the area. **Group Value**

An adaptive re-use could probably be found for the shophouse, but its authenticity might be affected. The best use for it is to continue to be used for its present commercial-cum-residential purpose, but restored and upgraded to current standards. **Adaptive Re-use**

**Historic Building Appraisal**  
**No. 1235 Canton Road,**  
**Sham Shui Po, Kowloon**

No. 1235 Canton Road was built in **1930**. It seems to have been one of a group of four shophouses, three of which (Nos. 1231, 1233 & 1237) have been demolished to give way to new development in the early 1960s. The gable across the top of Nos. 1233 and 1235, inscribed with the construction year “1930”, was then broken, with the remaining half showing “930” retained on top of No. 1235. *Historical Interest*

The first recorded owner of No. 1235 was **Tsang Yuk-mee** (曾毓美). The present owner is **Tsang Wen-zhen** possibly a descendent or relative of the first owner. The ground floor shop is occupied by the **Sun Fei Metal Manufacturing Factory** (順飛金屬製品廠) and the upper floors are rented out for residential purposes.

Sham Shui Po (深水埗) was a tiny village in the past. It was so named because of its vicinity was once a pier built close to the rocky cliffs of Tai Kok Tsui (大角咀), the water was deep and the banks were high, which allowed easy anchorage of boats and vessels. Thus, it is called Shum (deep) Shui(water) Po(pier). When reclamation commenced in the 1910s, the area transformed itself from a rural community into an urban area; the co-existence of the old and new buildings is still retained.

This building is a typical **Verandah Type Shophouse** three stories high with the front first floor and second floor verandahs projecting over the pavement and supported on columns to form a covered walkway in front of the ground floor shop. The verandahs were originally open but have been enclosed with modern aluminum framed windows. The architectural style of the front façade is **Neo-Classical** incorporating **Baroque** and **Beaux-Arts** including cross-braced ornamental balustrading to the verandahs, an ornamental pediment (half destroyed) and decorative motifs to the columns. Internally, original wooden panelled doors, star patterned floor tiles, and ornamental ironwork can be found. *Architectural Merit*

Shophouses are becoming rarer year by year due to redevelopment. No. 1235 Canton Road therefore is a rare piece of built heritage. Beaux-Arts design is not often found in Hong Kong. Unfortunately the authenticity and original appearance of the shophouse have been irreversibly affected by the demolition of its neighbours. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. The shophouse has evolved through several types. This particular shophouse is one of the early types and is part of the historical urban fabric of Sham Shui Po. It is probably of interest to historians and conservationists.

***Social Value  
& Local  
Interest***

No. 1235 Canton Road is located at the end of Canton Road, which is the junction of two other main roads, namely, Lai Chi Kok Road and Prince Edward Road West. Situated at this special location, the shophouse becomes an icon which can be viewed from a distant along the two main roads. It is close to a number of historic buildings such as Lui Seng Chun (雷生春) and Old Kowloon Police Headquarters (舊九龍警察總部).

***Group Value***

An adaptive re-use could probably be found for the shophouse, but its authenticity might be further affected. At present it is sub-standard lacking even basic toilet facilities. The best use is for it to continue to be used for its present purpose, but restored and upgraded to current standards.

***Adaptive  
Re-use***

## No. 5 Nam Hang Tsuen

## Shap Pat Heung, Yuen Long, New Territories

Nam Hang Tsuen (南坑村), situated at Shap Pat Heung (十八鄉), branched off from the neighbouring Shui Tsiu Lo Wai (水蕉老圍) in the 1830s because of the village's expansion. Nam Hang Tsuen was mainly occupied by Shui Tsiu Lo Wai Cheungs (張) from Bolou (博羅) in China. **No. 5 Nam Hang Tsuen** was built by **Cheung Tsoi-mau** (張財茂) in 1933. Cheung Tat-tsoi (張達財), who moved to Nam Hang Tsuen from Shui Tsiu Lo Wai, was respected as the founding ancestor of Nam Hang Tsuen Cheungs. The land lot of No. 5 had been owned by Shing Wa Tso (盛華祖), literally the trust of Cheung Shing-wa (張盛華), the grandson of Cheung Tat-tsoi. In 1933, Cheung Tsoi-mau, who was the grandson of Cheung Shing-wa, inherited No. 5 from his father, Cheung Shiu-cheung (張詔昌). *Historical Interest*

**Cheung Tsoi-mau** was a seaman who worked in the United States of America between the 1910s and 1920s. After he had made enough money he returned to his native village to build a house and get married. Later he returned to the United States and settled down in New York. As it was uncommon for the villagers at Nam Hang Tsuen to work overseas, Mr Cheung was richer than other villagers. The construction of No.5 symbolized the wealth of Cheung Tsoi-mau and the social status of an overseas worker in the village. Portraits of Cheung Tsoi-mau and his wife can be seen today hanging up in the house.

**No. 5 Nam Hang Tsuen** was inherited by Cheung Tsoi-mau's second son, Cheung Kam-leung (張金亮). Cheung Kam-leung was the former village representative of Nam Hang Tsuen in the 1980s and 1990s. He also served on the committee of the Tin Hau Festival of Shap Pat Heung, Yuen Long (元朗十八鄉天后寶誕) and was the Chairman of Nam Hang Tsuen Fa Paw Association (南坑村花炮會). Cheung Kam-leung's brothers, Cheung Kam-shing (張金勝), Cheung Kam-sung (張金送) and Cheung Chi-shing (張志成) emigrated to New York in the 1950s and 1960s where they opened a restaurant. Cheung Kam-leung had three sons who live in other houses of Nam Hang Tsuen and No. 5 is inhabited by their relatives.

This house is a two-storey rectangular elongated building of mixed Chinese and Western style probably best classified as **Chinese Eclectic**. A pediment engraved with "1933" can be seen on the top of the roof. The entrance to the house is on the southwest side via a side passage. The central part of the house is a two-storey rectangular block with a one-storey rectangular block in front. The rear part of the house is a traditional type pitched roof village house. The floor plans are divided into rooms by means of cross walls and partitions. *Architectural Merit*

There is a dog-legged staircase at the rear of the house. The bathroom and kitchen are situated on the ground floor at the front of the house. The external walls are rendered and painted with no decorations to speak of. Windows are steel framed divided into small glazing squares. The windows at first floor level of the rear part have curved hood mouldings, whilst most of the other windows have flat hood mouldings. There is a roof terrace over the kitchen and bathroom with an ornamental parapet consisting of cross-braced screen blocks in panels between square posts. There is an ornamental pediment in the centre of the building flanked by geometric ornaments and corner posts with pointed finials. The centre block has a flat roof and the rear block a pitched roof.

Most of the old village houses in the village have been rebuilt as new reinforced concrete residential blocks and No. 5 obviously has heritage value. The arrangement of the three portions of the house in stepped formation is quite unusual but it appears to be authentic. The side entrance is also uncommon. No noticeable alterations can be seen to the elevations.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the house stems from the elevated social status of Cheung Tsoi-mau and his successful accumulation of wealth from working overseas. The decorations applied to the house symbolized his success.

**Social Value  
& Local  
Interest**

The Cheungs, who branched off from Shui Tsiu Lo Wai, worship in the Cheung Ancestral Hall (張氏宗祠) in Shui Tsiu Lo Wai and the graves on Pak Fan Leng (栢墳嶺; named by the villagers, situated behind Nam Hang Tsuen) and in Lantau (大嶼山). There used to be a communal well in Nam Hang Tsuen that served the whole village including No. 5.

**Group Value**

To find an adaptive re-use for this little house would be difficult. It is best left as a village house and family residence.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Tsing Shan Monastery – Hall of Merits**  
**Castle Peak, Tuen Mun**

Much have been mentioned in county gazetteers (縣志) and other sources on Castle Peak (青山, green mountain) in Tuen Mun and Monk Pei Tu (杯渡禪師, water-crossing on a cup) who might have visited the mountain in the Lau Song dynasty (劉宋, 420-479). The mountain had since then long been called Pei Tu Mountain (杯渡山), or holy mountain, for its association with the eminent monk. A small-scale nunnery (菴) might possibly have been in existence of over 500 years and expanded in the 19<sup>th</sup> century with the support of the To (陶) clan which had settled in Tuen Mun since the 15<sup>th</sup> century. The compound was extensively redeveloped from the late 1910s by Chan Chun-ting (陳春亭), a successful merchant and Buddhist enthusiast who later bestowed as Monk Hin Ki (顯奇), after he purchased lots of the adjoining land starting from 1910. With his effort, the Tsing Shan Monastery (青山禪院) constructed in the 1910-20s became a renowned Buddhist monastery, one of the biggest in the territory attracting overseas and local worshippers and tourists.

*Historical  
Interest*

The monastery at the mid-level of Castle Peak is some 160 metres above sea level. It is composed of building complexes clustered up the southern slope. The campus is dominated by the main terrace including the Tai Hung Po Din (大雄寶殿), the Wu Fat Din (護法殿) and to their right, the Hall of Kshitigabha (地藏殿), the quarters and to the left, the Hall of Merits (功德堂), the Guest Hall (客堂) and others. In its upper level located a memorial archway, the Kwun Yam Pavilion (觀音閣) and a quarters.

*Architectural  
Merit*

The Hall of Merits (功德堂) is adjacent to the right of the Tai Hung Po Din and can be accessible through the verandha of the latter. It was constructed towards the end of the 1910s. It is built along the slope of the mountain. It is in Qing vernacular form of brick construction with part of its upper floor added in later stage thus having its roof part in concave tiling and part in flat concrete. Its exterior is painted in yellow and above its entrance are four characters Gung Tak Chung Lum (功德叢林, Forest of Merits) inscribed with a pair of couplets flanking on each side. A wall frieze of plaster moulding of landscape and elephants is on the façade. The room of the ground floor is for storage. The rear portion of the upper floor is for worship of soul tablets. Those of the past Abbots of the monastery and the Tos are in the middle whilst the others are on the side walls in rows. The front portion of the upper floor houses statues of Buddhas on an altar and an image of a Buddha on another for worship. The interior of the hall is plastered in white.

The monastery has a link of Buddhist and Taoist development in the holy mountain for a period of over 1,500 years. It is rare among the many temples and few monasteries in Hong Kong. **Rarity**

The oldest structures of the monastery though only built in the 1910s have considerable built heritage value to recapture the long and much talk-about history of the site and area. **Built Heritage Value**

After the monastery's completion in late 1920s, a number of repairs and rebuilds took place and most of them are not recorded. **Authenticity**

The various halls in the compound including the Tai Hung Po Din, Kwun Yam Pavilion, Hall of Ksitigarbha and others have co-related group value. **Group Value**

The monastery completed in late 1920s has attracted thousands of visitors whether Buddhist or not each year in the 1930s and after the Second World War until the 1970s when it became comparatively less attractive. It was for Buddhist worship and for retreat, rest and sight-seeing. Distinguished visitors include the former Governor Sir Cecil Clementi (金文泰) in 1927-28 and Sir Robert Ho Tung (何東). **Social Value, & Local Interest**

## Historic Building Appraisal

### No. 21 Lung Tin Tsuen

#### Shap Pat Heung, Yuen Long

Lung Tin Tsuen (龍田村) in Shap Pat Heung (十八鄉), Yuen Long, was one of the villages inhabited by the people of Taishan (台山) in Siyi (四邑), Guangdong (廣東) province. They either moved from their native regions in Taishan or from the North America where they settled. Lung Tin Tsuen is a comparatively young village in Shap Pat Heung established in the 19<sup>th</sup> century and inhabited by the Taishan Wongs (黃) starting in the 1920s. The Wongs of the Tung Yi Tong (同義堂), a communal trust of the Wongs, moved from the northeast part of Ma Tin Tusen (馬田村), northwest of the village, to Lung Tin Tsuen in the mid-1920s. Wong Wing-kam (黃榮金, 1884-1976) and Wong Wing-yam (黃榮恩, 1880s-early 1960s), two brothers working in Mexico, built two houses Nos. 21 and 22 in the village in 1931. The house was built by a contractor Wong Wah (黃華) from Shenzhen (深圳) who also built the Lung Tin Study Hall (龍田書室) in the village and No. 542 Tai Kei Leng for Wong Kung-yam (黃恭任), a founder of Tung Yi Tong.. The house is still occupied by the Wongs. *Historical Interest*

The residential house is facing east, a short distance from the Kung Um Road (公庵路) with No.22 in its south. The building is a Siyi two-storey vernacular building. It has a near square plan with an asymmetrical design having an entrance hall and an open courtyard on its left. A living room, a storeroom and two bedrooms are on the right. A disused pig poultry and a toilet are at the back. A living room with a bedroom are on the upper floor accessed through a staircase in the living room on the ground floor. The building is constructed of green bricks with its walls to support its flush pitched roof of timber rafters, purlins and clay tiles. Its side and back walls are decorated with green glazed vase-shaped ceramic balustrades in its upper portion. The house is also decorated with plastered mouldings of flowers, leaves, unicorn, eagle emblem and auspicious patterns on its wall friezes at the external and gable walls. Internal walls at the entrance hall and courtyard are with wall paintings of flowers and rocks and calligraphy. A special plastered moulding of Eight Treasures (八寶) to symbolize the Eight Immortals (八仙) is at the courtyard. Window hoods are with mouldings of petal pattern. *Architectural Merit*

It is a Siyi residential building to witness the settlement of the Taishan Wongs in Lung Tin Tsuen. *Rarity*



It has some built heritage value.

***Built Heritage  
Value***

Part of the open courtyard has been roofed up with reinforced concrete. The authenticity is kept.

***Authenticity***

It has group value with houses Nos.22 and 23 and the Lung Tin Study Hall in the village.

***Group Value***

Wing-kam did not return to Mexico after the Japanese Occupation (1941-45) and he engaged in agricultural farming and pig rearing with his son until the 1980s. He and his brother were also involved in the community activities that they had contribution for the renovation of the Tin Hau Temple (天后古廟) in Tai Shue Ha (大樹下) of Shap Pat Heung in 1938. A soul tablet of the Wongs is at the living room on the upper floor of the house for worship together with the Kwun Yam (觀音) deity. Other members of the family would return to the house at festivals. They would have grave sweeping of their ancestors' graves at the hill behind the Tin Hau Temple in Tai Shue Ha.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### No. 22 Lung Tin Tsuen

#### Shap Pat Heung, Yuen Long

Lung Tin Tsuen (龍田村) in Shap Pat Heung (十八鄉), Yuen Long, was one of the villages inhabited by the people of Taishan (台山) in Siyi (四邑), Guangdong (廣東) province. They either moved from their native regions in Taishan or from the North America where they settled. Lung Tin Tsuen is a comparatively young village in Shap Pat Heung established in the 19<sup>th</sup> century and inhabited by the Taishan Wongs (黃) before the 1920s. The Wongs of the Tung Yi Tong (同義堂), a communal trust of the Wongs, moved from the northeast part of Ma Tin Tussen (馬田村), northwest of the village, to Lung Tin Tsuen before the 1920s. Wong Wing-kam (黃榮金, 1884-1976) and Wong Wing-yam (黃榮恩, 1880s-early 1960s), two brothers working in Mexico, built two houses Nos. 21 and 22 in the village before 1920. The house was built by a contractor Wong Wah (黃華) from Shenzhen (深圳) who also built the Lung Tin Study Hall (龍田書室) in the village and No. 542 Tai Kei Leng for Wong Kung-yam (黃恭任), a founder of Tung Yi Tong. The house is left vacated since 2001 as the Wongs have emigrated overseas.

*Historical  
Interest*

The residential house is facing east, a short distance from the Kung Um Road (公庵路) with No.21 in its north. The building is a Siyi two-storey vernacular building. It has an L-shaped plan with an asymmetrical design having an entrance hall and an open courtyard on its left with a living room and bedrooms on the right. A living room with bedrooms are on the upper floor accessed through a staircase in the living room on the ground floor. The building is constructed of green bricks with its walls to support its flush pitched roof of timber rafters, purlins and clay tiles. Its side and back walls are decorated with green glazed vase-shaped ceramic balustrades and grilles in its upper portion. The house is also decorated with plastered mouldings of flowers, leaves and auspicious patterns on its wall friezes at the external and gable walls. Internal walls at the entrance hall and courtyard are with wall paintings of flowers and rocks and calligraphy. Window hoods are with mouldings of petal pattern.

*Architectural  
Merit*

It is a Siyi residential building to witness the settlement of the Wongs in Lung Tin Tsuen.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value***

The authenticity is kept.

***Authenticity***

Wong Wing-yan returned to Mexico for a short period after the Japanese Occupation (1941-45). Later he returned to Hong Kong and operated a metal retailing shop in Yuen Long New Market (元朗新墟). He and his brother were involved in the community affairs, e.g. they contributed to the renovation of Tin Hau Temple in Tai Shue Ha, Shap Pat Heung (十八鄉大樹下天后廟) in 1938. He passed away in the early 1960s at the age of over 80. His descendents moved out of the house gradually and his son emigrated to Canada.

***Social Value,  
& Local  
Interest***

It has group value with houses Nos.21 and 23 and the Lung Tin Study Hall in the village.

***Group Value***

The house has been on loan to the Wongs' relatives for storage use.

***Adaptive  
Re-use***

**Historic Building Appraisal 0**  
**Chung Shing Temple**  
**Wing Lung Wai, Kam Tin, Yuen Long**

Wing Lung Wai (永隆圍) in Kam Tin (錦田), Yuen Long, was founded by *Historical Interest* Tang Siu-kui (鄧紹舉) and his clansmen in the Chenghua (成化, 1465-1487) reign of the Ming (明) dynasty. The enclosing wall was built by Tang Sui-cheung (鄧瑞長) and Tang Kwok-yin (鄧國賢) in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty to safeguard the village from bandits, privates and other enemies. Siu-kui was the grandson of Tang Hung-i (鄧洪儀, 1360-1410), the founding ancestor of the Tangs in Kam Tin. Siu-kui's father Ting-ching (廷楨) obtained a *juren* (舉人) degree in 1471 and was a County Magistrate (知縣) of Tengxian (藤縣) in Guangxi province (廣西). Due to the growth of the clan's population, Siu-kui established the village which was called Sha Lan Mei (沙欄尾) or Wing Lung Wai (永龍圍), the latter literally meaning everlasting dragon. The latter was changed into the present name, literally perpetuating prosperity, in 1905. The original walled village was built towards the west with six rows of village houses enclosing by a wall having four watch towers at its corners. The symmetrical village had an entrance gate at its front wall and a shrine at the back wall on its central axis. The main entrance however was relocated to the south after Tai Hong Wai (泰康圍) to its right was established due to *fung shui* reasons. The old entrance gate was no longer existed and so are the watch towers (the north-east tower has some base structure left) and most of the wall structure. The moat was reclaimed in the 1960s. The Chung Shing Temple (眾聖宮, Temple of All Saints) at the back wall of the central axis of the walled village is the village shrine of the villagers where they worship eleven deities including Kwun Yam (觀音), Hung Shing (洪聖) Che Kung (車公) and others.

The temple is a Qing vernacular building of a one-hall rectangular plan. Its *Architectural Merit* rectangular entrance doorway is facing the original entrance gate (demolished) at the opposite end of the wall. It is constructed of green bricks with its walls to support the timber rafters, beams and clay tiles. Its internal and external walls have been plastered. Its external walls are built as cavity walls consisting of two separate thickness of brickwork bonded together at intervals. The altar is in the middle of the end wall housing a red board with the names of the deities written on it. Above the board is a wall frieze of a black-and-white dragon flanked by two pieces of calligraphy. Its ridge is with a pair of curling ends and mouldings of fruits and flowers. Above the doorway of the recessed doorway is the name board of the temple. A wall frieze under the eave is a painting of flowers-and-rocks flanked by two pieces of calligraphy.

It is the shrine (temple) of the previous walled village to remind the settlement of the Tangs in Kam Tin **Rarity**

The building is of high built heritage value.

**Built Heritage  
Value**

Re-roofing was carried out in 1959 due to termite infestation. The walls have been plastered and painted white. The last renovation was undertaken before the Da Chiu (打醮) was held in November 2005. The temple is in good upkeep condition.

**Authenticity**

It has group value with the entrance gate of the village.

**Group Value**

The temple is taken care of by the villagers in turn having a system called *muntaupai* (門頭牌), a small calabash-shaped wooden board circulated among 62 households of village in a 12 days' interval for the offering of incense to the deities twice a day. The temple has special offerings during the Chinese New Year and at festivals. The villagers have their Dim Dang (點燈) ritual for their new born baby boys of previous year at the temple on the 15<sup>th</sup> day of the first lunar month. The villagers take part in the Da Chiu held once every ten years organized by the Kam Tin villages.

**Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Law Uk**  
**Shek Chung Au, Sha Tau Kok, N.T.**

Law Uk (羅屋, Law's House) is a row of five connected houses in Shek Chung Au Tsuen (石涌凹村) in Sha Tau Kok (沙頭角) close to the closed area. It was built by Law Yik-fai (羅奕輝, 1885-?) in 1930 after he returned from Panama. He worked as a labourer when he was 12 in Panama in 1897 and he ran a shop after saving some money. Originated from Ninghua (寧化) of Shibi (石壁), Fujian (福建) province, the Laws settled in Nam Chung (南涌) south of Shek Chung Au Tsuen in the mid-18<sup>th</sup> century and established their village Law Uk Tsuen (羅屋村). The Laws worked as farmers in the area by constructing seawalls to reclaim land for farming. They bought their daily necessities at the Sheung Shui Market (上水墟) and in some other places. An ancillary block was built on the right of the row of houses for keeping livestock. Law Uk was occupied by the Laws until the early 1950s and has been left vacated since then. It is still managed by the descendents of Law Yik-fai.

*Historical  
Interest*

Law Au-fung (羅歐鋒, 1923- ), third son of Yik-fai, was an active cadre and a Vice Commander (副官) of the East River Column (東江縱隊) during China's War of Resistance. He later had guerrilla actions in south Guangdong (廣東) province. He settled in China after 1946 with his family working in the military department of the People's Republic until 1997 when he returned to settle in Shek Chung Au.

The block of Law Uk building is a short distance from Sha Tau Kok Road (沙頭角公路). It is a block of five houses facing southeast. A spacious foreground is in front of the building. It is a Qing (清) vernacular residential building having two entrances at the two recessed units flanked by the other three units on their left and right. It is constructed of green bricks and concrete with its walls to support its pitched and flat roofs of timber rafters, purlins and clay tiles. The one-hall-one-room plan of each unit has a flat-roofed room in the front with the pitched-roofed living room at the back. The five units share a common pitched roof at the back and a flat roof in the front. A kitchen is at the middle unit with a bath corner. Behind the living room of each unit is a bedroom. Above the living room is a cockloft also for use as the bedroom. The internal and external walls of the building are plastered and painted. Some of the internal walls are with ceramic tiles. The two doorframes are of granite. Under the eaves of the two entrances are wall paintings of flowers and birds and calligraphy. A fascia board is at the eave edge with carving of flowers and bird patterns. The two ridges at the two entrances are each with a set of red geometric mouldings.

*Architectural  
Merit*

Frieze plastered mouldings of flowers and birds are running at the top end of the three projected front façade walls and the two side walls. Two red bat-shaped rainwater drain outlets are on each of the two side walls.

It is a residential block of the Laws to witness their settlement in the village. **Rarity**

It has some built heritage value. **Built Heritage Value**

It has its authenticity kept. **Authenticity**

It has group value with the ancillary block on its right. **Group Value**

Law Uk served as a guerrilla base and intelligence centre during the Japanese Occupation (1941-45). The centre had a vital role in strengthening the works of the East River Column (東江縱隊) in struggle with the Japanese. The family of Law Uk is closely related to the history of China's War of Resistance. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**Law Uk**  
**Shek Chung Au, Sha Tau Kok, N.T.**

Law Uk (羅屋, Law's House) is a row of five connected houses in Shek Chung Au Tsuen (石涌凹村) in Sha Tau Kok (沙頭角) close to the closed area. It was built by Law Yik-fai (羅奕輝, 1885-?) in 1930 after he returned from Panama. He worked as a labourer when he was 12 in Panama in 1897 and he ran a shop after saving some money. Originated from Ninghua (寧化) of Shibi (石壁), Fujian (福建) province, the Laws settled in Nam Chung (南涌) south of Shek Chung Au Tsuen in the mid-18<sup>th</sup> century and established their village Law Uk Tsuen (羅屋村). The Laws worked as farmers in the area by constructing seawalls to reclaim land for farming. They bought their daily necessities at the Sheung Shui Market (上水墟) and in some other places. An ancillary block was built on the right of the row of houses for keeping livestock. Law Uk was occupied by the Laws until the early 1950s and has been left vacated since then. It is still managed by the descendents of Law Yik-fai.

**Historical  
Interest**

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**Architectural  
Merit**



Frieze plastered mouldings of flowers and birds are running at the top end of the three projected front façade walls and the two side walls. Two red bat-shaped rainwater drain outlets are on each of the two side walls.

It is a residential block of the Laws to witness their settlement in the village. ***Rarity***

It has some built heritage value. ***Built Heritage Value***

It has its authenticity kept. ***Authenticity***

It has group value with the ancillary block on its right. ***Group Value***

Law Uk served as a guerrilla base and intelligence centre during the Japanese Occupation (1941-45). The centre had a vital role in strengthening the works of the East River Column (東江縱隊) in struggle with the Japanese. The family of Law Uk is closely related to the history of China's War of Resistance. ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**No. 45 Tai Kei Leng Tsuen,**  
**Main Building, Ancillary Building & Entrance Gate and Enclosing Wall**  
**Yuen Long, New Territories**

No. 45, Tai Kei Leng Tsuen is a village house of mixed style. It was built in 1926 by the family of Fung Yin-yiu (馮延瑤), who worked in Canada (employed as a worker in Montreal when he was about twenty) and remitted money to them to construct the house. The Fungs also bought other property and farmland in the village and appear to have been influential in the community. According to the stone tablet at the Yi Shing Temple of Wong Uk Tsuen, Yuen Long Kau Hui, Fung Kwan-wing (馮昆榮), Yin-yiu's father, donated money for the renovation of the temple in 1938. *Historical Interest*

The house is still in the Fung family, the current resident being Fung Kei-Cheung (馮其祥), who was born in the house. Fung Kei-cheung joined the Hong Kong-Kowloon Brigade of the East River Column (東江縱隊港九獨立大隊) in 1943. He was trained in firearms, artillery and organization. He was responsible for organizing guerrilla movements of the Yuen Long Squadron (元朗中隊). He resigned from the East River Column in 1945. Now, he serves as the Chairman of the communication association of the East River Column (原東江縱隊港九獨立大隊老游擊戰士聯誼會會長).

The house is actually a combination of traditional village houses and various additions, including the 1926 building which is a mixture of Chinese and Western styles/ character known as **Chinese Eclectic**. The latter building is a two-storey rectangular block built of grey-green bricks featuring an enclosed front verandah over the entrance porch capped by an ornamental pediment adorned with peonies and ball-shaped finials. The side elevation feature arched windows with decorated tympanums and ornamental balustrading forming a parapet to the flat roof. There is a narrow walled courtyard in front of the building with two side entrance gateways. The rear part of the residence consists a 3-roomed hall and two side halls in a typical Chinese enclosed courtyard layout. These buildings are also built of grey-green bricks with Chinese tiled pitched roofs. They are all one-storey high. *Architectural Merit*

Various additions have been made, but the original building forms still remain. The mixed style of the two-storey building reflects Western influence on Chinese traditional style and is a rare and interesting example of built heritage. *Built Heritage Value, Authenticity & Rarity*

The building's unusual style gives it local interest. As the Fung family are one of the oldest lineages in the village and they are related to the history of China's War of Resistance during the Second World War, their family residence also has social value to the community.

*Social Value &  
Local Interest*

As the house is still in use as a residence, the question of adaptive re-use does not arise at present.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**No. 45 Tai Kei Leng Tsuen,**  
**Main Building, Ancillary Building & Entrance Gate and Enclosing Wall**  
**Yuen Long, New Territories**

No. 45, Tai Kei Leng Tsuen is a village house of mixed style. It was built in 1926 by the family of Fung Yin-yiu (馮延瑤), who worked in Canada (employed as a worker in Montreal when he was about twenty) and remitted money to them to construct the house. The Fungs also bought other property and farmland in the village and appear to have been influential in the community. According to the stone tablet at the Yi Shing Temple of Wong Uk Tsuen, Yuen Long Kau Hui, Fung Kwan-wing (馮昆榮), Yin-yiu's father, donated money for the renovation of the temple in 1938. *Historical Interest*

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*Social Value &  
Local Interest*

As the house is still in use as a residence, the question of adaptive re-use does not arise at present.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Kong Ha Wai –Entrance Gate**  
**(Near Kam Tsin Wai) Pat Heung, Yuen Long, N.T.**

Kong Ha Wai (江夏圍) is a huge mansion erected by Wong Kwong-kiu (黃廣僑) in 1933-36. The area has been named as Kong Ha Wai since then. It is on the west of Kam Sheung Road (錦上路) and east of Kam Tsin Wai (金錢圍) village in Pat Heung (八鄉), Yuen Long. Kwong-kiu was a Hakka (客家) coming from Meixian (梅縣) of Guangdong (廣東) province. He was a merchant of gold business. He bought the land from a Tang Lo-pun (鄧魯賓?) and built his mansion. Some of the workers were villagers of Kam Tsin Wai. The mansion is so called “wai” (圍, walled village) but it is not a walled village itself. The mansion comprises a main building for use as a residence of some 20 members of the Wong, a servants’ quarters, a gate entrance, two ponds in front of the main building and a surrounding garden with green houses. The Wongs left the mansion during the Japanese Occupation (1941- 45) and wooden furniture of the house was looted as firewood. Tung Yick School (同益學校) was temporarily accommodated in Kong Ha Wai in Spring 1941 until the end of the War.

*Historical  
Interest*

The Wongs did not return to the mansion in 1945 after the War. It was used as a temporary police station as the one in Au Tau (凹頭) had been destroyed. They returned to their mansion when the police station moved to a new one in Pat Heung in 1953. The garden of the mansion was used as a factory starting in 1963 and later extended to the residential main building as well in the 1970s. Three of Kwong-kiu’s grandsons emigrated to Australia and the U.S. in the 1980s leaving their father Shui-luen (瑞麟) residing in the servants’ quarters until 1997 when he sold the mansion to a developer.

The main building occupies an area of about 10.5 square metres facing northwest. In front of it is an open foreground. In the past, there were two semi-circular *fung shui* ponds in front of this foreground. The bigger pond was added in later stage in the outer skirt of the smaller one. However, the ponds were reclaimed between 1982 and 1985 by a landscape nursery for more usable space. A pitched-roof gate entrance is at the right end of the compound and a servants’ quarters at the right corner of the open foreground. The entrance gate has a recessed front façade with a double-door opening. The name of Kong Ha Wai (江夏圍) is moulded above the doorway. A couplet “秀山環抱, 俊傑超群” is moulded on either side of the wall. The gate is constructed of concrete and green bricks with its structure to support a flat-roof topped with tiles and a boat-shaped ridge.

*Architectural  
Merit*

It is an entrance gate of the Kong Ha Wai mansion, an integral part of the mansion, to witness the settlement of the Wongs in Kong Ha Wai. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The structure has its authenticity kept.

**Authenticity**

It has group value with the main building and the entrance gate of the mansion. **Group Value**

Kwong-kiu had two sons, Tak-ling (德麟) and Shui-luen, both served in the Hong Kong May Shien Association (香港梅縣同鄉會) in 1970-96. The former was the chairman of the Association in 1979-81. One of the nephews of Kwong-kiu, Kai-lun (繼麟), studied at Kam Chuen School (錦全學校) in Kam Tsin Wai. Kwong-kiu bought lots of land in the area and rented them to the nearby villagers for agricultural farming and livestock breeding. A paper mill was at the garden of the mansion and later the main building was used as factories of plastic flowers, plastic moulds, carpets, rubber bands, zinc products and lately polyfoam products. The garden has been used by a landscape nursery since 1980. **Social Value,  
& Local  
Interest**

## Historic Building Appraisal

### Tin Hau Temple

#### Sai Wan, Cheung Chau

Tin Hau Temple (天后宮) in Sai Wan (西灣) of Cheung Chau was erected in the 39<sup>th</sup> year of the Qianlong (乾隆, 1774) reign of the Qing (清) dynasty as an iron bell of the temple has the dating inscribed on it. The temple is on a slope on the seashore a short distance from the sea facing north. A spacious forecourt is in front of the temple. The temple is established by the fishermen of the Wan and managed by a body of their own called Ma Shing Tong (媽勝堂). Tin Hau is the most popular deity of the fishermen who have long been settled on the island. Many of them came from Haifeng (海豐) and Lufeng (陸豐) of Guangdong (廣東) province further north of Hong Kong.

**Historical  
Interest**

The temple is a rectangular Qing vernacular building of a one-hall plan. The temple had probably a two-hall-one-courtyard plan with an open courtyard between the two halls. The courtyard was covered in the later stage. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its external walls and gables have been plastered and painted in grey and red colours. Three sets of gables are with the temple. The front pair is an axe-head shape ‘wood’ style of the Five Elements (五行之木形). The pair in the middle is a cat-crawling one whilst the rear pair is a simple pointed one. The altar of the temple is at the far end of the building housing the Tin Hau statue for worship with two offering tables in its front. The front ridge is decorated with a set of Shiwan (石灣) ceramic figurines of opera scene topped with two *aoyus* (鰲魚) and a firing pearl in the middle. The figurines were made in 1929 selected by Jinlongsheng (晉隆生) Shop of Shiwan. At the front gable ends is a pair of Shiwan statues of the Sun (日神) and Moon Gods (月神) in the form of an old man and a young lady each carrying a round mirror in their hands. Above the doorway is the name board of the temple flanked by a pair of couplets. On the front façade are wall paintings of two unicorns. A fascia board under the eave is with carving of flowers and birds.

**Architectural  
Merit**

It is one of the four Tin Hau temples on Cheung Chau island to witness the settlement of the fishermen.

**Rarity**

The temple with unique Shiwan ceramics is of high built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1913, 1926, 1975 and 1997 among many unknown ones. Recent renovations have not been sympathetic to the building very much diminished its authenticity.

**Authenticity**



Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month would be highly celebrated by fishermen and boat people of the island as well as the villagers. It has Shen Gong opera (神功戲) performances in the forecourt of the temple. It is the only Tin Hau temple among the other three on the island which has opera performance. It is also the only temple which hold Fa Pow (花炮) activities on the island. During the Tai Ping Ching Chiu (太平清醮) on the island, the Tin Hau deity would be invited among others to attend the activities. The temple Tong also organizes a number of social and welfare functions for the elderly on the island.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

No. 7 Shek O Road,

Shek O, Hong Kong

The bungalow at No. 7 Shek O Road was constructed in 1928-29 by the Shek O Development Company Limited. Established in 1921, the Company consisted of 44 English shareholders who were architects, accountants, solicitors and medical practitioners. Most shareholders had very well-off backgrounds such as Godfrey Vernon Bird, Herbert William Bird and Lennox Godfrey Bird, the architects of Palmer and Turner; Cedric Blaker, the Director of the Messrs. Deacons Hong Kong; Frederick Charles Hall, the merchant of the Jardine, Matheson & Company Ltd., and Colin Cunningham Scott, the merchant of the Butterfield & Swire Hong Kong.

*Historical  
Interest*

The bungalow was part of the first phase of a development scheme of Shek O Development Company, which purchased a large piece of paddy and agricultural land in 1922 from the Shek O villagers to develop the area into a European residential resort with a golf course, clubhouse and other recreational facilities. Developed through the 1920s, many western style country bungalows were built along the golf courses of the Shek O Country Club (石澳鄉村俱樂部), most of which still exist today.

It was believed that Denis Henry Blake, the solicitor of Shek O Development Company Limited, leased the bungalow at No. 7 Shek O Road shortly after its completion around 1928-29. Nowadays, the bungalow is used as a weekend retreat of the staff of The Hongkong & Shanghai Banking Corporation (HSBC) including its chairman and senior executive.

The bungalow is built to an L-shaped plan with a single-storey wing and a garage wing. The walls are finished with painted rough cast rendering, and the pyramid pitched roof tiled with Chinese pan-and-roll tiles, with two tall square chimney stacks. The front entrance porch is set in the internal angle formed by the two wings. The original windows which were probably standard metal casements have been replaced with uPVC modern units. The simple design of the bungalow can be categorized as **Arts and Crafts**. The use of white walls and Chinese pan tiles give the bungalow the appearance of a villa on the Mediterranean.

*Architectural  
Merit*

The bungalow is quite a rare type of building in Hong Kong and the Shek O resort development was an innovative concept. The development is part of the history of Shek O and therefore this bungalow together with its neighbours must be considered as having built heritage value and group value. Alterations include the replacement of the windows and modernisation of the bathrooms, toilets and kitchen.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of this bungalow to the local community is limited as the Shek O resort development was designed exclusively for Europeans. It is of local interest as part of the development, but the concept of a reserve for Europeans only belongs to the colonial era. Nevertheless it is a part of Hong Kong's history.

*Social Value  
& Local  
Interest*

The Shek O area is mainly a high grade residential, resort and integrates with this country villa's physical and spiritual quality. The surroundings are a rural area of nice green hills and sea views remote from the city. This area is mainly low density residential including some buildings of Arts and Crafts, pre-modern or early modern style.

*Group Value*

The best use for the bungalow is probably for it to continue to be used as a residence. The site is remote, private, quiet and surrounded by a green landscape environment so that the bungalow would make an ideal retreat.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Sha Kong Tsuen, Ha Tsuen, Yuen Long**

Tin Hau Temple (天后廟) in Sha Kong Tsuen (沙江村) of Ha Tsuen (廈村), Yuen Long, was erected in the 45<sup>th</sup> year of the Kangxi (康熙, 1706) reign of the Qing (清) dynasty by villagers and fishermen of the area for the worship of the Tin Hau (天后) deity. The deity is the sole protector of fishermen especially those who worked in the Deep Bay (后海灣), a short distance north of the village where many had their cultural fields of oysters. The temple has had the sponsorship of the Tang (鄧) clan in Ha Tsuen and other villagers in its construction and other later renovations, the most important one being that in the 6<sup>th</sup> year of the Guangxu (光緒, 1880).

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard between the entrance and main halls is covered. On its left and right of the two halls is an annex with an open courtyard in between. The central bay of the main hall houses the Tin Hau deity whereas the other two bays are for other deities. It was constructed of green bricks and granite with its walls and granite columns to support its roofs of timber rafters, purlins and clay tiles. Roofs of the main building have been turned into reinforced concrete ones. Its ridges are decorated with a pair of ceramic *aoyus* (鰲魚) and plastered geometric mouldings. Wall friezes of the building are with mouldings of auspicious treasures, landscape, flowers and plants motifs. The fascia boards are with carvings of leaves, flowers, bamboo and others.

**Architectural  
Merit**

It is a rare Tin Hau Temple for villagers and oyster fishermen in Ha Tsuen.

**Rarity**

It has considerable built heritage.

**Built Heritage  
Value**

The temple was extensively renovated in 1972. Most of the internal walls of the temple have been plastered. Parts of its roofs have been made concrete. Some of its columns have been covered with ceramic tiles. This would diminish its authenticity.

**Authenticity**

Some other deities are also worshipped in the temple including the Earth God (土地) with its statue on display. Qianliyan (千里眼) and Shunfenger (順風), two supporting deities for the Tin Hau, are displayed on either side of the main hall. The Tin Hau Festival (天后誕) on the 23<sup>rd</sup> day of the third lunar month will be highly celebrated by the villagers with Fa Pow (花炮) activities, lion dance

**Social Value,  
& Local  
Interest**

and others. The deity would be invited at the xing-seng (行神) ritual of the Da Chiu (打醮) festival and other functions to give blessings to all the participants.

Aberdeen Technical School (香港仔工業學校) was built in **1935** for the purpose of providing vocational training to boys from poor families. The cost of the construction was donated by community leaders including the **Hon. Fung Ping Shan** (馮平山) and **Sir Robert Ho Tung** (何東爵士). In 1935 the then Governor Sir William Peel (貝潞港督) officiated at the inauguration ceremony, which was attended by more than 90 celebrities including Sir Robert Hotung (何東爵士), Rev. Henry Bishop (恩理覺主教) and Sir Man-kam Lo (羅文錦爵士). *Historical Interest*

The management of the School was entrusted to the Salesians of Don Bosco (Society of St. Francis of Sales) (鮑思高慈幼會). Originating in Italy, the Society was founded in 1859 for Saint Francis of Sales, and its primary objective was to educate the youth. The first Principal of Aberdeen Industrial School was Fr. Vincent Bernardini (金以義神父), who had previously been the Superior of St. Louis School (聖類斯中學).

During the Second World War, the School was requisitioned by the British as a naval base. When the School was used as a naval base, Madame Chiang Kai-shek (宋美玲) paid an incognito visit to the School in 1940. After the fall of Hong Kong in 1941, the Japanese used it as a seaplane base guarding the south of the Hong Kong Island. In 1942, the Japanese allowed the reopening of Tailoring and Shoe-making departments and declared the School as a “Free School” (自由學校).

Aberdeen Technical School **Main Building** is one of the early examples of modern architecture in Hong Kong, being built in the **International Modern** style. It consists of several linear blocks of different design three stories high staggered and arranged in an L-shaped plan onto an elongated site at the foot of a steep slope. There is a certain **Art Deco** influence in the design. Architectural features are long open verandahs, porthole windows, stylised columns or *pilotis*, and a square tower incorporating the main entrance. The long linear balconies are features of this architectural style. Internally the **Art Deco** influence can be seen in the design of the Main Hall and the Main Staircase. The Shanghai plaster and polished terrazzo finishes used externally and internally respectively are typical of the period. *Architectural Merit*

The **Annex Block** is situated at the rear of the school. It is used as a dormitory for the Fathers who serve at the school. It is three storeys high with rendered and painted walls, a flat roof and regularly spaced metal windows. Architectural features are limited to moulded cills, a moulded string course and a projecting cornice at parapet level. Internally some original wooden glazed and

panelled doors still remain as well as the original staircase. Although built in 1935 at the same time as the school, the architectural style is more **Neo-Classical** or **Neo-Georgian** in appearance.

Aberdeen Technical School was the first local technical school and therefore has a rarity value as well as a built heritage value. Some alterations have been made internally and **new wings have been built at the back and at the end** but in a similar modern style. Nevertheless the main building manages to retain much of its authenticity.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the School lies in the historical pioneering role it played in technical education in Hong Kong. The extra-curricular activities of drill, gymnastics, music, choral and theatrical training were regarded as an important part of the Salesian educational system. The School's bands, choral and gymnastic groups have gained good reputations in local school competitions. In approaching to the Wong Chuk Hang area via Pokfulam Road, this school serves as an icon to the industrial area.

*Social Value  
& Local  
Interest*

The school has group value with **Holy Spirit Seminary** (聖神修院) in No.6 Welfare Road, Wong Chuk Hang. The Wong Chuk Hang area, on the east side of Aberdeen Technical School, is mainly made up of old industrial buildings of simple modern design that juxtapose with the school in natural and physical fabrics.

*Group Value*

As the School is likely to continue as such for the foreseeable future, the question of adaptive re-use does not really arise.

*Adaptive  
Re-use*

## Historic Building Appraisal

### No. 43 Tseng Lan Shue

Sai Kung, N.T.

916

Tseng Lan Shue (井欄樹), in the southeast of Kowloon Peak (飛鵝山), is a *Historical Interest* single-surname Hakka village founded by **Yau Wan-lun** (邱雲麟) during Ming Dynasty (明朝, 1368-1644). The first settlers of the village subsisted by growing rice and vegetables on the surrounding slopes. The Yaus (邱) are Hakkas (客家) originating from Weibei (渭北) of Henan (河南) province. They were living in Bao'an (寶安) of Guangdong (廣東) province before moving to Tseng Lan Shue in the late 17<sup>th</sup> century. Some of the Yau descendents later branched out to Kam Tin (錦田), Tung Lo Wan of Sha Tin (沙田銅鑼灣), Sham Ka Tsuen of Kwai Chung (葵涌三家村) and Tai Tam Tuk (大潭篤) on Hong Kong Island. The house at **No. 43 Tseng Lan Shue** is the oldest surviving building in the village having around 100 years of age. It was built by two brothers of the Yaus, Yau Chen-yi (邱振義) and Yau Chen-chi (邱振志), who were sailors. It was once occupied by the Japanese troops during the Japanese Occupation (1941-1945). Fortunately, it remained intact and did not suffer from serious damage. It is now inhabited by two Yau families.

The detached residential house at **No. 43 Tseng Lan Shue** is in the central part of the village facing south. It is a *Architectural Merit* *dou lang* (斗廊) style of Hakka building. It is a Qing (清) vernacular building having a one-hall-one-courtyard plan of three bays. An open forecourt is in front of the house surrounded by a low wall. The open courtyard is in front of the hall. A stove is on the left room and a room is on the right of the open courtyard. A side chamber is on either side of the hall. The entrance in the middle bay is recessed with two bays on either side having high walls projected to form the shape of the Chinese character “凹” (ao). The building is constructed of green bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered except the recessed entrance and the floors with cement screeding. A wooden altar is in the middle of the end wall of the hall housing a soul tablet of the Yaus for worship. Three gilded statues of Three Precious Buddhas (三寶佛) are on display at another altar on the left chamber for worship. The ridge of the entrance is with a pair of red geometric moulding at its two ends. Wall frieze paintings of landscape are under the eave of the recessed entrance. Weathered frieze plastered mouldings of flowers and birds are on the walls of the front façade. The gable walls are with red *ruilong* (夔龍) plastered mouldings.



It is a residential house of the Yaus to remind their settlement in the village. **Rarity**

It has some built heritage value. **Built Heritage Value**

The building was renovated in the 1980s. Some of the joists were replaced with rectangular ones. Vegetations are growing on the walls of the building. The authenticity is basically kept though the building does not have the required care and maintenance. **Authenticity**

The Yaus were farmers engaged in rice growing and later in vegetable farming. An ancestral hall of the Yaus is on the left among a row of connected houses of the village. The hall has been used for ancestral worship of the Yau ancestors. Dim Dang (點燈) ritual of new born baby boys was held at the hall in the Chinese New Year. Banquets would be served in the village for celebration. A lantern would be lit up at the hall to signify the inheritance rights of the baby boys. Ancestral worship would also be held at the hall at Ching Ming (清明節) and Chung Yeung Festivals (重陽節). **Social Value, & Local Interest**

Today, most of the houses in the old village of Tseng Lan Shue have been reconstructed into modern *ding uks* (丁屋, small houses), leaving the house at No. 43 one of the sole remnants of this village. The continued existence of the village house, after many years of dynamic urban development in the immediate vicinity, is quite remarkable. The house is also close to the Antiquities Advisory Board graded item of Tin Hau Temple (天后古廟). **Group Value**

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

### Ma Hang Prison

#### No. 40 Stanley Village Road, Ma Hang, Stanley, Hong Kong

The six pre-World War II buildings in Ma Hang Prison were collectively known as Old Maryknoll Storage Huts. Built in **1939** and paid for by the Hong Kong Defence Funds War Expenditure, the Storage Huts were part of the Hong Kong Defence Scheme, in preparation for the war that came to South China. During the Battle of Hong Kong in December 1941, the storage huts served as storehouses for the provision of logistics to the Hong Kong Volunteer Defence Corps (HKVDC). *Historical Interest*

When the defence of Hong Kong Island ended on Christmas Day, the storage huts were stocked up and the Japanese took them all when they captured Stanley peninsula. During the period of Japanese Occupation (1941-1945), the storage huts were utilized by the Japanese, at least in part as stables for the husbandry of horses.

In 1947, the site was taken over by the Prisons Department and used as Stanley Reformatory School for male offenders below the age of 16 – which is Hong Kong's first “open” institution for young offenders. In 1953 the boys were transferred to the new Boys’ Home at Castle Peak and the site became the Stanley Training Centre for male offenders aged between 16 and 18 where the inmates were treated under “open” conditions. This is Hong Kong's first youth training centre of that kind.

In 1974, the site was converted into Ma Hang Prison (馬坑監獄). The year 1974 also saw the opening of Hong Kong’s first geriatric unit for prisoner inmates, who were accommodated in a single building in a piece of land within Ma Hang Prison.

Today, the six pre-war buildings consist of two large dormitories (Blocks A & B), a segregation unit (Block E), a dining hall (Block C), a reception block (Block D) and a clinic (Block F). Blocks A, B, C & D are all of the same design, one storey in height with rendered and painted walls and low pitched roofs. Windows and doors are regularly spaced with projecting canopies or hoods for weather protection. Most of the windows are modern aluminum units. The architectural style of these four buildings can be classified as **Utilitarian**. Internally, the roof structures are exposed, walls are plastered and painted and the floors are tiled. Blocks E & F are small rectangular one-storey blocks with rendered and painted walls and flat roofs with the roof slab projected beyond the face of the external walls for weather protection. Windows are small, regularly spaced and heavily barred. The architectural style of these two blocks may be classified as **International** *Architectural Merit*

## **Modern.**

Blocks A, B, C & D are said to be the last examples still surviving of this type of pre-war government storehouse. The other known example of pre-war warehouses of similar construction is found at Wong Chuk Hang Path. A main difference between the two sites is that Wong Chuk Hang Path has only 2 of the 11 original warehouses remaining, whilst Ma Hang Prison contains all of its pre-war storage godowns and thus has a much higher group value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

However their appearance has been drastically altered by the addition of covered walkways, surface mounted plumbing and conduit, and replacement of doors and windows.

The social value of the building lies in the role they have played as a reformatory and a training centre in the prison system.

*Social Value &  
Local Interest*

Nearby historic sites include Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局), Maryknoll House (瑪利諾會), Stanley Prison (赤柱監獄), Carmelite Monastery (嘉爾默羅聖衣會隱修院), etc. The preservation of the pre-war buildings at Ma Hang Prison would help to provide a walking trail to link up with the other sites of historic interest on the southern side of Hong Kong Island.

*Group value*

Ma Hang Prison has been identified as a Potential Development Area so that the buildings may be demolished eventually for residential development.

*Adaptive  
Re-use*

### Ma Hang Prison

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*Rarity,  
Built Heritage  
Value &  
Authenticity*

However their appearance has been drastically altered by the addition of covered walkways, surface mounted plumbing and conduit, and replacement of doors and windows.

The social value of the building lies in the role they have played as a reformatory and a training centre in the prison system.

*Social Value &  
Local Interest*

Nearby historic sites include Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局), Maryknoll House (瑪利諾會), Stanley Prison (赤柱監獄), Carmelite Monastery (嘉爾默羅聖衣會隱修院), etc. The preservation of the pre-war buildings at Ma Hang Prison would help to provide a walking trail to link up with the other sites of historic interest on the southern side of Hong Kong Island.

*Group value*

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*Adaptive  
Re-use*

## Historic Building Appraisal

919

### Ma Hang Prison

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## **Modern.**

Blocks A, B, C & D are said to be the last examples still surviving of this type of pre-war government storehouse. The other known example of pre-war warehouses of similar construction is found at Wong Chuk Hang Path. A main difference between the two sites is that Wong Chuk Hang Path has only 2 of the 11 original warehouses remaining, whilst Ma Hang Prison contains all of its pre-war storage godowns and thus has a much higher group value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

However their appearance has been drastically altered by the addition of covered walkways, surface mounted plumbing and conduit, and replacement of doors and windows.

The social value of the building lies in the role they have played as a reformatory and a training centre in the prison system.

*Social Value &  
Local Interest*

Nearby historic sites include Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局), Maryknoll House (瑪利諾會), Stanley Prison (赤柱監獄), Carmelite Monastery (嘉爾默羅聖衣會隱修院), etc. The preservation of the pre-war buildings at Ma Hang Prison would help to provide a walking trail to link up with the other sites of historic interest on the southern side of Hong Kong Island.

*Group value*

Ma Hang Prison has been identified as a Potential Development Area so that the buildings may be demolished eventually for residential development.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**No. 4 Shek O Road,**  
**Shek O, Hong Kong**

No. 4 Shek O Road was constructed in 1929 by the Shek O Development Company Limited. Established in 1921, the Company was consisted of 44 English shareholders who were architects, accountants, solicitors and medical practitioners. Most shareholders had very well-off backgrounds such as Godfrey Vernon Bird, Herbert William Bird and Lennox Godfrey Bird, the architects of Palmer and Turner; Cedric Blaker, the Director of the Messrs. Deacons Hong Kong; Frederick Charles Hall, the merchant of the Jardine, Matheson & Company Ltd.; and Colin Cunningham Scott, the merchant of the Butterfield & Swire Hong Kong. *Historical Interest*

The bungalow was part of the first phase of a development scheme of Shek O Development Company, which purchased a large piece of paddy and agricultural land in 1922 from the Shek O villagers to develop the area into a European residential resort with a golf course, clubhouse and other recreational facilities. Developed through the 1920s, many western style country bungalows were built along the golf courses of the Shek O Country Club (石澳鄉村俱樂部), most of which still exist today.

**Mr. Herbert William Bird** (the second son of Colonel Commandant Frederick Vincent Godfrey Bird, and an architect with **Palmer and Turner**) first occupied the bungalow at No. 4 Shek O Road after its completion.

The bungalow was built to an L-shaped plan with a single-storey wing and a two-storey wing. The walls were finished with painted rough cast rendering and the pitched roofs finished with Chinese pan-and-roll tiles painted ochre colour. Several tall chimney stacks projected above the roof line. The front entrance porch was set in the internal angle formed by the two wings. The windows were quite small and French doors opened on to the garden. The simple design of the bungalow could be categorized as **Arts and Crafts**. Auxillary structures included a servants' annex, garage and swimming pool. A neat stone wall, topiary shrubs in the garden and period lanterns enhanced the luxurious style. The use of white walls and Chinese pan tiles gave the bungalow the appearance of a villa on the Mediterranean. *Architectural Merit*

The bungalow was quite a rare type of building in Hong Kong and the Shek O resort development was an innovative concept. The development is part of the history of Shek O and this bungalow together with its neighbours could be considered to be having built heritage value and group value. *Rarity and Built Heritage Value*

The bungalow No. 4 Shek O Road has lost much of its original appearance and authenticity in recent times. The exterior has been drastically altered in what could be described as an avant-garde modernist make-over. The original distinctive roofs and most of the chimney stacks have been replaced with roofs of modern pantiles, windows have been blocked up or altered, the garage and entrance porch remodeled and the original garden layout completely altered. The elevations facing the road seem to have been deliberately screened off from view, but the interiors of the main bedroom and the living room (even the bathroom and toilet) on the rear elevation can clearly be seen through glass walls which have replaced the original French doors. Modern security lights are fixed to the walls all around the building, and the front forecourt (once a topiary garden) has been completely paved over.

*Authenticity*

The social value of this bungalow to the local community is limited as the Shek O resort development was designed exclusively for Europeans. It is of local interest as part of the development, but the concept of a reserve for Europeans only belongs to the colonial era. Nevertheless it is part of Hong Kong's history.

*Social Value  
& Local  
Interest*

The Shek O area is mainly a high grade residential, resort and integrates with this country villa's physical and spiritual quality. The surroundings are a rural area of nice green hills and sea views remote from the city. This area is mainly low density residential including some buildings of Arts and Crafts, pre-modern or early modern style.

*Group Value*

The best use for the bungalow is probably for it to continue to be used a retreat. The site is remote, private, quiet and surrounded by a green landscape environment so that the bungalow would make an ideal retreat.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Villa Ellenbud**  
**No. 50 Sassoon Road, Pok Fu Lam, Hong Kong**

Villa Ellenbud (愛蓮別墅) was probably built in the **1920s**. According to records in the Land Registry, the site was leased for 75 years from 29 August 1921. An information for 1939-1940 indicates that Villa Ellenbud was used at that time as residence of Dr. Wu Ta Piao (吳達表醫生). Dr. Wu was a native of Amoy (Xiamen) in Fujian Province of China. Graduating MB BS from the Faculty of Medicine of the University of Hong Kong in the 1920s, he was a medical practitioner. It is believed that Dr. Wu had a closed relationship with Sir Selwyn Selwyn-Clarke (who was Director of Medical and Health Service in Hong Kong from 1938-1943, whose autobiography *Footprints* was published in 1973). A photo of Dr. Wu with some words “To My Dearest Friend, T.P. Wu”, which was a gift given by Sir Selwyn Selwyn-Clarke, was shown in Villa Ellenbud.

*Historical  
Interest*

Villa Ellenbud later served as nurses’ quarters for Queen Mary Hospital between 1959 and 1960. The latest recorded owner of Villa Ellenbud (as at August 2003) is Wilnelmina Chi-ying Wu (吳智英) who has been living there for decades.

Villa Ellenbud or No. 50 Sassoon Road is a three-storey residence of mixed style built to a symmetrical plan. The building can be classified as **Modern Eclectic** as it is built in Modern style and adopts traditional architectural features from the British Colonial style and the Chinese Renaissance style. Colonial features include the colonnaded verandahs and canted bays on the rear façade and the canopy over the front entrance as well as the moulded cornice on the front façade. Chinese features include moon-gate doorways, and geometric, floral and cloud motifs. Modernist features include regular bands of windows, horizontal projecting fins, circular porthole windows to the penthouse, and tubular steel ship’s railings to the parapet, balconies, staircases and terraces.

*Architectural  
Merit*

Other structures found on the property include the irregular shaped annex block (No. 52 Sassoon Road), two pavilions, a swimming pool with showers and changing room, a playroom, sun terraces, in-situ concrete garden furniture, statues, and a Chinese memorial archway at the entrance to the driveway off Sassoon Road.

Villa Ellenbud with its mixed style of architecture is quite rare. Its garden setting and scenic views of West Lamma Channel contribute to its built heritage value. Features and materials from the 1930s such as Shanghai plaster still

*Rarity,  
Built Heritage  
Value &*

remain so that the building retains much of its authenticity. Internally the Chinese Art Deco style interior can still be seen. *Authenticity*

The social value of Villa Ellenbud to the local community is limited since it was obviously built as a rich man's residence. As one of the few remaining pre-war premises along Sassoon Road it is of local interest showing the type of building that used to exist before the modern high-rise blocks were built. *Social Value & Local Interest*

There is another building recorded by the Antiquities and Monuments Office at No. 33 Sassoon Road, Stone Manor, which is the residence of the late **Henry Fok ying-tung** (霍英東). *Group Value*

Villa Ellenbud has been used as a residence and as nurses' quarters to serve Queen Mary Hospital. An old lady at present lives in the house but the penthouse is vacant. The servants' annex block is occupied by expatriates. Possibly the house is too large for present day residential use. With its large garden, splendid views, swimming pool, etc. It would make a very nice private club. *Adaptive Re-use*

Ng Tung Chai (梧桐寨), also known as Wong Fung Chai (黃峰寨), is a Hakka (客家) village and one of the 23 villages in Lam Tsuen Valley (林村鄉). During the Qing times Lam Tsuen was a member of Tsat Yeuk (七約, literally, Seven Alliance). Tsat Yeuk was an inter-village alliance which formed Tai Wo Market (太和市) in 1892 to break the monopoly of the old Tai Po Market (大埔墟) formed by the Lung Yeuk Tau Tang clan (龍躍頭鄧氏). Of the 23 villages of Lam Tsuen Valley, only five are Punti (本地) while the other are Hakka. The history of Lam Tsuen Valley can be traced back to Song Dynasty (宋朝, A.D. 960-1127). Its early settlers were the Chungs (鍾氏) who form a large proportion of the population in the area. The villages were linked together by an alliance named Luk Woh Tong (六和堂), which was derived from the *baojia* system (保甲制) in the Qing Dynasty (清朝, 1644-1911). Luk Woh Tong remained its key role in the valley until it was replaced by the Lam Tsuen Valley Committee (林村鄉公所) in 1954.

*Historical  
Interest*

Ng Tung Chai was established in the 4<sup>th</sup> year of Qianlong (乾隆, 1739) reign of Qing (清) Dynasty or earlier as a tablet of its Tai Wong (大王, Earth God) shrine has the dating on it. The village was inhabited by the Yaus (邱氏), the Shams (沈氏) and the Koos (古氏), who lived together in harmony. An organization **Tung Hing Tong** (同慶堂) was formed over 50 years ago to act as a trust and to organize joint activities for the three clans in Ng Tung Chai. The manager of Tung Hing Tong is changed in rotation once a year by the clans. The Yaus were the earliest settlers. They were originated from Henan province (河南). Two branches of the Yau clan lived in Ng Tung Chai, including the Yau Wan-tsap Zu (邱雲習祖) and Yau Ying-chung Zu (邱應聰祖). These two branches of the Yau clan moved from Shanghang of Fujian province (福建上杭) to Guangdong province (廣東) probably in the early 18<sup>th</sup> century. The Yau Ancestral Hall (邱氏宗祠) has a history of **about 200 years**.

The Yau Ancestral Hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its timber rafters, purlins and clay tiles. The walls are plastered. The front façade is covered with orange ceramic tiles. The altar is at the end wall of the main hall housing a soul tablet of the Yau ancestors for worship. A ceramic statue of Kwun Yam (觀音) is on the left of the tablet also for

*Architectural  
Merit*

worship. The wooden altar is carved with ‘Two Phoenixes Adorning the Sun (雙鳳朝陽)’. A tie beam at the main hall is carved with four Chinese characters ‘百子千孫’ (Hundreds of Sons and Thousands of Grandsons). The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge. The roofs are covered with green ceramic tiles.

Yau Ancestral Hall is the largest and the best preserved ancestral hall amongst the others in Ng Tung Chai. Moreover, the location of the building at the centre of the ‘Chai’ shows the importance of it in the village. ***Rarity***

It has some built heritage value. It was renovated in 1945, in the 1980s and 2001. The roofs of the open courtyard have been turned into concrete reinforced ones. Its roofs have been covered with new green ceramic tiles. ***Built Heritage Value & Authenticity***

The Yaus who settled outside the village would return to the ancestral hall to worship their ancestors at the Chinese New Year. The ancestral hall was also used for wedding and *diandeng* (點燈, a ceremony done for newborn baby boys); however, these ceremonies have been discontinued. ***Social Value, & Local Interest***

The rectangular form of the ‘Chai’ is formed by old village houses. Some of them were ruined or replaced by new residential buildings of two to three-storey. Still, the rectangular layout can be recognised. Koo Ancestral Hall is located at the south row of the ‘Chai’. Sham Ancestral Hall is located at the row on the lowest level, while Shum Study Hall is found at No. 28 along the same row. ***Group Value***

The question of adaptive re-use does not arise at the present time. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Yeung Hau Temple**  
**Sheung Cheung Wai, Ping Shan, Yuen Long**

The Yeung Hau Temple (楊侯古廟) situated between Sheung Cheung Wai (上璋圍) village and Hang Tau Tsuen (坑頭村) of Ping Shan (屏山), Yuen Long, is one of the six Yeung Hau temples in Yuen Long. It was erected by the Tang (鄧) clan of Ping Shan which first ancestor Yuen-ching (元禎) settled in the area as far back as in 1216. It is not known when the temple was built. It might be at the time when the Tang Ancestral Hall (鄧氏宗祠) was constructed 700 years ago. The design of the building however is a Qing (清) temple having an age of 300 years the most. The temple was repaired in 2002 after a fire having all its features renewed. The deity is said to be a marquis in the Southern Song (南宋, 1127-1279) dynasty who gave up his life to protect the last two emperors. Two other deities are also worshipped in the temple including the Earth God (土地) and Lady Kam Fa (金花娘娘), the later was reputed to give blessings to pregnant ladies.

**Historical Interest**

The temple is a Qing vernacular building of a one-hall-one-courtyard plan having a three bays layout. The open courtyard is in front of the hall. The Hau Wong deity is housed at the altar in the middle of the hall. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The right bay is for the Lady Kam Fa deity and the left bay for the Earth God deity. The walls have been with false brick lines. The main ridge is without any decoration. Its gable friezes are with black-and-white curling flower pattern.

**Architectural Merit**

It is a Hau Wong temple to witness the settlement of the Tang clan in Ping Shan.

**Rarity**

It is a temple of considerable built heritage value.

**Built Heritage Value**

Major renovations were held in 1963 and 1991. The authenticity has been diminished due to its repair in 2002.

**Authenticity**

It has group value with other historic buildings in the village including the Kun Ting Study Hall (觀廷書室), the Tang Ancestral Hall and others.

**Group Value**



Other than the three deities, some other deities are also worshipped in the temple including Kwun Yam (觀音), Kwan Tai (關帝), Choi San (財神, God of Wealth ) and others. The temple is one of the attractions of the historic buildings on the Ping Shan Heritage Trail (屏山文物徑) inaugurated in 1993 open to the public.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**India Club**  
**No. 24 Gascoigne Road, Yau Ma Tei, Kowloon**

The history of the India Club (印度會) could be dated back to at least 1924 when its predecessor, the Kowloon Indian Tennis Club, was opened. Initially, the club premises comprised only two tennis courts and a small hut used as changing room, and the Indian army stationed in Hong Kong being an integral part of the defence force became the backbone of the club membership. During the Japanese Occupation (1941-1945), it was converted into stables for horses and mules by Japanese troops.

*Historical  
Interest*

In order to meet the increasing demand for club facilities, the present clubhouse building was built in **1956**. In 1967, the Kowloon Indian Tennis Club changed its name to India Club in order to “make it sound more universal in tune with the changing outlook,” with a view to promoting sports, Indian art and culture as well as organizing social events in Hong Kong. Later, as the old wing proved insufficient for the ever increasing membership, and a new wing was built in 1976.

Nowadays the club membership is multi-national with Chinese members almost equalling the number of Indian members. Some members are Japanese, British or Americans.

The clubhouse consists of the old wing (1956) and the new wing (1976) connected by a reception hall and corridor. The building is two-stories high and comprises a badminton court, function room and restaurant with other small rooms used for various purposes. The architectural style is **International Modern**. The old wing has a vertical emphasis achieved by rectangular piers separating windows and doors in vertical alignment. The new wing in contrast has a horizontal emphasis achieved by bands of windows and a long open verandah. The walls of the old wing are painted green in contrast to the new wing which is painted white. The roofs of both wings are flat with tubular steel “Ship’s railings” around the parapet perimeter. Internally the style is minimalist with little ornamentation. The main entrance to the club is on the southwest corner and features a curved pedimented porch and a dark coloured polished marble staircase.

*Architectural  
Merit*

The clubhouse represents rather late examples of International Modern architecture and as such can be regarded as representing stages in the development of this architectural style. As such, the clubhouse is a historical record with built heritage value. As part of a cluster of recreational clubs

*Rarity,  
Built Heritage  
Value &  
Authenticity*

with historic value in King's Park it has group value. Its authenticity appears to be largely unimpaired.

The social value of the club lies in the recreational and cultural activities it has provided to its members. It has cultural significance to the local Indian community. ***Social Value & Local Interest***

It is among the cluster of recreational clubs in the area, namely, Kowloon Cricket Club (九龍木球會), Kowloon Bowling Green Club (九龍草地滾球會), Club de Recreio (西洋波會) and Municipal Services Staff Recreation Club (文康市政職員遊樂會). It is also physically close to Gun Club Hill Barracks (槍會山軍營), St. Mary's Canossian College (嘉諾撒聖瑪利書院), Rosary Church (玫瑰堂) and Kowloon Union Church (九龍佑寧堂). All these buildings have good value from a heritage and cultural point of view. ***Group Value***

As far as is known there are no plans to rebuild the clubhouse, and redevelopment is probably out of the question due to zoning restrictions. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Watchtower (northwest),**  
**No. 9F Tai Hong Wai, Kam Tin, Yuen Long**

Tai Hong Wai (泰康圍) in Kam Tin (錦田) of Yuen Long, was built by Tang Kwong-hoi (鄧廣海) and his son Tang Chung (鄧聰) in the Chenghua reign (成化, 1465-1487) of the Ming (明) dynasty. The enclosing walls and a moat surrounding the wall was constructed in the Kangxi reign (康熙, 1662-1722) of the Qing (清) dynasty to safeguard the villagers from attacks of pirates and bandits. Guns were provided at the walls and watchtowers firing at enemies from their gun holes. In the takeover of the New Territories by the British in 1899, the iron gate of the wall was seized and removed to the residence of the then Governor in Ireland. With the petition in 1924 by Tang Pak-kau (鄧伯裘, 1876-1950) of the Tang clan, a pair of gates was returned. One of which belonged to Kat Hing Wai (吉慶圍) and the other to Tai Hong Wai. The latter gave up its half and the pair was installed back to Kat Hing Wai. With the security functions of the wall diminished, the structure fell into ruin and occupied by village houses built on it. The northwest corner tower and the inner gate of the wall are the only structures survived.

***Historical  
Interest***

The old Tai Hong Wai was a near-square walled village constructed with high walls surrounding the village having four watchtowers at its four corners and an entrance gate at the central axis. Rows of houses were built parallel to the front wall. The wall was in symmetrical design constructed of green bricks. A moat was constructed around the village and reclaimed in the 1960s. The present northwest corner tower is constructed of green and red bricks. Part of the walls is covered with plastered rendering.

***Architectural  
Merit***

It is a remaining structure to show the settlement of the Tangs in Kam Tin.

***Rarity***

The structure though not at all authentic has some built heritage value.

***Built Heritage  
Value***

The structure is converted into a two-storey residential dwelling. Its roof is in corrugated sheet. Windows were added for ventilation uses.

***Authenticity***

The inner gate survived has related group value with this structure.

***Group Value***

The watchtower is now used as a residential dwelling.

***Adaptive  
Re-use***

A shrine was built at the far end of the central axis of the village for worship of different deities which names were written on a tablet above the altar in the middle. Shrines of the Earth God (土地) and Cheung Tin Shi (張天師) deities were at the entrance tower for worshipped. During the Da Chiu (打醮) of the village held once every seven years and at other Chius, the latter deity would be invited to attend celebrations.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### No. 37 Hang Mei Tsuen

#### Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song (南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the first ancestor of the Tangs who settled there in 1216. Two villages were first founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the former in the north and the latter in the south. The former was founded by Waai-tak (懷德, 1548-1622) and the latter by Waai-yee (懷義, 1529-1607), two brothers of the 14<sup>th</sup> generation. It is not known when the house No.37 of the village was first built. Land record shows that it was owned by Tang Hin-ip (鄧顯業, 1837-1909), a 23<sup>rd</sup> generation member of the clan. The house was probably built before 1909. Hin-ip's grandfather, Gang-tong (賡棠, 1771-1841) was a military *xiuca* (秀才) and a naval officer in the Qing (清) dynasty. His father Kai-leung (驥良) was a *shengyuan* (生員) in the *tongshi* (童試, preliminary district examination). Hin-ip had no child that he adopted his nephew King-shui (敬瑞) as his son. King-shui had six sons including Ping-sou (炳壽). Pang-ying (鵬瀛), son of Ping-sou, inherited the building of No.37 in 1982.

**Historical  
Interest**

The residential house is among a group of bigger houses in the western part of the village. The Tang Ancestral Hall (鄧氏宗祠), the clan ancestral hall of the Tangs in Ping Shan, is two blocks away on its right. It is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Two entrances are on either side of the courtyard for *fung shui* benefit. The courtyard has a flat-roof probably a later-stage alteration which houses a kitchen and a bathroom. The hall is a two-storey structure with a living room in its front backed with a bedroom and bedrooms on the upper floor. Above the lintel of each entrance is a projected eave with plastered mouldings of leaf patterns. The door frames, window frames and five lower courses of the external walls are of granite. The main ridge of the building is with curling ends.

**Architectural  
Merit**

It is a residential building to witness the settlement of the Tangs in Hang Mei Tsuen.

**Rarity**

It has some built heritage value.

***Built Heritage  
Value***

The authenticity of the house is basically kept.

***Authenticity***

It has group value with the Tang Ancestral Hall, Yu Kiu Ancestral Hall, Kun Ting Study Hall (觀廷書室) and other historic buildings of the village.

***Group Value***

The Tangs were the majority of the village. Many of them however have moved out of the village to the urban areas and overseas since the 1960s. The Tangs worship their ancestors at the Tang Ancestral Hall in the village especially at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. They took part in the Da Chiu (打醮) organized by Ping Shan villages. Children of the Tangs studied at the Tang Ancestral Hall and Tat Tak Public School (愈喬二公祠). They had a security group called Ping Shan Village Vigilant Guard Group (屏山鄉更練團) established in the 17<sup>th</sup> century providing patrol and security services for the villages. The group was disbanded in 2003.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Clubhouse, Shek O Country Club**  
**Shek O Road, Hong Kong**

The history of Shek O Country Club (石澳鄉村俱樂部) goes back to 1919 when the land was originally leased from the Government and twelve holes were laid out. In 1922, Shek O Development Company Limited (which was established in 1921 and consisted of 44 English shareholders who had very well-off backgrounds such as architects, accountants, merchants, solicitors and medical practitioners) purchased a large piece of paddy and agricultural land from Shek O villagers with the intention to develop a clubhouse (R.B.L. 253), golf courses and other recreational facilities for local foreign residents in Hong Kong. The construction of the Clubhouse was completed in **1925** by **Lennox Godfrey Bird**, a partner of **Palmer and Turner**. *Historical Interest*

The clubhouse was built to an asymmetrical organic plan with varying roof forms and elevations featuring projections, recesses and stepping. The main part of the building is a single-storey bungalow with a steep pitched, hipped and gabled roof of Chinese tiles finished with brick-red colour bitumen paint. Stylised chimney stacks project above the roofline and there are circular windows with brick surrounds in the gables. The bungalow has a colonnaded verandah and an arched granite entrance porch with a wavy sweeping projecting eaves over it. The annex to the bungalow is a two-storey building with various forms of pitched roofs finished with brick-red Chinese tiles. Walls are rough cast rendered and painted white. Windows are modern aluminium framed units and most have flat heads but a few have segmental arched heads decorated with brick patterns. A semi-circular window and doorway set in a granite arch opens on to a sitting-out terrace which has a classical style balustrade running around it. The architectural style of the clubhouse is difficult to classify but it could be described as **Colonial Eclectic** with **Arts and Crafts**, **Modernist**, and **Neo-Classical** influences. *Architectural Merit*

The clubhouse is quite a rare piece of architecture and is possibly unique in Hong Kong. It appears to have had a number of alterations and additions made to it and the side elevation is marred by excrescences in the form of split-type air conditioners, pipework, conduit, ducting, etc. Despite all this the authenticity of the building has been largely preserved. *Rarity, Built Heritage Value & Authenticity*

The social value of the Shek O Country Club and the clubhouse is limited to the 300 or so club members and their families. It provides recreation and leisure facilities for these people. Some historic figures and distinguished *Social Value & Local Interest*



members of the community have been members of the club. The club is quite well known locally.

The Shek O area is mainly a high grade residential, resort and integrates *Group Value* with the function and heritage quality of the Country Club. The surroundings are a rural area of nice green hill and sea views remote from the city. This area is mainly low density residential including some buildings of pre-modern or early modern style. This club is famous and part of Shek O area's development that serves as a strong icon in Shek O area.

As far as is known the club is not likely to close down so that the question *Adaptive* of adaptive re-use does not really arise. It will probably continue as an *Re-use* exclusive club for many years to come.

**Historic Building Appraisal**  
**Tsung Kyam Church**  
**No. 20A Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling, N.T.**

Tsung Kyam Church (崇謙堂) was built in 1927 and extended in 1951 as the congregation grew. It is located in Shung Him Tong Tsuen (崇謙堂村) which is a Hakka (客家) Christian village founded in 1903. It is a church of the Society of Basel Mission (巴色傳道會) whose missionaries first came to Hong Kong from Switzerland in 1847.

*Historical  
Interest*

From 1903 to 1905 Pastor Ling Kai-lin (凌啟蓮) and his elder son, Sin-yuen (善元), had been spreading the gospel in Shung Him Tong Tsuen. By the winter of 1905, there were ten converts. Pastor Ling requested the Basel mission to send an evangelist to the village to help set up a church. In response, Pang Lok-sam (彭樂三 1895-1947), who was to become an important figure in the village and in the New Territories, arrived to help Pastor Ling with church work.

A cemetery for the congregation, opened in 1931, is situated at the rear of the village. Tsung Kyam Church was once used as a kindergarten. When the building became dilapidated, it was replaced by a new one. The new church was built beside the old one in 1983, and the old church has been used as a Sunday School (主日學) since 1994. Now, it is used as a storeroom.

The church is a very basic and simple two-storey pitched roof utilitarian structure with a rectangular plan orientated to align with the village houses. The first floor was added in 1951 as engraved on a plaque. The side elevations are rendered and painted with rows of regularly spaced windows set in bays divided by piers or buttresses supporting the roof trusses. The roof is finished with corrugated sheeting. The architectural style of the front façade of the church has been described as **Italianate** and **Baroque**. The Basel Mission originated in Switzerland which borders on Italy. Some of the Swizz churches such as St. Anthony, Basel by **Karl Moser** (1860-1936) were highly influential abroad. With its Romanesque arches, ornamental parapet, bellcote and dome, Tsung Kyam Church could well have been influenced by the Renaissance architecture of Churches around Basel.

*Architectural  
Merit*

Not many mission churches of this style now survive so that Tsung Kyam Church should be considered a rarity, and with its standing in the community, of considerable built heritage value. Some minor reversible alterations have been carried out in past renovations but otherwise the church building remains fairly authentic.

*Rarity &  
Built Heritage  
Value &  
Authenticity*

The old Tsung Kyam Church was the focal point of the village, not only in a physical and symbolic sense but also in terms of the social organization of the community, daily activities, family life and the political and economic organization of Shung Him Tong Tsuen which were all centred on the church and helped to define the identity of this Hakka Christian community. The Church was also one of the few remaining places where the Hakka dialect was spoken and this acted as a binding force amongst the villagers. *Social Value & Local Interest*

Tsung Kyam Church was also socially connected with Luen Wo Tong (聯和堂), the collective security alliance amongst the ethnic Hakkas in the Fanling area against the Puntis (本地) of the area.

In Shung Him Tong Tsuen, there are other historic buildings; for example, Shek Lo (石廬) which is a two-storied residential villa of mixed style built in 1924, as well as the mansion of Kin Tak Lau (乾德樓). The Church is also geographically close to Lung Yeuk Tau Heritage Trail (龍躍頭文物徑). *Group Value*

With the building of the new church, the old church has been used as a kindergarten and Sunday School and the upper floor, which originally was used for Sunday services, is now used as a storeroom. *Adaptive Re-use*

## Entrance Gate

### Shek Mun Kap, Tung Chung, Lantau Island

Shek Mun Kap (石門甲), in the inner part of Tung Chung (東涌) in Lantau Island, is a small village probably established in the 18<sup>th</sup> century. According to *Xin'an Gazetteer*, there was a village named Shek Kap Mun (石甲門). It is believed that it refers to the subject village (Shek Mun Kap). In fact, the name of this village appears in *Hong Kong Government Gazette* for 1899 (dated 15 July 1899: 1117). The inhabitants of the village were mostly Hakkas (客家) coming from Guangdong (廣東) province. The village houses were built in separate disorder locations, not in rows. It is said that this Entrance Gate, apart from serving a defensive purpose, was also a *fungshui* wall (風水牆). Also, the original length of the wall attached to the Entrance Gate was longer than those of the present one. As it was erected a long time ago, it had deteriorated and the length was shortened.

*Historical  
Interest*

The Entrance Gate is in the northern mouth of the village. The Gate together with part of the connecting wall, probably built **around 1880**, was for *fung shui* and defence purposes. They protected the villagers from the attack of pirates and bandits, although they have lost protective functions nowadays. The Entrance Gate is a Chinese vernacular structure with a rectangular opening. It has a wide name board on top with the name of the village “石門甲村” (Shek Mun Kap Tsuen) moulded on it. A post with pyramidal top is on either side of the board. It is constructed of concrete. The connecting walls are in step design constructed of rubble and concrete. The floor is with cement screeding. An open ground is behind the entrance gate.

*Architectural  
Merit*

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

*Rarity*

It has some built heritage value.

*Built Heritage  
Value*

The structure has been renovated. Its authenticity is kept.

*Authenticity*

A full-scale mopping up against the guerrillas in Lantau was launched by the Japanese in May 1944. This plan was decided by Major General Kopa of the headquarters of the Japanese garrison force stationed in Hong Kong (駐港警備司令部小田少將). The Japanese first blockaded the coastal line of Lantau and then bombarded the guerrilla bases in Lantau. Shek Mun Kap was one of

*Social Value,  
& Local  
Interest*

the targets. The Entrance Gate was not damaged although the village was bombed in this attack.

There is a Yuen Tan Temple (玄壇古廟) next to the Entrance Gate. The original temple collapsed a long time ago. The present temple was later rebuilt as their village experienced several outbreaks of plagues. Nearby there is a Loh Hon Monastery (羅漢寺) at Shek Pik Au (石壁凹). *Group Value*

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive Re-use*

Tin Hau Temple

Yung Shue Wan, Lamma Island

Tin Hau Temple (天后古廟) in Yung Shue Wan (榕樹灣) of Lamma Island (南丫島) was constructed before the 2<sup>nd</sup> year of the Guangxu (光緒, 1876) of Qing (清) Dynasty as a stone tablet of renovation in the temple has the dating inscribed on it. Lamma Island, originally called Pok Liu Chau (博寮州), is the third largest island in Hong Kong long inhabited by fishermen. Yung Shue Wan has the biggest settlement in the northern shore of the island whilst Sok Kwu Wan (索罟灣) the biggest in the southern shore. The temple was erected for the worship of Tin Hau (Goddess of the Sea), a most popular deity of the fishing folks.

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall plan. A connected side room was later added to its left. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The gables are in *wok yee* (鑊耳) style. The external walls have been plastered and with white paint. Its gable ends are painted with grey boarding. The floors are with cement screeding. The altar at the far end of the main hall houses the Tin Hau deity for worship. The side room is the quarters of the temple keeper. The main ridge is with a pair of geometric pattern mouldings. A pair of *aoyus* (鰲魚) with a pearl mouldings are on top of the ridge. Under which is a moulding of a dragon in cloud patterns. On the front façade walls are two paintings of a dragon and a unicorn on either side. The name of the temple is at the lintel of the entrance flanked by a pair of couplets. Two western-styled seated lions made of cement are in front of the temple which replace the original Chinese ones. A canopy has been added right in front of the entrance courtyard.

**Architectural  
Merit**

It is the only Tin Hau temple in Yung Shue Wan and one of the three on Lamma Island. It witnesses the settlement of the fishermen and villagers in the area.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value &**

The temple was renovated in 1876, 1910, 1964 and 1977 among some other unknown ones. Unsympathetic repairs have been carried out. On the other hand, the temple is surrounded by a spacious foreground of curved fences, facing a football field. Beyond that, the temple enjoys a nice view of the bay of Yung Shue Wan and is therefore considered to be *fungshui* orientated. To its north, an

**Authenticity**

incinerator for paper offerings forms a complex with the main temple. The land reclamation provided a larger area for worshippers to carry out ceremonial rites in honour of Tin Hau.

The temple has the patronage of the fishermen as well as other villagers. The Tin Hau Festival (天后誕) on the 23<sup>rd</sup> day of the third lunar month would be highly celebrated with lion dance, sampan races and Shen Gong opera (神功戲) performance. The performance would be held in a shed in the open playground off the temple for five days and nights where the deity would be invited to attend at the shed. Fa Pow (花炮) activities would also be held.

***Social Value,  
& Local  
Interest***

The Tin Hau Temple in Yung Shue Wan, including the other two in Sok Kwu Wan (索罟灣) and Luk Chau Wan (鹿洲灣) on Lamma Island, are recorded items in the Antiquities and Monument Office. These buildings have good value from a heritage and cultural point of view and together they enrich the historical and architectural scene of the island.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Tang Yu Kai Study Hall**  
**No. 1 Shui Tau Tsuen, Kam Tin, Yuen Long**

Tang Yu Kai Study Hall (鄧虞階書室) is one of the six study halls in the historic Shui Tau Tsuen (水頭村) of the Tang (鄧) clan in Kam Tin (錦田), Yuen Long. It was built by Tang Yu-kai (鄧虞階), alias Ming-siu (鳴韶), in the early 19<sup>th</sup> century to provide a venue for the branch of children to study aiming at gaining titles at the Imperial Civic Service Examination. Yu-kai was the youngest son of the four sons of Tang Kuen-hin (鄧權軒, 1755-1822), the 21<sup>st</sup> generation ancestor of the Tang clan, who built the So Lau Yuen (沂流園) study hall. The family of Kuen-hin gained three *xiucai* (秀才) and four *wuju* (武舉) degrees in the Qianlong (乾隆, 1736-1795) and Daoguang (道光, 1821-1850) reigns of the Qing (清) dynasty. Yu-kai himself was a *xiucai*. He built the hall when he gained his fortune. It is the largest study hall in size among all those in the village.

***Historical Interest***

The study hall is in the southern end of the village and a short distance southeast of Yi Tai Study Hall (二帝書院). It is a sizable Qing vernacular building having a two-hall-one-courtyard plan of five bays. Two recessed bays having each an entrance hall and a main hall with an open courtyard in-between are sandwiched by three projected side bays having side rooms and side chambers. Two entrances are at the recessed bays. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls are retained with their fair-faced green bricks. The internal walls are plastered and painted. The floors are cement-screeded. An altar is at the end wall of the right main hall houses the soul tablets of Tang Yu-kai and his six wives for worship. Most of the rooms and chambers are added with mezzanine floors. The open courtyards were covered with corrugated sheets when the building was used as a factory. Walls were added in the side rooms and chambers when it was a factory. Weathered geometric mouldings are at the ends of the front and rear ridges.

***Architectural Merit***

It is a study hall of the Tang clan to witness their settlement and history in Kam Tin.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

The use of the building as a factory very much diminishes the authenticity of the building.

***Authenticity***



It has group value with the historic buildings in the village including Lik Wing Tong Study Hall (力榮堂書室), So Lau Yuen, Yi Tai Study Hall, Hung Shing Temple (洪聖宮), Loi Shing Tong (來成堂) and many others. **Group Value**

Ming-si (鳴時) and Ming-hok (鳴鶴), the elder brothers of Yu-kai, was respectively a *xiucai* and a *wuju*. Ming-hok was then a military officer of the sixth grade (六品武官) who built another study hall, Cheung Chun Yuen (長春園), in the village. Members of the branch having titles and official positions in the Qing government were highly respected in the community. The teachers employed to teach at the hall were from the mainland and accommodation was provided for them at the study hall. Traditional Chinese books and classics were taught to students of mixed classes. Towards the modernization of the education in the 20<sup>th</sup> century, the study hall was gradually replaced by the modern school established. The Kam Tin Mung Yeung Public School (錦田公立蒙養學校), established in 1926, with its campus enlarged in 1952 finally replaced the study hall. The building is still used as a gathering place and for basin meals (盆菜) of the branch and the clan. The building was rented for use as a foam factory in the late 1970s until 1985. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Wong Lung Hang Road, Tung Chung, Lantau**

This Tin Hau Temple (天后宮) in Wong Lung Hang of Tung Chung was originally built in Chek Lap Kok island in the 3<sup>rd</sup> year of Daoguang reign (道光, 1823) of the Qing dynasty by Cheung Gau-yuen (張九元) and Cheung Gau-saang (張九省) who were said to be having the luck to get the treasure of the renowned pirate Cheung Po-tsai (張保仔). The tiny granite temple on the island off Tung Chung on the northern shore of Lantau was dismantled and re-erected in Wong Lung Hang in 1994 leaving the entire island for the construction of the new international airport. The villagers of Chap Lap Kok have also been moved to the area setting up the new Chek Lap Kok New Village with the provision of village houses built by the government.

*Historical  
Interest*

Chek Lap Kok was sparsely populated with a small number of farmers and fishermen. Quartz was found on the barren island which once flourished it but two quarries fell into ruin due to a strike in 1925. Other than a patron temple for the fishermen, it is also believed to be one for the quarry workers who built it making use of local granite. The temple is now under the care of the villagers of the new village.

It is a small granite temple entirely built up of granite including its roof, doors, walls, incense burners, offering table and altar. The one-hall building has six irregular pillars standing in its front yard.

*Architectural  
Merit*

This rare temple is the only sample of one entirely made of granite in Hong Kong. Though it is relocated from its original site to a new location, the temple building structure is kept intact. From keeping historic building in-situ point of view, this is however not a successful case.

*Rarity & Built  
Heritage Value*

A renovation is said to have been carried out in the 1960s. No others can be traced. The dismantling in 1991 and re-erection of the temple in 1994 had the every care without losing its authenticity.

*Authenticity*

The temple was not that celebrated at the Tin Hau Festival on the 23<sup>rd</sup> day of the third lunar month when it was on the remote island before moved away making way for the construction of the new airport. Still it is not catching any attention of outsiders except the villagers of the new village which is quite a distance from the new Tung Chung New Town and the airport. Cantonese opera performances were held at Tin Hau Festival for some years after the relocation but now ceased due to insufficient funding. However the deity's statue will be carried out of the temple to "watch" opera shows of the Hau Wong Festival at the Hau Wong Temple of Tung Chung.

*Social Value &  
Local Interest*

**Historic Building Appraisal**  
**Kwun Yam Temple**  
**Tung Tau Tsuen, Yuen Long**

The Kwun Yam Temple (觀音古廟) in Tung Tau Tsuen (東頭村), east of the Yuen Long Kau Hui (元朗舊墟, Old Market), Yuen Long, was erected in the 51<sup>st</sup> year of the Kangxi (康熙, 1712) reign of the Qing (清) dynasty. It was also a Tin Hau Temple (天后廟) starting from the very beginning as its front hall houses the Tin Hau deity for worship. Tung Tau Tsuen was a village established in the 17<sup>th</sup> century by a number of clans, the Chans (陳) being the major one. It is said that the temple is not very much worshipped by the villagers as they consider that it has undermined their *fung shui* after the Tangs (鄧) left the village. Kwun Yam is the main deity of the temple and her statue is displayed in the middle bay of the main hall for worship. In front of the altar are two standing statue of Heng and Ha Generals (哼哈二將) as her guards. On the left bay is a statue of the God of Wealth (財帛星君) for worship.

***Historical  
Interest***

The temple is a Qing vernacular building of a one-hall-one-courtyard plan having three bays in its main hall. Its entrance is at the right of the walled courtyard. The Tin Hau altar is facing the entrance at the far end wall of the courtyard. The temple was constructed of green bricks with its walls and granite columns to support its pitched roofs of timber rafters, purlins and clay tiles. The temple has not been properly maintained. Half of the roof of the main hall has been replaced with metal corrugated sheets. Parts of its roofs have been turned into concrete ones. Its internal walls have been plastered or painted. Its ridges are with geometric plastered mouldings. Fascia boards are with carvings of floral patterns.

***Architectural  
Merit***

A temple housing both the Tin Hau and Kwun Yam deities in equal status is rare.

***Rarity***

The temple has some built heritage value.

***Built Heritage  
Value***

The temple is not kept properly as it has not been patronized by the villagers.

***Authenticity***

It is said that the villagers have not paid tribute to the temple even on the Tin Hau (天后誕) and Kwun Yam Festivals (觀音誕).

***Social Value,  
& Local  
Interest***

## Old House

### Chau Mei, Ping Chau (Mirs Bay), Plover Cove

**Ping Chau** (平洲), or Tung Ping Chau (東平洲), is a small island in the far end of northeast Hong Kong at Mirs Bay (大鵬灣). Five villages were on the island including Chau Tau (洲頭), Sha Tau (沙頭), Nai Tau (奶頭), Chau Mei (洲尾) and Tai Tong (大塘) inhabited by the Chans (陳), Lees (李), the Chaus (鄒), Lams (林) and the Tsois (蔡). The village of **Chau Mei** was settled by fishermen surnamed Lai (黎), Yau (邱), Jim (詹), Lee (李) and Chan (陳) who sold their catch at Tai Po Market (大埔墟) and Sha Yu Chung (沙魚涌), a small island in the mainland.

*Historical  
Interest*

Life became more difficult for villagers of **Ping Chau** during the Japanese Occupation. Villagers gave assistance to Chinese General Chen Ce (陳策) and D.M. MacDougall of the Hong Kong Planning Unit for their escapes to China. Ping Chau was even used as a logistic base for Chinese army and an important supply centre for military resources. Essential supplies like petrol stored on Ping Chau were sent to the defensive troops.

It is said that the **Old House** at Chau Mei was built in the **1940s** by Lee Mou-you (李戊有) who was engaged in fishing and became affluent by providing ship-building and repair services for the Ping Chau villagers. The Old House, which was regarded as one of the biggest and grandest buildings on the island, was built during the heydays of his business when over 100 fishing junks were on the island. The economy of the island declined in the 1960s and the Old House has been left vacated since then.

The Old House is composed of a block of two houses with a two-storey taller tower block on their left. The old house is on the edge of the sandy beach of the Cheung Sha Wan (長沙灣) with the hill slope on its right. The residence is of Chinese Eclectic style constructed of green bricks, red bricks, concrete and sedimentary rocks with its walls to support its pitched and flat roofs. The connected two houses are probably of pitched roof of timber rafters, purlins and clay tiles. The sedimentary rocks for construction of their walls are from the island. The flat-roofed tower block is with a parapet at its roof ends with balustrades of urn shapes and pinnacles at its four corners. The tower block had the security and watching functions. The walls are plastered. The two blocks are in ruins with their roofs and interiors collapsed.

*Architectural  
Merit*

It is a residential house to witness the settlement of the Lees in the village.

*Rarity*

It has considerable built heritage value.

***Built Heritage  
Value***

The part collapsed building does not have the authenticity kept.

***Authenticity***

Ping Chau was used as a logistic base for the supply of military resources to the Chinese army during the Japanese Occupation (1941-45). Many allied military leaders were transported to the mainland via the island. The economy of the island deteriorated in the 1950s due to the dry up of fishery resources and termination of trade with the mainland due to the Korean War. Many villagers moved to the urban areas leaving a few numbers only. The house after left vacated was once used as a youth hostel. It is not occupied.

***Social Value,  
& Local  
Interest***

Being a remote island on the eastern waters of Hong Kong, the island of Ping Chau is formed from layers of volcanic and sedimentary rocks tilting down to the sea on the east coast and upwards forming low cliffs on the west coast. Other historic buildings on the island include Tin Hau Temple (天后廟) and the Antiquities and Monuments Office recorded item of Tam Tai Sin Temple (譚大仙廟) in Sha Tau (沙頭). All these buildings have good value from a heritage and cultural point of view.

***Group Value***

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

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Chi Hong Po Jai**  
**Sha Kong Wai, Ha Tsuen, Yuen Long**

Sha Kong Wai (沙江圍), literally meaning a walled village of sandy river, in northern Ha Tsuen (廈村) of Yuen Long was on the western bank of a branch of Shan Pui River (山貝河). The village was probably erected in the 17<sup>th</sup> century inhabited by four families of different surnames. It is not known when the wall was constructed. The enclosing wall no longer exists. The wall had the function to protect the villagers from bandits and privates. Judging from the existing positions of the village houses, the Chi Hong Po Jai (慈航普濟) temple should be the shrine of the walled village. It is on the opposite end of the entrance gate house on the central axis of the walled village. Kwun Yam (觀音) is the patron deity of the temple with other deities including Pak Kung (伯公), Tin Hau (天后) and others being worshipped as well.

**Historical  
Interest**

The temple is on the higher level of the village. The entrance gate house at the other end of the village is at the lower level. The temple is a Qing (清) vernacular building of a one-hall layout. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The rectangular temple has granite steps at its entrance. The internal and external walls of the building are plastered. The former is with false brick lines. Its altar is in the middle of the end wall houses two tablets for worship. In front of it is a furnace. The ridge is with curling ends. Its gables are with black-and-white wall friezes of *kuilong* (夔龍) pattern.

**Architectural  
Merit**

It is a temple to witness the history of the village.

**Rarity**

The temple has some built heritage value.

**Built Heritage  
Value**

The building was renovated in the 1950s, 1980s and 1991. Its authenticity is kept.

**Authenticity**

The temple also served as the ancestral hall for the villagers with their ancestors' soul tablets placed at the altar for worshipped. Dim Dang (點燈) ritual would be held on the 15<sup>th</sup> day of each first lunar month for new born baby boys of previous year at the temple. Other celebrations of festivals are also held. Da Chiu (打醮) would be held once every six years in the village normally in the tenth of eleventh lunar month. The temple serves as the centre for the villagers to deal with their village matters.

**Social Value,  
& Local  
Interest**

## Shrine

### Tin Sam Tsuen, Hung Shui Kiu, Yuen Long, New Territories

Tin Sam Tsuen (田心村) in Hung Shui Kiu (洪水橋) of Yuen Long was called Tin San Wai (田心圍, meaning “walled village of Tin Sam”) as a wall was constructed enclosing the village against the attack of bandits and pirates. The wall has been demolished. Tin Sam Tsuen is one of the villages of Ha Tsuen (廈村), an area dominated by the Tangs (鄧氏). The villagers of Tin Sam Tsuen were tenants of the Ha Tsuen Tangs. *Historical Interest*

A shrine was built on the central axis of the village at the rear wall facing its entrance gate tower on the opposite front wall. This shrine, which is known as Tung Fuk Tong (同福堂), was built to house the deities which are believed to give protection to the villagers. Deities include Kwun Yam (觀音), Tin Hau (天后), Yeung Hau (楊侯), Chau Wong Yi Kung (周王二公), Kwan Tai (關帝) and others. Tin Sam Tsuen is a multi-lineage village inhabited by the Chans (陳) and the Los (盧). The Chan ancestors, who had moved to Ha Tsuen from Dongguan (東莞) of Guangdong (廣東) province in the 17<sup>th</sup> century, were the tenants of the Tangs (鄧) in Ha Tsuen (廈村). It is said that the shrine was built at the same time when the walls were established probably in the 19<sup>th</sup> century.

The shrine is a Qing (清) vernacular building having a one-hall plan. It was part of the wall constructed to protect the villagers. There might be four watch towers at its corners. The entrance gate house has been reconstructed with concrete. The shrine is the only surviving structure of the Tin Sam Wai. It was constructed with green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The bricks are in a nine stretcher courses to one header course (九順一丁) bonding. The altar is in the middle of the end wall housing the deities and a square soul tablet. A parapet is constructed probably in the 1930s on the front façade of the building having three bays divided by four short columns. The pediment in the middle is a stilted arch flanked by two rectangles with relief of floral pattern. Wall friezes under the parapet are paintings of landscape and plants. Geometric plastered mouldings are on the ridge. *Architectural Merit*

The shrine is a building to remind the history of Tin Sam Wai.

*Rarity*

The shrine has considerable built heritage value.

*Built Heritage Value*

The last renovation was made in 1955. The authenticity is kept.

*Authenticity*

There are many historical building in the Ha Tsuen area, including the Tang Ancestral Hall (鄧氏宗祠) in Ha Tsuen and Ling To Monastery (靈渡寺) and Tin Hau Temple at Sha Kong (沙江天后廟). **Group Value**

The shrine, called Tung Fuk Tong (同福堂), is also a communal hall of the village. Dim Dang (點燈) ritual would be held at the shrine for new born baby boys of previous year on the 10<sup>th</sup> day of the first lunar month. They would also have offerings at the full moon of a baby boy and at weddings. At the Ghost Festival (盂蘭節) on the 13<sup>th</sup> day of the seventh lunar month, rituals would be held at the shrine. The deities would be invited to have the ceremonies and celebrations of the Da Chiu (打醮) of Ha Tsuen held once every ten years. **Social Value, & Local Interest**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**



## Historic Building Appraisal

938

### St. Stephen's College

#### No. 22 Tung Tau Wan Road, Stanley, Hong Kong

Initially, St. Stephen's College (聖士提反書院) was located at the junction of Bonham Road and Western Street. It was established in 1903 by Rev. Bishop Banisser of the Anglican Church and a number of prominent Chinese leaders including Dr. Kai Ho Kai (何啓) and Dr. Sin-wan Tso (曹善允), etc., who wanted to save China by means of education. The construction of the present school premises in Stanley started in 1928. The foundation stone was laid by Sir Cecil Clementi (金文泰), the 17<sup>th</sup> Governor of Hong Kong, on April 1928. *Historical Interest*

Construction of the school premises in Stanley was completed in **1930**, followed by the Old Laboratory building and the Martin Hostel in **1931**. Shortly before Governor Sir Mark Young announced the surrender on Christmas Day 1941, the **School House** was a temporary hospital and the scene of an infamous massacre committed by the Japanese military. During the Japanese Occupation (194-1945) the College site was an internment camp. The College reopened in 1947 and became a co-educational school in 1968.

St. Stephen's College consists of a group of two and three storey blocks and single storey bungalows on a hill-site surrounded by trees and vegetation. The architectural style is **Arts and Crafts** with **Modernist** influence. The **School House**, **Martin Hostel** and **Old Laboratory** are built in a similar style with the ground floor storey external walls of granite and the upper storey plain rendered and painted finish. Arched windows and doorways and arcaded verandahs are much in evidence. The School House has an interesting **Art Deco** style balconied second floor feature over the main entrance. *Architectural Merit*

The **Bungalows** (Nos. 1-5) are squat white-walled square buildings with exaggerated hipped pan-tiled roofs with projecting chimney stacks. The **Arts and Crafts** style fits in well with the natural surroundings.

The **St. Stephen's Chapel** (1950) is a one-storey pitched roof building built to a cruciform plan. The foundation stone was laid on 10 December 1949 and the Chapel itself was opened in **1950** to commemorate those who suffered and died in the internment camp. The walls are rendered and painted which contrast with the red painted Chinese tiled roof. The walls are raised off a granite plinth. Architectural features include arched doors and arched windows of colourful stained glass. A **Modernist** rectangular annex building has been built at one side.

The **Main Building** was built in **1964**. It is U-shaped in plan, three stories high. The architectural style is **Modernist**. The structure appears to be concrete framed. The facades are composed of rectangular windows divided by white

painted vertical columns and horizontal slabs. Red painted panels under the windows give the building a distinctive appearance.

The **Ng Wah Hall** (伍華紀念堂) was built in **1970**. This building is in the **Post-modern** style and almost defies description in the complexity of the design of the elevations. It is T-shaped in plan and stepped to follow the slope on which it is built. It appears to be concrete framed with brick infill panels. Internally it is rather brutal and utilitarian in appearance.

For so many buildings of similar style to be grouped together is quite rare in Hong Kong, and they have group value as well as built heritage value. New blocks have been built in the college grounds, and inevitably some alterations have been made to the old blocks, but generally they have retained much of their original authentic appearance.

The social value of St. Stephen's College lies in its historical role in the field of education. The College is very proud of its long history. Sir Shiu-kin Tang (鄧肇堅), Sir Shek-lin Chou (周錫年), Sir Chun-lin Chou (周峻年) are some of the well-known graduates from the College. The pre-war buildings are of high architectural value and important reminders of the sufferings endured by the internees during the Japanese Occupation.

As St. Stephen's College is not likely to cease its activities in the foreseeable future, the question of adaptive re-use does not really arise.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

*Social Value  
& Local  
Interest*

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Chan Study Hall – Entrance Hall**  
**Tsung Pak Long, Sheung Shui**

Tsung Pak Long (松柏朗) village in Sheung Shui (上水) has a history of about 200 years. It was inhabited by six families including the Chans (陳), the Laus (劉), the Kwongs (鄺), the Kans (簡), the Wongs (黃) and the Lees (李). It is said that the Laus, the Kwongs and the Kans were the earliest settlers. The Chans were from Pan Chung (泮涌) of Tai Po who settled in the village in the 1910s. A block of three ancestral halls built connected together is in the middle of the village including a Chan Ancestral Hall (陳氏家祠). A study hall, the biggest building in the village, in its eastern part was built by the Chans, not those who built the ancestral hall though they all came from Pan Chung. The Chan Study Hall (陳氏家塾) has the dual functions of a school as well as an ancestral hall worshipping the Chan ancestors, parts of the soul tablets were moved from Pan Chung. The study hall was built in around the 1910s. The Chans were better off than the other families in the village that they had their own land engaged in agricultural farming employing farmers to work for them. Their produce was sold in the Tai Po Market (大埔墟).

**Historical  
Interest**

Located in the east side of the village, it is a Qing (清) vernacular building facing north-east. The study hall is fronted by an entrance hall with a side room on its left and right. The size of the left one is about two times bigger than the entrance hall. The main hall at the back is separated by a spacious open courtyard. The door of the entrance door is not on the same central axis with that of the main hall due to *fung shui* consideration. The door itself is in an oblique angle to avoid the attack of evil spirit. A *tanglung* (趟籠) was installed at the door entrance. A pair of red *ruilong* (夔) mouldings is at the two ends of its ridge. No name board is at the entrance but its name written on a piece of red paper pasted on the lintel. Wall frieze paintings on the front façade have been weathered and those inside the hall are of birds, landscape, flowers and curling leafy pattern. The doorframe is of granite. Two temporary roofed structures are erected on either wall of the courtyard.

**Architectural  
Merit**

It is a study hall of the Chans to remind their settlement in Tsung Pak Long.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building is poorly maintained. Its authenticity is diminished.

**Authenticity**

It has group value with the main hall of the study hall.

*Group Value*

The study hall had the primary function to educate the village children when it was built. Classes were held at the side rooms and chambers of the entrance hall and the main hall. The study hall was later replaced by the Bok Man School (博文學校) built in the north-west of the village. Ancestral worships have been made by the Chans both in Tsung Pak Long and Pan Chung at festivals and at the Chinese New Year. Grave sweeping are however at Pan Chung since their ancestors were buried over there. The Chans had the celebration of festivals and their village affairs dealt with at the hall. They had their wedding feast at the open courtyard of the hall. Before the Japanese Occupation (1941-1945), the villagers had an organization called Zap Shing Tong (集成堂) which had a building where all the ancestral tablets of the villagers were housed for worship. The building later collapsed and rebuilt after the war. A soul tablet of three villagers is in the Tong for worship. They were killed in a battle against the Lius (廖) and the Haus (侯) in Yin Kong (燕崗).

*Social Value,  
& Local Interest*

## Historic Building Appraisal

### Man Ming Temple

#### Fu Tei Au Tsuen, Sheung Shui

Man Ming Temple (文明廟) in Fu Tei Au Tsuen (虎地坳村) of Sheung Shui (上水) was built by the Liu (廖) clan of Sheung Shui not later than 1924 as a photograph has shown its existence in the year. It is also called Man Temple (文廟) and Man Mo Temple (文武廟) as three deities were worshipped at the temple. They include the Man God (文帝, Civil God), Mo God (武帝, Martial God) and Fui Shing (魁星, the God for the Imperial Civil Service Examination). The temple was erected by the Lius expecting the deities would give patronage to their members for success in the Examination. They would then become civil officials and thus gaining position and wealth for the prosperity of the clan. Together with the temple, a hexagonal pagoda was also built to complement the temple in the north-west of Sheung Shui. The pagoda has been demolished and the temple is in ruin. *Historical Interest*

The temple is a Qing (清) vernacular building of a three-hall-one-courtyard plan of three bays. The open courtyard is between the middle hall and the entrance hall. The three-bay main hall houses the three deities for worship. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite blocks are for the door frame, wall bases and wall corners. The gables of the main hall are of the Fire style of the Five Elements (五行之火型) with three pointed sharp wings. At its recessed entrance above the doorway is a name board engraved with two Chinese characters '文明'. Wall friezes on its front façade are with plastered mouldings of flowers and *ruilong* (夔龍) patterns. At its entrance hall, wall paintings are with flowers and birds motifs. *Architectural Merit*

A temple for the worship of the three deities is rare in Hong Kong.

*Rarity*

The gable style of the building has high built heritage value.

*Built Heritage Value*

The building is in ruin having its authenticity diminished.

*Authenticity*

It has group value with the demolished pagoda.

*Group Value*

The temple was under the management of the Lius who employed a temple keeper to take care of the building. It had the worship of the Lius regularly and at festivals especially during the Chinese New Year. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**All Saints' Church**  
**No. 2 Yim Po Fong Street, Mong Kok, Kowloon**

Built in 1928, All Saints' Church (諸聖堂) in No. 2 Yim Po Fong Street is a member of the Anglican Church of Hong Kong (香港聖公會) and belongs to the Diocese of Western Kowloon (西九龍教區). This was the fourth location of the church since its establishment in 1891. Rev. Tsang Kei-ngok (曾紀岳牧師) was the first vicar. All Saints' Church was one of the two earliest centres of Chinese missionary outreach established on Kowloon Peninsula. It was one of the very few Chinese speaking churches in the early days of Hong Kong. *Historical Interest*

All Saints' Church has played an important role in the history of education in Hong Kong. In 1934, a one-storey building was built on the lot of K.I.L. 2625 in Yim Po Fong Street adjacent to the Church premises which houses a school and a subsidiary church hall. During the Japanese Occupation, the Church was used as the Japanese Officers' Discussion Centre (官員集議場所). After some disruption to its activities in the Japanese Occupation, the Church resumed church services and schooling after the war.

All Saints's Church comprises a church, a subsidiary church hall, two side extensions, a front hall and a school complex at the rear. The Church's dominant architectural style is **Neo-Gothic** featuring a bell tower and spire, lancet windows and external buttresses. Internally, however, the style changes to **Neo-Classical** featuring arches, columns, beams and moulded cornices. The front hall and south extension are **Modern Eclectic** structures with triplicated architectural features, perhaps a reference to the Holy Trinity or the so called "Three Self" Church Movement in China. *Architectural Merit*

All Saints' Church was said to be one of the earliest centres of Chinese missionary outreach in Kowloon, and it is now the only historical church within the Mong Kok area. It therefore has considerable rarity and built heritage value. Considerable alterations to the Church appear to have been carried out in 1970 when the front hall and south extension were built. Only the tower and spire of the Church can be seen in the midst of the surrounding modern structures. Again, in 2005 modern new tiles of a different colour were extensively applied to the exteriors of the Church building. *Rarity & Built Heritage Value & Authenticity*

All Saints' Church has played an important role in the educational development of Hong Kong. From its establishment in the early 1890s it has provided educational services. Today the Church is an individual parish with a kindergarten, primary and middle schools. Located at the opposite side of the Kowloon Canton Railway, the Church is eye-catching to pedestrian and travellers of the KCR.

***Social Value &  
Local Interest***

In vicinity to the Church, there is another religious building, Shui Yuet Temple (水月宮) at Shan Tung Street. Other historic buildings nearby include Tung Wah Museum (東華三院文物館), Kowloon Hospital (九龍醫院), and The Former Pumping Station of Water Supplies Department (舊水務署抽水站) in No.344 Shanghai Street, Mong Kok.

***Group Value***

As the role of the Church is unlikely to change in the foreseeable future, the question of adaptive re-use does not really arise.

***Adaptive  
Re-use***

## Entrance Gate

### No. 7 Tin Liu Tsuen, Shap Pat Heung, Yuen Long

Tin Liu Tsuen (田寮村) in Shap Pat Heung (十八鄉) of Yuen Long was a walled **Historical Interest** village occupied by four clans surnamed Wu (胡), Wong (黃), Yip (葉) and Sit (薛). It was a Punti (本地) village in the early 19<sup>th</sup> century which was one of the alliance members of the Shap Pat Heung, literally meaning Eighteen Villages. The enclosing wall was built for the protection of the villagers against any attack from bandits, pirates or other enemies. Together with the walls, an entrance gate at the front wall and a shrine (rebuilt in 1935) at the back wall were constructed. They are on the same axis. The former is for the in and out of the villagers whilst the latter is the *shenting* (神廳) of the village in which Tai Wong (大王) is the protective deity of the villagers. The entrance gate was rebuilt in 1930. A *tanglung* (趟籠), a wooden sliding fence, was installed at the external doorway. It was removed in the 1950s.

The entrance gate is a Qing (清) vernacular building of a one-hall rectangular **Architectural Merit** plan. Its rectangular entrance doorway is facing north whilst its arched internal doorway is facing the village houses. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its external doorway is framed with granite blocks and above the lintel are two big circular holes. An Earth God (土地) niche is at the right corner of the internal doorway. It was at the left corner and was relocated due to *fung shui* reasons.

It is a building to remind the settlement of the Tin Liu Tsuen.

**Rarity**

It has considerable built heritage value.

**Built Heritage Value**

The gate has its authenticity kept.

**Authenticity**

The entrance gate and the main shrine have related group value.

**Group Value**

A patrol system was maintained for the security of the village. The patrol guards **Social Value, & Local Interest** were stationed at the entrance gate and patrol around the village until midnight. The system was discontinued in the early 1960s. When Dim Dang (點燈) ritual was held in the shrine, a small lantern would be hanged at the entrance gate whilst a bigger one at the shrine. The Earth God at the entrance gate would have every share of any worship, celebrations and offerings at festivals made at the shrine and in the village. Public notices for the villagers would be put up at the entrance gate for their attention.



### Wui Sin Bridge, Pak Sha Tsuen, Shap Pat Heung, Yuen Long, N.T.

Wui Sin Bridge (會仙橋), literally, the bridge for meeting saints, was built in 1926, the 15th year of the Chinese Republic. It crosses a stream at a convenient bend and it is located at the midpoint of a granite slab pathway linking from the lowland of Pak Sha Tsuen and to the front entrance of the Kung Um Temple (公庵禪師寺) on the top of a mountain in Shap Pat Heung (十八鄉), Yuen Long. The main road facing the mountain, named Kung Um Road (公庵路), was named after the temple. Ceremonies of large scale are held at the temple by the inhabitants of Shan Ha Tsuen (山廈村) and nearby villages on July 21st of the lunar calendar.

**Historical  
Interest**

The construction of Wui Sin Bridge was made possible by the subscriptions of villagers from many areas in Yuen Long. The donors included, just to give one example, the Tsoi family of Yu Yuen (娛苑, a historic building in Wang Chau) which donated 20 silver coins towards the construction. Wui Sin Bridge remains in use today as an access for the worshippers to cross the stream for visiting Kung Um Temple. A commemorative stone tablet dated 1926, engraved with the names of the donors as a note of recognition to their generous cash donations given in aid of the construction of Wui Sin Bridge, remains *in-situ* near the bridge.

Wui Sin Bridge is made of granite slabs. Three parallel slabs of two groups meet at a pier of diamond shape in the middle of the stream. The pier is a cutwater (*fen shui jian* 分水尖), an angular edge that serves to divert the flowing water and the material swept along with it through the open span. The slabs are coarsely cut without any mortar in between. A tablet to detail its history is erected at a site nearby, now fully covered by wild vegetation.

**Architectural  
Merit**

The presence of all the original stones in position, the existence of the inscription stone tablet *in-situ*, together with the detailed evidence of its history and connection with the worshippers, all render Wui Sin Bridge as a rare and valuable example of historic stone bridge.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

For well over 80 years, Wui Sin Bridge has been (and still is) used for its original purpose, that is, carrying foot traffic and remaining in use as a walkway over a stream. It is emotionally attached to the worshippers who used it again and again.

**Social Value,  
& Local  
Interest**

Wui Sin Bridge suffers from little impact of changes or modifications to the associated cultural environment that affect its cultural significance. It has group value with the slab pathway and the Kung Um Temple uphill. ***Group Value***

**Historic Building Appraisal**  
**Hip Tin Temple & Hok Shan Monastery**  
**Lai Chi Wo, Sha Tau Kok**

Hip Tin Temple (協天宮, Hip Tin Kung) and Hok Shan Monastery (鶴山寺, Hok Shan Tsz) are connected temples in Lai Chi Wo (荔枝窩), Sha Tau Kok (沙頭角). The village is one of the seven Hing Chun Yeuk (慶春約) Hakka villages, namely the other six, Kop Tong (蛤塘), Sam A (三桲), So Lo Pun (鎖羅盆), Mui Tsz Lam (梅子林), Siu Tan (小灘) and Ngau Chi Wu (牛池湖). The temple was erected for the worship of Kwan Tai (關帝) who is also called Hip Tin Tai Tai (協天大帝, Emperor Assisting the Heaven) and so is the temple named Hip Tin Temple. The temple was probably built in 1900 as its wall paintings indicated. The Lai Chi Wo village is now vacated but in the past it was occupied by the Tsangs (曾), the Fans (范), the Wongs (黃) and the Yips (葉) who have moved to other areas or overseas. Renovation plaques have shown that the villagers from North America and Europe made contributions for the repairs.

**Historical  
Interest**

The temple is a simple building of Qing vernacular style. Hip Tin Temple is a three-bay structure having two halls with a courtyard in between. Two lower annexes were later added on each side where the left one is the Hok Shan Monastery. The annexes are both having two-hall-one-courtyard plan. Over the years the green bricks of the walls have been either plastered or covered with concrete dressing. Its roofs are surprisingly having the grey tiles retained. No decoration is found on the main ridge. Its friezes at the recessed entrance are decorated with ceramic figurines and the timber fascia boards with floral patterns. The wall friezes are with plaster mouldings of landscape, fish, and others.

**Architectural  
Merit**

It is a rare temple of Kwan Tai worship in the scarcely inhabited area in the north-eastern part of Hong Kong.

**Rarity**

The simple temple of the Hakka villagers reflects the less prosperous development of the area having considerable built heritage value.

**Built Heritage  
Value**

Little is known to the past renovations. Modernized dressings are made to the façade and so is the floor with cement screeding. Alterations are however not made to the temple which will very much jeopardize its authenticity.

**Authenticity**

Two chambers of the temple were used as a village school for villagers of the Yuek. A Wong Kin-sheung (黃建常) of the village donated a sum to build a Siu Ying School (小瀛學校) next to the temple in 1927. The temple has once

**Adaptive  
Re-use**

been used as classroom for the school after the Second World War.

Da Chius (打醮) have been held every ten years, the last one in 2001, in front of the temple starting from an epidemic amongst the Hing Chun Yeuk villages. It happened that the disease was suppressed by the chiu where Kwan Tai and Kwun Yam (觀音) were invited. Now that Tin Hau (天后) of nearby Kat O (吉澳) is also invited to the chiu. At the Kwan Tai Festival (關帝誕) on the 13<sup>th</sup> day of the sixth lunar month, villagers from the seven villages will make special offerings to the deity. Other deities, the Shan Tai Wong (山大王, King of the Mountain) of the yeuk and the earth gods will also have offerings in different seasons. Lai Chi Wo is part of the Yan Chau Tong Marine Park (印洲塘海岸公園) having special ecological value frequently visited by hikers who will at times make visits to the temple.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Hung Shing Temple & Pai Fung Temple**  
**Ho Sheung Heung, Sheung Shui**

Hung Shing Temple (洪聖古廟) and Pai Fung Temple (排峰古廟) are two *Historical Interest* temples at the mouth of Ho Sheung Heung (河上鄉, literally village on a river). They were two separate temples and later linked up by a kitchen built between them. They were built by the Hau (侯) clan which migrated to the Guangdong (廣東) province from the Hebei (河北) province during the Song dynasty (宋, 960-1279). Hau Cheuk-fung (侯卓峰), an ancestor of the 11<sup>th</sup> generation, later settled in Ho Sheung Heung. The clan then branched out to Yin Kong (燕崗), Kam Tsin (金錢) and Ping Kong (丙崗) in Sheung Shui.

The Hung Shing Temple was probably erected in the 18<sup>th</sup> century for the worship of Hung Shing. It is very special that at the right altar of its main hall, the tablets of Zhou Youde (周有德) and Wang Lairen (王來任) are placed for worship. They were respectively Viceroys of Guangdong and Guangxi (兩廣總督) successfully persuading the Qing Emperor to lift the Evacuation Edict (遷界令) in 1669 so that the suffered villagers of the territory who had been forced to move inland could return home. The two officials were highly respected by villagers for their contribution.

The Pai Fung Temple was originally located at Pai Fung Ling (排峰嶺) in Lo Wu (羅湖) and later moved to the present site in 1937 due to the building of the Lo Wu Barracks (羅湖兵房) in around 1926. No particular deity is worshipped in the temple but the Buddha with others including Kwun Yam (觀音), Tin Hau (天后) and Earth God (土地).

The two temples are Qing vernacular buildings having two halls with a court yard in between. Hung Shing Temple, wider than Pai Fung Temple, is flanked by two side chambers on its left and right. The courtyard of the former has been covered with three separated altars whilst the latter has only one housing different deities. Both temples have pitched roofs and the main ridge of the former is decorated with a firing pearl, two *aoyus* (鰲魚), geometric, floral and auspicious treasures motif patterns whilst the latter with the patterns only. Decorative mouldings and wall paintings are on front wall friezes and gable friezes of both temples. *Architectural Merit*

The two temples of different ages stand to witness the lengthy development of the Hau clan in Sheung Shui. *Rarity*

Though the temple are of no particular architectural distinction, they are there performing the functions of two temples for worship, social and communal activities having considerable heritage value.

***Built  
Heritage  
Value***

Over the years a number of renovations have carried out to the temples, one in 1964, removing much of their originality and adding some unsightly features very much minimizing its authenticity such as much of the walls plastered, floors dressed screeding, internal roofs concreted and others.

***Authenticity***

In the old days Hung Shing Temple was served as a venue for the solving of disputes among villagers. On each 13<sup>th</sup> day of the second lunar month, Hung Shing Festival (洪聖誕) will be celebrated with special offerings, Cantonese opera performances, fa pow (花炮) and basin meals. Pai Fung Temple however is relatively less popular than the Hung Shing Temple.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Wing Kit Study Hall**  
**Nos. 12-13 Tong Fong, Ta Kwu Ling**

Wing Kit Study Hall (永傑書室) in Tong Fong (塘坊) of Ta Kwu Ling (打鼓嶺) is within the restricted area and was erected by Man Sing-fat (萬勝發) of the village to commemorate his grandfather Man Wing-kit (萬永傑) in 1889. Man was the 20<sup>th</sup> generation ancestor of the Mans who branched out from Ping Che (坪輦). Other than teaching children in the village, those from Ping Che, Ping Yeung (坪洋) and Chow Tin Tsuen (周田村) also studied at the hall. It was closed in the 1930s up to 1945 due to the lack of teachers. After the Second World War it resumed its function and a new school building was constructed beside the hall. They worked together and were called Sing Ping School (昇平學校). The limited space of the building led to their closure and a new school was built beside Ping Che Road (坪輦路) in 1961 and the School thus relocated to the new premises. The School was closed in 1993 and children in the village studied in other schools in nearby villages instead.

**Historical  
Interest**

The study hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. Side chambers are on either side of the main hall with cockloft above. The side chambers of the front hall are for the teacher's residence and kitchen. It is in symmetrical design with the main classroom in the middle of the main hall. The building was constructed of green bricks with its walls supporting its pitched flushed gable roofs of wooden rafters, beams and clay tiles. The recessed entrance has granite door frame, kerb and lintel with a name board of the hall above. In front of the building is a forecourt fenced off by a low wall. A small hut was constructed to its left used as its toilet. The ridges have mouldings of geometric, treasures and floral patterns. Wall friezes and fascia boards are with paintings and carvings of auspicious patterns of dragons, fish, crabs and flowers and calligraphy.

**Architectural  
Merit**

It is a rare study hall to witness the history of the area. The building is of considerable built heritage value.

**Rarity &  
Built Heritage  
Value**

The hall is well preserved having its authenticity kept.

**Authenticity**

The hall is for residential use by descendents of Man Sing-fat.

**Adaptive re-use**

Teachers taught in the hall were employed from mainland China and they stayed in the hall that a kitchen and washroom were provided in the building. Traditional Chinese classics and other subjects were taught. In later stage,

**Social Value,  
& Local  
Interest**

teachers from Government Tai Po Vernacular Normal School (香港大埔官立漢文師範學堂) established in 1926 in Tai Po Market were employed to teach in the study hall. In the old days, a portrait of Confucius was hung in the hall and the pupils had to prostrate themselves in front of the portrait. They had to bring their own desks, chairs, books and stationery to their study hall.



## Historic Building Appraisal

### No. 148 Hang Mei Tsuen

#### Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song (南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the first ancestor of the Tangs who settled there in 1216. Two villages were first founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the former in the north and the latter in the south. The former was founded by Waai-tak (懷德, 1548-1622) and the latter by Waai-yee (懷義, 1529-1607), two brothers of the 14<sup>th</sup> generation. The house at No.148 of the village was erected by Tang Wai-hing (鄧渭卿, ?-1876) for use as a study room of his children. He was the youngest son of Tang Gang-tong (鄧賡棠, 1771-1841), a 20<sup>th</sup> generation member of the Tangs. He was a *xiucai* (秀才) of the Imperial Civil Service Examination. He purchased a piece of land from the Sos (蘇) and built the study room. It is not known when it was built, probably between 1830s and 1876. After the death of Wai-hing, it ceased to be used as a study room and became a residence of Kam-yuen (錦源), the fourth son of Wai-hing. Cheung-lun (昌遴), the grandson of Kam-yuen, was the last resident of the house who lived there until 1967. It has been left vacated since then.

**Historical  
Interest**

The residential house is among a group of bigger houses in the western part of the village. The Tang Ancestral Hall (鄧氏宗祠), the clan ancestral hall of the Tangs in Ping Shan, is two blocks away on its right. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The building is asymmetrical in a trapezoid shape with its front wall longer than the back wall. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The open courtyard is in-between the entrance and the main halls. One side room is on either side of the entrance hall. A room is on the right of the main hall. Wall frieze mouldings of geometric pattern and orchids are on the front façade. A fascia board under the front eave is with carving of flowers and butterflies. The door frames and wall corners are of granite.

**Architectural  
Merit**

It is a residential building to witness the history of Wai-hing and his family in Hang Mei Tsuen.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The authenticity of the house is basically kept.

**Authenticity**

It has group value with the Tang Ancestral Hall, Yu Kiu Ancestral Hall (愈喬二公祠), Kun Ting Study Hall (覲廷書室) and other historic buildings of the village. **Group Value**

Gang-tong was a military *xiuca*i and a naval officer in the Qing government. Wai-hing had seven sons and had a large lot of land rented to farmers for cultivation. The family also had a pharmacy, an oil refinery and a sugar factory. The family trust is called Tang Wai Hing Tso (鄧渭卿祖) which has a number of properties in the village. The children of the family studied at the Sing Hin Kung Study Hall (聖軒公家塾) of the village and other schools. The Tangs worship their ancestors at the Tang Ancestral Hall in the village especially at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. They take part in the Da Chiu (打醮) organized by Ping Shan villages. They had a security group called Ping Shan Village Vigilant Guard Group (屏山鄉更練團) established in the 17<sup>th</sup> century providing patrol and security services for the villages. The group was disbanded in 2003. **Social Value, & Local Interest**

## Historic Building Appraisal

### No. 22 San Lung Tsuen,

### San Tin, Yuen Long

The Mans in San Tin (新田), Yuen Long, are the descendents of Man Tin-shui (文天瑞), a blood brother of Man Tin-cheung (文天祥) who was a renowned patriot fighting with the Mongols to protect the Song Emperors in the late Southern Song (南宋, 1127-1279) dynasty. Man Sai-gor (文世歌) was the first settler moved from Tuen Mun (屯門) to San Tin in the Hongwu reign (洪武, 1368-1398) of the Ming (明) dynasty. San Lung Tsuen (新龍村) was established by Man Tak-tai (文德泰) some 300 years ago. He was a 16<sup>th</sup> generation member of the Man clan who branched out from Yan Sau Wai (仁壽圍) of San Tin. Tak-tai had three grandsons, namely, Wai-nam (位南), Chun-nam (鎮南) and Sik-nam (式南), whose descendents became the main inhabitants of the village. More houses were built in the village when the population of the Mans increased. Man Kam-tong (文金堂), the grandson of Wai-nam, was a rich merchant who had two wives and eight sons. He built a number of houses for his family. No.21-25 was a row of five houses built by him among others in the 1880s. No.22 was succeeded by his 3<sup>rd</sup> son Hop-sau (合壽).

**Historical  
Interest**

The house at No.22 of the village is connecting to another old house No.21 on its left both facing northwest like the other houses. The house is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A kitchen and a washroom is respectively on the right and left of the covered courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. A soul tablet is installed on the partition wall of the living room for worship. Above the stone lintel of the entrance is a projected eave with mouldings of auspicious treasures, fruits, flowers and fish. A wall frieze is running on the front façade and side wall with plastered mouldings of *ruilong* (夔龍), treasures and other patterns. The ridge is with curling ends. Its internal walls are plastered and painted and the floor cement-screeded. Its wall corners are of granite blocks. A corrugated-sheet canopy is added at the front façade under the wall frieze.

**Architectural  
Merit**

It is a residential house to witness the settlement of the Mans in San Lung Tsuen

**Rarity**

It has some built heritage value.

***Built Heritage  
Value***

Despite the covered courtyard and the canopy at the facade, it has its authenticity kept.

***Authenticity  
Group Value***

It has group value with other old houses, the Tak Tai Study Hall (德泰書室, rebuilt) in the village.

Kam-tong had a brick kiln in Shek Wu Wai (石湖圍), south of San Tin. The bricks used to build the house were produced at the kiln. He also built a study hall Tak Tai Study Hall in the village. It is an ancestral hall of the village built to commemorate Tak-tai and his son Shing-kui (聖舉). The study hall was rebuilt some years ago. The Mans of the village have their ancestral worship at the Man San Ye Ancestral Hall (莘野文公祠), a family ancestral hall, in Fan Tin Tsuen (蕃田村) neighbouring the village in the northeast. The Mans have the Dim Dang (點燈) ritual held at the study hall and the ancestral hall. Before the 1970s, wedding feasts were held at the study hall but discontinued thereafter.

***Social Value,  
& Local  
Interest***

## Old House

### Nos. 31-35 Hau Wong Temple New Village, Kowloon City

Hau Wong Temple New Village (侯王廟新村), which has been cleared, is in the northwest of the Hau Wong Temple (侯王廟) in Kowloon City. The name of the village is derived from the temple across the street. The village in general was occupied by squatter houses and cleared in 2001. **Nos. 31-35** are the only remaining structures of the village. *Historical Interest*

Built in **1941-1945**, the **Old House at Nos. 31-35** was a block of two-storey Chinese tenement buildings. When the Japanese Army invaded Hong Kong in December 1941, there were five houses and a ruinous house known as Ho Ka Yuen (何家園, built in the 1880s/1890s) in this squatter area. The rest of the area was just fields and orchards. During the wartime (1941-1945), the Japanese had the ruins of the old Ho Ka Yuen demolished down into lower courses of bricks, just above the foundations, and divided the area into some eleven cottage-sites, in two rows.

During the 1950s and 1960s, there were several famous films studios at the squatter area, including Sai Kwong Film Studio (世光片場, later renamed Great Wall Film Studio 長城片廠); Yau Kiu Film Studio (友僑片場); Kwok Ka Film Studio (國家片場) and Wah Tat Film Studio (華達片場). Some renowned actresses such as Chan Po-chu (陳寶珠), Siu Fong-fong (蕭芳芳), Fung Po-po (馮寶寶) had once worked in these film studios. Many occupants of this squatter area were employed as amateur actor for the film productions. When such film studios were moved out in the 1970s, the site was rented out to establish factories.

The **Old House at Nos. 31-35** is located by the Junction Road (聯合道) of the village with its entrance facing south. It is a block of five residential units separated by internal walls. A pitched-roof masonry Chinese building was built first with a brick extension later constructed on its north elevation used for kitchens and lavatories. The block is constructed of granite blocks and concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Part of its roof is replaced with corrugated sheets. The walls are with mortar in regular courses. Internal walls are plastered and painted. Each unit is partitioned with bedrooms and living rooms. *Architectural Merit*

It is a residential house to remind the changes of the village and to reveal the past village-life in Kowloon. *Rarity*

It has some built heritage value.

***Built Heritage  
Value***

The structure of the stone house is basically kept.

***Authenticity***

The house was used by a decoration company and a grave tombstone workshop. It was also used as residences. The village was once occupied by a number of film studio such as Sai Kwong Film Studio (世光片場), which later renamed as Great Wall Film Studio (長城片廠), Wah Tat Film Studio (華達片場) and some others where many Cantonese films were made in the 1950-60s. Factories of plastics, metal works and furniture were in the village in the 1970s. The area was cleared in 2001 for new development. Squatter houses were demolished. The old house is retained.

***Social Value,  
& Local Interest***

Hau Wong Temple New Village is important as an integral component of a significant historical and architectural complex in Kowloon City. Historic sites are found nearby. They include Kowloon Walled City (九龍寨城, Declared Monument), Kai Tak Airport, and Hau Wong Temple (侯王古廟). Some historic buildings are also found; for example, Sun Hok Building of the Bethel Mission (伯特利神學院), Ex-Royal Air Force Station Compound (前皇家空軍基地), and Sik Sik Yuen Wong Tin Sin Temple (黃大仙祠舊色園).

***Group Value***

**Historic Building Appraisal**  
**Nos. 60, 62 and 64 Hollywood Road,**  
**Central, H.K.**

Land records show that the leases on all three landed properties (Nos. 60, *Historical Interest* 62 and 64 Hollywood Road) commenced in the 1850s, but it is not known when the lots were first built on. Possibly, there may have been earlier buildings on site which they replaced. Judging from their appearance, it is believed that No. 60 Hollywood Road was built in the **1920s** which may also be the period when the other two shophouses (i.e. Nos. 62 and 64) were built.

For more than six decades, **No. 60** on the corner of Hollywood Road and Peel Street has been a herbal tea shop which also sells tortoise jelly (龜零膏) and sugar cane juice (竹蔗水). The shop had its own sugar cane fields in the Ping Shan area of Yuen Long, New Territories. **No. 62** is now used as a café, and old shop signs in terrazzo finish on the pillars at its shop front, bearing Chinese characters “振隆白米生油” and “振隆白米生油柴炭”, indicate that the shop was once a grocery store named “振隆” which ceased operation in 2005. On the other hand, a commercial book titled *Leb's Trade & Shopping Guide of Hong Kong* shows that **No. 64** was a famous traditional herbal shop Tin Hee Tong (天喜堂) selling medicinal oils and pills (膏丹丸散) in 1928.

**No. 60** on the corner of Hollywood Road and Peel Street is the most interesting of the three shophouses. It appears to have architectural merit *Architectural Merit* skillfully combining classical design with geometric Art Deco motifs. Its appearance is however massed by the modern shop front and the side stall facing Peel Street. The upper part of the front façade facing Hollywood Road is in the Neo-Classical style of the 1920s with Art Deco style railings to balconies, Doric order columns, Art Deco style moulded cornices, and glazed and paneled folding doors and fanlights to balconies. The shop front on the ground floor is unfortunately in an unsympathetic modern design. The side elevation facing Peel Street has windows in the upper storeys regularly spaced with cills and hood mouldings. The windows are side hung casements divided into squares by glazing bars. Horizontal cornices with Art Deco stepped ends mark the storey heights. A temporary stall is attached to the side wall of the shop which has several oddly spaced windows and a side entrance with an ornamental hood over it. The rear elevation facing the back alley or scavenging lane is plain and unremarkable. The whole building has been rendered or stuccoed and painted pale cream.

**No. 62** is the middle one of the three shophouses. The upper part of the façade appears to have been modernized in pseudo-classical style with very

unsuitable mullioned and transomed windows where the balconies should be. The original parapet and cornice appear to have survived. The shop front is modern and unsympathetic in design. The rear elevation is unremarkable and is fitted with modern style windows. There is another small shop at ground floor level. The walls back and front are rendered and painted.

The front façade of **No. 64** has also been modernized in pseudo-classical style with unsuitable modern windows and mosaic tiled apron panels. The shop front is also modern in design. The rear elevation is rather scruffy and has been fitted with modern windows. The front wall is finished with mosaic tiles and the rear wall is rendered and painted.

What is particularly interesting in the way in which the frontages of the shops are stepped back from the building line to show returns, and also built on stepped or benched foundations to follow the incline of the street.

Old shophouses are now becoming quite rare due to redevelopment, and although two of these shophouses have been altered they still compliment each other and have group value. This type of building is becoming very rare now as older property makes way for redevelopment.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

Nos. 62 and 64 have been drastically altered and the shopfronts on all three buildings are modern. Restoration to their original appearance could only be conjectural unless historic photographic evidence becomes available.

The three shophouses are significant in the evolution of Hong Kong's social, cultural and commercial development. Their presence reminds us of the past and serves as an important counterpoint against future development.

*Social Value  
& Local Interest*

There is nothing in the vicinity of the same type. Other old shophouses in the area include, for example, Nos. 172, 174 and 176 Queen's Road Central

*Group Value*

The best use is probably that for which they are being used at present.

*Adaptive Re-use*



## Historic Building Appraisal

Yu Cheung Tong

Nos. 1-3 Po Sam Pai, Tai Po

Yu Cheung Tong (豫章堂) is a block of three-unit residence built by Law Tai-yuen (羅太原) in 1936. Tai-yuen's father Wan-ching (運清) moved from Yantian (鹽田) of Shenzhen (深圳) to Sam Mun Tsai (三門仔) of Plover Cove (船灣) in the late 19<sup>th</sup> century when Tai-yuen was only 10. They worked as fishermen but later abandoned the trade because of losing their boat. They moved to Po Sam Pai (布心排) where Wan-ching involved in hawking and Tai-yuen worked as a cook in Kowloon. In the 1920s Tai-yuen had a grocery in Tai Po Kau (大埔滘) Railway Station called Law Yik Lee (羅益利). The business was flourishing that Tai-yuen bought a piece of land with a mud-brick house. He then built the 2-storey house intended for his family and those of his three sons. Yu Cheung refers to the Laws who has an ancestor Law Yu-cheung (羅豫章) in the Han (漢, 206BC-24AD) dynasty giving help to establish the empire.

**Historical  
Interest**

Tai-yuen employed building contractor in Lam Tsuen (林村) to build the house and stones used were quarried from a small island Yeung Chau (洋洲) in Plover Cove. The building is a three-unit two-storey dwelling each unit has its own entrance on the ground floor. The design of each unit is similar having living room right behind the entrance and bedroom at rear. Bedrooms are on the upper floor with mezzanine. The building was constructed of green bricks with its walls of rammed earth supporting the pitched roofs of timber rafters, purlins and ceramic tiles. Its upper floors are with timber circular joists and boards. Its front façade is topped with a parapet having a pediment in the middle engraved with the name of Yu Cheung Tong and the year 1936.

**Architectural  
Merit**

It is a rare splendid dwelling of super-wealth in the poor village to reflect a piece of past Plover Cove.

**Rarity**

A unique house having Qing (清) vernacular design blending with western architectural elements fashionable in the 1930s.

**Built Heritage  
Value**

The roof of No.2 collapsed due to a fire broke out six years ago. Parts of the front wall of No.3 and its gable walls were unsympathetically painted.

**Authenticity**

The Law Ancestral Hall (羅家祠) across the road was built around 1938, a traditional Qing vernacular one, for ancestral worship of the Laws having related

**Group Value**

group value with this dwelling.

The Laws had small scale of farming activity behind their house by their female members. Tai-yuen gave up his shop business during the Second World War (1941-45) and relied on farming. ***Social Value,  
& Local  
Interest***

**Ng Chun Nunnery****Lower Keung Shan, Lantau**

Ng Chun Nunnery (悟真) in Lower Keung Shan (下羌山) of Lantau is a *Historical Interest* private Buddhist nunnery founded in **1927** by a nun named Jing Che (靜徹), a student of the famous abbot of Po Lin Monastery (寶蓮禪寺), Monk Fa Ke (筏可法師). The nunnery is dedicated to Kwun Yam (觀音) and Three Treasure Buddhas (三寶佛). The Buddhist term 'Three Treasures' (三寶) is originated from Sanskrit's *Triratna* which means *Buddha* (佛, the Buddha), *Dharma* (法, the Law) and *Sangha* (僧, the Order). Three Treasures Buddha (三寶佛) refers to three Buddhist images placing in the main hall of a monastery or a nunnery. The centre one is Sakyamuni (釋迦牟尼), on his left is Bhaisajya (藥師) and on his right is Amitabha (阿彌陀).

The nun named Jing Che was a Bhiksuni (比丘尼) who had finished her second act of ordination. It is said that she saw a red light coming out from a wood in Keung Shan and she realized that it was the Buddhist light. She then bought that piece of land and built a nunnery on it. The nunnery was built with red bricks and painted red to meet with the occurrence of the red Buddhist light. It was renovated and expanded in 1949 by a Buddhist devotee called Zhang De Neng (張德能). The name Ng Chun, 悟真, literally means the awakening of Buddhist truth. The nunnery is also called Red House (紅屋) and Ng Chun Red House (悟真紅屋).

Located in a levelled terrace, the nunnery main building is a two-storey *Architectural Merit* building of Qing (清) vernacular design having a rectangular plan of three bays. It is constructed of bricks with its walls to support its flush gable pitched roof of timber rafters, purlins and clay tiles. It is a symmetrical building with its entrance at the middle bay. The right bay has another entrance. The ground floor hall has an altar with the statues of the deities and rows of paper Wang Sheng Pais (往生牌) for worship. The other parts of the building are for residential use. The front façade of the building is painted red whilst the rest in yellow. Above the doorway is the name of the nunnery written on a board. A couplet is on the doorframe. Wall friezes under the eave are with paintings of figures and birds and calligraphy. Two western style pediments are above the side entrances.

Together with other nunneries in Lower Keung Shan, Po Lin Shut (寶蓮室, *Rarity* erected in 1916), Chi Chuk Lam (紫竹林, erected in 1918) and Ling Yan Monastery (靈隱寺, erected in 1928), it is one of the Buddhist establishments to

remind the development of Buddhism in the area.

It has some built heritage value.

***Built Heritage  
Value &***

In the 1940s the building underwent several typhoon attacks; however, the nunnery was still kept standing, allegedly protected by the might of Buddha. Renovation and expansion work was carried in 1949.

***Authenticity***

The nunnery was much patronized by devotees in the 1950-60s especially at the Kwun Yam Festivals (觀音誕) on the 19<sup>th</sup> of the second, sixth, ninth and eleventh lunar months respectively for her birth, ordination, deification and assumption and the Festival of Bathing Buddha (浴佛節) on the 8<sup>th</sup> of the fourth lunar month. Vegetarian banquets were served on the courtyard of the nunnery. The nunnery is with occasional devotees only.

***Social Value,  
& Local  
Interest***

Ng Chun Nunnery is a local vernacular that reflects the old building construction customs on Lantau. It is a typical part in Lantau's original culture. However, its extensive use of fine brickwork makes it outstanding from the other similar vernacular buildings that are built by locally mined granite. It blends nicely with the remote rural environment that is full of trees. A simple Art Deco style entrance gateway guards the nunnery down the slope. The Chi Chuk Lam (紫竹林) and Po Lin Shut (寶蓮室) are the other religious historic buildings neighbouring.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 173 Tai Kei Leng Tsuen**  
**Shap Pat Heung, Yuen Long**

No.173 Tai Kei Leng Tsuen (大旗嶺村) in Shap Pat Heung (十八鄉), Yuen Long, was constructed in 1927 by the grandmother of a Lam Biu-ting (林彪庭). The Lams are Hakkas who came from Xinhui (新會) of Guangdong (廣東) province. Tai Kei Leng village, originally called Shui Ta Ba Tsuen (水打壩村, village of water hitting the dam), was inhabited mainly by the Hakkas started from the Tongzhi reign (同治, 1862-74) of the Qing (清) dynasty. The Lams came in the 1920s starting with the selling of firewood and dry bean curd business. Biu-ting's grandfather later moved to Vancouver of Canada running a restaurant. With the money remitted from Canada, they bought land in the village and built the residence. His father married another wife in Canada and most of the members of the Lams are in Canada leaving the house rented to new immigrants from the mainland.

***Historical Interest***

The residence is a two-hall building of Qing vernacular design of Siyi (四邑) style having two storeys. A skylight courtyard is between the two halls which has staircases for the upper floor. Its recessed entrance and the rear entrance are on opposite ends of the courtyard. The entire building is surrounded by a short boundary wall of to its front and right of irregular shape. Each hall to the left and right of the courtyard has two rooms each has its door. The layout of the upper floor is identical. The building is constructed of green bricks with its walls supporting its pitched roofs of timber rafters, purlins and ceramic tiles. Its upper flooring is with timber boards and joists and ground floor with concrete screeding. The eave board has the dating 1927 engraved on it. Gable friezes and plaster mouldings are with calligraphy and floral patterns.

***Architectural Merit***

It is a residence to show the Hakka settlement in Tai Kei Leng village.

***Rarity***

The building of Siyi (四邑) style of the 1920s has considerable built heritage value.

***Built Heritage Value***

Internal alterations and renovations have some bad effects on the authenticity of the building.

***Authenticity***

Biu-ting and his father Lam Kwong (林廣) were educated in the Yuen Long Chamber of Commerce Primary School (元朗商會學校) and Shung Tak Catholic English College (崇德書院) in Yuen Long. The house was a big one

***Social Value & Local Interest***

in the village showing the power of remittance. The Lams had involved activities in Tin Hau Festival (天后誕) and was a member of the Luen Fuk Tong Fa Pow Hui in Tai Kei Leng Tsuen (大旗嶺村聯福堂花炮會).

**Historic Building Appraisal**  
**Lai Ancestral Hall**  
**No. 146 Tze Tong Tsuen, Pat Heung, Yuen Long**

Tze Tong Tsuen (祠堂村) is in the southern end of Pat Heung (八鄉), Yuen Long. The 4<sup>th</sup> generation ancestor of the Lais (黎), Tung-suen (董孫), moved from Huizhou (惠州) of Guangdong (廣東) province to Dongguan (東莞) and then to Kam Tin (錦田) in the Ming (明, 1368-1644) dynasty. Lai Hui-wan (黎會雲), the 13<sup>th</sup> generation ancestor and an officer of the Qing (清, 1644-1911) government, moved with his clansmen to Tze Tong Tsuen after harassment with the Tangs (鄧) in Kam Tin. It is not known when the Lai Ancestral Hall (黎氏宗祠) was built. It has a history of over a hundred years.

***Historical  
Interest***

The ancestral hall is the biggest building in the village. It is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls. The walls are plastered and the floors cement-screeded. It is constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The roofs of the side chambers beside the courtyard are turned into concrete ones. The timber beams at the halls have also been replaced with concrete ones. A tall and big wooden altar is in the central hall housing seven rows of soul tablets for worship. A few number of soul tablets are at the side altars of the side hall. A kitchen is on the right of the entrance hall. The name of the hall is moulded above the lintel of the recessed entrance. A fascia board with floral carving is under the eave. Plastered moulding of geometric pattern is for the wall frieze at the front façade.

***Architectural  
Merit***

It is an ancestral hall to witness the settlement of the Lais in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

A renovation was held in 1962. The concrete beams and alteration to the side chambers have undermined the authenticity.

***Authenticity***

Other than for ancestral worship, the hall would be used for Dim Dang (點燈) ritual for new born baby boys of previous year on the 7<sup>th</sup> to 14<sup>th</sup> days of the Lunar New Year where a lantern will be lit up and hung. On the following 15<sup>th</sup> day a feast called Yam Dang Jou (飲丁酒) in the form of basin meal (盆菜) will be held to celebrate the birth of the boys for the villagers. The hall was used as a study hall which teacher was employed from Lam Tsuen (林村) some

***Social Value,  
& Local Interest***

60 years ago. It was used as a kindergarten before the Sheung Tsuen Kindergarten (上村幼稚園) was established. Lai Kam-tai (黎金泰), a 24<sup>th</sup> generation member of the Lais, gained his fortune in Australia after working as a labourer in the gold mines. He returned home and established Lai Uk Tsuen (黎屋村), west of Tze Tong Tsuen, and built the Chik Kwai Study Hall (植桂書室), his residence and a stable in the village.



**Historic Building Appraisal**  
**Nos. 130 and 132 Ki Lung Street,**  
**Sham Shui Po, Kowloon**

Occupation permit for this building in Ki Lung Street (基隆街), dated 1949, was obtained from Buildings Department, suggesting that the building was completed in the late **1940s**. The first recorded owner of the land lot on which the building stands (NKIL 1727 S.A. R.P.) was **Mr. Chan Hung-man** (陳孔民), a weaving merchant. In 1943, **Mr. Chan** sold the properties (i.e. Nos. 130 and 132) to two preserved fruit merchants, **Mr. Mo Chak-sang** (毛澤生) and **Mr. Kwok Chak-pui** (郭澤培), for M¥7,200 (軍票 7,200 圓) and M¥5,500 (軍票 5,500 圓) respectively. Several property transactions have taken place since then. Presently the ground floors of Nos. 130 and 132 are now used for commercial activities of textile and garment businesses, while the upper floors are divided into several cubicles for tenants.

*Historical  
Interest*

The building appears to be four stories high but it is suspected that the top floor consists of rooftop structures probably erected illegally. The upper floors are cantilevered over the pedestrian pavement with no supporting columns. The rounded corners of the verandahs and the plain white painted façade give the building a **Modernist** or **Bauhaus** (包豪斯) look. The façades are plain with no ornamentation at all. The construction is most probably a reinforced concrete frame structure with wooden or brick partitions internally.

*Architectural  
Merit*

This type of building is now becoming quite rare in Hong Kong. With its distinctive façade and rounded corner it is a noteworthy piece of built heritage. Alterations and additions such as windows enclosing verandahs and rooftop structures have affected the authenticity, but originally features such as the staircase and balustrading, doors, windows and patterned floor tiles on landings can still be seen. The building has been refurnished from time to time and appears to be in good condition.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in its historical role in the commercial development of Sham Shui Po and the cheap residential accommodation it provided. Nowadays the living conditions especially sanitary provisions are well below current standards. With its arcaded rounded façade on the corner of Ki Lung Street and Wong Chuk Street the shophouse is something of a landmark in the district.

*Social Value  
& Local  
Interest*

It is close to a number of historic buildings, namely Lui Seng Chun (雷生春), Old Kowloon Police Headquarters (舊九龍警察總部), Sham Shui Po Public Dispensary (深水埗醫局), Mo Tai Temple at Hai Tan Street (武帝廟), Tin Hau Temple at Yee Kuk Street (天后廟) and a number of shophouses at Nos. 48, 50 and 52 Ki Lung Street, Nos. 117, 119, 121, 123 and 125 Nam Cheong Street 南昌街, Nos. 269 and 271 Yu Chau Street 汝州街 and Nos. 600, 602, 604, 606, 612, 620, 622, 624 and 626 Shanghai Street 上海街. **Group Value**

The regeneration or revitalization of Sham Shui Po is needed due to urban decay and deterioration of buildings due to lack of care and maintenance. Rehabilitation is preferred over new development, but not maximizing development potential means either compensation to owners or transfer of development rights. **Adaptive Re-use**

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**Nos. 130 and 132 Ki Lung Street,**  
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*Historical  
Interest*

The building appears to be four stories high but it is suspected that the top floor consists of rooftop structures probably erected illegally. The upper floors are cantilevered over the pedestrian pavement with no supporting columns. The rounded corners of the verandahs and the plain white painted façade give the building a **Modernist** or **Bauhaus** (包豪斯) look. The façades are plain with no ornamentation at all. The construction is most probably a reinforced concrete frame structure with wooden or brick partitions internally.

*Architectural  
Merit*

This type of building is now becoming quite rare in Hong Kong. With its distinctive façade and rounded corner it is a noteworthy piece of built heritage. Alterations and additions such as windows enclosing verandahs and rooftop structures have affected the authenticity, but originally features such as the staircase and balustrading, doors, windows and patterned floor tiles on landings can still be seen. The building has been refurnished from time to time and appears to be in good condition.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in its historical role in the commercial development of Sham Shui Po and the cheap residential accommodation it provided. Nowadays the living conditions especially sanitary provisions are well below current standards. With its arcaded rounded façade on the corner of Ki Lung Street and Wong Chuk Street the shophouse is something of a landmark in the district.

*Social Value  
& Local  
Interest*

It is close to a number of historic buildings, namely Lui Seng Chun (雷生春), Old Kowloon Police Headquarters (舊九龍警察總部), Sham Shui Po Public Dispensary (深水埗醫局), Mo Tai Temple at Hai Tan Street (武帝廟), Tin Hau Temple at Yee Kuk Street (天后廟) and a number of shophouses at Nos. 48, 50 and 52 Ki Lung Street, Nos. 117, 119, 121, 123 and 125 Nam Cheong Street 南昌街, Nos. 269 and 271 Yu Chau Street 汝州街 and Nos. 600, 602, 604, 606, 612, 620, 622, 624 and 626 Shanghai Street 上海街. **Group Value**

The regeneration or revitalization of Sham Shui Po is needed due to urban decay and deterioration of buildings due to lack of care and maintenance. Rehabilitation is preferred over new development, but not maximizing development potential means either compensation to owners or transfer of development rights. **Adaptive Re-use**

## Historic Building Appraisal

957

### Lau Ancestral Hall

No. 6 Yu Uk Village, Mang Kung Uk Road,  
Clear Water Bay, Sai Kung

The area known as Yu Uk Village (俞屋村) nowadays was settled by the Laus (劉) first and then followed by the Yus (俞) and Shings (成). The Shings were Hakkas (客家). Before moving to the place, they had settled in Lam Tsuen (林村) of Tai Po (大埔) during the reign of Emperor Kangxi (康熙, 1662-1722) of Qing (清) Dynasty after the termination of the Evacuation Edict (遷海令) from 1662 to 1669. *Historical Interest*

The Lau clan in Yu Uk Village were Hakkas (客家). It is uncertain when they came to Hong Kong. It is just known that they first arrived at Ha Yeung (下洋) in Sai Kung (south-east of Mang Kung Uk and close to Sheung Sze Wan 相思灣). Afterwards, one of their ancestors Lau Shing-cheung (劉成章) moved to the present Yu Uk Village where they have been living for over one hundred years. Their **Lau Ancestral Hall** (劉氏家祠) was built probably in the late 19<sup>th</sup> century. Many of the Laus have moved to Pak Wai (北圍) close to the Marina Cove (匡湖居) in the last decades, but they do come back to worship their ancestors regularly.

The ancestral hall is on the far left among the three ancestral halls. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. The halls and the courtyard are flanked by side chambers on either side. The building is constructed of green bricks and granite blocks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The walls and columns are plastered and painted. The finely carved wooden altar is in the middle of the end wall housing a soul tablet of the Lau ancestors for worship. The altar is with paintings of landscape and a pair of phoenixes in the middle. The front ridge is with a set of geometric mouldings at its two ends and a rolling wave pattern along the ridge. In the middle is a very special rounded-angle triangular wave-shaped moulding with a lotus flower and Chinese characters of “花開富貴” (Flowers Blossom with Wealth and Honour) and “百子千孫” (Hundreds of Sons and Thousands of Grandsons). Above the lintel is the name of the hall engraved on a piece of stone. Weathered wall paintings and calligraphy are under the eaves of the main hall. Mouldings at the front façade are also weathered. *Architectural Merit*

It is an ancestral hall of the Laus to remind their settlement in the present-day Yu Uk Village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Roofs of the side chambers are with reinforced concrete. The authenticity of the building is basically kept. **Authenticity**

Sai Kung including Yu Uk Village was a guerrilla base during the Japanese Occupation (1941-45) and Japanese troops were stationed there. Ancestral worships are held at the ancestral hall especially on the second day of the first Lunar New Year. Wedding ceremonies were held at the hall. Dim Dang (點燈) ritual would be held at the hall at the Chinese New Year for new born baby boys of previous year. Each male member would have two lanterns hanged at the hall, one of which would be burnt in front of the Tai Wong (大王, the village god) within the village on the 28<sup>th</sup> of the 12<sup>th</sup> lunar month while the other one in the hall in the last day of the same month. **Social Value,  
& Local  
Interest**

It has group value with the other two ancestral halls of the Yus and the Shings which were built parallel together on a raised platform against a hill at their back. Many village houses in Yu Uk Village had been rebuilt in modern style; even so, the house configuration is still well kept. Near Shing Study Hall, three Earth God Shrines (土地) are found guarding the villages. **Group Value**

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

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Leung Ying Kong Ancestral Hall**  
**Fan Lau Tsuen, Fan Lau, Lantau**

Leung Ying Kong Ancestral Hall (應綱梁公祠) in Fan Lau Tsuen (分流村) of Fan Lau (分流), Lantau Island, is an ancestral hall of the Leungs (梁) of the village to commemorate a senior ancestor of the clan, Leung Ying-kong (梁應綱). The village on the west bank of Fan Lau facing Fan Lau Sai Wan (分流西灣) was a small village occupied by the Leungs, the Chans (陳), the Hos (何) and the Lams (藍) who engaged themselves in fishing and agricultural farming. The Leungs were the majority. There were not more than 200 people in the village in the hey days. Due to the remoteness of the village most of the villagers have moved out of the village leaving some elderly. The ancestral hall is the only ancestral hall in the village. It has a history of over 100 years. *Historical Interest*

The ancestral hall is a Qing (清) vernacular building making use of local granite boulders for the construction. A large amounts of boulders are on the hills behind the village which village houses made use of them for their construction. The village was previously known as Shek Sun Village (石筍村, Village of Stone Shoots). The building has a two-hall-one-courtyard plan. It is constructed of granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The open courtyard is between the entrance and main halls. The wooden altar is at the end wall of the main hall housing a soul tablet of the Leung ancestors for worship. The altar is with carvings painted red. The walls are plastered and mostly painted with earth yellow colour. The name of the hall is moulded above the doorway. The front ridge is with mouldings of flowers and rocks. *Ruilong* (夔龍) mouldings are on the main and descending ridges. A fascia board is under the entrance eave with flowers and birds carvings. *Architectural Merit*

The ancestral hall is the only example in Fan Lau to witness the settlement of the area. *Rarity*

It has some built heritage value.

*Built Heritage Value*

Its authenticity is kept.

*Authenticity*

It has distant group value with the Tin Hau Temple (天后古廟) at Fan Lau Miu Wan (分流廟灣). *Group Value*

Intermarriage among the different surnamed families was common in the village. Most of the villagers have moved out of the village and some stayed in Tai O (大澳) and Pui O (貝澳) of the Island where transportation is more convenient. A village school was set up at the ancestral hall for village children but discontinued in 1956 when a new school was built in the village by the government. Some of the villagers only return to their houses on occasions such as the Chinese New Year or on holidays.

***Social Value,  
& Local  
Interest***



**Historic Building Appraisal**  
**No. 21 San Lung Tsuen,**  
**San Tin, Yuen Long**

The Mans (文) in San Tin (新田), Yuen Long, are the descendents of Man Tin-shui (文天瑞), a blood brother of Man Tin-cheung (文天祥) who was a renowned patriot fighting with the Mongols to protect the Song Emperors in the late Southern Song (南宋, 1127-1279) dynasty. Man Sai-gor (文世歌) was the first settler moved from Tuen Mun (屯門) to San Tin in the Hongwu reign (洪武, 1368-1398) of the Ming (明) dynasty. San Lung Tsuen (新龍村) was established by Man Tak-tai (文德泰) some 300 years ago. He was a 16<sup>th</sup> generation member of the Man clan branched out from Yan Sau Wai (仁壽圍) of San Tin. Tak-tai had three grandsons, namely, Wai-nam (位南), Chun-nam (鎮南) and Sik-nam (式南), whose descendents became the main inhabitants of the village. More houses were built in the village when the population of the Mans increased. Man Kam-tong (文金堂), the grandson of Wai-nam, was a rich merchant who had two wives and eight sons. He built a number of houses for his family. No.21-25 was a row of five houses built by him among others in the 1880s. No.21 was succeeded by his 7<sup>th</sup> son Muk-fat (木發).

**Historical  
Interest**

The house at No.21 of the village is connecting to another old house No.22 on its right both facing northwest like the other houses. The house is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking brick stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. A Kwun Yam (觀音) image cum soul tablet is installed on the partition wall of the cockloft for worship. Above the stone lintel of the entrance is a projected eave with mouldings of auspicious treasures, fruits, flowers and fish. A wall frieze is running on the front façade and side wall with plastered mouldings of *ruilong* (夔龍), treasures and other patterns. The ridge is with curling ends. Its internal walls are plastered and painted and the floor cement-screeded. Its wall corners are of granite blocks.

**Architectural  
Merit**

It is a residential house to witness the settlement of the Mans in San Lung Tsuen

**Rarity**

It has some built heritage value.

***Built Heritage  
Value***

Despite the heavy paints on the internal walls, it has its authenticity kept.

***Authenticity***

It has group value with other old houses, the Tak Tai Study Hall (德泰書室, rebuilt) in the village.

***Group Value***

Kam-tong had a brick kiln in Shek Wu Wai (石湖圍), south of San Tin. The bricks used to build the house were produced at the kiln. He also built a study hall Tak Tai Study Hall in the village. It is an ancestral hall of the village built to commemorate Tak-tai and his son Shing-kui (聖舉). The study hall was rebuilt some years ago. The Mans of the village have their ancestral worship at the Man San Ye Ancestral Hall (莘野文公祠), a family ancestral hall, in Fan Tin Tsuen (蕃田村) neighbouring the village in the northeast. The Mans have the Dim Dang (點燈) ritual held at the study hall and the ancestral hall. Before the 1970s, wedding feasts were held at the study hall but discontinued thereafter.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**Hung Leng Station**  
**Sha Tau Kok Road, New Territories**

Erected in 1911 and in service from 1912-1928, Fanling-Sha Tau Kok Branch Line (粉嶺沙頭角支線) was the first mass transit system for the northeastern part of the New Territories. Hung Leng Station (孔嶺站) is the only remaining building structure of the Branch Line (with the other two wayside stations at Wo Hang (禾坑) and Shek Chung Au (石涌凹)). The Hung Leng Station was closed in 1928 due to the closure of the Branch Line as an aftermath of the construction of Sha Tau Kok Road. In view of the above, Hung Leng Station is significant in the historical development of transportation in this area. *Historical Interest*

Purposely built as a functional railway station, Hung Leng Station is simply a covered shelter for passengers with minimal decorations and ornamentation. The building is long, narrow and rectangular with rooms opening off a front open verandah divided into five bays with rendered brick or possibly concrete columns. The roof is pitched and covered with corrugated sheeting. The gable end walls have ornamental parapets similar to those seen on village houses. The walls are built of brickwork which seems to have been coated with a grey cement slurry but not rendered as the brick courses and joints can be seen. The interior is divided up into five rooms possibly used originally as male and female waiting rooms, male and female toilets, and a small ticket office with a stove and chimney. Original wooden battened doors and wooden casement windows still survive. There is a U-shaped red-brick wall at the rear of the building acting as a revetment or retaining wall. The architectural style is simple rural vernacular similar in construction to Chinese village houses. It is probably best categorised in the **Utilitarian** classification. *Architectural Merit*

As the only surviving building of the old Fanling-Sha Tau Kok Branch Line, Hung Leng Station is a rare building and a valuable piece of built heritage. Although vacant and abandoned, its authenticity has not been affected by alterations and additions. *Rarity, Built Heritage Value & Authenticity*

Hung Leng Station had special social value to travellers to Fanling and people living there. Before the operation of the branch line, there was no public transport and people had to travel on foot. The line also played an important role in transportation of building materials, country produce, livestock and general merchandise. Hung Leng Station remains as a historical reminder of the old railway line. *Social Value & Local Interest*

It is believed that the building was once used as a Highways Department store, hardly an appropriate use for this historic old building. It should be restored to its original condition and used as an annex to the Tai Po Railway Museum with a display of old photographs and railway relics and momentos. The vacant site at the rear of the building could be used as a visitors' car park with access through the adjacent Agricultural Station.

**Historic Building Appraisal**  
**No. 34 Lugard Road,**  
**The Peak, H.K.**

No. 34 Lugard Road, which is shown as “Westerag” on map, is believed to have been built by its first owner, **Fredrick Percy Franklin**, between 1933 and 1935. During the Japanese Occupation, the mansion was severely damaged. It was rehabilitated into two self-contained flats in 1947 and was further converted into three self-continued flats in 1952. Since 1978, the mansion has been jointly owned by **Kam Wah Investment Company Limited** (錦華置業有限公司), Skyhorse Limited and Y.W. Fong Continuation Limited. The Managing Director of **Kam Wah Investment Company Limited**, **Fong Yun-wah** (方潤華), is a successful entrepreneur and the son of **Fong Shu-chuen** (方樹泉), also a prominent businessman and leader in the Hong Kong community.

*Historical  
Interest*

The building is a typical example of the **International Modern** style. Except for one curved corner, the building is rectilinear with an L-shaped extension at the rear which is probably servants’ quarters. The walls are plain and unadorned, rendered and painted white. The front façade is symmetrical with a central flat-topped portico, and large rectangular windows protected from the weather by wide overhanging typhoon canopies. The roof is flat with railings around the parapet. Internally the rooms are plain and simple with plain painted walls, parquet wood block flooring and ornamental period style fireplaces. The house is set in a large private garden with trees, shrubs and lawns, and a heated swimming pool.

*Architectural  
Merit*

The house is a good representative example of 1930s International style which is becoming rarer and rarer in Hong Kong due to redevelopment. It therefore has built heritage value. It has undergone several renovations over the years but its distinctive features which are hallmarks of the International style are still retained.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the house to the community is not very great as it has only been used for private residential purposes. It is however representative of the upper class style of living on the Peak. Together with other historical buildings nearby, it has local interest as well as group value.

*Social Value  
& Local  
Interest*

The building at No. 34 Lugard Road is located among many parks and mountains where many people go hiking, such as Victoria Peak (扯旗山) and Victoria Peak Garden (山頂公園) in the east, Pok Fu Lam Country Park (薄扶

*Group Value*

林郊野公園) in the north and south, Lung Fu Shan (龍虎山) and Lung Fu Shan Country Park (龍虎山郊野公園) in the west and High West (西高山) in the south. Other historic buildings located nearby and graded by the Antiquities and Advisory Board include the Old Peak Café (舊山頂餐廳), Peak Police Station (山頂警署) and the Peak Depot (山頂倉庫).

First built as a single residence and then converted into self-contained flats *Adaptive*  
the house has effectively demonstrated its adaptability. As the floor plans are *Re-use*  
not available it is difficult to suggest an adaptive re-use other than residential.

## Historic Building Appraisal

962

### Ma Hang Prison

#### No. 40 Stanley Village Road, Ma Hang, Stanley, Hong Kong

The six pre-World War II buildings in Ma Hang Prison were collectively known as Old Maryknoll Storage Huts. Built in **1939** and paid for by the Hong Kong Defence Funds War Expenditure, the Storage Huts were part of the Hong Kong Defence Scheme, in preparation for the war that came to South China. During the Battle of Hong Kong in December 1941, the storage huts served as storehouses for the provision of logistics to the Hong Kong Volunteer Defence Corps (HKVDC). *Historical Interest*

When the defence of Hong Kong Island ended on Christmas Day, the storage huts were stocked up and the Japanese took them all when they captured Stanley peninsula. During the period of Japanese Occupation (1941-1945), the storage huts were utilized by the Japanese, at least in part as stables for the husbandry of horses.

In 1947, the site was taken over by the Prisons Department and used as Stanley Reformatory School for male offenders below the age of 16 – which is Hong Kong's first “open” institution for young offenders. In 1953 the boys were transferred to the new Boys’ Home at Castle Peak and the site became the Stanley Training Centre for male offenders aged between 16 and 18 where the inmates were treated under “open” conditions. This is Hong Kong's first youth training centre of that kind.

In 1974, the site was converted into Ma Hang Prison (馬坑監獄). The year 1974 also saw the opening of Hong Kong’s first geriatric unit for prisoner inmates, who were accommodated in a single building in a piece of land within Ma Hang Prison.

Today, the six pre-war buildings consist of two large dormitories (Blocks A & B), a segregation unit (Block E), a dining hall (Block C), a reception block (Block D) and a clinic (Block F). Blocks A, B, C & D are all of the same design, one storey in height with rendered and painted walls and low pitched roofs. Windows and doors are regularly spaced with projecting canopies or hoods for weather protection. Most of the windows are modern aluminum units. The architectural style of these four buildings can be classified as **Utilitarian**. Internally, the roof structures are exposed, walls are plastered and painted and the floors are tiled. Blocks E & F are small rectangular one-storey blocks with rendered and painted walls and flat roofs with the roof slab projected beyond the face of the external walls for weather protection. Windows are small, regularly spaced and heavily barred. The architectural style of these two blocks may be classified as **International** *Architectural Merit*

## **Modern.**

Blocks A, B, C & D are said to be the last examples still surviving of this type of pre-war government storehouse. The other known example of pre-war warehouses of similar construction is found at Wong Chuk Hang Path. A main difference between the two sites is that Wong Chuk Hang Path has only 2 of the 11 original warehouses remaining, whilst Ma Hang Prison contains all of its pre-war storage godowns and thus has a much higher group value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

However their appearance has been drastically altered by the addition of covered walkways, surface mounted plumbing and conduit, and replacement of doors and windows.

The social value of the building lies in the role they have played as a reformatory and a training centre in the prison system.

*Social Value &  
Local Interest*

Nearby historic sites include Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局), Maryknoll House (瑪利諾會), Stanley Prison (赤柱監獄), Carmelite Monastery (嘉爾默羅聖衣會隱修院), etc. The preservation of the pre-war buildings at Ma Hang Prison would help to provide a walking trail to link up with the other sites of historic interest on the southern side of Hong Kong Island.

*Group value*

Ma Hang Prison has been identified as a Potential Development Area so that the buildings may be demolished eventually for residential development.

*Adaptive  
Re-use*



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Today, the six pre-war buildings consist of two large dormitories (Blocks A & B), a segregation unit (Block E), a dining hall (Block C), a reception block (Block D) and a clinic (Block F). Blocks A, B, C & D are all of the same design, one storey in height with rendered and painted walls and low pitched roofs. Windows and doors are regularly spaced with projecting canopies or hoods for weather protection. Most of the windows are modern aluminum units. The architectural style of these four buildings can be classified as **Utilitarian**. Internally, the roof structures are exposed, walls are plastered and painted and the floors are tiled. Blocks E & F are small rectangular one-storey blocks with rendered and painted walls and flat roofs with the roof slab projected beyond the face of the external walls for weather protection. Windows are small, regularly spaced and heavily barred. The architectural style of these two blocks may be classified as **International** *Architectural Merit*

## **Modern.**

Blocks A, B, C & D are said to be the last examples still surviving of this type of pre-war government storehouse. The other known example of pre-war warehouses of similar construction is found at Wong Chuk Hang Path. A main difference between the two sites is that Wong Chuk Hang Path has only 2 of the 11 original warehouses remaining, whilst Ma Hang Prison contains all of its pre-war storage godowns and thus has a much higher group value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

However their appearance has been drastically altered by the addition of covered walkways, surface mounted plumbing and conduit, and replacement of doors and windows.

The social value of the building lies in the role they have played as a reformatory and a training centre in the prison system.

*Social Value &  
Local Interest*

Nearby historic sites include Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局), Maryknoll House (瑪利諾會), Stanley Prison (赤柱監獄), Carmelite Monastery (嘉爾默羅聖衣會隱修院), etc. The preservation of the pre-war buildings at Ma Hang Prison would help to provide a walking trail to link up with the other sites of historic interest on the southern side of Hong Kong Island.

*Group value*

Ma Hang Prison has been identified as a Potential Development Area so that the buildings may be demolished eventually for residential development.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Cape Collinson Lighthouse**  
**Cape Collinson, Hong Kong**

964

Cape Collinson Lighthouse (歌連臣角燈塔) was named after Lieutenant *Historical Interest* Thomas Collinson, who was a British Army Royal Engineer and was responsible for preparing many early maps of Hong Kong Island. The original Cape Collinson Lighthouse was built in 1876 and remains of the old structure can still be seen incorporated into the new lighthouse which was built on top of it in **1966**. The lighthouse was stationed by European officers at the early years. In the 1960s, it was stationed by a Chinese lighthouse-keeper named Mr Kwok Yuk-shing (郭玉成) who was responsible for maintaining the lighthouse and turning the light on and off. The Marine Department (海事處) managed the lighthouse until 1966 when the Royal Observatory took it over. Since the 1970s the lighthouse has been automated.

Due to extensive renovation and alteration in 1966 the present lighthouse *Architectural Merit* is now a **Modernist** structure with a **Utilitarian** function. The building is two-stories high with rendered and white painted walls, flat roofs and tubular steel “ship’s railings”. Windows and doors are rectangular in shape and protected by steel shutters. A bridge and steps give access to a walkway at first floor level which extends around the block. Internally, the walls are plastered and painted also the ceilings. Window openings are fitted with steel guard bars. Floors are screeded. A straight flight staircase connects the two floors. The interior is clean and tidy and well maintained. The site of the lighthouse is bounded by tall fences. There is a raised grassed area on the west side of the lighthouse where European staff quarters used to stand.

Cape Collinson Lighthouse differs from other tower type lighthouses in that it is a two-storey structure with the light apparatus on the roof. It is believed to be the only one of its kind. It has been extensively altered and renovated over the years so that its authenticity has been greatly diminished. *Rarity, Built Heritage Value & Authenticity* Nevertheless it has historic value and also built heritage value.

The social value of the lighthouse lies in the role it has played in guiding sea and air traffic for over a century. As a strictly functional building of modern appearance it is doubtful whether it attracts much local interest. *Social Value & Local Interest*

Situated in the mountainous area of Siu Sai Wan in Eastern District, Cape Collinson Lighthouse is sited in beautiful greenery and an advantageous location at the north-eastern end of Hong Kong Island. The declared *Group Value*

monument — Law Uk Hakka House (羅屋) is also located in the area. Other historic items in the vicinity include the few cemeteries along Cape Collinson Road, such as Sai Wan War Cemetery (西灣國殤紀念墳場), Cape Collinson Muslim Cemetery (歌連臣角猶太墳場) and Holy Cross Roman Catholic Cemetery (聖十字天主教墳場) which are all recorded by the Antiquities and Monuments Office.

The question of adaptive re-use is not likely to arise in the foreseeable future. *Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 92 & 93 Sai Pin Wai**  
**Yuen Long**

Sai Pin Wai (西邊圍) village is on the west side of the Yuen Long Kau Hui (元朗舊墟, Yuen Long Old Market). The village was set up by the Tangs (鄧) of Kam Tin (錦田) probably in the 17<sup>th</sup> century. It was first occupied by the Tangs who later considered that the village together with Nam Pin Wai (南邊圍) village, south of the market also set up by them, were of bad *fung shui*. They then moved to Ying Lung Wai (英龍圍) village, a short distance in the east. Sai Pin Wai was a multi-clan village inhabited by many Punti (本地) families surnamed Ng (吳), Lau (劉), Fan (樊), Tang, Cheng (鄭), Leung (梁), Wong (黃) and Lam (林). The Lams settled in the village in 1626 coming from Xixiang (西鄉) of Baoan (寶安), Guangdong (廣東) province. Their founding ancestor was Hang-ho (行可), a 12<sup>th</sup> generation member of the clan. Nos. 92, 93 and 94 were a block of three houses built by a member of the 17<sup>th</sup> generation of the Lams in the first half of the 19<sup>th</sup> century. No.94 was rebuilt into a three-storey house in 1981. Nos. 92 and 93 were used as the residence of Hin-kwong (顯光), a 21<sup>st</sup> generation member. The two houses are the best preserved samples in the village.

***Historical Interest***

Sai Pin Wai is mainly five rows of houses facing west. The two houses are in the third row. They are Qing vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The kitchen of each house is at the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Lower courses of the front façade and the side external walls are of granite blocks. Above the lintel of each entrance is a projected eave decoration. Wall frieze black-and-white curling grass pattern is on the wall gable.

***Architectural Merit***

They are two houses to witness the settlement of the Lams in the Sai Pin Wai village.

***Rarity***

They have some built heritage value.

***Built Heritage Value***

They have their authenticity kept.

***Authenticity***

They have group value with the Hang Yat Ancestral Hall (恆一祖祠) of the Lams in the village though the latter has been rebuilt.

***Group Value***

Hin-kwong and his family moved out of the two houses in 1990 and resided in another house of the village. The two houses have been used as a storeroom. The Lams were engaged in farming and fishing for generations though their houses were close to the Old Market. They were no longer engaged in farming since the 1960s and many of them worked in the factories. The Lams were also involved in the security, welfare and management system called Ping On Tau (平安頭). The village is divided into 11 units called kaps (甲) each is responsible for the annual communal worship of the Earth God (土地) shrine, celebration of Tin Hau Festival (天后誕), Pa Tin Kai (扒天箕, dragon boat rowing in the Chinese New Year on the 15<sup>th</sup>-19<sup>th</sup> days), Fa Pow (花炮) activities and others. The Lams had their Dim Dang (點燈) ritual at their ancestral hall, the Tin Hau Temple (天后古廟) at the Nga Yiu Tau (瓦窯頭) village and also at their home where a lantern was hung at the ancestral altar.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Old House of the Former Hoi Pa Tsuen**  
**(Formerly Lot 956 Hoi Pa Tsuen)**  
**Jockey Club Tak Wah Park, Tak Wah Street, Tsuen Wan**

The old house at the land lot number 956 of the former Hoi Pa Tsuen (海壩村), now at the Jockey Club Tak Wah Park (賽馬會德華公園) of Tsuen Wan, was preserved in situ due to the clearance of the village for the development of the Tsuen Wan New Town started in the 1960s. The house was built by the Chans (陳) in 1930s. The village was a multi-clan village of 15 different surnames founded by the Tangs (鄧) in 1671. It was named Hoi Pa (海壩, Sea Wall) as it was close to the sea and a seawall was built to stop the sea water from flooding the fields for cultivation. The village was demolished in the 1970s with the building and an ancestral hall, the Chan Yi Cheung Ancestral Hall (義璋陳家祠), retained. The old house was restored by the government and the park was opened in 1989 to the public.

**Historical  
Interest**

The row of four houses is a two-storey detached residential building facing southwest. It is a Qing (清) vernacular building each house having a one-hall plan on its ground floor with a mezzanine. Two houses with recessed entrances are sandwiched by two houses without. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for its lower courses of its front walls, wall corners, door frames and window frames. The walls are with bricks of seven-stretcher to one-header courses (七順一丁) bonding pattern. The ridge is decorated with a set of *ruilong* (夔龍) mouldings at its two ends. A fascia board is at the recessed entrance under the eave with floral carving. For store room use, the houses are provided with a staircase, a pantry and washroom facilities.

**Architectural  
Merit**

It is a residential house of the Chans to witness their settlement in the old Hoi Pa Village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building is maintained regularly and properly. Its authenticity is kept.

**Authenticity**

It has group value with two other historic buildings retained in the area including the old house of Yau Yuen-cheung (邱元璋故居) and the Chan Yi Cheung Ancestral Hall.

**Group Value**

It is used as a storeroom of the park.

*Adaptive re-use*

Hoi Pa was a village with boat-building yards and a home port for local junks. It had shops to support the locals and traders. The coastal market was closed when the Tsuen Wan development took place. The old house was used as an exhibition hall and now used as a store room of the park managed by the Leisure and Cultural Services Department.

***Social Value,  
& Local Interest***



**Historic Building Appraisal**  
**No. 13 York Road**  
**Kowloon Tong, Kowloon**

967

No. 13 York Road is believed to have been constructed **between 1932 and 1935** by the Kowloon Tong and New Territories Development Company Limited (九龍塘及新界建築公司). Since its erection, No. 13 York Road has been serving as the residence of a Tai (戴) family. Some of the Tais had successful careers; for example, the first owner, Tai Tak (戴德), was the Resident Officer of the Chinese Consular Invoice Office in Hong Kong, and Tai Yan-ki (戴恩基) was the Manager of China Merchant's Navigation Company in Hong Kong in the early 20<sup>th</sup> century. It is one of the few surviving original houses of the Kowloon Tong Garden Estate which was founded by **Mr. Charles Montague Ede** (義德) in 1922. *Historical Interest*

Kowloon Tong (九龍塘) was undeveloped before the 1900s. Its first major development was by a foreign building contractor, **Mr Charles Montague Ede**. Mr Ede formed the Kowloon Tong and New Territories Development Company Limited to handle a project which aimed to develop Kowloon Tong into a high class residential area. On 26 October 1922, the Company reached an agreement with the Government on this building scheme. The developed area, bounded by Boundary Street (界限街) in the south, Cornwall Street (歌和老街) in the north, the Kowloon Canton Railway (九廣鐵路) tracks in the west and Waterloo Road (窩打老街) in the east, consisted of an area of 74.5 acres (3,231,900 square feet). Formation of land levels, with storm water and sewage system, was carried out by the Public Works Department at the expense of the Government agreed on in the development. The whole development was then referred to as the 'Kowloon Tong Garden Estate' by the Government. The Estate was characterized by two-storey detached houses with gardens interspersed with public open spaces.

No. 13 York Road is built in the **International Modern** style with **Art Deco** features which was a popular style in the 1930s. It is a three-storey house with an asymmetrical plan. It has terraces at roof level and first floor level. The elevations are made up of complicated compositions of cubic, curved and streamlined façades. **Art Deco** features include a ziggurat shaped gable on the front façade, vertical stripes, and zigzag and waveform motifs. Unfortunately the old **Art Deco** style entrance gates have been removed. The garden wall has also been heightened but the period design has been kept. *Architectural Merit*

No. 13 York Road is not built to the typical designs of other houses found on the estate and is therefore quite a rarity. It does not appear to have been *Rarity, Built Heritage*

altered radically externally and therefore retains its authenticity. As a surviving example of a once popular style of architecture it is a valuable piece of built heritage. *Value & Authenticity*

The social value of the house, it has to be said, is not very great as it has remained as a family residence since it was built. Due to its prominent position at the corner of York Road it is quite well known in the area. *Social Value & Local Interest*

Arranged in a back to back manner, the houses enjoy privacy surrounded by their own open areas. This district is considered to be a sparsely populated area. The surrounding houses have been gradually turned into kindergartens, foundations of religious bodies, bridal salons and motels. There are two historic buildings nearby, namely, Maryknoll Convent School (瑪利諾修院學校) and St. Teresa's Church (聖德肋撒天主堂). *Group Value*

Although other houses on the estate have been converted into kindergartens, motels, bridal salons and seminaries, No. 13 York Road has so far escaped this fate. It is hoped that the pressures of redevelopment will not come to bear on the house like they have on many other old houses on the estate. *Adaptive Re-use*

## Historic Building Appraisal

### Lau Ancestral Hall

968

#### No. 40 Sha Tin Tau, Sha Tin

Sha Tin Tau (沙田頭) is close to Tsang Tai Uk (曾大屋) of Sha Tin. It was a Hakka (客家) village first settled by the Chans (陳) and later by the Laws (羅), the Lams (林), the Yips (葉), the Laus (劉) and others. The **Lau Ancestral Hall** (劉氏家祠) was built before 1900. The Laus, who are Hakka natives, were farmers engaged in rice and vegetables growing. Lau Wai-yuen (劉惠原), the founding ancestor of Sha Tin Tau village, moved from Longchuan (龍川) of Guangdong (廣東) province to the village in the mid-19<sup>th</sup> century. The Lau clan has lived in this village for nine generations by the early 21<sup>st</sup> century. *Historical Interest*

Located in the front row of the two rows of village houses in the village, the long and narrow ancestral hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. It is probably the middle recessed bay of the Hakka *doulang* (斗廊) style of building. It is constructed of green bricks, rammed earth, rubbles and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The open courtyard is between the entrance and main halls. The internal walls are plastered and floors cement-screeded. The tall altar occupies the entire end wall of the main hall with a soul tablet of the Lau ancestors for worship. The front wall of the façade is still with fare-faced green bricks. The name of the hall is moulded above the lintel of the recessed entrance. *Architectural Merit*

It is an ancestral hall of the Laus to remind their settlement in Sha Tin Tau village. *Rarity*

It has some built heritage value.

*Built Heritage Value*

The building was renovated in the 1950s. Its authenticity is kept.

*Authenticity*

The ancestral hall is used for ancestral worship of Lau ancestors. Dim Dang (點燈) ritual is still practised at the hall for new born baby boys of the previous year. Wedding ceremonies were held at the hall for the Laus but have been discontinued. *Social Value, & Local Interest*

As Sha Tin Tau is formed by families of various surnames, there are many other ancestral halls of other surnames in the neighbourhood. Lau Ancestral Hall, along with other ancestral halls and old villages houses in its vicinity, remain as *Group Value*

remnants as the past. It is also close to the declared monument of Wong Uk (王屋), as well as other buildings graded by the Antiquities Advisory Board such as Tsang Tai Uk (曾大屋), Che Kung Temple (車公廟), High Rock Christian Camp (靈基營) and Old Sha Tin Police Station (舊沙田警署). All these buildings have good value from a heritage and cultural point of view.

Hip Tin Temple

Po Sam Pai, Tai Po, New Territories

Po Sam Pai (布心排) on the northern shore of Plover Cove (船灣) is a *Historical Interest* multi-clan village of the Hakkas (客家) first inhabited by the Chans (陳), the Laus (劉) and the Fans (范) in the late 17<sup>th</sup> century. The villagers were fishermen who also engaged in farming. The **Hip Tin Temple** (協天宮) in Po Sam Pai was constructed in the 3<sup>rd</sup> year of the Daoguang (道光, 1823) reign of Qing (清) Dynasty as a stone tablet embedded on its wall has the dating inscribed on it. The temple is for the worship of Kwan Tai (關帝, originally named Kwan Yu 關羽) (A.D. 162-220) who was a general in the Three Kingdoms (三國, 221-280) period. Being a legendary figure reputed for his loyalty and righteousness, he was also called Hip Tin Tai Tai (協天大帝, Emperor Assisting the Heaven). A study hall was once accommodated in the temple and was closed down in 1941. A kindergarten was set up at the temple around 1964 and was closed down in the mid-1970s. Nowadays, the temple remains as the venue for religious activities and village meetings.

The temple is a Qing vernacular building of a two-hall plan having three *Architectural Merit* bays. The entrance hall is flanked by two side chambers whilst the main hall by two side halls. It is constructed of bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and its floors cement screeded. The altar is in the middle of the main hall housing the Kwan Tai statue and Confucius (孔子) statue on his left and the Earth God (土地) statue on his right for worship. A *caiman* (彩門), a wooden plaque with intricate carving, is hanged under the eave. At the recessed entrance above the doorway is a name board of the temple. Wall friezes under the eave are with paintings of landscape. A fascia board in front of the paintings is with peony and leaf pattern.

It is a temple to remind the settlement of the Hakka village. *Rarity*

It is a Kwan Tai temple of some built heritage value. *Built Heritage Value*

The temple was renovated in 1889, 1905, 1963, 1975 and 1999. The roofs of the side chambers have been turned into reinforced concrete ones. *Authenticity*

The villagers do not celebrate Kwan Tai Festival (關帝誕). Rather they *Social Value, & Local Interest* celebrate Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month as the villagers were fishermen. They would have Dim Dang (點燈) ritual at the temple

on the 15<sup>th</sup> of the first lunar month seeking the blessing of the deity for their new born baby boys of previous year. The lanterns for the boys are hanged at their homes and their ancestral halls only. Offerings would be made at the temple at festivals and during the Chinese New Year. The temple was used as a venue for teaching village children in the late 1930s employing a teacher from the mainland. The temple is also a place for the villagers to deal with matters concerning the village.

It has group value with the ancestral halls in the village.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Immaculate Heart of Mary Chapel**  
**Pak Sha O, Tai Po, New Territories**

970

The exact year of construction of Immaculate Heart of Mary Chapel (聖母無玷之心小堂) cannot be ascertained, but it seems to have been built **between 1915 and 1923**. The Chapel was one of the earliest churches in Sai Kung. From 1882 to 1890, Pak Sha O was served by **Rev. Leong Chi-sing, Andrew** (梁子馨神父), a pioneer in the development of Catholicism in the New Territories. *Historical Interest*

The conversion of Pak Sha O into a Catholic village partly resulted from the desire of the villagers to combat the harassment of the tax-lords of Sheung Shui (上水) on the collection of land rents. The story goes that Pak Sha O and its neighbouring villages had been harassed by the tax-lords before the arrival of Catholic missionaries. One of the ways for land tenants to protect themselves was to convert to Catholicism and to side with foreigners, i.e. the priests.

The Chapel was badly damaged during the Second World War, but was restored thereafter. Mass was held at the Chapel once a month in the 1950s and 1960s for the Catholic converts who numbered about three hundred. Since the 1960s, the religious activities at the Chapel gradually decreased as villagers emigrated to Britain. Mass probably ceased in the late 1970s. In 1982, the Chapel was converted by the Catholic Diocese of Hong Kong (天主教香港教區) into a tent site and training camp.

The Chapel is a simple one-storey rectangular pitched roof building with rendered and painted walls and gable ends. It is divided into three bays, two bays comprising the Chapel and one bay the Father's Residence. The main entrance to the Chapel is situated in the east end wall. A pair of double doors is hung in the doorway which is protected by a simple porch or canopy and an arched hood moulding. There is a simple Latin cross over the arch and another cross at the gable apex. The side walls have simple rectangular windows with arched hood mouldings. The walls are strengthened on each side by a rectangular buttress, one of which is extended above the roof line to form a bell cote. The altar recess is set against the dividing wall between the Chapel and the Father's Residence. It is formed by an archway supported by two decorative columns. The architectural style of the Chapel is indeterminate and difficult to categorise, but its decorative arched altar recess and arched window hood mouldings are **Neo-Classical** features. *Architectural Merit*

The Chapel is a simple RC mission church with built heritage value. It has undergone several restorations and renovations since it was built; for example, in the late 1970s and early 1980s. From an old photograph it seems to have had *Rarity, Built Heritage Value &*

a Chinese tiled roof. Its authenticity therefore has been affected but its present appearance reflects the care which is apparently being bestowed upon it. *Authenticity*

The social value of the Chapel lies in the role it played in the religious activities of the villagers, and latterly as a Catholic training camp. As an early RC mission church it has historical and local interest. *Social Value & Local Interest*

The Chapel has group value with other historic buildings in Pak Sha O. The site has been converted into a training campsite by the Catholic Scout Guild nowadays. The Chapel is common in design together with Holy Family Chapel (聖家小堂) in Chek Keng (赤徑), Immaculate Conception Chapel (聖母無原罪小堂) in Tai Long (大浪) and St. Joseph's Chapel (聖約瑟堂) at Yim Tin Tsai (鹽田仔). *Group Value*

It is not quite clear for what purpose the Chapel is being used for at present, but it seems it has a useful role to play in the training campsite. *Adaptive Re-use*



## Historic Building Appraisal

### Main Shrine

#### No. 73 Tin Liu Tsuen, Shap Pat Heung, Yuen Long

Tin Liu Tsuen (田寮村) in Shap Pat Heung (十八鄉) of Yuen Long was a **Historical Interest** walled village occupied by four clans surnamed Wu (胡), Wong (黃), Yip (葉) and Sit (薛). It was a Punti (本地) village in the early 19<sup>th</sup> century which was one of the alliance members of the Shap Pat Heung, literally meaning Eighteen Villages. The enclosing wall was built for the protection of the villagers against any attack from bandits, pirates or other enemies. Together with the walls, an entrance gate (rebuilt in 1930) at the front wall and a shrine at the back wall were constructed. They are on the same axis. The former is for the in and out of the villagers whilst the latter is the *shenting* (神廳) of the village in which Tai Wong (大王) is the protective deity of the villagers. The deity is Hung Shing (洪聖) invited from Maozhou (茅洲) of Shenzhen (深圳). The shrine was rebuilt in 1935 having its width widened from 11 to 13 slates (坑). It was renovated in 1959.

The shrine is a one-hall Qing (清) vernacular building of a rectangular plan. **Architectural Merit** It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are with a nine-stretcher courses to one-header course brick bonding (九順一丁). The altar occupies the entire end wall of the building with a tablet of Tai Wong, a statue of Tin Hau (天后), a Fa Pow (花炮) lantern of the village and images of other deities on display. The internal walls are with false brick lines. Its floor is finished with granite slabs. Its recessed entrance is decorated with a wall frieze of calligraphy and flowers-and-birds and landscape paintings under the eave.

It is a building to remind the settlement of the Tin Liu Tsuen.

**Rarity**

It has considerable built heritage value.

**Built Heritage Value**

The present shrine was renovated in 1959 having its authenticity kept.

**Authenticity**

The entrance gate and the main shrine have related group value.

**Group Value**

The shrine is maintained and managed by households in turn by a system called Ping On Tau (平安頭) in annual shift. Besides Tai Wong, a statue of Tin Hau invited from the Tin Hau Temple of Tai Shu Ha (大樹下天后廟) in Shap **Social Value, & Local Interest**

Pat Heung is also worshipped in the shrine. The deities of the shrine would have the regular worship and offerings and at festivals. Dim Dang (點燈) ritual was held in the shrine for new born baby boys of previous year.

## Historic Building Appraisal

Siu Lo,

### No. 643 Tai Kei Leng Tsuen, Shap Pat Heung, Yuen Long

Siu Lo (筱廬) was built by Chan Mo-ching (陳慕青), a native of Meixian in Guangdong Province (廣東省梅縣). Chan had travelled to Indonesia to search for a livelihood. In mid 1940, he moved from Indonesia to Hong Kong and settled in Tai Kei Leng Tsuen where he bought a piece of land and constructed Siu Lo. Construction commenced around 1940, and was completed in early 1942 shortly after the Japanese occupation of Hong Kong in December 1941. *Historical Interest*

Chan Mo-ching was doing business in Indonesia. On his return to Hong Kong in 1940, he owned a shop in Yuen Long San Hui (元朗新墟), literally, Yuen Long New Market. Furthermore, he was public-spirited. He donated thirty dollars for the renovation of Tin Hau Temple at Nga Yiu Tau (瓦窰頭天后廟), also known as Tai Shu Ha Tin Hau Temple (大樹下天后廟), before World War II. The Chinese characters “陳慕青捐銀叁拾大元” are inscribed on a stone tablet (dated 1938) placed inside the temple.

During the period of Japanese Occupation (1941-45), Chan Mo-ching lived in his native place in Meixian and Siu Lo was inhabited by two of his relatives. After the war, Chan returned to Hong Kong and lived in Siu Lo until his death in 1953. Thereafter, Siu Lo continued to be inhabited by his son Chan Shih-siu (陳實秀) and his grandsons Chan Leung-shan (陳良山) and Chan Leung-ho (陳良浩) until the late 1970s. Siu Lo has been long held under one family ownership.

Shortly after the end of World War II, at the request of the British who re-occupied Hong Kong, the Hong Kong–Kowloon Brigade of the East River Column (東江縱隊港九獨立大隊) helped maintain social order in the New Territories. Self-defense units (自衛隊) were organized up during the period from September 1945 to September 1946. At the time, according to a local inhabitant's reminiscences, Siu Lo was a focal point of activities of the self-defense units.

Siu Lo comprises a two-storey main building situated in the corner of a large garden with a single-storey annex block (which is a kitchen and a store) attached to the house at an angle. There are what appears to be ruins of outbuildings in the garden. The rather odd arrangement of the house and annex block may be for *fung shui* reasons. The style of the house is **Chinese Eclectic** with Western influence in the open porch and verandah and Chinese influence in the splayed *fung shui* corners, the design of the annex block, and the octagonal columns to the porch. The walls are rendered and painted with fading and flaking white-wash. Windows are rectangular in shape, regularly spaced and fitted with wooden jalousies and security bars. Most have blind segmental arched heads and projecting weather canopies. The porch has interesting splayed sides possibly for *fung shui* reasons. *Architectural Merit*

The first floor verandah on the front façade corresponds with the design of the porch below. The roof appears to be flat with a fairly plain parapet wall and a triangular panel or pediment in the centre of the front façade.

The annex block is built in simple vernacular style with plain rendered and white-washed walls, wooden doors and windows and a Chinese tiled pitched roof with a wide overhanging eaves supported on rather heavy protruding brackets. Two chimney stacks project from the roof serving the kitchen below.

As the only and supreme example of this type in the village, Siu Lo has built heritage value. The architecturally eclectic combination of styles (both Chinese and Western) is a character attribute. Another similar building with an annex is Shek Lo (石廬) at Lung Yeuk Tau (龍躍頭), Fanling. *Rarity, Built Heritage Value & Authenticity*

Siu Lo does not appear to have been altered at all. It is still largely intact with many of the original conditions and authentic architectural features retained.

Siu Lo remains a testament and reminder of Tai Kei Leng Tsuen (大旗嶺村) as a multi-surnamed village inhabited by Hakka people. It has local interest and local significance. The first owner of the building, Chan Mo-ching, was entombed in Ping Shan. Nowadays, his descendents continue to commemorate the annual grave-sweeping and pay their respect at their ancestor's grave. *Social Value & Local Interest*

Siu Lo provides a striking presence of architectural form of days gone by. The small single-storey **kitchen** is situated in the extension at the right-hand side of the main building. There were two large **stoves** which were used for preparing family food, and hay was the main fuel in the past. An **old well**, which is located at the back of Siu Lo, was the main water supply for the Chans. *Group Value*

Probably the best use for the house is for it to continue to be used as a residence. Adaptive re-use depends a lot on the requirements of the local community. *Adaptive Re-use*

**Historic Building Appraisal**  
**Tung Shan Temple**  
**Wing Ping Tsuen, San Tin, Yuen Long**

Tung Shan Temple (東山古廟) in Wing Ping Tsuen (永平村) of San Tin (新田), Yuen Long, was built before the 20<sup>th</sup> year of the Guangxu (光緒, 1894) reign of the Qing (清) dynasty as a stone tablet in the temple records its first renovation with the dating. It is the village alliance temple of all the Mans (文) in San Tin. They are the descendents Man Tin-shui (文天瑞), a blood brother of Man Tin-cheung (文天祥) who was a renowned patriot fighting with the Mongols to protect the Song Emperors in the late Southern Song (南宋, 1127-1279) dynasty. Man Sai-gor (文世歌) was the first settler who moved from Tuen Mun (屯門) to San Tin in the Hongwu (洪武, 1368-1398) reign of the Ming (明) dynasty. The main deity of the temple is Tin Hau (天后) and two others are Yeung Hau (楊侯) and Lung Mo (龍母, Dragon Mother) on either side of the main hall. The left cockloft of its front hall accommodates a Fui Sing Kok (魁星閣) for candidates to seek blessings so as to be successful in the Civil Service Examination. It has a round opening on the front wall. The right chamber of the front hall houses the Kwun Yam (觀音) and the Buddha. The Earth God (土地) deity is housed in the left chamber of the front hall.

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. It has a symmetrical design which courtyard is between the entrance and the main hall. The altar of the Tin Hau is on the central axis of the building in the middle of the main hall facing the entrance at the opposite end. The building is constructed of green bricks with its walls and granite columns to support its pitched roofs of timber rafters, purlins and clay tiles. The gables of the courtyard are with Ma Tau (馬頭, horse head) design. Its ridges are with plastered geometric mouldings. Its main ridge is also with a dragon head moulding. Wall friezes on the front façade are with mouldings of flowers, landscape and plants. Wall paintings above the name board at the entrance are with flowers and plants and landscape motifs.

**Architectural  
Merit**

It is a village alliance temple of the entire Man clan in San Tin having a noted significance.

**Rarity**

It is of great built heritage value.

**Built Heritage  
Value**

The roof purlins of the main hall have been replaced with other materials instead of timber. This would slightly diminish its authenticity.

**Authenticity**

It has distant group value with Tai Fu Tai (大夫第) in the same village.

***Group Value***

Tin Hau Festival (天后誕) on the 23<sup>rd</sup> day of the third lunar month would be celebrated. Fa Pow (花炮) competition was held at the festival but has been discontinued. Je Fu (借庫, borrowing money from the Kwun Yam deity) would be held on the 26<sup>th</sup> day of the first lunar month when worshippers make their wishes expecting to have luck in gaining more money in the coming year.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### Tin Hau Temple Sai O, Kat O, N.T.

The Tin Hau Temple (天后宮) is situated in Sai O (西澳) on the western shore of Kat O (吉澳, Crooked Island). It was built by villagers of Kat O, Hakkas and Tankas (蜆家), who were mainly fishermen worshipping Tin Hau as their patron deity. Kat O was once a major fishing market in Hong Kong which price of fish and dried shrimp had dominant indication. The temple was built probably in 1763 as the temple bell has the dating inscribed on it. The temple is managed by a Tin Hau Kung Rural Committee (天后宮值理會) which is also responsible for the Tin Hau Festival (天后誕) activities and the management of the Kat O market in the past. Part of the temple was used as school premises before 1930 until the Japanese Occupation. After the war it continued to be the Kat O School until 1957 when the school moved to a new premises.

*Historical  
Interest*

The sea-facing temple has a three-hall block in the middle with one annex block connected to its left and right separated by two lanes. The temple is in Qing vernacular style having pitched roofs supported by a system of timber brackets. The original external greenbrick walls have been covered with cement dressing or plastered. The granite steps at the recessed entrance however have been retained. The most valuable relics of the temple are the Shiwan (石灣) ceramics made by its Qiaoruzhang (巧如璋) kiln installed on its main ridge and on the gable friezes. The former includes a pearl, two *aoyus* (鰲魚) and Chinese opera figures and the latter mainly opera figurines. Other decorations such as the mouldings and fascia boards of the temple are also well preserved.

*Architectural  
Merit*

The temple is one of the Tin Hau type rare to witness over 200 years of history in the north-eastern part of Hong Kong.

*Rarity*

The well preserved temple with some minor alterations and additions has high built heritage value.

*Built  
Heritage  
Value*

A number of repairs and renovations have been held without record. Some of the unsympathetic changes can be reversed to the original.

*Authenticity*

Tin Hau Festival on the 23<sup>rd</sup> day of the third lunar month will be highly celebrated at the temple and fa pow (花炮) competition is the highlight of the festival. Da chius are also held every ten year on the ninth month of years ending 6, that is, in 1976, 1986, 1996 and so on. The chiu is called On Lung Da Chiu (安

*Social Value,  
& Local  
Interest*

龍打醮) normally held in front of the temple. Another chiu, called Ya Chiu (壓醮) is also held between the normal chius. The deity of the temple is also invited to attend the *chiu* festival of Tap Mun (塔門) nearby.



**Historic Building Appraisal**  
**No. 9 Ching Lin Terrace,**  
**Kennedy Town, Hong Kong**

The exact year of construction of No. 9 Ching Lin Terrace (青蓮臺) is not known but Ching Lin Terrace was laid out in the 1920s. According to Land Registry records, No. 9 Ching Lin Terrace was in the ownership of Kwan Yan-ming in 1932. Later on, the ownership of the building was divided into four parts over the years. Although not much is known about its history, the building is one of the oldest surviving residential buildings in this part of Kennedy Town bearing witness to the development of the area. *Historical Interest*

Ching Lin Terrace was laid out as one of the streets of a residential area near Belcher's Street (卑路乍街) and Sands Street (山市街). The developer was Mr. Li Po-lung (李寶龍), a Chinese businessman who had constructed Tai Pak Amusement Park (太白遊樂場) in the area. The Park opened for business in the early twentieth century and had extensive gardens, teahouses, trinket stalls and, perhaps typically for the times, troupes of young girls who sang and played musical instruments such as *pipa* (Chinese lute, 琵琶).

Tai Pak Amusement Park was not a great business success and eventually closed down. The site was then redeveloped into a residential area, but barely audible echoes of the old amusement park, and of Li Po-lung himself, still persist in the street names of the area. Li Po-lung showed respect to Li Bai (李白), a famous poet of the Tang Dynasty (唐朝, A.D. 618-907) bearing the title of “翰林學士”. And, in order to commemorate Li Bai he named three streets of the area as Hei Wong Terrace (羲皇臺), Ching Lin Terrace (青蓮臺) and Hok Sze Terrace (學士臺) drew from Li Bai's title and phrases in his poetries – e.g. “自謂羲皇人” and “青蓮居士”.

No. 9 Ching Lin Terrace is a narrow fronted elongated tenement building. Internally, living rooms are situated at the front, whilst bedrooms, toilets and kitchens are situated at the rear. Original features such as patterned floor tiles, doors, and Chinese style built-in cupboards and folding wooden partitions still exist. Externally, the walls are rendered and painted with regularly spaced windows. The front façade has cantilevered projecting balconies with ironwork balustrading at each floor level. The main entrance door is at one side and consists of a pair of narrow glazed and panelled wooden doors and a rectangular fanlight with diagonal glazing bars. The door surround is fairly plain but there is an ornamental plaster panel decorated with tassels over the doorway. The roof of the house is flat and is used as a roof terrace. The front façade has similarities to balcony type shophouses, but as the building is not a shophouse it cannot be classified as such. As it combines Western modern *Architectural Merit*

design with traditional Chinese elements (internally) it could be classified as **Chinese Eclectic**.

The tenement house is the only one of its type now left in Ching Lin Terrace. As it is representative of the early development of the area, it is considered to have built heritage value.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

It is believed that the balustrades to verandahs and to roof are not original and have been replaced with metal railings. Although replacement windows, typhoon canopies and surface mounted conduit can be seen on the façade, the building appears to retain much of its original appearance.

The social value of the house is rather limited as it has only been used for residential purposes. The interior is interesting as the layout and original features which still exist give us a glimpse into the past. The complete absence of vehicles led to Ching Lin Terrace and the surrounding areas being a very pleasant and quiet residential area, in sharp contrast to the densely crowded Belcher's Street directly below.

**Social Value  
& Local  
Interest**

Over time, Ching Lin Terrace have undergone great change as the whole series of tenement buildings which looked like No. 9 were demolished. The famous Lo Pan Temple (魯班先師廟) and Kwong Yuet Tong Public Office (廣悅堂公所) are found along Ching Lin Terrace, at No.15 and Nos.16-17 respectively.

**Group Value**

An adaptive re-use might be difficult to find due to the long narrow floor plans. It is probably best left as a residential building.

**Adaptive  
Re-use**

## Historic Building Appraisal

976

### St. Stephen's College

#### No. 22 Tung Tau Wan Road, Stanley, Hong Kong

Initially, St. Stephen's College (聖士提反書院) was located at the junction of Bonham Road and Western Street. It was established in 1903 by Rev. Bishop Banisser of the Anglican Church and a number of prominent Chinese leaders including Dr. Kai Ho Kai (何啓) and Dr. Sin-wan Tso (曹善允), etc., who wanted to save China by means of education. The construction of the present school premises in Stanley started in 1928. The foundation stone was laid by Sir Cecil Clementi (金文泰), the 17<sup>th</sup> Governor of Hong Kong, on April 1928. *Historical Interest*

Construction of the school premises in Stanley was completed in 1930, followed by the Old Laboratory building and the Martin Hostel in 1931. Shortly before Governor Sir Mark Young announced the surrender on Christmas Day 1941, the **School House** was a temporary hospital and the scene of an infamous massacre committed by the Japanese military. During the Japanese Occupation (194-1945) the College site was an internment camp. The College reopened in 1947 and became a co-educational school in 1968.

St. Stephen's College consists of a group of two and three storey blocks and single storey bungalows on a hill-site surrounded by trees and vegetation. The architectural style is **Arts and Crafts** with **Modernist** influence. The **School House**, **Martin Hostel** and **Old Laboratory** are built in a similar style with the ground floor storey external walls of granite and the upper storey plain rendered and painted finish. Arched windows and doorways and arcaded verandahs are much in evidence. The School House has an interesting **Art Deco** style balconied second floor feature over the main entrance. *Architectural Merit*

The **Bungalows** (Nos. 1-5) are squat white-walled square buildings with exaggerated hipped pan-tiled roofs with projecting chimney stacks. The **Arts and Crafts** style fits in well with the natural surroundings.

The **St. Stephen's Chapel** (1950) is a one-storey pitched roof building built to a cruciform plan. The foundation stone was laid on 10 December 1949 and the Chapel itself was opened in 1950 to commemorate those who suffered and died in the internment camp. The walls are rendered and painted which contrast with the red painted Chinese tiled roof. The walls are raised off a granite plinth. Architectural features include arched doors and arched windows of colourful stained glass. A **Modernist** rectangular annex building has been built at one side.

The **Main Building** was built in 1964. It is U-shaped in plan, three stories high. The architectural style is **Modernist**. The structure appears to be concrete framed. The facades are composed of rectangular windows divided by white

painted vertical columns and horizontal slabs. Red painted panels under the windows give the building a distinctive appearance.

The **Ng Wah Hall** (伍華紀念堂) was built in **1970**. This building is in the **Post-modern** style and almost defies description in the complexity of the design of the elevations. It is T-shaped in plan and stepped to follow the slope on which it is built. It appears to be concrete framed with brick infill panels. Internally it is rather brutal and utilitarian in appearance.

For so many buildings of similar style to be grouped together is quite rare in Hong Kong, and they have group value as well as built heritage value. New blocks have been built in the college grounds, and inevitably some alterations have been made to the old blocks, but generally they have retained much of their original authentic appearance.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of St. Stephen's College lies in its historical role in the field of education. The College is very proud of its long history. Sir Shiu-kin Tang (鄧肇堅), Sir Shek-lin Chou (周錫年), Sir Chun-lin Chou (周峻年) are some of the well-known graduates from the College. The pre-war buildings are of high architectural value and important reminders of the sufferings endured by the internees during the Japanese Occupation.

*Social Value  
& Local  
Interest*

As St. Stephen's College is not likely to cease its activities in the foreseeable future, the question of adaptive re-use does not really arise.

*Adaptive  
Re-use*

## Historic Building Appraisal

977

### Nam Ancestral Hall

No. 121 Sheung Wo Che, Sha Tin, N.T.

Sheung Wo Che (上禾輦) is a multi-surname village inhabited by the Nams (藍), the Chans (陳), the Wongs (黃) and the Cheungs (張). The Nam Ancestral Hall (藍氏家祠), which is also called Yu Nam Tong (汝南堂), was erected in around **1901** by the Nams to commemorate their founding ancestor Nam Yuan-choi (藍源財) who came from Bao'an (寶安) of Guangdong (廣東) province in the Daoguang (道光, 1821-1850) reign of Qing (清) Dynasty. The Nams were Hakkas (客家) and some of them worked in overseas and sent money back to the village. The construction of the Nam Ancestral Hall was funded by two Nams, namely, Mui-wah (梅華) and Tai-wah (泰華), who had worked as sailors and remitted money to their relatives in Hong Kong and entrusted them to erect the ancestral hall.

**Historical  
Interest**

The ancestral hall is a Qing vernacular building of Hakka style having a two-hall-one-courtyard plan of three bays. It is in a *doulang* (斗廊) design having a ceremonial hall and an entrance hall with an open courtyard in between at the middle recessed bay. The two projected bays are on its left and right with side chambers rooms. An extended structure has been added on the right bay in its front façade. It is constructed of green bricks, rammed earth and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for its doorframes, window frames and entrance steps. The altar is in the middle of the end wall at the main hall housing a soul tablet of the Nam ancestors for worship. The side chambers are with cocklofts for residential use. Internally the walls are plastered and painted, some of which are with ceramic tiles. A portion of the chambers' roof is with false ceiling.

**Architectural  
Merit**

It is an ancestral hall of the Nams to depict their settlement in Sheung Wo Che of Sha Tin.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

After many renovations, the interiors of the ancestral hall have been greatly altered. The rooms have been converted into partitioned apartments. The use of the building as residence very much reduces the authenticity of the ancestral hall.

**Authenticity**

The ancestral hall is for the ancestral worship of the Nams. Its side chambers are leased to other villagers for residential use. The hall is also used for the Dim Dang (點燈, lighting the lantern) ritual for the new born baby boys of the previous year on the 15<sup>th</sup> of the first lunar month, “Tai kung distributing roast pork” ceremonies (太公分豬肉), and Spring and Autumn Equinox (春秋二祭). Special offerings are made to the ancestors during festivals at the Chinese New Year, Chung Yeung Festival (重陽節), Mid-Autumn Festival (中秋節) and others. Wedding ceremonies for the Nams are also held at the hall. The elders died after 60 are entitled to be enshrined at the altar for worship without their soul tablets individually on display.

***Social Value,  
& Local Interest***

Today, most of the houses in Sheung Wo Che Village are dilapidated, leaving the Ancestral Hall as one of the sole remnants of this historical village. The continued existence of the Ancestral Hall and the houses on Nos. 7-10 (an Antiquities Monuments Office recorded item), after many years of dynamic urban development in the immediate vicinity, including the KCRC terminus and modern commercial/residential complexes, is quite remarkable. The building is also close to the declared monument of Wong Uk (王屋村民宅), as well as other buildings graded by the Antiquities Advisory Board such as Tsang Tai Uk (曾大屋), Che Kung Temple (車公廟), High Rock Christian Camp (靈基營) as well as Lam Ancestral Hall (藍氏宗祠) in the neighbouring Pai Tau Village. All these buildings have good value from a heritage and cultural point of view.

***Group Value***

## Historic Building Appraisal

### Entrance Tower, Fanling Wai

#### Fanling

Fanling Wai (粉嶺圍) in Fanling was settled by the Pangs some 700 years ago and the wai (walled village) was constructed in the Wanli (萬曆, 1573-1620) reign of the Ming (明) dynasty. Pang Kwei (彭桂) was the founding ancestor of the Pang clan who went to Lung Shan (龍山, now known as Lung Yuek Tau 龍躍頭) of Fanling from Dongguan (東莞) in 1220, 13<sup>th</sup> year of Jiading (嘉定) reign of the Southern Song (南宋) dynasty. He then moved to Fan Ling Lau (粉嶺樓) and established a village over there. As the population of the clan increased, they moved westward to settle in Fanling Wai and other places. The walled village was built to provide security for the villagers residing inside the village. Over the years the wall has lost its protective functions and fell into ruin. The entrance gate-tower and two corner watchtowers were rebuilt in 1986.

**Historical Interest**

The wall was constructed of green bricks in Qing (清) design having four corner towers at its four corners with an entrance gate-tower in the middle of the north-west facing front wall. The entrance is at the central axis of the walled village with village houses built connected to the walls and seven rows on the left and right of the central axis. Guns were installed at the corners towers for defensive purposes. Around five to seven gun holes are at the tower. The entrance tower is a one-hall two-storey structure with its green-brick walls supporting its pitched roofs of reinforced concrete with ceramic tiles and green glazed ceramic drippers. A niche housing the Earth God (土地) is at the left corner with offerings on a table in its front. The doorway of the entrance is rectangular whilst its internal one is arched. Its cockloft can be accessed by ladder. Three circular gun holes are on the wall of the façade wall with three painted white circles for *fung shui* reasons. A timber sliding fence is installed at the doorway.

**Architectural Merit**

The remaining structure of the wai is to remind the historic settlement of the Pangs.

**Rarity**

It is of considerable built heritage value.

**Built Heritage Value**

The 1986-retored structure is in good condition.

**Authenticity**

It has group value with the watchtowers of the wai, the Pang Ancestral Hall (彭氏宗祠), Sam Shing Temple (三聖宮) and other historic buildings nearby.

**Group Value**

The Earth God at the niche of the entrance gate-tower is for the protection of the villagers. Regular offerings of incense and fruits are given on the first and fifteen days off each lunar month and at festivals and the Chinese New Year. The Earth God is considered as one of the deities giving blessings to the villagers. Even at the Dim Dang (點燈) ritual at a shed by the gate-tower, a ritual called Chicken Feather Grabbing (搶雞毛) will be held with chicken feathers cast away from its upper floor.

***Social Value  
& Local  
Interest***



**Historic Building Appraisal**  
**Watchtower (southwest),**  
**Fanling Wai, Fanling**

Fanling Wai (粉嶺圍) in Fanling was settled by the Pangs some 700 years ago and the wai (walled village) was constructed in the Wanli (萬曆, 1573-1620) reign of the Ming (明) dynasty. Pang Kwei (彭桂) was the founding ancestor of the Pang clan who went to Lung Shan (龍山, now known as Lung Yuek Tau 龍躍頭) of Fanling from Dongguan (東莞) in 1220, 13<sup>th</sup> year of Jiading (嘉定) reign of the Southern Song (南宋) dynasty. He then moved to Fan Ling Lau (粉嶺樓) and established a village over there. As the population of the clan increased, they moved westward to settle in Fanling Wai and other places. The walled village was built to provide security for the villagers residing inside the village. Over the years the wall has lost its protective functions and fell into ruin. The entrance gate-tower and two corner watchtowers were rebuilt in 1986. *Historical Interest*

The wall was constructed of green bricks in Qing (清) design having four corner towers at its four corners with an entrance gate-tower in the middle of the north-west facing wall. The entrance is at the central axis of the walled village with village houses built connected to the walls and seven rows on the left and right of the central axis. Guns were installed at the corners towers for defensive purposes. Around five to seven gun holes were at the tower. This N1 watchtower built in 1986 is constructed of green bricks of flat roof with a row of green ceramic drippers at its front façade and three painted white circles down below for *fung shui* reasons. Lower portions of its walls are finished with brown mosaic tiles. The watchtower is approximately 4 (length) by 3.7 (width) metres. *Architectural Merit*

The remaining structure of the wai is to remind the historic settlement of the Pangs. *Rarity*

It is of considerable built heritage value. *Built Heritage Value*

The 1986-retored structure is in good condition. *Authenticity*

It has group value with the watchtowers of the wai, the Pang Ancestral Hall (彭氏宗祠), Sam Shing Temple (三聖宮) and other historic buildings nearby. *Group Value*

The watchtower is for storage use. *Adaptive re-use*

The Earth God at the niche of the entrance gate-tower is for the protection of the villagers. Regular offerings of incense and fruits are given on the first and fifteen days off each lunar month and at festivals and the Chinese New Year. The Earth God is considered as one of the deities giving blessings to the villagers. Even at the Dim Dang (點燈) ritual at a shed by the gate-tower, a ritual called Chicken Feather Grabbing (搶雞毛) will be held with chicken feathers cast away from its upper floor. ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Watchtower (northwest),**  
**Fanling Wai, Fanling**

Fanling Wai (粉嶺圍) in Fanling was settled by the Pangs some 700 years ago and the wai (walled village) was constructed in the Wanli (萬曆, 1573-1620) reign of the Ming (明) dynasty. Pang Kwei (彭桂) was the founding ancestor of the Pang clan who went to Lung Shan (龍山, now known as Lung Yeuk Tau 龍躍頭) of Fanling from Dongguan (東莞) in 1220, 13<sup>th</sup> year of Jiading (嘉定) reign of the Southern Song (南宋) dynasty. He then moved to Fan Ling Lau (粉嶺樓) and established a village over there. As the population of the clan increased, they moved westward to settle in Fanling Wai and other places. The walled village was built to provide security for the villagers residing inside the village. Over the years the wall has lost its protective functions and fell into ruin. The entrance gate-tower and two corner watchtowers were rebuilt in 1986. *Historical Interest*

The wall was constructed of green bricks in Qing (清) design having four corner towers at its four corners with an entrance gate-tower in the middle of the north-west facing wall. The entrance is at the central axis of the walled village with village houses built connected to the walls and seven rows on the left and right of the central axis. Guns were installed at the corners towers for defensive purposes. Around five to seven gun holes were at the tower. This N2 watchtower built in 1986 is constructed of green bricks of flat roof with a row of green ceramic drippers at its front façade and three painted white circles down below for *fung shui* reasons. Lower portions of its walls are finished with brown mosaic tiles. The watchtower is approximately 4 (length) by 3.7 (width) metres. *Architectural Merit*

The remaining structure of the wai is to remind the historic settlement of the Pangs. *Rarity*

It is of considerable built heritage value. *Built Heritage Value*

The 1986-retored structure is in good condition. *Authenticity*

It has group value with the watchtowers of the wai, the Pang Ancestral Hall (彭氏宗祠), Sam Shing Temple (三聖宮) and other historic buildings nearby. *Group Value*

The watchtower is for storage use. *Adaptive re-use*

The Earth God at the niche of the entrance gate-tower is for the protection of the villagers. Regular offerings of incense and fruits are given on the first and fifteen days off each lunar month and at festivals and the Chinese New Year. The Earth God is considered as one of the deities giving blessings to the villagers. Even at the Dim Dang (點燈) ritual at a shed by the gate-tower, a ritual called Chicken Feather Grabbing (搶雞毛) will be held with chicken feathers cast away from its upper floor.

***Social Value  
& Local  
Interest***

**Historic Building Appraisal**  
**Stanley Military Cemetery**  
**Wong Ma Kok Road, Stanley, Hong Kong**

The present cemetery dates back to 1933 when the Governor in Council authorized a place situated to the south of St. Stephen's College at Stanley to be used as a cemetery, then known as New Stanley Cemetery. The Cemetery contains graves dating back to Hong Kong's early colonial period. The earliest date of the gravestones is 1843 when the mortality of the garrison reached a high-point. The Cemetery also contains three graves from the First World War period, but most graves date from the Second World War.

*Historical  
Interest*

The graves inside the present cemetery can be classified into three main types from two separate periods, namely the old garrison burials between 1841 and 1870 which came from the Stanley Cemetery, the internees' graves during the Japanese Occupation, and the Commonwealth war graves after World War II. Among the above three types of graves, the first type was most antique. There are a total of 89 old garrison graves in the Cemetery.

The Stanley Cemetery pre-dates even the Colonial Cemetery, having been opened on 21 July 1843. After 1870, the Stanley Cemetery seemed to have faded out and the use of it was discontinued. In 1933 the Government decided to erect a "New Stanley Cemetery" on the present site, at the same time removing all bodies and all remains of bodies from the Stanley Cemetery and from the Christian Chinese Cemetery, Stanley, being closed as from 15 July 1935.

The main architectural feature of the cemetery is the entrance staircase, which according to a record drawing held by the Architectural Services Department, was built for the **Imperial War Graves Commission**. The drawing is dated 1952 but it is not clear whether this was the actual year of construction. The style is **Modernist** featuring a symmetrical staircase enclosure with graceful curves and plain unadorned walls. The staircase ascends to the main feature of the cemetery which is the **Cross of Sacrifice**, a standard design for Commonwealth war cemeteries, designed by the Edwardian architect **Sir Reginald Blomfield**. The graves are marked with Portland stone and roughly hewn granite headstones and there are also interesting bodystones and chest-tombs from the old military cemetery. The National Societies' War Memorial built of squared rubble and designed and built in 1950 by the local architecture firm of Leigh and Orange is also a feature of the cemetery.

*Architectural  
Merit*

*Built  
Heritage  
Value &  
Historical  
Significance*

The cemetery is of course an important part of Hong Kong's built heritage with important pieces of architecture and examples of rare old tombstones. It is of great interest both to local historians and to visitors from overseas. With its tranquil

*Social Value,  
Rarity  
& Local*

and serene atmosphere created by the landscaped and beautifully kept surroundings, the cemetery is naturally a popular place for weekend visitors. There are several more historical buildings and sites in the locality giving this part of Hong Kong much local interest. *Interest*

Situated at the middle north of Stanley Peninsula, Stanley Military Cemetery enjoys a peaceful and quiet location. It is accompanied by Stanley Prison (赤柱監獄), where civilian buried at the Cemetery were interned, and St. Stephen's College (聖士提反書院), which is the original site of the garrison. St. Stephen's Beach, a favourite spot for locals is just behind St. Stephen's College Preparatory School (聖士提反書院附屬小學) on the opposite side of the road. Stanley Fort (赤柱砲台) is at the southern tip of the Stanley Peninsula. The soldiers stationed there became the first group of people buried in the Cemetery. *Group Value*

The question of adaptive re-use does not arise.

*Adaptive  
re-use*

## Historic Building Appraisal

982

### King Lam School

#### Tap Mun, Tai Po, New Territories

King Lam School (瓊林學校) was founded by the Tap Mun (塔門) islanders before 1913 and was originally housed in the Tin Hau Temple (天后古廟) at Ha Wai, Tap Mun (塔門下圍). During the Japanese Occupation (1941-1945), the School was forced to stop operation. Due to the rapid increase in enrollment after the Japanese Occupation (1941-1945), the present school building on the hill was built in **1957** with Government subsidy and villagers' donation. On 24 September 1958, the opening of the King Lam School was officiated by Hon. J. S. Croxier (高詩雅), the Director of Education Department. The opening ceremony of the new ferry pier was held at the same day. The School was further honoured by the visits of Governor Sir David Trench (戴麟趾爵士) in 1969 and Governor Sir Edward Youde (尤德爵士) in 1985. However, due to the decrease of population on Tap Mun in the past decades, the School was closed in summer 2003.

*Historical  
Interest*

The school is a single-storey building with a pitched roof which is projected on the back and front elevations to form overhanging eaves for shade and weather protection. The building has an elongated plan divided into three classrooms with two staff rooms at one end. The walls are rendered and painted cream colour. Metal framed windows painted green are spaced at regular intervals. Doors are traditional wooden doors painted green. The main architectural feature is a simple **Neo-Classical** style portico with a stepped pediment showing **Art Deco** influence. The school building itself can be classified as **Utilitarian**. The school compound is surrounded by metal fencing consisting of panels of diagonal bars with a matching pair of gates hung in a gateway. There is a grass lawn and a basketball pitch inside the compound.

*Architectural  
Merit*

The school is a simple functional building which has a distinctive architectural feature in its pedimented portico. Unfortunately the corrugated asbestos sheet roof detracts from its overall appearance. With nearly 50 years of history the building has built heritage value. There appear to have been no significant alterations or additions so that the building's authenticity has been retained.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the School lies in the role it played in providing education for the children on the island. As such it has local interest.

*Social Value &  
Local Interest*

The School has group value with Tin Hau Temple (天后古廟) and Shui

*Group Value*

Yuet Kung (水月宮) in Tap Mun.

An adaptive re-use is difficult to suggest as there are not many people now *Adaptive*  
living on the island. As it is government property however some useful purpose *Re-use*  
should be found for it. With the addition of a kitchen and toilets it could make a  
desirable holiday home for government staff.



**Historic Building Appraisal**  
**Sit Kin Ancestral Hall**  
**Ping Yeung, Ta Kwu Ling**

Ping Yeung (坪洋) is a single-clan Hakka (客家) village in Ta Kwu Ling (打鼓嶺) occupied by the Chans (陳). Originated in Shanghang (上杭) of Fujian (福建) province, the Chans moved southwards staying in a number of places in Guangdong (廣東) province. Three members of the 9<sup>th</sup> generation moved from Wuhua (五華) to Ping Yeung some three hundred years ago. They are Tung-kwok (棟國), Sit-wan (陟雲) and Sit-kin (陟乾). Tung-kwok was the first to settle in the village. Three ancestral halls were built in the village by descendents of the three branches. The Chans share the same ancestors as those in Sheung Kwai Chung (上葵涌), She Shan Tsuen (社山村) in Tai Po, Luk Keng (鹿頸) and Wing Tsuen Tong (穎川堂) in Tsuen Wan. It is not known when this Sit Kin Ancestral Hall (陟乾祖祠) was built. It was probably built in the 18<sup>th</sup> century the earliest. *Historical Interest*

The ancestral hall is the smallest in the village in the middle of the village. It is a small one-hall Qing (清) vernacular building. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls (except the front façade) are plastered and painted red. The internal walls are with white ceramic tiles. The front wall is of fair-faced green-bricks. The altar and the offering table at the end wall of the main hall are covered with red ceramic tiles. A soul tablet is in the middle of the altar for worship. A large gold colour Chinese character “壽” (longevity) is on the end wall flanked with a couplet.. The name of the hall is engraved and gilded on the wall above the lintel of the recessed entrance. The doorframe is of granite. Wall paintings of landscape, flowers, birds, figures and calligraphy are at the front wall of the entrance and on the end wall of the altar. *Architectural Merit*

It is an ancestral hall to witness the settlement of the Chans in Ping Yeung. *Rarity*

It has little built heritage value. *Built Heritage Value*

It was renovated in 1939 with other unknown ones. Its authenticity is diminished as many unsympathetic modern building materials are used in the building. *Authenticity*

This ancestral hall has group value with the other two selected ancestral halls and Nos.138-139 of the Chans in the village. *Group Value*

The Chans had the ancestral worships and celebrations of festivals at the three ancestral halls at almost the same time. They had worship on the last day of the lunar year and on the second day of the Chinese New Year with offerings in the ancestral hall. Wedding, funeral and Dim Dang (點燈) rituals were held at the hall with Hakka banquets and tea-cakes (茶果). *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Koon Ancestral Hall**  
**Lin Ma Hang, Sha Tau Kok**

Lin Ma Hang (蓮麻坑) village is in the closed area and was inhabited by the Koons(官), the Laus (劉), the Tsangs (曾) the Cheungs (張), the Sins (洗) and the Ips (葉). The Tsangs, the Cheungs and the Sins were the earliest settlers who moved to the village probably in the late 17<sup>th</sup> century. The village was later inhabited by some others. The Ips became the biggest clan in the village. Three ancestral halls of the Laus, and one each respectively of the Koons, the Sins and the Ips were built in the village. Many of the villagers have moved overseas since the early 20<sup>th</sup> century that the village is scarcely populated. The village being in the restricted area very much limits its development. It is not known when the Koon Ancestral Hall (官氏宗祠) was built. The villagers believed that it has a history of about 300 years. *Historical Interest*

The ancestral hall is located in the southern end of the village facing a big pond. It is connected to a village house of equal length to its right sharing with it a common wall. The Hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are all plastered and painted in white colour. The steps and curbs are of granite. The floors are cement-screeded. The altar constructed of red bricks is at the end wall of the main hall housing a soul tablet of the Koon ancestors for worship. Behind the altar on the wall is a red piece of paper with four Chinese characters “滿堂吉慶” (Joys and Luckiness in the Hall) flanked by a couplet. The name of the hall is moulded black on the wall above the lintel at the recessed entrance. *Architectural Merit*

It is an ancestral hall of the Koons to remind their settlement in Lin Ma Hang village. *Rarity*

It has little built heritage value.

*Built Heritage Value*

The authenticity of the building is kept.

*Authenticity*

All the Koons have moved out of the village and some overseas. The ancestral hall would only have ancestral worship during the Chinese New Year when the Koons returned to the village. Wedding, funeral and Dim Dang (點 *Social Value, & Local Interest*

燈) ceremonies were held at the ancestral hall other than ancestral worship. The hall was also used for serving banquets to the villagers. Matters concerning the common interest of the Koons would also be discussed and dealt with in the hall.

Ping Long (坪朗) is a Hakka (客家) village and one of the 23 villages in Lam Tsuen Valley (林村鄉). During the Qing times Lam Tsuen was a member of Tsat Yeuk (七約, literally, Seven Alliance). Tsat Yeuk was an inter-village alliance which formed Tai Wo Market (太和市) in 1892 to break the monopoly of the old Tai Po Market (大埔墟) formed by the Lung Yeuk Tau Tang clan (龍躍頭鄧氏). Of the 23 villages of Lam Tsuen Valley, only five are Punti (本地) while the other are Hakka. The history of Lam Tsuen Valley can be traced back to Song Dynasty (宋朝, A.D. 960-1127). Its early settlers were the Chungs (鍾氏) who form a large proportion of the population in the area. The villages were linked together by an alliance named Luk Woh Tong (六和堂), which was derived from the *baojia* system (保甲制) in the Qing Dynasty (清朝, 1644-1911). Luk Woh Tong remained its key role in the valley until it was replaced by the Lam Tsuen Valley Committee (林村鄉公所) in 1954.

*Historical  
Interest*

In early times, Ping Long was not a single-surname village as the Chengs (鄭氏) also owned houses there. Afterwards, the Chengs moved out. The Chungs in Ping Long are the descendents of Chung Ning-kau (鍾寧玖) who moved from Qingqi (清溪) of Dongguan (東莞) in the 25<sup>th</sup> year of the reign of Emperor Kangxi (康熙, 1686) of Qing (清) Dynasty. Two of his sons, Chung Kau-hin (鍾久顯) and Chung Kau-tat (鍾久達), remained to stay in Pin Long. His other son, Chung Kau-yuan (鍾久元), moved to Tai Om Shan (大菴山) in Tai Po in the 42<sup>nd</sup> year (1703) of the same reign. Later on, the sons of Chung Kau-yuan moved to Ping Chau (坪洲) in the north-east of Hong Kong and Tin Liu Ha (田寮下) in Tai Po to establish a new village. Thus, Ping Long, Tai Om Shan and Tin Liu Ha have a close tie of kinship and good mutual relations.

The descendents of Chung Kau-hin and Chung Kau-tat built ancestral halls of their own respectively in the village. The Chung Ancestral Hall (鍾氏家祠) at No.21 Ping Long was built **about 200 years ago** by the descendents of Chung Kau-tat. The other Chung ancestral hall at No. 36A of the village was built by the descendents of Kau-hin more than 250 years ago.

The Chung Ancestral Hall (鍾氏家祠) at No.21 Ping Long is a Qing vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls of the building are plastered. The front façade, the floor and the altar are covered with new tiles. An altar is in the middle of the end wall housing a soul tablet of the Chung ancestors for worship. Two side timber altars

*Architectural  
Merit*

each also with a soul tablet and an incense burner are on the side wall of the hall. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. On either side of the name board and under the eave of the main hall are wall frieze paintings of flowers, rocks, birds and curling leaves. A tie beam at the hall is with the Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons) engraved on it.

It is an ancestral hall to witness the settlement of the Hakka Chungs in Ping Long village. **Rarity**

It has some built heritage value.

**Built Heritage Value**

The building was renovated in 1992.

**Authenticity**

The ancestral hall is still used for ancestral worship of the Chung ancestors of the Chung Kau-tat branch. The Chungs have their special offerings at the hall at festivals and Chinese New Year. They also held funerals in the ancestral hall and took part in the Tai Ping Ching Chiu (太平清醮) organized by the Lam Tsuen villagers. Since the descendents of Chung Kau-hin abandoned their ancestral hall because of their Christian belief, this ancestral hall is the only one in the village.

**Social Value, & Local Interest**

It has group value with another ancestral hall of the Chungs in the village.

**Group Value**

It is considered that the question of adaptive re-use does not arise at the present time.

**Adaptive Re-use**

**Historic Building Appraisal**  
**Hung Shing Temple**  
**Fuk Tsun Street, Tai Kok Tsui, Kowloon**

Hung Shing Temple (洪聖殿) in Fuk Tsun Street (福全街) of Tai Kok Tsui (大角咀), Kowloon, was relocated from the vicinity due to urban development in 1930. The old temple was erected in the 7<sup>th</sup> year of the Guangxu (光緒, 1881) reign of the Qing (清) dynasty as a cloud gong (雲板) in the temple has the dating inscribed on it. It was a temple for the worship of the Hung Shing deity, a popular one for the protection of fishermen and sea-farers erected by villagers of Fuk Tsuen Heung (福全鄉). The village was established after 1860 when the Kowloon peninsula was ceded to the British which separated the old Sham Shui Po village into two. The southern part of the old village was renamed as Fuk Tsuen Heung. The 1930 temple was built at a cost of \$6,000- with donation from local residents, the Tung Wah Group of Hospitals and the government. The temple has since then managed by the group.

**Historical Interest**

The temple is a Qing vernacular building of a one-hall plan of three bays. A forecourt surrounded by a boundary wall is in front of the building. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The building has been structurally strengthened with concrete beams and columns. Its walls are plastered and painted internally and externally. The main altar is at the end wall of the hall houses the statue of the Hung Shing in the middle. The name of the temple is engraved in the lintel of the stone doorframe of the recessed entrance. Its ridge is decorated with a pair of ceramic *aoyus* (鰲魚) with geometric, clouds and rocks pattern mouldings.

**Architectural Merit**

It is the only Hung Shing temple in urban Kowloon.

**Rarity**

It has little built heritage value.

**Built Heritage Value**

The building is not properly renovated. This would very much affect its authenticity.

**Authenticity**

Other than the Hung Shing, Kwun Yam (觀音), Ho Sin Gu (何仙姑), Pau Kung (包公), Wong Tai Sin (黃大仙) and others are also worshipped at the temple. On the 13<sup>th</sup> of the second lunar month, the Hung Shing Festival would be celebrated. As the area is no longer inhabited by fishermen, the deity is not so popular as before.

**Social Value, & Local Interest**

**Historic Building Appraisal**  
**Chan Study Hall – Main Building**  
**Tsung Pak Long, Sheung Shui**

Tsung Pak Long (松柏朗) village in Sheung Shui (上水) has a history of about 200 years. It was inhabited by six families including the Chans (陳), the Laus (劉), the Kwongs (鄺), the Kans (簡), the Wongs (黃) and the Lees (李). It is said that the Laus, the Kwongs and the Kans were the earliest settlers. The Chans were from Pan Chung (泮涌) of Tai Po who settled in the village in the 1910s. A block of three ancestral halls built connected together is in the middle of the village including a Chan Ancestral Hall (陳氏家祠). A study hall, the biggest building in the village, in its eastern part was built by the Chans, not those who built the ancestral hall though they all came from Pan Chung. The Chan Study Hall (陳氏家塾) has the dual functions of a school as well as an ancestral hall worshipping the Chan ancestors, parts of the soul tablets were moved from Pan Chung. The study hall was built in around the 1910s. The Chans were better off than the other families in the village that they had their own land engaged in agricultural farming employing farmers to work for them. Their produce was sold in the Tai Po Market (大埔墟).

*Historical  
Interest*

Located in the east side of the village, it is a Qing (清) vernacular building facing north-east. The study hall is fronted by an entrance hall with a side room on its left and right. The size of the left one is about two times bigger than the entrance hall. The main hall at the back is separated by a spacious open courtyard. The main hall has a two-hall-one-courtyard plan of five bays. In the middle bay the open courtyard is between the front and rear halls. Two bays of side rooms and chambers are on either side of the central bay. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted in white colour. The floor is cement-screeded. The tall carved wooden altar is in the middle of the end wall of the hall housing rows of soul tablets of the Chan ancestors for worship. A pair of red *ruilong* (夔龍) mouldings is at the two ends of its ridge. Another pair of *ruilong* plastered mouldings is on the front wall. Wall frieze paintings of flowers, birds and rocks are on the recessed entrance. A fascia board under the front eave is of flowers and birds carvings. The doorframe is of granite.

*Architectural  
Merit*

It is a study hall of the Chans to remind their settlement in Tsung Pak Long. *Rarity*



It has some built heritage value.

***Built Heritage  
Value***

The roof of the right chamber has been turned into a flat reinforced concrete one. The building is poorly maintained. Its authenticity is diminished.

***Authenticity***

It has group value with the entrance hall of the study hall.

***Group Value***

The study hall had the primary function to educate the village children when it was built. Classes were held at the side rooms and chambers of the entrance hall and the main hall. The study hall was later replaced by the Bok Man School (博文學校) built in the north-west of the village. Ancestral worships have been made by the Chans both in Tsung Pak Long and Pan Chung at festivals and at the Chinese New Year. Grave sweeping are however at Pan Chung since their ancestors were buried over there. The Chans had the celebration of festivals and their village affairs dealt with at the hall. They had their wedding feast at the open courtyard of the hall. Before the Japanese Occupation (1941-1945), the villagers had an organization called Zap Shing Tong (集成堂) which had a building where all the ancestral tablets of the villagers were housed for worship. The building later collapsed and rebuilt after the war. A soul tablet of three villagers is in the Tong for worship. They were killed in a battle against the Lius (廖) and the Haus (侯) in Yin Kong (燕崗).

***Social Value,  
& Local Interest***

## Historic Building Appraisal

### Lam Ancestral Hall

#### No. 16 Shui Tsiu San Tsuen, Shap Pat Heung, Yuen Long

Shui Tsiu San Tsuen (水蕉新村) is a Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long occupied by the Wongs (黃), the Yeungs (楊), the Cheungs (張), the Chings (程) and the Lams (林). The Wongs and the Yeungs were tenant farmers working for the Tang (鄧) clan of Ping Shan (屏山). They settled in the village in the 17<sup>th</sup> century and followed by the others. The village was initially called Fuk Hing Wai (福慶圍) and an ancestral hall Fuk Hing Tong (福慶堂) was built by the five clans. The village has used the present name since the early 20<sup>th</sup> century. Lam Ting-kwai (林庭桂), the founding ancestor of the Lams, came from Fujian (福建) province in the early Qing (清, 1644-1911) dynasty. The Lams have two ancestral halls in the village. This Lam Ancestral Hall (林氏宗祠) is for the Lams of the Chung Wah Tso (忠華祖) built before the 20<sup>th</sup> century whilst another one Lam Chun Fung Ancestral Hall (振鳳林公祠) is a family one built in the 1960s by the fifth generation members of Lam Chun-fung (林振鳳). The latter was built to commemorate Chun-fung who was one of the 6<sup>th</sup> generation ancestors of the Lams.

**Historical  
Interest**

Situated in the second row of village houses in the nine rows of houses in the village, the ancestral hall is connected to a house on its right. The hall might have been converted from an ordinary house of the Lams. It is a Qing vernacular design building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors are cement-screeded. A soul tablet of the Lam ancestors is at the altar in the middle of the hall. A big wall painting of a dragon and a phoenix is in the middle behind the tablet. Other wall paintings of landscape are on either side. A tie beam is carved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) at the hall. The doorframe of the entrance is of granite. The name of the hall is engraved on a stone and painted on the wall above the lintel of the recessed entrance. Wall frieze paintings of landscape are under the eave of the entrance. A pair of geometric mouldings is at two ends of the front ridge. The main ridge is with curling ends.

**Architectural  
Merit**

It is an ancestral hall of the Lams to witness their settlement in Shui Tsiu San Tsuen.

**Rarity**

It has some built heritage value.

***Built Heritage  
Value***

The renovation in 1977 has undermined its authenticity.

***Authenticity***

It has group value with the other ancestral halls and study halls in the village.

***Group Value***

The Hakka Lams have ancestral worship at the hall especially at the Chinese New Year, the Ching Ming (清明節) and Chung Yeung Festivals (重陽節) with special offerings including tea cakes (茶粿) and other Hakka dishes. At the festivals, the Lams would first worship at the Fuk Hing Tong, the Lam Ancestral Hall, and then the Tai Wong Ye (大王爺) and the Earth God (土地) shrines in the village.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**Bok Man School – Main Block**  
**Tsung Pak Long, Sheung Shui**

Bok Man School (博文學校) in Tsung Pak Long (松柏塢) of Sheung Shui *Historical Interest* was established by villagers surnamed Kan (簡), Chan (陳), Li (李), Lau (劉), Wong (黃) and Kwong (龐) in 1920. Chan Yung-fok (陳容福), trustee of Tsap Fuk Tong (集福堂), applied for the construction of the school on the present site in 1919. Fund raising for the building of the school was organized by Chan Yung-fok and Kan Ki-shou (簡奇壽). Before the establishment of the school, the children in Tsung Pak Long studied at the ancestral halls and study halls of the areas. Before the new school premises was used, the school had been housed in a village house in Tsung Pak Long. Other than classrooms, the new school had a teachers' room and a quarters for the teachers at the loft. A two-classroom block was added connected to northeast of the old block in 1948 due to the increase of students from other villages with the aids of the government. A separate block of two classrooms was added in 1954 parallel to the main block catering the increase of students with funds raised by the villagers. A hall with four classrooms, the Hui Yin Hing Memorial Hall (許彥卿紀念堂), which construction cost donated by a businessman Hui Oi-chow (許愛周, 1881-1996), was built for the school in 1965.

The main block is a Qing (清) vernacular building in a rectangular plan. It *Architectural Merit* was constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. With many renovations done to the building, it has been updated with modern facilities. Its roof has been replaced with a metal one with insulation membranes. Bigger windows were added to the building which had small grilles only. The walls have been plastered and painted and the floor covered with ceramic tiles. The 1920 one-storey structure is now used as the principal's room, a reception, a storeroom and a staff room. The 1948 two-storey added pitched roof structure has a computer room and an office on the ground floor and a classroom and a storeroom on the upper floor. The northeast façade of the block is having a parapet at the roof edge with a pediment in the middle. The name of the school “博文學校” (Bok Man School) is moulded in black on the pediment topped with a semi circle and flanked by two red short columns with a ball on their tops.

It is a school in Tsung Pak Long to witness the history of the area.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is not kept after numerous renovations.

***Authenticity***

It has group value with the 1954 block on its left.

***Group Value***

The school has been providing primary education for the area as far as before 1919. It is one of earliest subsidized schools in the New Territories. It was granted with 60 dollars in the beginning. The school was closed during the Japanese Occupation (1941-45) and reopened in 1946. The quarters for the teachers was no longer in use in the 1970s when the traffic of the area was improved. Multi-class system was used for the school as there were not enough classrooms. The school had 12 classes in 1960 and 14 in 1964. It became a whole-day school in 1993 and has started taking students in the mainland other than those from different areas including San Tin (新田), Yuen Long (元朗), Tuen Mun (屯門), Tai Po (大埔) and others. Cheung Chi-Fan (張枝繁), J.P., M.B.E., started teaching at the school after the war, was the principal in the 1960-70s.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### Man Fat Tsz - Man Fat Din

#### Pai Tau Hang, Sha Tin

Man Fat Tsz (萬佛寺) in Pai Tau Hang (排頭坑) in Pai Tau Hang (排頭坑) *Historical Interest* of Sha Tin was founded in 1949 by a Master Yuet Kai (月溪大師, 1879-1965). Covering over eight hectares of land, the monastery was completed in 1957 and open to the public. The site had a Kwun Yam temple (觀音殿) in the 1930s which nun was killed in the Second World War. The site was acquired by a Dr. Kan Yuk-kai (簡玉階), the owner of the South Brother Tobacconist Company (南方兄弟煙草公司). He was a devotee of Buddhism who named it as Hui Szu Yuan (晦思園) and planned to use it for Buddhist practice. He met the Buddhist master and donated the land to him for the erection of a Buddhist college. The college was not built however but a monastery instead. Master Yuet Kai became a monk after graduated from the Aurora University (震旦大學) and travelled around China preaching Buddhism. He came to Hong Kong in 1933 and stayed in the Hsi Lin Temple (西林寺), a famous Buddhist institution at that time. He returned after the War and started to construct the temple of ten thousand Buddha statues in 1951. The 8-inch statues were made of clay of different postures made by 12 craftsmen from Shanghai taking ten years to complete. The monastery has since become a popular tourist attraction. Around 12,800 of statues are in the temple which cost was from contributions of the worshippers.

The monastery is divided into two portions. The upper one includes the Kwun Yam Temple and others dedicated to both Buddhist and Taoist gods. The lower one houses the main temple, a pagoda, the Vitasoka Pavilion (韋馱亭) and other facilities. *Architectural Merit*

The Man Fat Din (萬佛殿) is at one end of the central axis of the lower portion in an open terrace. The building is a one-hall building of very high ceiling. A verandah is right in front of the entrance accessed through a flight of low staircases. The altar in the centre houses the Buddha of Medicine (藥師佛), Kwun Yam and the Kshitigarbha (地藏王). A statue of the Abbot Yuet Kai is placed in front of the statues of the three Buddhas. The small statues are displayed on the three sides of the internal walls. The building is constructed of concrete of modern style having its walls, beams and columns to support a height of three storeys. It is a flat-roof structure having two rows of four windows on its front façade with two big Chinese characters “萬佛” (Ten Thousand Buddhas) in the middle. Its front and side elevations are painted in white whilst its rear

elevation in orange. The balustrade of the verandah is decorated with 12 gilded Chinese animals.

It is the only Buddhist temple with such an amount of Buddhist statues in Hong Kong of high rarity. **Rarity**

It is of high built heritage value.

**Built Heritage Value**

The building was renovated in 1982, 1997 and 2005. The 2005 renovation has undermined its authenticity. **Authenticity**

It has group value with other buildings and structures in the monastery.

**Group Value**

The monastery became less popular after the death of Abbot Yuet Kai in 1965 and because of the disruption made by the Sha Tin development construction work of its surrounding in the 1970s. The management work of the monastery has been made by Yuet Kai's nephews. The monastery was seriously damaged by a landslide due to heavy rainfall. The Kwun Yam (觀音) and the Gods of Heaven temples in the upper portion were damaged. The buildings in the lower portion were repaired and open to the public in 1999 leaving the upper portion buildings to be repaired.

**Social Value, & Local Interest**

## Historic Building Appraisal

### Man Fat Tsz - Pagoda

#### Pai Tau Hang, Sha Tin

Man Fat Tsz (萬佛寺) in Pai Tau Hang (排頭坑) in Pai Tau Hang (排頭坑) of Sha Tin was founded in 1949 by a Master Yuet Kai (月溪大師, 1879-1965). *Historical Interest* Covering over eight hectares of land, the monastery was completed in 1957 and open to the public. The site had a Kwun Yam temple (觀音殿) in the 1930s which nun was killed in the Second World War. The site was acquired by a Dr. Kan Yuk-kai (簡玉階), the owner of the South Brother Tobacconist Company (南方兄弟煙草公司). He was a devotee of Buddhism who named it as Hui Szu Yuan (晦思園) and planned to use it for Buddhist practice. He met the Buddhist master and donated the land to him for the erection of a Buddhist college. The college was not built however but a monastery instead. Master Yuet Kai became a monk after graduated from the Aurora University (震旦大學) and travelled around China preaching Buddhism. He came to Hong Kong in 1933 and stayed in the Hsi Lin Temple (西林寺), a famous Buddhist institution at that time. He returned after the War and started to construct the temple of ten thousand Buddha statues in 1951. The 8-inch statues were made of clay of different postures made by 12 craftsmen from Shanghai taking ten years to complete. The monastery has since become a popular tourist attraction. Around 12,800 of statues are in the temple which cost was from contributions of the worshippers.

The monastery is divided into two portions. The upper one includes the Kwun Yam Temple and others dedicated to both Buddhist and Taoist gods. The lower one houses the main temple, a pagoda, the Vitasoka Pavilion (韋馱亭) and other facilities. *Architectural Merit*

The Ten Thousand Pagoda (萬佛塔) is at the opposite end of the open terrace of the lower portion facing the main temple building. It is a hexagonal pagoda of traditional Chinese style. Externally it is a nine-tier pagoda but internally a five-storey structure accessed by a flight of circular staircases. Each tier is with a circulating eave of yellow ceramic tiles. The pagoda is narrowing from bottom to top with a pointed end in the middle. Each tier of the six-sided structure is with a seated statue of Buddha. The pagoda is built on a platform surrounded by low parapet walls accessible by three flights of steps on three sides. Statues of Buddhas are displayed on niches facing outward. The building is constructed of concrete with columns at its six corners and walls to support the roofs. The external walls are with red ceramic tiles and its internal walls with grey ceramic tiles and plastered.



It is the only Buddhist temple with such an amount of Buddhist statues in Hong Kong having high rarity. **Rarity**

It is of high built heritage value.

**Built Heritage Value**

The building was renovated in 1982 when the red ceramic tiles were added. This would diminish the authenticity of the structure. **Authenticity**

It has group value with other buildings and structures in the monastery.

**Group Value**

The monastery became less popular after the death of Abbot Yuet Kai in 1965 and because of the disruption made by the Sha Tin development construction work of its surrounding in the 1970s. The management work of the monastery has been made by Yuet Kai's nephews. The monastery was seriously damaged by a landslide due to heavy rainfall. The Kwun Yam and the Gods of Heaven (玉皇殿) temples in the upper portion were damaged. The buildings in the lower portion were repaired and open to the public in 1999 leaving the upper portion buildings to be repaired. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**The Hong Kong Aviation Club**  
**Olympic Avenue, Kowloon City, Kowloon**

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The Hong Kong Aviation Club (香港飛行總會) is a complex of the Old Far East Flying Training School. The idea of forming a flying training school was first mooted in 1933 by **Vaughan Fowler** who lobbied the Hong Kong Government on the importance of aeronautical airmanship and associated aero engineering training in Hong Kong. The result was the birth of the training school on 7 November 1933. Following the liberation of Hong Kong in 1945, the School returned in full swing at the southwest corner of Kai Tak Airport until 1956 when the proposed construction of a new runway prompted the moving of the School to the present site.

*Historical  
Interest*

The site is comprised of three buildings, namely, Nissen Hut 士兵宿舍 (the former Far East Training School building constructed in 1958), Hanger 飛機庫 with an office block (the former Aero Club building constructed in 1966), and Club House (the former Hong Kong Flying Club building constructed between 1958 and 1968). In 1983, the Club took over the School and operates as a singular light aircraft club in Hong Kong since then.

The **Nissen Hut** is constructed of curved corrugated steel sheets fixed to a skeleton steel framework consisting of curved ribs and angle iron purlins. The whole structure is erected on a concrete floor slab. The semi-circular ends are closed with brick walls. Windows are fixed at intervals between the curved ribs. The architectural style is **Utilitarian**.

*Architectural  
Merit*

The pitched-roof **Hangar** is a large steel framed pitched roof structure with a two-storey flat roofed office block on one side. The hangar structure consists of a series of steel roof trusses supported by brick piers. The roof and sides are formed of corrugated steel sheets. One end of the hangar is fitted with long sliding folding steel doors. Internally there is a raised observation area or platform reached by a steel staircase. The floor of the hangar is screeded concrete. The style of the building can be classified as **Utilitarian**. The two-storey office block at the side of the hangar is a brick built rectangular building with a flat roof and rendered and painted walls. Window openings are regularly spaced and fitted with modern aluminum units. The architectural style can be described as **Modernist**.

The **Club House** is mainly made of reinforced concrete. Other materials include profiled steel sheeting, aluminum sheeting and glass prism blocks. The

building has a conventional pitched roof, flat roof annexes and a roof with an upturned profiled edge. It is a combination of various structures of different styles which have been constructed at different periods. The architectural style which is so mixed can be classified as **Modern Eclectic**.

The Nissen Hut and Hangar are quite rare types of structures usually only seen on army camps. They should be regarded as having built heritage value. The other buildings are perhaps not so rare but they do have group value. The Nissen Hut and Hangar appear to have retained their authenticity but the Club House has evolved from several different stages of building.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the Hong Kong Aviation Club buildings lies in the role they have played in local civil aviation. They have historical value as well as considerable local interest to students of aviation history in Hong Kong.

*Social Value  
& Local  
Interest*

Some historic items situated nearby include the Remnants of the South Gate of Kowloon Walled City (九龍寨城南門遺蹟, Declared Monument), Former Yamen Building of Kowloon Walled City (前九龍寨城衙門, Declared Monument), Sun Hok Building of Bethel Mission of China (伯特利神學院), King George V School (英皇佐治五世學校), Heep Yunn School (協恩中學), Holy Trinity Church (聖三一堂) and Ma Tau Kok Animal Quarantine Depot (馬頭角牲畜檢疫站) which form a historic cluster of buildings in this area.

The future of the club buildings and the site is tied up with the future of the former Kai Tak Airport. It is not known at this time whether the HKAC will be able to continue to operate from its present location. The Nissen Hut and the Hangar could be dismantled and re-erected somewhere else but not the other buildings which are of a more permanent nature.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Leung Ancestral Hall**  
**Ma Po Mei, Tai Po**

Ma Po Mei (麻布尾) is a multi-clan Hakka (客家) village occupied by the Leungs (梁), the Chungs (鍾), the Laws (羅) and the Wongs (黃). It is on the west side of Lam Kam Road (林錦公路) and is one of the 26 villages in Lam Tsuen Valley (林村谷). The Leungs were from Songhao (松口) of Jiaying (嘉應), Guangdong (廣東) province. Leung Sheung-lun (梁常麟) was the founding ancestor who moved to Lam Tsuen and settled in Ma Po Mei. His grave built in the Tongzhi (同治, 1862-1874) reign of the Qing (清) dynasty is at the entrance of Pak Ngau Shek (白牛石) village in the west of the village. Some of the ancestors of the 6<sup>th</sup> generation branched out to Cheung Kong Tsuen (長江村) in Pat Heung (八鄉) of Yuen Long in 1931. It is not known when the ancestral hall (梁氏家祠) was built. A wall painting at the front façade has the year 1925 written on it. The building was probably built before 1925.

**Historical  
Interest**

Located on a levelled ground of a slope in the village, the ancestral hall is a detached Qing vernacular building having a two-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Except the front façade, the walls of the building are plastered. The floors are of cement screeding. The lower courses of the front façade are of granite blocks. The altar is in the middle of the end wall housing a soul tablet of the Leung ancestors for worship. Behind the tablet on the wall is a piece of red paper with a big Chinese character “壽” (longevity) written on it. A tie beam at the main hall is carved with four Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons). A pair of *ruilong* (夔龍) mouldings is at the two ends of the front and rear ridges. The name of the hall is engraved on a piece of stone above the lintel of the recessed entrance. Wall frieze paintings under the eave are of flowers, cock, pomegranates and others.

**Architectural  
Merit**

It is an ancestral hall of the Leungs to remind their settlement in Ma Po Mei village in Lam Tsuen Valley.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The authenticity is kept.

**Authenticity**

The ancestral hall has the ancestral worship of the Leung ancestors at festivals and at Chinese New Year. Other than ancestral worship, wedding and funeral ceremonies and Dim Dang (點燈) ritual were held at the hall until the 1960s. The latter was held on the 15<sup>th</sup> of the first lunar month for new born baby boys of previous year by lighting lanterns at the hall to recognize their formal rights of inheritance.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**No. 119 Tai Kei Leng,**  
**Shap Pat Heung, New Territories**

First known as Shui Dai Ba Tsuen (水打壩村), the village in which No.119 is situated was renamed “Tai Kei Leng” (大旗嶺) around the 1920s or 1930s. People from the Siyi (四邑) region, i.e. Xinhui (新會), Kaiping (開平), Enping (恩平) and Taishan (台山); and Hakkas from Shenzhen (深圳) settled in the village in the 1910s – 30s. *Historical Interest*

No. 119, Tai Kei Leng was built by **Lam Bing-tak** (林炳德), a native of Guanju (管嘴) of Gujing (古井), Xinhui, who migrated to Hong Kong in the 1920s. He later emigrated to New York to work in a restaurant. He built the house for his wife and daughters, and stayed there for no more than two years before he returned to New York. Bing-tak stayed in New York until he died in 1956. He remitted money to his family once or twice a year.

The wedding banquet for Bing-tak’s only son was organized in the foreground of the house in 1949. The house is still regarded as the old home (祖屋) of the Lam family. Bing-tak’s daughter-in-law now lives in the house.

The house is built in a mixed style of Chinese and Western architecture known as **Chinese Eclectic**. The house has grey brick walls with a pitched roof of Chinese tiles over the main central part of the building. Windows are regularly spaced, steel framed, with granite surrounds and semi-circular hood mouldings forming decorative pediments. The rear part of the house has a flat roof with a decorative parapet wall featuring urn-shaped balusters and corner posts with applied plaster floral motifs. The front façade is most spectacular. It is built in imitation of **Baroque Classical Revival** featuring an open portico and verandah above with rusticated white-painted square columns, green glazed urn-shaped balustrading and moulded cornices. The façade is crowned by a pierced and broken pediment with floral decorations, flanked by corner parapet posts capped with ball-shaped ornamental finials and decorated with applied plaster floral motifs. The side panels of the parapet have green glazed urn-shaped balustrading. Internally, the original wooden doors and staircase can be seen, as well as a beautifully carved folding wooden partition on the ground floor. The walls are plain painted brickwork and the floors are finished with diagonal tile-patterned screeds. *Architectural Merit*

Although mixed style architecture is commonly seen in rural areas, this particular house stands out because of its striking front façade. The house has obvious built heritage value and appears to have retained its original authentic appearance. *Rarity, Built Heritage Value & Authenticity*

The social value of the house lies in its role as the old home of the Lam family, and the cross cultural influence displayed by its architecture. The distinctive style of the house makes it special in the village.

***Social Value  
& Local  
Interest***

The house is still used as a residence by the family. Adaptive re-use depends much on the requirements of the local community. The best use for the house is residential for which was built.

***Adaptive  
Re-use***

## Historic Building Appraisal

### Yi Kung Lok Mansion

#### Kwan Tei, Fanling

Yi Kung Lok Mansion (義公樂居) or Yi Kung Tong (義公) is an ancestral hall in Kwan Tei (軍地) village built by its villagers to worship their colleagues who sacrificed in fights with those in 20 villages of the Ta Kwu Ling (打鼓嶺) known as Luk Yeuk (六約, Six Yeuks or Six Alliances) including Lee Uk Tsuen (李屋村), Ping Yeung (坪洋), Ping Che (坪輦), Heung Yuen Wai (香園圍) and others. It is not known when the hall was built. It probably has a history of over a hundred years. Kwan Tei was inhabited by the Laus (劉), the Leungs (梁), the Koons (楊), the Yeungs (楊) and the Chengs (鄭). The Laus were the first to settle in the village in the 5<sup>th</sup> year of Shunzhi (順治, 1648) reign of the Qing (清) dynasty. They came from Longmen (龍門) of Guangdong (廣東) province. The ancestral hall was built together with the Lau Ancestral Hall (劉氏家祠) in the front row of the village. The two halls forming a single block of building are identical with their recessed worshipping halls in the middle flanked by their side halls on the left and right.

**Historical  
Interest**

The Mansion shares a common wall with the Lau Ancestral Hall next door. It is a Qing vernacular building having a two-hall-one-courtyard plan in the main bay with a side bay of a side chamber and a side room. The open courtyard is between the entrance and main halls. It is constructed of green bricks and mud bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered. The floors are cement-screeded. A big soul tablet for the worship of the Laus, the Koons, the Yeungs, the Kwoks (郭) and the Chengs is at the altar of the end wall. Five soul tablets of the Laus, the Haus (侯), the Yaus (邱), the Lees (李) and the Fungs (馮) are also on display for worship. The name of the Yi Kung Lok Mansion is written on a piece of red paper pasted on the lintel of the recessed entrance.

**Architectural  
Merit**

It is an ancestral hall of the villagers to witness their settlement and history in Kwan Tei.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building was renovated in the 1970s. Its authenticity is kept.

**Authenticity**

It has group value with the Lau Ancestral Hall next door.

**Group Value**



The building of Yi Kung Tong was used as a study hall for teaching village children. The Lau Ancestral Hall next door was used for teaching girls at night. The hall was used as a kindergarten in the 1970s for a few years. Weddings of the villagers were held at the two halls and for banquets to celebrate the weddings and other functions. The side chambers of the two halls were also used for residential purposes. The villagers participated in the celebrations of the Tin Hau Festival (天后誕) at the Tin Hau Temple (天后古廟) in Ping Che and the Fa Pow (花炮) function at the Hung Shing Temple (洪聖宮) in Hung Leng (孔嶺).

***Social Value,  
& Local Interest***

## Historic Building Appraisal

### No. 158 Shan Pui Tsuen

#### Yuen Long

Shan Pui Tsuen (山背村) is in the south of Nam Sang Wai (南生圍), Yuen Long, facing a large piece of fishing ponds in the old days. The village was founded by Lam Siu-yuen (林兆元), a 13<sup>th</sup> generation member of the Lam clan, who moved from Tai Wai (大圍) village in its south some 200 years ago. The Lam Ancestral Hall (林氏家祠) probably built around 1900 is in the eastern part of the village. A row of six houses, Nos. 158, 159, 160, 161, 162 and 163, was built by Lam Hung-mau (林鴻茂), a 17<sup>th</sup> generation member of the 7<sup>th</sup> branch. The houses were probably built around 1900. The five houses of Nos. 158 to 162 were built for Hung-mau himself and his four sons. No. 163 was added later. The six houses connected together are sharing a common roof at their back. Hung-mau was a businessman of rice and grocery.

**Historical  
Interest**

Most of the houses are on the west of the ancestral hall. The row of six houses is on its east. The six houses are facing north like the other houses. No.158 is the last one on the left of the row. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Lower courses of the front façade are of granite blocks. Above the stone lintel of the entrance is a projected eave with plastered moulding of lotus. Wall frieze mouldings of geometric floral pattern and landscape are on the front façade and on the side wall.

**Architectural  
Merit**

It is a residential house to witness the settlement of the Lams in Shan Pui Tsuen.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

It has its authenticity kept.

**Authenticity**

It has group value with the Lam Ancestral Hall and a number of village houses in the village.

**Group Value**

Like the other houses on the same row, No. 158 was occupied by the descendents of the Lams. Many of them moved overseas in the 1960-70s leaving the elderly in the houses. After the death of the elderly, many of the houses are left vacated. The Lam Ancestral Hall is on the left of the row of houses. It was used as the classrooms of a school called Yan Hing School (仁興學校) for teaching village children in the 1920-50s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s. Offering of incense to the ancestors at the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will be registered in the Tai Wong Temple (大王古廟) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Yin Hing Tong, No. 123 Fan Tin Tsuen,**  
**San Tin, Yuen Long**

The Mans (文) in San Tin (新田), Yuen Long, are the descendents of Man Tin-shui (文天瑞), a blood brother of Man Tin-cheung (文天祥) who was a renowned patriot fighting with the Mongols to protect the Song Emperors in the late Southern Song (南宋, 1127-1279) dynasty. Man Sai-gor (文世歌) was the first settler moved from Tuen Mun (屯門) to San Tin in the Hongwu reign (洪武, 1368-1398) of the Ming (明) dynasty. Fan Tin Tsuen (蕃田村) is one of the old villages established by the Mans which has a history of over 500 years. Five ancestral halls of the Mans including the Man Ancestral Hall (文氏宗祠), the clan ancestral hall, and four families ancestral halls were built in the village. The Yin Hing Tong (彥慶堂) situated at No. 123 is a historic residential house built by the Mans probably before 1924. It was inhabited by Man Tat-wing (文達榮, ? -1964), a 21<sup>st</sup> generation member of the clan, and his family. Three years after his death, his wife died in 1967 and the house has been left unoccupied.

*Historical  
Interest*

The house at No.123 of the village is connecting to another old house No.122 on its right. Man Lun Fung Ancestral Hall (麟峯文公祠) is on its left. The house is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A kitchen is on the right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. The doorframe, wall corners and five lower courses of the front walls are of granite. The walls are of 13 courses of stretchers to one course of headers bonding (十三順一丁). The front ridge is with plastered moulding of lions, clouds and geometric patterns. Wall frieze paintings of flowers and rocks and calligraphy are under the eave of the recessed entrance.

*Architectural  
Merit*

It is a residential house to witness the settlement of the Mans in Fan Tin Tsuen.

*Rarity*

It has some built heritage value.

*Built Heritage  
Value*

It has its authenticity kept.

*Authenticity*

It has group value with other old houses, the five ancestral halls in the village.

*Group Value*

Tat-wing had a big family including six sons and seven daughters. He was a rich merchant running shops in Tai Po, Shenzhen (深圳) and Guangzhou (廣州). His shop Kwan Yick Shop (均益商店) was a big one in the 90-year old San Tin Market (新田墟) at the eastern end of the village. The shop selling daily necessities had its golden years in the 1960-70s. It is still operating though the market no longer exists. Tat-wing was a member of the Choi-woon (才煥) branch who made ancestral worship to the Man San Ye Ancestral Hall (莘野文公祠) and Man Choi Woon Ancestral Hall (才煥文公祠). The Mans have the Dim Dang (點燈) ritual held at the ancestral halls for the new born baby boys of previous year. Tat-wing studied at the Tun Yu School (惇裕學校) housed at the Man Ancestral Hall. The school was established in 1939 and subsidized by the government. A new school building was built for the school in 1953 and sons and grandsons of Tat-wing studied at the school.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**ELCHK Gloria Lutheran Church**  
**No. 270 Jockey Club Road, Fanling, New Territories**

The present day premises of the Evangelical Lutheran Church of Hong Kong Gloria Lutheran Church (ELCHK Gloria Lutheran Church; in Chinese: 基督教香港信義會榮光堂) is situated in the campus of Fanling Lutheran Secondary School (心誠中學) at No. 270 Jockey Club Road (馬會道). Probably built in the 1920s, the building was previously a residential villa. *Historical Interest*

A number of figures who had either owned or lived in the villa were closely involved with the Jockey Club (“the Club”). For example, **Philip Wallace Goldring** (1875-1928) made a speech on the first day of the Club’s Annual Meeting in 1917. **Thomas Frederick Hough** was a riding master who came to Hong Kong in 1891 to become the clerk of the Club. **Mr. Hajee Mohamed Hassan Nemazee** (1857-1935) was a merchant who started racing in 1920 with one pony. In view of the above, it is believed that the villa might have been historically associated with the Club which launched competitions and meetings in Fanling, such as Fanling Hunt, before the Second World War.

In 1960, the Evangelical Lutheran Church of Hong Kong bought the villa with the aid of Rev. Luthard Eid (艾樂道牧師). The address of the site at the time was “Ellis Garden (依利士花園) of Jockey Club Road” showing that the villa had been occupied by a couple, namely, **Mrs. Maud Ellis** and her husband **Mr. Albert Reginald Ellis** (1890-1967). Mr. Ellis fought for Hong Kong during the Japanese invasion in 1941 and stayed in Sham Shui Po prisoners-of-war camp during the occupation period. The Ellis couple left Hong Kong in 1953.

The building which is built to a strongly symmetrical classical plan is a two-storey villa with colonnaded verandahs and portico. This gives the building an elegant colonial appearance reminiscent of Italianate or Mediterranean villas. As the remainder of the building is in the Modern cubist geometric style with typical rendered and white painted walls, the architectural style can be classified as **Modern Eclectic**. This is the term that is applied to buildings of modern design which adapt some form of traditional ornamentation. *Architectural Merit*

The layout of the grounds was based on the principles of the French garden. According to the 1965 survey sheet, the lawn was originally a parterre divided into four parts by crossed paths. As the centre was probably a statue. The axial planning and symmetry were further emphasized by the fountain located at the end of the axis, on the raised terrace accessible by steps.

The authenticity of the building has been considerably compromised by enclosure of verandahs, structural alterations to the porch, replacement of *Rarity, Built Heritage*

original windows, and numerous annexes and additions at the rear apparently haphazardly planned. *Value & Authenticity*

The social value of the building seems to lie in its role as a country villa for wealthy people and their connections with the Jockey Club. Religious activities are also held there. *Social Value & Local Interest*

As outlined above the building has undergone several adaptive re-uses. *Adaptive Re-use*

## Historic Building Appraisal

### No. 162 Shan Pui Tsuen

#### Yuen Long

Shan Pui Tsuen (山背村) is in the south of Nam Sang Wai (南生圍), Yuen Long, facing a large piece of fishing ponds in the old days. The village was founded by Lam Siu-yuen (林兆元), a 13<sup>th</sup> generation member of the Lam clan, who moved from Tai Wai (大圍) village in its south some 200 years ago. The Lam Ancestral Hall (林氏家祠) probably built around 1900 is in the eastern part of the village. A row of six houses, Nos. 158, 159, 160, 161, 162 and 163, was built by Lam Hung-mau (林鴻茂), a 17<sup>th</sup> generation member of the 7<sup>th</sup> branch. The houses were probably built around 1900. The five houses of Nos. 158 to 162 were built for Hung-mau himself and his four sons. No. 163 was added later. The six houses connected together are sharing a common roof at their back. Hung-mau was a businessman of rice and grocery.

**Historical  
Interest**

Most of the houses are on the west of the ancestral hall. The row of six houses is on its east. The six houses are facing north like the other houses. No.162 is the last two on the right of the row. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Lower courses of the front façade are of granite blocks. Above the stone lintel of the entrance is a projected eave with plastered moulding of auspicious albums and floral patterns. Wall frieze mouldings of geometric floral pattern are on the front façade.

**Architectural  
Merit**

It is a residential house to witness the settlement of the Lams in Shan Pui Tsuen.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

It has its authenticity kept.

**Authenticity**

It has group value with the Lam Ancestral Hall and a number of village houses in the village.

**Group Value**



Like the other houses on the same row, No.162 was occupied by the descendents of the Lams. Many of them moved overseas in the 1960-70s leaving the elderly in the houses. Lam Ka-yee (林家貽), the grandson of Hung-mau resided in the house before he moved to the Netherlands. It was then occupied by his mother. She moved to a home for the elderly in 1999 and the house has been left vacated. The Lam Ancestral Hall is on the left of the row of houses. It was used as the classrooms of a school called Yan Hing School (仁興學校) for teaching village children in the 1920-50s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s. Offering of incense to the ancestors at the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will be registered in the Tai Wong Temple (大王古廟) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### No. 163 Shan Pui Tsuen

#### Yuen Long

Shan Pui Tsuen (山背村) is in the south of Nam Sang Wai (南生圍), Yuen Long, facing a large piece of fishing ponds in the old days. The village was founded by Lam Siu-yuen (林兆元), a 13<sup>th</sup> generation member of the Lam clan, who moved from Tai Wai (大圍) village in its south some 200 years ago. The Lam Ancestral Hall (林氏家祠) probably built around 1900 is in the eastern part of the village. A row of six houses, Nos. 158, 159, 160, 161, 162 and 163, was built by Lam Hung-mau (林鴻茂), a 17<sup>th</sup> generation member of the 7<sup>th</sup> branch. The houses were probably built around 1900. The five houses of Nos. 158 to 162 were built for Hung-mau himself and his four sons. No. 163 was added later also built by Hung-mau. The house was occupied by Sin-cheung (善祥), one of the sons of Hung-mau. The six houses connected together are sharing a common roof at their back. Hung-mau was a businessman of rice and grocery. Sin-cheung had a rice store at the Yuen Long Kau Hui (元朗舊墟, Yuen Long Old Market) and moved to No.17 Hop Fat Street (合發街) of the Yuen Long New Market (元朗新墟). The shop was called Wing Cheung (永祥). The shop was closed due to the urban redevelopment of the area in the 1980s. He erected three houses at Nos.224-226 in the 1930-40s and he moved to the new houses. The house at No.163 was occupied by his relative surnamed Leung (梁) for several years. It has then been left vacated.

**Historical  
Interest**

Most of the houses are on the west of the ancestral hall. The row of six houses is on its east. The six houses are facing north like the other houses. No.163 is the last one on the right of the row. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Lower courses of the front façade are of granite blocks. Above the stone lintel of the entrance is a projected eave with plastered moulding of floral patterns. Weathered wall frieze mouldings of geometric floral pattern are on the front façade.

**Architectural  
Merit**

It is a residential house to witness the settlement of the Lams in Shan Pui Tsuen.

**Rarity**

It has some built heritage value.

***Built Heritage  
Value***

It has its authenticity kept.

***Authenticity***

It has group value with the Lam Ancestral Hall and a number of village houses in the village.

***Group Value***

Sin-cheung was a merchant active in local affairs. He was one of the managers (值理) of the Pok Oi Hospital (博愛醫院) in the 1920-30s. He also proposed to renovate the Tin Hau Temple (天后古廟) in Nga Yiu Tau (瓦寮頭) in 1938 and donated \$210 for its renovation. The Lam Ancestral Hall is on the left of the row of houses. It was used as the classrooms of a school called Yan Hing School (仁興學校) for teaching village children in the 1920-50s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s. Offering of incense to the ancestors at the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will be registered in the Tai Wong Temple (大王古廟) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### No. 67 Lau Hang, Tai Po, N.T.

Lau Hang (流坑) is a small village in the northeast of Tai Po and northeast of Ting Kok Road (汀角路). It is one of the five villages of Fung Yuen (鳳園) including Kau Shi Wai (狗屎圍), Tin Sam (田心), Mak Uk (麥屋), Fung Yuen Lo Tsuen (鳳園老村) and the village. The Wongs (黃) of house No.67 are Hakkas (客家) who came from Tai Mei Tuk Tsuen (大尾督村) village in the late 19<sup>th</sup> century. The Wong had been in Tai Mei Tuk for more than 200 years. Tai Mei Tuk Tsuen is a Hakka village of the Wongs in Tai Mei Tuk (大尾督), Plover Cove (船灣). It is said that the founding ancestor Jo-bun (祖斌) moved from Huizhou (惠州) of Guangdong (廣東) province to the Lantau Island in the late Ming (明, A.D. 1368-1644) dynasty. His wife moved with his son Wing-choi (榮彩) to Tai Mei Tuk in the Kangxi (康熙, A.D. 1662-1722) reign of the Qing (清) dynasty. The house is a big residential building owned by a Wong Chap-sham (黃卓森?) in the early 20<sup>th</sup> century. It was probably built at that time and remodelled in the 1920-30s to become the present appearance. Or it could also be built in the 1920-30s.

**Historical  
Interest**

The residential two-storey building is the biggest building in the village facing east. A row of small village houses is on its right. The detached building is a Chinese Eclectic building having a three-bay layout. An open forecourt is in front of the building surrounded by a low wall. The tall building is constructed of green bricks and concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The front façade of the middle bay is recessed with a balcony on the upper floor. A parapet is at the roof edge with a pediment in the middle. The parapet is with moulded petal and interlocking geometric patterns and short posts for decoration. The pediment is in triangle shape flanked with a moulded water pattern. The door frame, lower courses of the front façade, and window frames are of granite. An iron *tanglung* (趟籠) is installed at the entrance. The side and back external walls are plastered.

**Architectural  
Merit**

It is a residential building to witness the settlement of the Wongs in the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

A side entrance is added at the right bay front façade with ceramic-tiled doorframe. This would slightly diminish the authenticity of the building.

**Authenticity**

The Wongs of the house are of the only Wong family in Fung Yuen. The Moks (麥) were the majority in Fung Yuen who set up their own village Mak Uk and have their own ancestral hall. The house of the Wongs is still occupied by the descendents of Wong Chap-sham in the name of Wong Chap Sham Tso (黃卓森祖). The Wongs would make their ancestral worship at the Wong Ancestral Hall (黃氏宗祠) in Tai Mei Tuk Tsuen at Chung Yeung (重陽節) and Ching Ming (清明節) Festivals. The ancestral hall was erected in 1907 by the Wongs.

***Social Value,  
& Local Interest***

## Historic Building Appraisal

1002

### Old Pillbox

#### Diamond Hill, Kowloon

The Old Pillbox (機槍庫) is believed to have been built by the Japanese during the period 1942-1945, mostly likely in 1942-43 around the same time that the Former Royal Air Force Hangar was re-erected in Diamond Hill, with an aim to protect the Hangar. Although the location of the Old Pillbox was a bit far away from the Kai Tak Airport, it was situated at a strategic nodal point of the Ex-Royal Air Force Station (Kai Tak) and the roads connected to the Kai Tak Airport. The Pillbox was strategically important for Japanese defence of their occupied territory as if it fell into Allied hands, it would have enabled the Allied forces to attack the two other important locations the Ex-Royal Air Force Station (Kai Tak) and Kai Tak Airport. *Historical Interest*

It is believed that when the Former Royal Air Force hangar was re-erected in Diamond Hill during the Japanese occupation period, the Pillbox was used as an air-raid shelter for the aircrew and technicians who worked in the hangar. The Pillbox, which is sunk into the ground with a hemispherical cupola, was abandoned soon after the War and became the home of squatters.

The Old Pillbox is built of granite and reinforced concrete to a circular plan with an unusual hemispherical cupola. It is sunk into the ground and is entered by a flight of steps protected by a concrete block wall. There are loopholes or embrasures in the structure for firing guns. It is believed that there may have been once a layer of earth and turf applied on top of the Old Pillbox for camouflage, which would have provided protection from ground and air observation. Also, the low profile of the structure reduced shadow effect in aerial photographs. For the purposes of classification the architectural style of the Old Pillbox can be categorised as a **Military** structure for defensive purposes. *Architectural Merit*

This Old Pillbox is quite a rare type compared with other surviving British-built pillboxes in Hong Kong. As part of Hong Kong's military history it has built heritage value. Although dilapidated and in need of repair it is considered that it could be restored successfully. In spite of being occupied by squatters it does not seem to have been altered significantly and retains much of its authentic appearance. *Rarity, Built Heritage Value & Authenticity*

The social value of the Old Pillbox lies in its function as a defensive strongpoint and a part of the defence system of RAF Station (Kai Tak) and Kai Tak Airport under Japanese occupation. It is of historical local interest to *Social Value & Local Interest*

military enthusiasts and historians and has a curiosity value to others.

Within the former RAF base, another military structure, a Hangar (前皇家空軍飛機庫) is also preserved. A Stone House (石寓) is found at the old site of Tai Hom Village (大磡村) opposite to the Hangar. The Old Pillbox and other historic buildings nearby such as Wong Tai Sin Temple (黃大仙祠) and St. Joseph's Home for the Aged (聖約瑟安老院) witness the development of the area in the early 20th century. **Group Value**

It has been suggested that the Old Pillbox should form the central feature in a small public open space, possibly adapted to a small museum with a permanent display on the history of the area. **Adaptive Re-use**

**Historic Building Appraisal**  
**Pui Ching Primary School, Gateway**  
**No. 80 Waterloo Road, Kowloon**

1003

The existing Pui Ching Primary School (培正小學) was built in 1933 to provide education for local children. The School was originally a branch of the Chinese Baptist Academy of Canton, which was established on 28 November 1889 by a group of Baptists in Canton. They erected several schools in Canton since its establishment. In the late 1920s, they started planning to come to Hong Kong.

*Historical  
Interest*

Pui Ching Primary School is run by the United Hong Kong Christian Baptist Churches Association (香港浸信會聯會). The construction works of the school started after the Foundation Ceremony held on 12 April in 1933 and was completed in September 1933. This school named as Hong Kong Pui Ching Branch School (香港培正分校) provided primary school education for the children. In 1935, it expanded its education level to junior high school.

In 1949 Pui Ching Branch School expanded its education level to senior high school. The Government also agreed to grant a piece of land where next to the school for its expansion. Thus, the original site was then designated for the primary section while the new land granted by the Government was designated for the secondary school section. One year later, Pui Ching Branch School was separated from the Chinese Baptist Academy of Canton.

The School **Gateway** (*pai-lou* 牌樓), **built in the 1950s**, is situated at the corner of Waterloo Road and Pui Ching Road. It is constructed in concrete in imitation of wood construction. There are three openings: a central opening flanked by smaller openings on either side. All are fitted with ornamental iron gates. Two giant columns support a large crossbeam inscribed on the front with the name of the School in Chinese characters and with a moral principle on the back. The architectural style is a simple stylised form of **Chinese Renaissance**.

*Architectural  
Merit*

The Gateway whilst not unique is quite rare. There are few alterations, if any, to the structure which appears to be authentic.

*Rarity, Built  
Heritage Value &  
Authenticity*

The Gateway is a traditional Chinese *pai-lou* and with its prominent corner position is quite a local landmark in its way.

*Social Value &  
Local Interest*

The Pui Ching complex is important as a component of a significant architectural and historical complex of the nearby area. It is physically close to a number of historic schools such as Diocesan Boys' School (拔萃男書院),

*Group Value*



King George V School (英皇佐治五世學校) and Heep Yunn School (協恩中學).

The question of adaptive re-use does not arise for the time being.

*Adaptive  
Re-use*

## Historic Building Appraisal

### So Lau Yuen

#### No. 25 Shui Tau Tsuen, Kam Tin, Yuen Long

So Lau Yuen (泝流園) is one of the six study halls in the historic village of Shui Tau Tsuen (水頭村) of the Tang (鄧) clan in Kam Tin (錦田), Yuen Long. It was built by Tang Kuen-hin (鄧權軒, 1755-1822), the 21<sup>st</sup> generation ancestor of the clan, and a descendent of Kuen (錙) of the fourth branch (四房). It provided a venue for the young members of the branch Gi Ka Tong (知稼堂) and others to be taught there aiming at gaining titles at the Imperial Civic Service Examination. The family of Kuen-hin gained three *xiucai* (秀才) and four *wuju* (武舉) degrees in the Qianlong (乾隆, 1736-1795) and Daoguang (道光, 1821-1850) reigns of the Qing (清) dynasty. It is not known when the study hall was built. It was probably built in the late Qianlong reign.

**Historical  
Interest**

The study hall is on the right of Yi Tai Study Hall (二帝書室) in the village. It is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. An entrance corridor was added on its right linked up to its front courtyard. A kitchen of two-storey was also added on its right front. The open courtyard is between the front and main halls. Side chambers are on either side of the courtyard and the main hall. The building is constructed of green bricks with its walls and granite columns to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted in grey colour externally and white and yellow internally. The floors are cement screeded. The roofs of the open courtyard are turned into reinforced concrete ones with the support of added concrete columns. A plaque of the Gi Ka Tong is hung in the middle at the end wall of the main hall. The black ridges are in boat shape with white curling pattern and auspicious flowers and birds mouldings. Red geometric mouldings are at the ridge ends. Fascia boards, wall frieze mouldings and wall paintings of similar patterns are at the main hall, wall gables and front façade. Calligraphy and a black-and-white dragon wall painting are above the lintel of the recessed entrance.

**Architectural  
Merit**

It is a study hall of the Tang clan to witness their settlement and history in Kam Tin.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Major renovations were held in the 1970s and 1980s. A recent one was in 2003. The concrete roofs and the painting of the walls have undermined the authenticity of the study hall.

**Authenticity**

It has group value with the historic buildings in the village including the Yi Tai Study Hall, Hung Shing Temple (洪聖宮), Loi Shing Tong (來成堂) and many others. **Group Value**

Ming-si (鳴時) and Ming-hok (鳴鶴), the eldest and the second eldest sons of Kuen-hin, was respectively a *xiucai* and a *wuju*. Ming-hok was then a military officer of the sixth grade (六品武官) who built another study hall, Cheung Chun Yuen (長春園), in the village. Other members of the branch obtained similar titles and official positions in the Qing government that they had high position in the community and very much respected. So Lau Yuen was also used a local unofficial *yamen* (衙門, magistrate) to settle disputes in Kam Tin and nearby area. The teacher employed to teach at the hall was from local area or Guangdong (廣東) province and accommodation was provided for him at the study hall. Traditional Chinese books and classics were taught to students of mixed classes. Towards the modernization of the education in the 20<sup>th</sup> century, the study hall was gradually replaced by the modern school established. The Kam Tin Mung Yeung Public School (錦田公立蒙養學校), established in 1926, with its campus enlarged in 1952 finally replaced the study hall. The building is still used as a gathering place and for basin meals (盆菜) of the branch and the clan. It is also for the practice of lion dance. The study hall was one of the historic buildings visited by the Prince of Wales in 1989. **Social Value, & Local Interest**

## Historic Building Appraisal

### No. 27 Tai Kei Leng

#### Shap Pat Heung, Yuen Long

Tai Kei Leng (大旗嶺) village in Shap Pat Heung (十八鄉), Yuen Long, *Historical Interest* was first settled by the Hakka (客家) Chans (陳) in the Tongzhi reign (同治, 1862-1874) of the Qing (清) dynasty. More than ten other clans came in the coming decades. The village was called Shui Da Pa Tsuen (水打壩村) and renamed as such in 1953. Three brothers of the Leungs (梁), namely, Cheung-wing (象永), Cheung-kai (象祺) and Cheung-yim (象嚴), settled in the village with their mother in the 1920s. They came from Baishi (白石) of Taishan (台山), Guangdong (廣東). Two detached residential houses at Nos. 26 and 27 of the village were built by Cheung-yim and Cheung-kai respectively in 1920-24. Ji Yeung Study Hall (子養書室) in the village was also built by the three brothers to commemorate their father Leung Ji-yeung (梁子養) probably at the same time. The two houses of the same design are in the same alignment, No. 27 in the north and No.26 in the south, both facing north.

The two houses were constructed by a builder surnamed Man (文) and the green bricks used were produced by a kiln owned by the Leungs in Yau Tin (攸田), east of the village. The bricks produced in the kiln were also sold to other villages in Yuen Long. House No.27 is a two-storey Qing vernacular building having a one-hall-one-courtyard plan of three bays. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The open courtyard in the middle bay is in front of the hall. A living room is on either side of the hall. A kitchen is on either side of the courtyard. Two rooms are on the upper floor above the two rooms downstairs accessed through two staircases in the two rooms. One entrance is respectively on the left and right side walls of the house at the two kitchens, the one on the left (west) is the main one. An altar is in the middle of the end wall of the hall housing a soul tablet of the Leungs for worship. Wall friezes are at the two entrances and at the back external wall with plastered mouldings of flowers and rocks. Its gable walls are with frieze of curling grass mouldings. *Architectural Merit*

It is a residential house of the Leungs to witness their settlement in Tai Kei Leng village. *Rarity*

It has some built heritage value.

***Built Heritage  
Value***

The authenticity is basically kept.

***Authenticity***

It has group value with house No.26 at its back and the Ji Yeung Study hall in the village.

***Group Value***

The descendents of the three brothers studied at the Ji Yeung Study Hall three blocks on the left of the house. The study hall was not operated after the Second World War until the 1970s housing a Ching Sum Kindergarten (靜心幼稚園). The kindergarten closed in the late 1980s and has been used as a storeroom. The hall has been used as an ancestral hall for the worship of the Leung ancestors. Ancestral worship ritual and celebration activities such as basin meal would be held for the wedding of the Leungs. The present descendents have a soul tablet of their ancestors at the house for worship.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**Old House**  
**No. 57 Shui Lau Tin, Pat Heung, Yuen Long**

Shui Lau Tin (水流田) is a multi-clan village occupied by the Tangs (鄧), *Historical Interest* the Chois (蔡) and the Fungs (馮) in the south of Shek Kong Airfield (石崗機場) in Pat Heung (八鄉), Yuen Long. The Chois were the majority who owned most of the houses in the village. The Tangs however had more land than the Chois. The Chois came earlier than the Tangs. The Tangs were Hakkas (客家) moved from Huiyang (惠陽) of Guangdong (廣東) province to Wang Toi Shan (橫台山) in Pat Heung in the 27<sup>th</sup> year of Kangxi (康熙, 1688) of the Qing (清) dynasty. Some of the Tangs moved to Shing Mun Heung (城門鄉). Tang Kou-kwong (鄧球光), the 18<sup>th</sup> generation member of the clan, moved from Shing Mun Heung to Shui Lau Tin in the 16<sup>th</sup> year of the Guangxu (光緒, 1890) reign of the same dynasty. The old house at No.57 of the village was built by Tang King-kwong (鄧琮光), a brother of Kou-kwong, in 1905 after he gained his fortune in Honolulu (檀香山) in Hawaii. He had obtained a *gongsheng* (貢生) title via donation in his young age before he worked in Hawaii. The house was his residence occupied by him until he died. The house was inherited by his son Yuen-sam (元森) and now his grandson Kam-chuen (金泉).

Located in the right end of the village, the building is a two-storey Qing *Architectural Merit* vernacular detached residence of three bays. An open forecourt is in front of the building surrounded by a low wall. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The front portion of the ground floor middle bay is the two-storey high living room backed by a dining room. On either side is a bedroom with a staircase for access to the upper storey. At the back are two kitchens and a bathroom. Up on the upper floor are mainly the bedrooms and a terrace at the back. A tie beam carved with “長命富貴” (Longevity and Prosperity) is at the living room. Wall frieze paintings of flowers and birds are under the eave of the recessed entrance of the middle bay. Wall frieze mouldings of flowers, bamboo and birds, partially weathered, are on the front façade of the side bays. A fascia board of floral carving is under the eave. The entrance is installed with a wooden *tanglung* (趟籠) and its wall corners are of granite blocks.

It is a residence of the Tangs to witness their history and settlement in Shui *Rarity* Lau Tin village.

It has some built heritage value.

***Built Heritage  
Value***

It is in good condition. Its authenticity is kept.

***Authenticity***

It has group value with the Tang Kwok Mou Ancestral Hall (國茂鄧公祠) erected by the Tangs in the village.

***Group Value***

During the Japanese Occupation (1941-45), the house was occupied by the Japanese for use as a commander's office for some months. The Japanese appointed Yuen-sam and Tang Hon (鄧漢) as translators. The office was later moved to Yuen Long. The Tangs still maintain relationship with the Tangs in Wang Toi Shan where they would make worship to their ancestors at the Chinese New Year.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**Nos. 4, 6, 8 and 10 Green Lane,**  
**Wan Chai, Hong Kong**

This building, now known as Shuk Yuen Terrace (菽園臺), was built around 1956-1957. It consists of a terrace of four attached three-storey houses, extending through Nos. 4, 6, 8 and 10 Green Lane (箕璉坊). As entry to the house was not obtained it is not known whether they are divided up into flats or not.

*Historical  
Interest*

Prior to the advent of the British, a Chinese village named Wong Nei Chong Village (黃泥涌村) had been in existence at Happy Valley since the Qianlong era (乾隆年間, 1736-1795). In 1923, when the colonial government embarked on a programme of redevelopment in Happy Valley, the Village was subsequently demolished. The development of Happy Valley into an upper-class residential area continued after the Second World War. A series of three-storey houses began to line the streets as more well-to-do people who used to live in Caine Road and Mid-levels moved to Happy Valley. Shuk Yuen Terrace is one of the local examples of comprehensive and coherent Art Deco style buildings. It is a building having its own character.

The building is built on a raised platform which allows underground parking. A ramp leads up from Green Lane to the front of the building which is also used for car parking. The architectural style of the building is **International Modern** with **Art Deco** influence. The walls are rendered and painted and the roofs are flat. The windows are regularly spaced and united horizontally by projecting string courses at head and cill level. Balconies have rounded corners and tubular steel railings. The front and side elevations are symmetrical but the rear of the premises has irregularly shaped projections which may indicate that some alterations have taken place. A penthouse on the roof may also be a later addition.

*Architectural  
Merit*

The International Modern Style is becoming quite rare now in Hong Kong due to redevelopment. This building represents the post-war development in Happy Valley and in that respect it has built heritage value. The authenticity of the interior is not known, however the exterior seems to have retained much of its original appearance although some alterations and additions are noticeable.

*Rarity,  
Built Heritage  
Value &  
Authenticity*



The social value of the building appears to be limited as it seems to have been used only for residential purposes. As a representative example of post-war development it is of local interest.

***Social Value  
& Local  
Interest***

Other historic buildings located in proximity include, for example, the premises at Nos. 5 and 7 Broom Road (蟠龍道) and Nos. 118-120 Blue Pool Road (藍塘道) which were built in 1939 and owned by Eu Tong-sen (余東旋), founder of Eu Yan Sang (余仁生), a leading producer and distributor of traditional Chinese medicine and healthcare products.

***Group Value***

Without seeing the plans it is difficult to recommend an adaptive re-use. However no doubt the building could be converted to other uses if need be.

***Adaptive  
Re-use***

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Built Heritage  
Value &  
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*Historical  
Interest*

Prior to the advent of the British, a Chinese village named Wong Nei Chong Village (黃泥涌村) had been in existence at Happy Valley since the Qianlong era (乾隆年間, 1736-1795). In 1923, when the colonial government embarked on a programme of redevelopment in Happy Valley, the Village was subsequently demolished. The development of Happy Valley into an upper-class residential area continued after the Second World War. A series of three-storey houses began to line the streets as more well-to-do people who used to live in Caine Road and Mid-levels moved to Happy Valley. Shuk Yuen Terrace is one of the local examples of comprehensive and coherent Art Deco style buildings. It is a building having its own character.

The building is built on a raised platform which allows underground parking. A ramp leads up from Green Lane to the front of the building which is also used for car parking. The architectural style of the building is **International Modern** with **Art Deco** influence. The walls are rendered and painted and the roofs are flat. The windows are regularly spaced and united horizontally by projecting string courses at head and cill level. Balconies have rounded corners and tubular steel railings. The front and side elevations are symmetrical but the rear of the premises has irregularly shaped projections which may indicate that some alterations have taken place. A penthouse on the roof may also be a later addition.

*Architectural  
Merit*

The International Modern Style is becoming quite rare now in Hong Kong due to redevelopment. This building represents the post-war development in Happy Valley and in that respect it has built heritage value. The authenticity of the interior is not known, however the exterior seems to have retained much of its original appearance although some alterations and additions are noticeable.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building appears to be limited as it seems to have been used only for residential purposes. As a representative example of post-war development it is of local interest.

***Social Value  
& Local  
Interest***

Other historic buildings located in proximity include, for example, the premises at Nos. 5 and 7 Broom Road (蟠龍道) and Nos. 118-120 Blue Pool Road (藍塘道) which were built in 1939 and owned by Eu Tong-sen (余東旋), founder of Eu Yan Sang (余仁生), a leading producer and distributor of traditional Chinese medicine and healthcare products.

***Group Value***

Without seeing the plans it is difficult to recommend an adaptive re-use. However no doubt the building could be converted to other uses if need be.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Hing Po Study Hall**  
**No. 162 Shan Ha Tsuen, Ping Shan, Yuen Long**

Hing Po Study Hall (興寶書室) in Shan Ha Tsuen (山下村) of Ping Shan (屏山), Yuen Long, was erected in 1913 by the descendents of Cheung Kwan-chuen (張君存). His ancestor Chuk-ping (祝平) moved from Huangchuen (篁村) of Dongguan (東莞) to Wang Chau (橫洲) in the late 15<sup>th</sup> century. Chuk-ping's grandson settled in Tsat Sing Kong (七星崗) and then moved to Shan Ha Tsuen in the Shunzhi reign (順治, 1644-1661) of the Qing (清) dynasty. The hall was also called Tat Kau Tong (達教堂) as to commemorate Kwan-chuen's third son Tat-kau (達教). It is now called Yee Hing Tong (義慶堂).

**Historical Interest**

The study hall is a Qing (清) vernacular building having a two-hall plan of three bays. A courtyard is at its entrance hall and side rooms are on the left and right of the halls. Cocklofts are at the side rooms of the main hall. A concrete flat-roofed storey was added to the right side room of the entrance hall. It is in symmetrical design with the altar at the far end of the central axis in the middle of the main hall. The building is constructed of green bricks with its walls supporting the flush gable pitched roofs of rafters, beams and clay tiles. The recessed entrance is with granite door frame, lintel and wall corners. Above the lintel is the name board of the study hall. The main ridge having curling ends is decorated with geometric mouldings. Its gable friezes, wall friezes and fascia boards are with auspicious patterns of treasures, floral and plants motifs.

**Architectural Merit**

It is one of the historic buildings to witness the settlement of the Cheungs in Shan Ha Tsuen.

**Rarity**

The study hall is of considerable built heritage value.

**Built Heritage Value**

Parts of the internal walls are plastered. The adding of a story at the right chamber of the front hall would highly diminish its authenticity.

**Authenticity Group Value**

The Cheung Ancestral Hall (張氏宗祠), the Daak Yan Study Hall (達仁書室), Kwan Yuet Study Hall (君悅書室) and this one have co-related group value.

The hall was used to teach village children and for ancestral worship. Soul tablets of Tat-kau's lineage were displayed at the altar for worship. After a renovation in 1963 the tablets were removed and Kwan Tai's (關帝) image was displayed at the altar instead. The main hall has been occupied for residential use

**Social Value, & Local Interest**



and the right chamber of the entrance hall used as a grocery.

**Historic Building Appraisal**  
**Tin Hau Temple**  
**No. 69B Wing On Street, Peng Chau**

Tin Hau Temple (天后宮) in Wing On Street (永安街) of Peng Chau (坪洲) island was built in the 57<sup>th</sup> year of the Qianlong (乾隆, 1792) reign of the Qing (清) dynasty with the donation of two local Tankas (蛋家人) named Chau Hop-lei (周合利) and Lok Kwong-yan (駱廣仁). Peng Chau was mainly a fishing village which fishermen worshipped Tin Hau as their protector against all dangers and natural disasters. It is said that Tin Hau once protected the inhabitants from a looting from the pirate Cheung Po-tsai (張保仔) by raising strong wind destroying his ships. Hung Shing (洪聖) and Choi Pak Shing Kun (財帛星君) are also worshipped in the temple. The temple has been managed by the Chinese Temple Committee (華人廟宇委員會) since 1929. *Historical Interest*

The temple is a Qing vernacular building of a two-hall-one-courtyard plan. The courtyard between the entrance and main halls was covered. A side chamber to its left was built for use as the keeper's quarters and storage. The building is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its internal walls have been with false brick lines. Its roofs have been covered with green ceramic tiles. Its gables are in 'Three Peaks Paying Tribute to Heaven' (三岳朝天式) style. Its main ridge is with geometric pattern, auspicious treasures and figures mouldings topped with two ceramic *aoyus* (鰲魚) and a firing pearl in the middle. Its name board is engraved on stone above the doorway flanked by a pair of couplets. *Architectural Merit*

It is the only Tin Hau temple on the island to witness the fishing settlement. *Rarity*

It has some heritage value. Its gable style is rare. *Built Heritage Value*

The temple was renovated in 1798, 1877 and 1998. The authenticity is kept. *Authenticity*

Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month would be celebrated at the temple. Opera performances and Fa Pow (花炮) activities would be organized by the Peng Chau Rural Committee (坪洲鄉事委員會). During the Yu Lan Festival (盂蘭節) on the 7<sup>th</sup> of the seventh lunar month, a parade of the Tin Hau deity touring the streets on the island called 'Ma Hang Heung' (禡行鄉) is organized by carrying its statue on scaffold with lion and dragon dances. *Social Value, & Local Interest*

## Historic Building Appraisal

Nos. 212 - 224 Shui Lau Tin,

Pat Heung, Yuen Long

Shui Lau Tin (水流田) is a multi-clan village occupied by the Tangs (鄧), the Chois (蔡) and the Fungs (馮) in the south of Shek Kong Airfield (石崗機場) in Pat Heung (八鄉), Yuen Long. The Chois were the majority who owned most of the houses in the village. The Tangs however had more land than the Chois. The Chois came earlier than the Tangs. The Fungs led by Fung Pin-lap (馮品立), a 10<sup>th</sup> generation member, came to the village from Lin Fa Tei (蓮花地) village in its south-east on the other side of Kam Sheung Road (錦上路). The Fungs moved from Foshan (佛山) of Guangdong (廣東) province to Shenzhen (深圳) and later settled in Lin Fa Tei. A trust called King Yau Tong (琮友堂) was set up by the Fungs in the name of Fung King-yau (馮琮友), a fourth generation member. Due to the increase of population Pin-lap wanted to build new houses for his family. No suitable location was in the village that he built a row of 13 houses in Shui Lau Tin in 1918.

**Historical  
Interest**

The row of 13 houses is in the south-eastern end of the village. They are built connected together facing northeast. Nos.212, 213 and 214 are on the left end whilst the rest Nos.215 to 224 are on their right. They are one-storey Qing (清) vernacular residential houses. An open ground is in front of the building which was used for drying grain. They are constructed of green bricks with their walls to support the pitched roof of timber rafters, purlins and clay tiles. The three houses are basically identical each with a hall fronted by an open courtyard. A kitchen is behind the entrance and a *michong* (米椿), a rice husking hammer, was installed at the main hall. The front portion of the hall is for the living room whilst the rear portion is for a bedroom. A cockloft is at the main hall as another bedroom. A bath corner is respectively on one side of the courtyard. The doorframes, wall corners and window frames are of granite slabs. Wall frieze mouldings of flowers and birds and curling pattern, most of them peeled off and weathered, are running above the lintels.

**Architectural  
Merit**

They are three residential units of the Fungs to witness their history and settlement in Shui Lau Tin village.

**Rarity**

They have some built heritage value.

**Built Heritage  
Value**

They are in good condition. The authenticity is kept.

**Authenticity**

They have group value with the Tang Kwok Mou Ancestral Hall (國茂鄧公祠) and Choi Yi Wah Ancestral Hall (彝華蔡公祠) in the village. **Group Value**

Pin-lap was a successful merchant of bricks and roof tiles and beancurb sheets (腐竹). His kiln is in Ma Pau Ling (麻包嶺), southeast of Lin Fa Tei. The green bricks and roof tiles used were from his kiln whilst the granite blocks were from Guangzhou (廣州). Some of the workers were also from Guangzhou. Pin-lap and his four sons settled in the village. Their descendents are still living in the village who have a trust called Pin Lap Tso (品立祖). The Fungs still have their ancestral worship at the Fung Ancestral Hall (馮氏家祠, also called King Yau Tong 琼友堂, rebuilt in 1998) at festivals and at the Chinese New Year. They have Dim Dang (點燈) ritual at the ancestral hall once every five years for new born baby boys. Pin-lap's father, Lai-cheong (禮昌), was one of the sponsors in the renovation of the Pat Heung Temple (八鄉古廟) in Sheung Tsuen (上村) of Pat Heung. Pin-lap was one of the sponsors in the construction of the Pok Chai Bridge (博濟橋) in Shek Tau Wai (石頭圍) in Pat Heung. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**No. 2 York Road**  
**Kowloon Tong, Kowloon**

1014

No. 2 York Road (約道) on the corner of York Road and Waterloo Road is believed to have been constructed between 1927 and 1930 for a Portuguese gentleman, **Eduardo Jose de Figueiredo**, a director of Hughes and Hough Limited. Although many houses on the Kowloon Tong Estate were occupied by the army during the Japanese Occupation, No. 2 York Road was not, maybe because Portugal was a neutral country. Since its erection, the house was used as a staff quarters of Hughes and Hough Limited at least until late 1973. It is one of the few surviving original houses of the Kowloon Tong Garden Estate which was founded by **Mr. Charles Montague Ede** (義德) in 1922. *Historical Interest*

Kowloon Tong (九龍塘) was undeveloped before the 1900s. Its first major development was by a foreign building contractor, **Mr Charles Montague Ede**. Mr Ede formed the Kowloon Tong and New Territories Development Company Limited (九龍塘及新界建築公司) to handle a project which aimed to develop Kowloon Tong into a high class residential area. On 26 October 1922, the Company reached an agreement with the Government on this building scheme. The developed area, bounded by Boundary Street (界限街) in the south, Cornwall Street (歌和老街) in the north, the Kowloon Canton Railway (九廣鐵路) tracks in the west and Waterloo Road (窩打老街) in the east, consisted of an area of 74.5 acres (3,231,900 square feet). Formation of land levels, with storm water and sewage system, was carried out by the Public Works Department at the expense of the Government agreed on in the development. The whole development was then referred to as the ‘Kowloon Tong Garden Estate’ by the Government. The Estate was characterized by two-storey detached houses with gardens interspersed with public open spaces.

The two-storey building at No. 2 York Road is in fact two semi-detached houses with separated entrances. Walls are rendered and painted and the roof is flat with a plain parapet wall and projecting cornice all around the building. The use of classical style porches to the entrance doors, arched windows, balconies and shuttered windows give the building a **Colonial Neo-Classical** appearance. *Architectural Merit*

The architectural style of the two-storey building is different to the other Kowloon Tong Garden Estate houses and in fact is now the only one of this type still remaining. *Rarity, Built Heritage Value &*

Recently the villa has been renovated and embellished with additional architectural features. The low garden wall has been replaced with a high concrete wall with massive piers like buttresses between bays or recesses which *Authenticity*

are being used to display large advertising signs. It is rumoured that the villa has been acquired by film star Jackie Chan and this seems to be borne out by the advertising panels which are promoting his latest film.

The social value of the buildings lies in the role they played as part of a high class residential development. Due to their prominent corner position and striking architectural style they are well known local landmarks.

***Social Value  
& Local  
Interest***

Arranged in a back to back manner, the houses enjoy privacy surrounded by their own open areas. This district is considered to be a sparsely populated area. The surrounding houses have been gradually turned into kindergartens, foundations of religious bodies, bridal salons and motels. There are two historic buildings nearby, namely, Maryknoll Convent School (瑪利諾修院學校) and St. Teresa's Church (聖德肋撒天主堂).

***Group Value***

Many of the old houses on the Kowloon Tong Garden Estate have been converted to other uses such as kindergartens, seminaries, motels, etc. It is hoped that No. 2 York Road can continue to be used for residential purposes.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Central Ordnance Munitions Depot**  
**No. 18 Deep Water Bay Drive, Shouson Hill, H.K.**

The Central Ordnance Munitions Depot (中央彈藥庫), or Little Hong Kong as it was known during the Second World War, was constructed by the British Royal Engineers in the late 1930s. This was a time when the political situation in Asia was decaying, and the Depot was a military facility designed to store arms and ammunition for the defence of Hong Kong should it become necessary. *Historical Interest*

When the Battle of Hong Kong broke out in December 1941, the Depot was manned by soldiers of four nationalities: British Royal Army Ordnance Corps, Royal Army Service Corps, and Royal Engineers; Canadian Winnipeg Grenadiers; Punjabi infantrymen (from pre-partition India); and local Chinese soldiers of the Hong Kong Volunteer Defence Corps. Little Hong Kong was referred to in numerous communications throughout the Battle, as missions fought their way through Japanese lines to retrieve munitions with which to re-supply the front line. From Little Hong Kong itself, the defenders fired tens of thousands of rounds in an attempt to prevent the Japanese capturing the area. Notably, it became the last position to fall to the Japanese occupying forces in the Battle on the 27th, two days after the surrender of Hong Kong.

After the fall of Hong Kong in December 1941, the Japanese occupied the site until Hong Kong was liberated in August 1945. Thereafter it returned to British military use until the 1970s when the Hong Kong police used it as a police driving school. The facilities were then used to store rock core samples. Recently, they have been converted into wine cellars dedicated to the handling, cellaring, long-term maturation and enjoyment of wine.

The overall site measures 600 metres in length and approximately 250 metres in width. The original facility comprised 12 pairs of underground bunkers, a Depot HQ building and a single sentry box at the farthest Western corner of the site. The architecture of the ordnance bunkers is unique in that only the bunker facades, guardhouse façade, and sentry box are visible. Many structures are found underground. Experts believe that the location of the Depot was deliberately sited at the bottom of a steep valley, far from dense habitation, so that in the event of an accidental detonation the resulting explosion would do the minimum damage to people and property. The protection afforded by the surrounding hills act as natural camouflage to both air and ground attack, while an inland position with no view of the sea (Lama Channel) meant that bombardment by ship was not possible. *Architectural Merit*

Each bunker has been constructed in a similar design including an entrance corridor measuring 9.40 metres, an internal width of 7.34 metres and a length of 12.19 metres, the only variation being that some bunkers had been designed for high explosives and therefore have an additional (false) brick wall inner-lining against the 1 meter thick bunker walls. This false wall has been constructed 10 cm away from the inner reinforced concrete structure so as to reduce the possible impact of an internal explosion.

The corridors are angled in an S-shape so as to deflect the blast waves of a possible munitions explosion. Moreover, there are channels constructed into the corridor walls sloping from ceiling to floor at 45 degree angles. These channels are designed to capture the blast waves of an explosion and force them downwards onto the corridor floor at an angle of 90 degrees to the sidewalls thus stopping the blast waves from exiting the corridors.

A second smaller corridor can be found at the entrance to the bunker cavity. This smaller corridor which measures 1.25 metres in height and 50 cm in width travels the full length around the outer wall of the bunkers thus creating a moisture trap. This is necessary as the bunkers are under the water table for the majority of the year. This design in turn permits the inner concrete wall to remain free of moisture thus keeping the arms and ammunition dry.

A pair of half-inch thick steel doors can be found at the entrance to the bunker. This entrance opens up into the bunker area. The height of the bunkers is approximately 3.3 metres from the floor to the lowest point of the ceiling. The ceiling features a ribbed, wave-like design that rises and falls approximately 40 cm and is covered in half-inch thick steel. This design again benefits blast wave deflection.

Two interesting features exist inside the bunkers, the first being an escape hatch measuring one metre in diameter. This runs horizontally for five metres and then vertically until you reach the soil slope surface on top of the bunkers. A protective brick and metal structure has been constructed on the slope to facilitate escape under fire. Should the troops be trapped inside the bunkers, a second “breather pipe” has been constructed which opens up into a hidden structure above the slope.

The Depot HQ was demolished before the project proponent of the wine cellars first viewed the site. The only visual record is a photo dating back to the Japanese occupation.

The Central Ordinance Munitions Depot is of immense significance in Hong Kong’s military history. It was a centre of resistance in Hong Kong’s battle to attempt to repel the invading Japanese force; and was ultimately the last position to fall to the Japanese on 27 December 1941.

***Rarity,  
Built Heritage  
Value &  
Authenticity***



The existing site boasts six underground cellars and a private members' clubhouse comprised of two underground bunkers as well as a newly constructed conservatory. The Central Ordnance Munitions Depot, after being converted into wine cellars, won the Award of Merit in the 2007 Asia-Pacific Heritage Awards offered by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in recognition of the success of the efforts taken for the restoration and continued preservation of the former military site.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

Hon Lo,

No. 61 San Wai Tsuen, San Tin, Yuen Long, New Territories

Hon Lo (漢廬) was built in 1931 by **Wong Lai-hon** (黃禮漢) who probably acquired wealth working overseas. He is believed to have emigrated to the U.S.A. before the house was built, so presumably sent remittances back to his family in Hong Kong to buy a plot of land and build a house. However another story is that the house was originally owned by a Hung clansman named **Hung Shai-chim** (洪世瞻). The present ownership seems to be very complicated. *Historical Interest*

San Wai (新圍) consists of Sheung San Wai (上新圍) and Ha San Wai (下新圍). During the late Qing Dynasty (清朝, 1644-1911) and early Republican period (民國), the Yeungs settled in Ha San Wai from Taishan (台山) because banditry was rampant in Mainland China. Initially, Ha San Wai was called Fuk Hing Lei (福興里). Due to the population growth of Ha San Wai, Sheung San Wai was developed later. It was inhabited by families including the Yeungs (楊), the Lees (李), the Wongs (黃) and the Chans (陳). Sheung San Wai is known as San Wai Tsuen nowadays.

Most of the villagers of San Wai Tsuen acquired wealth by working overseas. The United States and Canada were their main destinations. They sent money back to San Wai Tsuen through sailors, *xunyangma* (巡洋馬) or money shops (銀號). Hence, the villagers were mainly sustained by remittances.

Hon Lo shows strong Western influence in its design, but its basic architectural style is **Qing Vernacular**. The house is two storeys high with a pitched roof over the central main section and a classical style portico in front. The walls are built of grey-green bricks. There is a single storey detached annex built of grey bricks at the rear of the house. The front portico is three bays wide with open colonnaded and balustraded verandahs. The parapet is fairly simple in design with a central pedimented panel and ball ornaments to the posts. The rear and side windows are regularly spaced with white painted hood mouldings and surrounds. The original windows have been replaced with modern steel framed or aluminium units. The combination of Western architectural features and local traditional construction methods mean that the house is of **mixed style**. *Architectural Merit*

Apart from the replacement windows, Hon Lo appears to retain much of its authentic appearance. As a house of mixed style with Western influence it has built heritage value. *Rarity, Built Heritage Value & Authenticity*

As the house has always been used as a residence, it has relatively low *Social Value* social value to the local community. With its elegant classical style front portico *& Local* it is an interesting building worthy of preservation. Together with No. 60 and *Interest* No. 62 San Wai Tsuen, it has group value.

Probably the best use for the house is for it to continue to be used as a *Adaptive* residence. Any alterations for adaptive re-use might well affect its authenticity. *Re-use*

## Historic Building Appraisal

1017

### Hoh Fuk Tong Centre

No. 28 Castle Peak Road, Tuen Mun, New Territories

**Hok Fuk Tong Centre** (何福堂中心) is named after Rev. Ho Fuk Tong (何福堂牧師), the first Chinese pastor in Hong Kong and the father of Sir Ho Kai (何啓爵士) who was one of the most prominent Chinese leaders in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It was formerly the home of General Cai Tingjie 蔡廷鍇 (1892-1968) who led the Nineteenth Route Army (十九路軍) to fight against the Japanese and succeeded in repulsing the enemy attacks in the Battle of Songjiang-Shanghai (淞滬之戰) in 1932. *Historical Interest*

From 1946 to 1949 the site was used as a school by the Ta Teh Institute (達德學院) which was affiliated with the Chinese Communist Party. The Institute was founded under the directive of Zhou Enlai (周恩來), later Chinese Premier of the People's Republic of China. The teachers of the Institute included renowned academics from China such as Mao Dun (茅盾), Liu Yazi (柳亞子), Guo Moruo (郭沫若) and Shen Junru (沈鈞儒).

After the closure of Ta Teh Institute, the London Missionary Society (倫敦傳道會), now the Council for World Mission (世界傳道會), bought the campus and lent it to the Church of Christ in China (中華基督教會) as a seminary for training women ministers. The seminary was later renamed Hong Kong Theological Institute (香港神學院), where training was provided to local ministers to become clergy.

The **Hoh Fuk Tong House** (何福堂會所) was built in the 1940s as a girls' dormitory. It was known as the 'Red House' (紅屋) because it was built of red bricks in **Art Deco** style. As there are not many buildings of Art Deco style in Hong Kong, Hoh Fuk Tong House must be considered a rarity and worthy of retention. *Architectural Merit*

The **Pavilion** (涼亭) is a small structure built around 1936 on a pentagon shaped plinth with five simple square columns finished in pink terrazzo supporting a green glazed Chinese tiled roof with a central pommel or ball finial, and a projecting eaves all round. Ornamentation is simple consisting of balustrade panels in fretwork pattern and a plain frieze below the eaves painted with different coloured chevrons. It appears to be fairly authentic and have built heritage value. *Rarity, Built Heritage Value & Authenticity*

The **Canteen** (飯堂) is a pitched roof utilitarian style building probably dating from the 1950s. It is the site of the former "Democracy Hall" (民主禮

堂) of Ta Teh Institute. It had been a wooden structure prior to reconstruction into a concrete building in the 1970s.

Built in the 1950s, the **Home of Leung Fat** (梁發之家) is a small single storey pitched roof stone building used as a chapel. The **Mark Hall** (馬可堂) and **Home of Bethel** (伯達尼之家), built in the 1950s, are similar buildings also used for religious purposes.

The **Morrison House** (馬禮遜樓, the main building of the Former Ta Teh Institute) has been declared as a monument. It is an imposing 2-storey building built at first glance of solid granite blocks, but which are in fact Shanghai plaster rendering marked with masonry courses to resemble stonework.

As part of the group of buildings which make up the compound of Hoh Fuk Tong Centre, all the buildings contribute to the group value and have much social value and local interest due to their historical associations. As for adaptive re-use, much depends on the future use of the compound, and each building should be considered not in isolation but together with its neighbours.

For the time being, the question of adaptive re-use does not arise.

*Social Value,  
Local Interest  
& Group Value*

*Adaptive  
Re-use*

## Historic Building Appraisal

1018

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*Social Value,  
Local Interest  
& Group Value*

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Hoh Fuk Tong Centre**  
**No. 28 Castle Peak Road, Tuen Mun, New Territories**

**Hok Fuk Tong Centre** (何福堂中心) is named after Rev. Ho Fuk Tong (何福堂牧師), the first Chinese pastor in Hong Kong and the father of Sir Ho Kai (何啓爵士) who was one of the most prominent Chinese leaders in the late 19<sup>th</sup> and early 20<sup>th</sup> centuries. It was formerly the home of General Cai Tingjie 蔡廷鍇 (1892-1968) who led the Nineteenth Route Army (十九路軍) to fight against the Japanese and succeeded in repulsing the enemy attacks in the Battle of Songjiang-Shanghai (淞滬之戰) in 1932. *Historical Interest*

From 1946 to 1949 the site was used as a school by the Ta Teh Institute (達德學院) which was affiliated with the Chinese Communist Party. The Institute was founded under the directive of Zhou Enlai (周恩來), later Chinese Premier of the People's Republic of China. The teachers of the Institute included renowned academics from China such as Mao Dun (茅盾), Liu Yazi (柳亞子), Guo Moruo (郭沫若) and Shen Junru (沈鈞儒).

After the closure of Ta Teh Institute, the London Missionary Society (倫敦傳道會), now the Council for World Mission (世界傳道會), bought the campus and lent it to the Church of Christ in China (中華基督教會) as a seminary for training women ministers. The seminary was later renamed Hong Kong Theological Institute (香港神學院), where training was provided to local ministers to become clergy.

The **Hoh Fuk Tong House** (何福堂會所) was built in the 1940s as a girls' dormitory. It was known as the 'Red House' (紅屋) because it was built of red bricks in **Art Deco** style. As there are not many buildings of Art Deco style in Hong Kong, Hoh Fuk Tong House must be considered a rarity and worthy of retention. *Architectural Merit*

The **Pavilion** (涼亭) is a small structure built around 1936 on a pentagon shaped plinth with five simple square columns finished in pink terrazzo supporting a green glazed Chinese tiled roof with a central pommel or ball finial, and a projecting eaves all round. Ornamentation is simple consisting of balustrade panels in fretwork pattern and a plain frieze below the eaves painted with different coloured chevrons. It appears to be fairly authentic and have built heritage value. *Rarity, Built Heritage Value & Authenticity*

The **Canteen** (飯堂) is a pitched roof utilitarian style building probably dating from the 1950s. It is the site of the former "Democracy Hall" (民主禮



堂) of Ta Teh Institute. It had been a wooden structure prior to reconstruction into a concrete building in the 1970s.

Built in the 1950s, the **Home of Leung Fat** (梁發之家) is a small single storey pitched roof stone building used as a chapel. The **Mark Hall** (馬可堂) and **Home of Bethel** (伯達尼之家), built in the 1950s, are similar buildings also used for religious purposes.

The **Morrison House** (馬禮遜樓, the main building of the Former Ta Teh Institute) has been declared as a monument. It is an imposing 2-storey building built at first glance of solid granite blocks, but which are in fact Shanghai plaster rendering marked with masonry courses to resemble stonework.

As part of the group of buildings which make up the compound of Hoh Fuk Tong Centre, all the buildings contribute to the group value and have much social value and local interest due to their historical associations. As for adaptive re-use, much depends on the future use of the compound, and each building should be considered not in isolation but together with its neighbours.

For the time being, the question of adaptive re-use does not arise.

*Social Value,  
Local Interest  
& Group Value*

*Adaptive  
Re-use*

## Historic Building Appraisal

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For the time being, the question of adaptive re-use does not arise.

*Social Value,  
Local Interest  
& Group Value*

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**No. 60 San Wai Tsuen,**  
**San Tin, Yuen Long, New Territories**

The exact year of construction of No. 60 San Wai Tsuen (新圍村) is not known but it was probably built in the 1930s. It was built by **Wong Tsun-tsoi** (黃傳彩) for his family. He had emigrated to Canada to find work and returned to San Wai Tsuen to buy a plot of land and build the house. After the Second World War the house was sold and the Wong family emigrated to Canada. In 1972, a buyer named Fung Ting (馮庭) purchased the house and named it as “Ting Yuen” (庭園). However, the house was not inhabited ever since its completion due to bad *fung shui*, as a village elder living near No.60 revealed. The house changed hands again in 1998 but remains vacant at present.

*Historical  
Interest*

San Wai (新圍) consists of Sheung San Wai (上新圍) and Ha San Wai (下新圍). During the late Qing Dynasty (清朝, 1644-1911) and early Republican period (民國), the Yeungs settled in Ha San Wai from Taishan (台山) because banditry was rampant in Mainland China. Initially, Ha San Wai was called Fuk Hing Lei (福興里). Due to the population growth of Ha San Wai, Sheung San Wai was developed later. It was inhabited by families including the Yeungs (楊), the Lees (李), the Wongs (黃) and the Chans (陳). Sheung San Wai is known as San Wai Tsuen nowadays.

Most of the villagers of San Wai Tsuen acquired wealth by working overseas. The United States and Canada were their main destinations. They sent money back to San Wai Tsuen through sailors, *xunyangma* (巡洋馬) or money shops (銀號). Hence, the villagers were mainly sustained by remittances.

The house at No.60 shows strong Western influence in its design, but its basic architectural style is **Qing Vernacular**. The house is two storeys high with a pitched roof over the central main section, a flat roofed rear annex and a classical style portico in front. The portico is three bays wide with open colonnaded and balustraded verandahs. The parapet is fairly simple in design with a central pedimented panel and ball ornaments to the posts. The side windows have classical style surrounds with hood mouldings, architraves and decorative cills. The window openings are all protected by steel guard bars and some of the original wooden casements still remain. The external walls are painted. The construction appears to combine traditional brick built walls and reinforced concrete beams, columns and slabs. The combination of Western architectural features and modern and local traditional construction methods mean that the house is of **mixed style**.

*Architectural  
Merit*

Although the house appears to have undergone renovations and alterations and additions, it retains much of its authentic appearance. It should be noted however that at the time of the AMO survey (July 2004) preparations for construction work were being made. Hopefully the appearance of the house will not be changed as it is a rare mixed style house with built heritage value as well as good value. (check Territory-wide survey photos)

***Rarity,  
Built Heritage  
Value &  
Authenticity***

As a residence the house has a relatively low social value to the community. With its elegant classical style portico it is an interesting building worthy of preservation. Together with No. 61 and No. 62 San Wai Tsuen, it has group value.

***Social Value  
& Local  
Interest***

Probably the best use for the house is for it to continue to be used as a residence. Any alterations for adaptive re-use might well affect its authenticity.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Sha Tau, Ping Chau, Plover Cove**

Ping Chau (平洲) island, also known as Tung Ping Chau (東平洲), is in the Mirs Bay (大鵬灣), north-east of Hong Kong. There were 5 old villages in Ping Chau, namely, Chau Tau (洲頭), Sha Tau (沙頭), Nai Tau (奶頭), Chau Mei (洲尾) and Tai Tong (大塘) which villagers were mainly fishermen and farmers. Tin Hau Temple (天后宮) in the east of Chau Tau is on the northern shore of the island, a short distance from the beach. The temple was constructed in the 30<sup>th</sup> year of the Qianlong (乾隆, 1765) of the Qing (清) dynasty as its bell has the dating inscribed on it. The temple was erected for the worship of Tin Hau. Two other deities are also worshipped at its side altars including Hung Shing (洪聖) and Tai Sui (太歲).

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall plan of three bays. Immediate behind the entrance hall is a narrow open courtyard. On both side of the hall are two side rooms. The building was constructed of volcanic and sedimentary rocks with its walls to support its roofs of timber rafters, purlins and clay tiles. The walls are plastered. The altar occupies the entire end wall of the main hall with the Tin Hau statue in the middle and those of Hung Shing and Tai Sui respectively on the left and right. The wall of the recessed entrance is painted with blue and faux brick lines. Its wall friezes on the front façade are with flowers and sea fish. Its concrete main ridge is with a pearl, a pair of *aoyus* (鰲魚), vases, unidentified beasts with fish tail and geometric patterns.

**Architectural  
Merit**

It is the only Tin Hau temple on the island to reflect the settlement of the villagers.

**Rarity**

The use of volcanic and sedimentary rocks on the island for the construction of the temple is rare having considerable built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1970. Its authenticity is kept.

**Authenticity**

It has group value with the Tam Tai Sin Temple (譚大仙廟) on the west side of the village.

**Group Value**

The temple was also served a venue to provide education for the village children in the 1940s. Classes up to primary four were provided and subsidized by the government. It ceased to function as a school until two primary schools,

**Social Value,  
& Local  
Interest**

namely, Kwan Ying School (群英學校) in Tai Tong and Wai Sun School (維新學校) in Chau Tau were built in the 1950s. As this is the only Tin Hau temple on the island, Tin Hau Festival (天后誕) will be celebrated on the 23<sup>rd</sup> day of the third lunar month by the villagers and those who have no longer inhabited on the island.

**Historic Building Appraisal**  
**Kang Sam Tong**  
**No. 64 Wing Lung Wai, Kam Tin, Yuen Long**

Kang Sam Tong (耕心堂) in Wing Lung Wai (永隆圍), Kam Tin (錦田), *Historical Interest* was erected by Tang Kang-sam (鄧耕心) in the 1880s. The Tangs of the village were the descendents of the two sons Yam (欽) and Yui (銳) of Tang Hung- yee (鄧洪儀), the most important ancestor of the clan in the development of Kam Tin. Siu-kui (紹舉), grandson of Yui established the village in the Chenghua reign (成化, 1465-1487) of the Ming (明) dynasty. It was called Sha Lan Mei (沙欄尾) or Wing Lung Wai (永龍圍). Enclosing walls were constructed in the Kangxi reign (康熙, 1662-1722) of the Qing (清) dynasty to protect the village from bandit attack by two ancestors, Sui-cheung (瑞長) and Kwok-yin (國賢). Kang-sam was the grandson of Kwok-yin. He built the hall for ancestral worship as well as to provide a place for teaching children in the village. At the time the teacher resided in the hall. It ceased to operate as a study hall up to 1926 when a Mung Yeung Public School (公立蒙養學校) was established in Kam Tin.

The ancestral hall is a Qing (清) vernacular building having a two-hall-one courtyard plan of three bays. Connected to its left is a building of similar size. *Architectural Merit* The altar is at the central axis of the building in the middle of the main hall. The altar is simple with no soul tablets having a name board of the hall and framed images of Kwun Yam (觀音) and Kwan Tai (關帝) deities for worship. The medium size building is constructed of green bricks having its walls to support its roofs of timber rafters, purlins and clay tiles. The roofs of its side chamber have been converted into concrete reinforced ones and some of the doorways have been blocked up. The ridges have curling ends with floral and treasure patterns in the middle.

It is an example of a family ancestral hall in the historic Kam Tin. The medium size ancestral hall has some built heritage value. *Rarity & Built Heritage Value*

The building is in dilapidated condition with its side bays used as residence. Alterations have been carried out very much affecting its authenticity. *Authenticity*

The ancestral halls, study halls and other historic buildings of the Tang clan in Kam Tin have close related group value. *Group Value*



The worship of the ancestors at the hall had special offerings at the lunar year end and the Chinese New Year with special offerings including dumplings, vegetarian dishes. Dim Dang (點燈) ritual would be held on a day before the 15<sup>th</sup> day of the first lunar month for baby boys born in previous year at the hall. Other than having offering at the hall, it will be also made at the main ancestral hall of the clan, the Tang Tsing Lok Ancestral Hall (清樂鄧公祠). At the Chung Yeung Festival (重陽節) on the ninth day of the ninth lunar month, the soul tablets at the hall will be worshipped and grave-sweeping held for Kang-sam's grave near the Shing Mun Reservoir (城門水塘). The hall has been occupied for residential use since the 1960s and the two side bays are now not accessible. The central bay is in dilapidated condition.

***Social Value,  
& Local Interest***

## Historic Building Appraisal

### No. 26 Tai Kei Leng

#### Shap Pat Heung, Yuen Long

Tai Kei Leng (大旗嶺) village in Shap Pat Heung (十八鄉), Yuen Long, *Historical Interest* was first settled by the Hakka (客家) Chans (陳) in the Tongzhi reign (同治, 1862-1874) of the Qing (清) dynasty. More than ten other clans came in the coming decades. The village was called Shui Da Pa Tsuen (水打壩村) and renamed as such in 1953. Three brothers of the Leungs (梁), namely, Cheung-wing (象永), Cheung-kai (象祺) and Cheung-yim (象嚴), settled in the village with their mother in the 1920s. They came from Baishi (白石) of Taishan (台山), Guangdong (廣東). Two detached residential houses at Nos. 26 and 27 of the village were built by Cheung-yim and Cheung-kai respectively in 1920-24. Ji Yeung Study Hall (子養書室) in the village was also built by the three brothers to commemorate their father Leung Ji-yeung (梁子養) probably at the same time. The two houses of the same design are in the same alignment, No. 27 in the north and No.26 in the south, both facing north.

The two houses were constructed by a builder surnamed Man (文) and the green bricks used were produced by a kiln owned by the Leungs in Yau Tin (攸田), east of the village. The bricks produced in the kiln were also sold to other villages in Yuen Long. House No.26 is a two-storey Qing vernacular building having a one-hall-one-courtyard plan of three bays. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The open courtyard in the middle bay is in front of the hall. A living room is on either side of the hall. A kitchen is on either side of the courtyard. Two rooms are on the upper floor above the two rooms downstairs accessed through two staircases in the two rooms. One entrance is respectively on the left and right side walls of the house at the two kitchens, the one on the left (west) is the main one. A mezzanine is added at its hall with access through a staircase at the hall. Weathered wall paintings of flowers and rocks are under the eave at the two entrances. *Architectural Merit*

It is a residential house of the Leungs to witness their settlement in Tai Kei Leng village. *Rarity*

It has some built heritage value.

*Built Heritage Value*

Its open courtyard is partially roofed off with reinforced concrete. Some parts of its internal walls are plastered and painted. The authenticity is basically kept. *Authenticity*

It has group value with house No.27 in its front and the Ji Yeung Study hall in the village. *Group Value*

The descendents of the three brothers studied at the Ji Yeung Study Hall three blocks on the left of the house. The study hall was not operated after the Second World War until the 1970s housing a Ching Sum Kindergarten (靜心幼稚園). The kindergarten was closed in the late 1980s and has been used as a storeroom. The hall has been used as an ancestral hall for the worship of the Leung ancestors. Ancestral worship ritual and celebration activities such as basin meal would be held for the wedding of the Leungs. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Cheung Village Houses**  
**No. 6 Tai Shui Hang, Sha Tin**

Tai Shui Hang (大水坑) village is in the west of Ma On Shan (馬鞍山), Sha Tin, facing the mouth of Shing Mun River Channel (城門河道). It was established by Cheung Shau-hing (張首興), a Hakka (客家) who moved from Datian (大田) of Wuhua (五華) in Guangdong province (廣東省), in the early Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. The village is separated by a stream in the middle which older part in the south is called Lo Wai (老圍) and the younger part in the north Kak Hang (隔坑). The block of house at No.6 was built by Cheung Man-cheung (張文祥) in 1939. Man-cheung had worked for years on the island of Aruba in the Caribbean Sea, Central America, and returned home at 40 after he earned a sum. The block of house was built on a number of smaller houses demolished. The new block was to accommodate his family and also that of his brother Yik-cheung (奕祥). It is still owned by the Cheungs.

***Historical  
Interest***

The block of house is in the Kak Hang in the northern part of the village facing south with the hill at the back. The stream is in its south. A spacious forecourt is in front of the house. It is a two-storey Chinese Eclectic building of three bays. The entrance is at the middle recessed bay flanked by a projected bay on either side. Up on the upper floor of the front façade is a balcony fenced with vase-shaped ceramic balustrades. At the roof edge is a parapet topped with a cloud shaped pediment in the middle. Two black bats are painted on the pediment. Short posts with a ball moulding on their top are on the parapet. The building is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Lower courses of the front façade wall, doorframes and window lintels are of granite. The middle bay is the living room and the left bay a kitchen. Two bedrooms are on the right bay. The upper floor is used as bedrooms.

***Architectural  
Merit***

It is a residential building to witness the settlement of the Cheungs in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value &***

The parapet, balustrades and window hoods are awkwardly painted. This would slightly diminish its authenticity.

***Authenticity***

It has group value with another block of historic building of the Cheungs in the village. ***Group Value***

The Cheungs were mainly farmers engaged in rice and vegetable growing and pig and poultry farming. They obtained their daily necessities from the old Tai Po Market old Tai Po Market (舊大埔墟) by taking boats across the Tolo Harbour (吐露港). During the Japanese Occupation, the village was one of the intelligence centres for the guerrillas fighting against the Japanese. No.6 was occupied by the Japanese troop as a station headquarters. ***Social Value, & Local Interest***

**Lau Ancestral Hall****No. 51 Po Sam Pai, Tai Po, New Territories**

Po Sam Pai (布心排) on the northern shore of Plover Cove (船灣) is a multi-clan village of the Hakkas (客家) first inhabited by the Chans (陳), the Laus (劉) and the Fans (范) in the late 17<sup>th</sup> century. The Laus had previously settled in Hok Tau (鶴藪) of Fanling (粉嶺). Two brothers of the Laus, Lau Hip-in (劉協賢) and Lau Hip-tseung (劉祥協), branched out from Hok Tau and settled in Po Sam Pai about 1730. Nowadays, the Laus of Po Sam Pai are composed of several families reaching their 6<sup>th</sup> to 7<sup>th</sup> generations.

**Historical Interest**

The exact construction year of the Lau Ancestral Hall (劉氏宗祠) is not certain, but it is known that the Laus founded a trust to manage the ancestral hall in **1918**. The building was renovated in the 1940s as a wall painting at the main hall has the dating of “民國卅□立 (3?<sup>th</sup> year (194?) of the Republic of China) written on it.

The Lau Ancestral hall is in the middle of a block of three-house building. It shares with the two neighbouring houses a common roof for its entrance and main hall. It is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. The building is constructed of green bricks, mud bricks and rubble with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are partially plastered and the floor cement-screeded. Side entrances are on either side of the courtyard. The altar is at the end wall of the hall housing a soul tablet of the Lau ancestors for worship. A portrait of Kwun Yam (觀音) is on the right of the tablet also on display for worship. Wall frieze paintings of flowers and fruits are under the eave of the hall.

**Architectural Merit**

It is an ancestral hall of the Laus to witness their settlement in Po Sam Pai.

**Rarity**

It has some built heritage value.

**Built Heritage Value**

The building was renovated in the 1940s and the 1980s.

**Authenticity**

The Laus would join with their brothers to have grave sweeping at the ancestors' graves in Hok Tau at the Ching Ming and Chung Yeung Festivals. The Laus would make worship to Kwan Tai (關帝) deity at the Hip Tin Temple (協天宮) of the village before they make ancestral worship in their ancestral hall at the Chinese New Year. For wedding they would have Shik Wun Kung (食碗公), a

**Social Value, & Local Interest**

wedding banquet, in the ancestral hall in which Hakka dishes would be served.

The Lau Ancestral Hall is one of the ancestral halls in Po Sam Pai. The Lau Ancestral Hall, Hip Tin Temple (協天宮), the Tang Ancestral Hall (鄧氏宗祠), the Law Ancestral Hall and some other traditional village houses form a group of historical buildings in Po Sam Pai, Tai Po. **Group Value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**

**Ng Chit** (悟徹) is a Buddhist nunnery in the remote Luk Wu Tsuen (鹿湖村) of Lantau Island. It was founded in the 2<sup>nd</sup> year of the Republic of China (i.e. 1913) by a Buddhist master **Quanqing Fashi** (觀清法師, *fashi* means Buddhist law-scholar), **Tak-fong Bhiksuni** (德芳比丘尼, *Bhikshuni* (Sanskrit) means a nun who has finished the second act of ordination) and Chan Tak-lok (陳德樂) who was a **Buddhist jushi** (居士, *jushi* means a person who practice Buddhism at home without becoming a monk or a nun). **Tak-fong Bhiksuni** was a student of Monk Quan Qing (觀清法師) of Luk Wu Ching Ser (鹿湖精舍) nearby.

*Historical  
Interest*

The name of the nunnery Ng Chit literally means “thorough understanding of Buddhist truth. **Ng** (悟) means “awakening” and “understanding”. **Chit** (徹) stands for “throughout”. The present (third-generation) abbot (住持) of the nunnery, Sik Wai-wing *Bhikshuni* (釋慧榮比丘尼) explains that the name of their nunnery originated from the Buddhist sutras [(佛教經典, literally the discourses and classics of Buddha, also known as *sutrapitaka* (Sanskrit )].

The founders of Ng Chit did not devote themselves to a designated school of Buddhism (佛教宗派). They chose to reside at Lok Wu thinking that the remote and peaceful environment was best for isolation from the outside world and for pure self-cultivation. The third generation of Ng Chit, Sik Wai-wing *Bhikshuni*, thinks otherwise and does not avoid contacting the “outside world.” Originally named Tam Mei-yuk (譚美玉), she finished her primary education in a Catholic school in Tai O and a Buddhist secondary school in Ngong Ping, Lantau (大嶼山昂平). After that, she pursued Buddhist studies and art in National Taiwan Normal University (台灣師範大學). She thinks that widespread propagation of Buddhism is better than a focus on pure self-cultivation and is more in line with the teaching of Buddhism – relieve the painfulness of the suffered. Subsequently, the nunnery has been devoted to Chan Zong (禪宗, the Meditation School) of Mahayana Buddhism (大乘佛教).

Located in a levelled terrace, the nunnery’s main building is a two-storey structure of Qing (清) vernacular design of three bays. The building was constructed of bricks and stones with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Subsequent repairs strengthened the building with reinforced concrete columns and beams. The right bay has the main entrance of the building with the name of the nunnery above the doorway flanked by a couplet. The two bays on the left are for residential use which middle bay has a separate entrance. The walls are coarsely plastered and painted.

*Architectural  
Merit*



The paints seem to be weathered away. The one-storey right bay is a hall with a finely-carved wooden altar in the shape of a pagoda housing statues of Buddha for worship.

It is one of the oldest nunneries on Lantau to witness the development of Buddhism in Hong Kong. **Rarity**

It has some built heritage value.

**Built Heritage  
Value &**

The authenticity of the nunnery main building is barely kept.

**Authenticity**

Together with other institutions in Luk Wu Tsuen, Chuk Yuen Ching Ser (竹園精舍, erected in 1933) and Fat Chuen Chi (佛泉寺, erected in 1933), it is one of the Buddhist establishments to remind the development of Buddhism in the area.

**Group value**

Only two or three nuns are residing in the nunnery. The present abbess Sik Wai-wing (釋慧榮) has been a teacher for twenty years after studying Buddhist studies and art in a university in Taiwan.

**Social Value,  
& Local  
Interest**

It is considered that the question of adaptive re-use does not arise at the present time.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Yeuk Hui Study Hall**  
**No. 95 Hang Mei Tsuen, Ping Shan, Yuen Long**

Tang Wai-tak (鄧懷德, 1548-1622) and Tang Wai-yee (鄧懷義, 1529-1607), two brothers of the 14<sup>th</sup> generation ancestors of Ping Shan Tangs, were regarded as the first ancestors of the Hang Tau (坑頭) and Hang Mei (坑尾) villages in Ping Shan (屏山), Yuen Long. Yeuk Hui Study Hall (若虛書室) in Hang Mei Tsuen (Village) was built by Tang Tak-kwong (鄧德光, 1710-1775), alias Yeuk Hui (若虛), the 18<sup>th</sup> generation ancestor, in the late 18<sup>th</sup> century to provide a venue for the village children to study and to practice martial arts. Yeuk-hui was the great great grandson of Wai-yee and a student of the Imperial College (國子監). Yeuk Hui Study Hall was named after him. The hall was managed by the branch of the Tangs called Wai Sun Tong (維新堂). The building had a major renovation in 1963 led by Tang Wai-ming (鄧偉明). The internal structure was strengthened with reinforced concrete.

*Historical  
Interest*

Located on the right of Hung Shing Temple (洪聖宮) in the village, the study hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The middle bay is with an open courtyard between the main and entrance halls. The two side bays are two-storey with chambers and rooms. The hall is constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. Whilst the external facades have been retained, its internal halls and rooms are modernized. A big ceramic-tiled picture of Fortune, Status and Longevity (福, 祿, 壽) is at the end wall of the main hall. Two others of landscape are on either side of the open courtyard. The internal walls are plastered and the floors with ceramic tiles. The façades of the building are fair-faced green bricks with big granite blocks for its lower courses of the walls. The name of the hall Wai Sun Tong is engraved on a marble on the wall above the lintel of the recessed entrance. The ridges are in boat shapes with curling leaf patterns and birds and flowers mouldings. Three rows of white petals mouldings are at the front and rear facades under the eaves. Fascia boards and wall frieze mouldings of leaf and fruit patterns are under the eaves for decoration.

*Architectural  
Merit*

It is a study hall of the Tangs to witness their settlement in Ping Shan.

*Rarity*

It has some built heritage value.

*Built Heritage  
Value*

With the modernized interiors, its authenticity has been diminished.

*Authenticity*

It has group value with the Tang ancestral halls in the village, the Kun Ting Study Hall (觀廷書室) Hung Shing Temple and others. ***Group Value***

The hall is partially for residential use.

***Adaptive Re-use***

The students were trained to achieve success in the Imperial Civil Services Examination both in arts and martial arts. A race course and a stable were at the back of the hall for horse-riding training. Unlike other study halls, the hall has not housed any soul tablet of the Tangs for worship. After the renovation of the building in 1963, the rooms of the upper storey are for residential use. The main halls and other rooms are for the gathering of the clan members. ***Social Value, & Local Interest***

## Historic Building Appraisal

### Old House of the Tsangs

Nos. 39, 42 & 42A Kau Wah Keng Old Village, Kwai Tsing, N.T.

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壠竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village. *Historical Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

Nos. 39, 42 and 42A, known collectively as the Old House of the Tsangs, were built by **Tsang Po** (曾寶) alias **Tsang Tai-sham** (曾大琛/深) in 1927. He worked as a seamen and with his acquired wealth he built the houses. Nos. 42 and 42 A were built for his family and No. 39 was built for a relative. Tsang Po retired before the Japanese Occupation (1941-1945). The Tsangs still own and live in the houses today.

The three terraced houses are built in mixed Chinese and Western style known as **Chinese Eclectic**. Each house is two-stories high built to a simple rectangular elongated plan. The roof is pitched from back to front with flush gable end walls. Walls are rendered and painted. A distinctive architectural feature is the arched windows at first floor level on the front elevation. It appears that originally there were open verandahs at the ground floor and first floor levels but these have been enclosed with windows. Other architectural features are moulded cornices, window cills and hoods over the windows. The windows are a mixture of modern aluminium units and traditional wooden casements. Access to only No. 42 and No. 42A was allowed. The interiors appear to have been modernised to quite a high standard. *Architectural Merit*

The mixed style of architecture reflects the impact of Western influence on local Chinese culture. Such houses are commonly seen in rural villages but rarely of the same design. The Old House of the Tsangs has cultural and built heritage value. Its authenticity has been affected by alterations, window *Rarity, Built Heritage Value & Authenticity*

replacements and modernization.

As family residences the social value to the community of these three houses is relatively low. As an example of mixed architecture the building has local interest.

***Social Value  
& Local  
Interest***

The best use for these three houses is for them to remain as family residences. No doubt the facades could be restored to their original appearance without too much difficulty.

***Adaptive  
Re-use***

## Historic Building Appraisal

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***Social Value  
& Local  
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***Adaptive  
Re-use***

**Historic Building Appraisal**  
**No. 62 San Wai Tsuen,**  
**San Tin, Yuen Long, New Territories**

No. 62 San Wai Tsuen (新圍村) was built in the early 1930s by the family of **Lam Chuk-ping** (林竹平) with remittances he sent back from the U.S.A. where he worked probably on building railways. Lam Chuk-ping settled down in San Wai Tsuen from Taishan in the early 20<sup>th</sup> century. He emigrated to the U.S.A. in the 1940s-50s. The present ownership appears to be very complicated. *Historical Interest*

San Wai (新圍) consists of Sheung San Wai (上新圍) and Ha San Wai (下新圍). During the late Qing Dynasty (清朝, 1644-1911) and early Republican period (民國), the Yeungs settled in Ha San Wai from Taishan (台山) because banditry was rampant in Mainland China. Initially, Ha San Wai was called Fuk Hing Lei (福興里). Due to the population growth of Ha San Wai, Sheung San Wai was developed later. It was inhabited by families including the Yeungs (楊), the Lees (李), the Wongs (黃) and the Chans (陳). Sheung San Wai is known as San Wai Tsuen nowadays.

Most of the villagers of San Wai Tsuen acquired wealth by working overseas. The United States and Canada were their main destinations. They sent money back to San Wai Tsuen through sailors, *xunyangma* (巡洋馬) or money shops (銀號). Hence, the villagers were mainly sustained by remittances.

The house at No.62 shows strong Western influence in its design, but its basic architectural style is **Qing Vernacular**. The house is two storeys high with a pitched roof over the central main section and a classical style portico in front. The walls are built of grey-green bricks. There is a single-storey detached annex built of grey bricks at the rear of the house. The front portico is three bays wide with open colonnaded and balustraded verandahs. The parapet is fairly simple in design with a central pedimented panel and ball ornaments to the posts. The rear and side windows are regularly spaced with white painted hood mouldings and surrounds. The original windows have been replaced with modern steel framed units. The combination of Western architectural features and local construction methods mean that the house is of **mixed style**. *Architectural Merit*

Apart from the replacement windows, No. 62 San Wai Tsuen appears to retain much of its authentic appearance. As a house of mixed style with Western influence it has built heritage value. At the time of the AMO survey (July 2004), the house was looking a bit shabby and in need of some care and maintenance. *Rarity, Built Heritage Value & Authenticity*

As the house has always been used as a residence, it has relatively low *Social Value* social value to the local community. With its elegant classical style front portico *& Local* it is an interesting building worthy of preservation. Together with No. 60 and *Interest* No. 61 San Wai Tsuen, it has group value.

Probably the best use for the house is for it to continue to be used as a *Adaptive* residence. Any alterations for adaptive re-use might well affect its authenticity. *Re-use*

**Historic Building Appraisal**  
**Kwong Yuet Tong Public Office**  
**Nos. 16-17 Ching Lin Terrace, Kennedy Town**

1033

Kwong Yuet Tong Public Office (廣悅堂公所) was built in 1949 on the right of Lo Pan Temple (魯班先師廟) in Ching Lin Terrace (青蓮臺), Kennedy Town. The Public Office (Kung So 公所) was a respected body and some famous figures like Sir Ping-fan Fung (馮秉芬) and Mr Fok Ying-tung (霍英東) had served as its honorary president and advisor. The Public Office was built by Kwong Yuet Tong (廣悅堂) which was an organization formed in 1883 for the construction and management of the above-said Lo Pan Temple. The Temple was completed in 1884 for the worship of Lo Pan (魯班) who was respected for being a genius builder and carpenter in the Spring and Autumn Period (春秋, 770-476 B.C.). Lo Pan has been worshipped by local Chinese constructors, builders and craftsmen who in Chinese are called workers of Sam Hong (三行, literally, three trades, i.e., carpentry, masonry and bricklaying).

*Historical  
Interest*

The building is a two-storey building in a spade-shaped plan. It is constructed of concrete and steel bars with its walls and columns to support its flat roofs. It has a near Art Deco style with its rectangular block on the ground floor and a recessed rectangular block on the upper floor. The building is having mainly a three-bay symmetrical design with its entrance in the middle of the ground floor. Rooms are on either side of the middle bay. The rear portion of the middle bay is the service wing with a kitchen. Its front façade of the two storeys is plastered with horizontal grooves. The granite doorframe is with the names of the temple and the Tong engraved on the lintel. A big window is on either side of the entrance and on the first floor front façade. The floors are with ceramic floor tiles. The building was built by a contractor “勞炳記” (Lo Bing Kee).

*Architectural  
Merit*

It is a building of the Tong to witness its history and that of the temple.

*Rarity*

It has some built heritage value. It has its authenticity kept.

*Built Heritage  
Value,  
Authenticity*

The Tong has the celebration of the Si Fu Festival (師父誕, Master Festival), the birthday of Lo Pan, each year on the 13<sup>th</sup> day of the sixth lunar month by organizing worshipping and offering rituals at the temple and banquets for its members. Before the Second World War, the Tong also distributed meals to nearby children. The Tong also has educational service for the community. The

*Social Value,  
& Local  
Interest*

building has been rented to Hon Wah Middle School (Primary Section) (漢華中學小學部) since 1965 and is now used as the classrooms of its Six and Seven Forms. A free school was set up in Wan Chai in 1949 for its member children and the poor. A Kwong Yuet Tong Lo Pan Primary School (廣悅堂魯班學校, renamed as Excel Foundation Primary School 基悅小學 since 2002) was established in Wah Fu Estate (華富邨) of Aberdeen in 1968. The Tong's directors still act as the supervisors and chairpersons of the school management committee.

It has group value with the Lo Pan Temple next door.

*Group Value*

It is used by Hon Wah Middle School (Primary Section) (漢華中學小學部). *Adaptive re-use*

**Historic Building Appraisal**  
**Cheung Ancestral Hall**  
**No. 74 Shui Tsan Tin, Pat Heung, Yuen Long**

The Cheung Ancestral Hall (張氏宗祠) at No.74 Shui Tsan Tin (水盞田) village of Pat Heung (八鄉), Yuen Long, is one of the two ancestral halls of the Cheungs (張) in the village. The village was established more than one hundred years ago inhabited by the Cheungs, the Lees (李), the Laws (羅), the Chans (陳) and others. Cheung Wai-kwong (張懷光) is considered as the founding ancestor of the village who moved to the village after getting rich. The Cheungs were believed to have settled in Sha Tau Kok (沙頭角) before they moved to Shui Tsan Tin. The ancestral hall was built to commemorate Wai-kwong and his three brothers, Wai-tak (懷德), Wai-king (懷敬) and Wai-him (懷謙). It is also called Sze Mai Tong (四美堂), literally the Hall of Four Merits. It was probably built in the 1850-80s. *Historical Interest*

The ancestral hall is located in the central part of the village facing an open ground in its front. It is a two-hall-two-courtyard Qing (清) vernacular building of two bays. It is connected to village houses on its right. The two open courtyards are in-between the middle and main halls. Four side chambers and rooms are on the left of the main bay. The side bay had a kitchen in its front but has not been used. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The floors are cement-screeded. The roof of the middle hall was destroyed by typhoon in 2000 and has not been repaired. The altar is in the middle of the end wall of the main hall housing a big soul tablet for the Cheung ancestors and five smaller ones for the branch ancestors for worship. The name of the hall is engraved on a piece of stone on the wall above the lintel at the recessed entrance. A pair of red geometric mouldings is at the entrance and main hall ridges. *Architectural Merit*

It is an ancestral hall to witness the settlement of the Cheungs in Shui Tsan Tin village. *Rarity*

It has little built heritage value.

*Built Heritage Value*

The building was renovated in the 1960s and 1970s. The collapsed middle hall has its authenticity diminished. *Authenticity*

It has group value with another ancestral hall of the Cheungs in the village. *Group Value*

The ancestral hall is for the worship of Chun-fui (振魁), the father of Wai-kwong, and his four sons. Another ancestral hall at No. 70 in the village is for all the ancestors of the Cheungs. Dim Dang (點燈) rituals were held at both halls for new born baby boys of previous year. Banquets for wedding and other celebrations were held at the hall. The hall was also used as a study hall for teaching the village children. After the Second World War, a Fa Tei School (花地分校) was set up in the village which replaced the work of the study hall at the ancestral hall.

***Social Value,  
& Local Interest***

## Historic Building Appraisal

Shui Yuet Kung,

Ha Wai, Tap Mun, Tai Po, N.T.

The compound of Shui Yuet Kung (水月宮) in Tap Mun (塔門) island was erected by Hakka (客家) fishermen on the island for the worship of Tin Hau. The temple was built around the 2<sup>nd</sup> year of Qianlong reign (乾隆, A.D. 1737) of the Qing dynasty. Its construction was initiated by a government official named Wu Man-shou (胡文壽). To the right end a chamber, Kwan Tai Kung (關帝宮), was built later for the worship of the deity who, a legendary general in the Three Kingdoms period (三國, 220-265), is a symbol of bravery, loyalty and righteousness. A renovation plaque shows that the temple was repaired as early as in the 1<sup>st</sup> year of Jiajing reign (嘉慶, 1796) of the Qing dynasty. It was also recorded that villagers named Tsui Shiu-fan (徐紹勳) and Yip Ngong-sun (葉昂申) had donation of farmland made to the temple in the 8<sup>th</sup> year of Qianlong reign (1743) of the Qing dynasty.

**Historical  
Interest**

Shui Yuet Kung (水月宮) was built in the 53<sup>rd</sup> year of the Qianlong reign (乾隆 1788) as its cloud gong has the dating engraved on it. The temple was first built on a hill facing Tap Mun and later moved to the present site for easy worship by villagers of the island. The temple is for the worship of Kwun Yam (觀音), Goddess of Mercy who has the image of sitting on a lotus above the water. It is that her temple is called Shui (water) Yuet (moon) Kung (temple). Besides Kwun Yam, the Earth God (土地) is also worshipped in the temple.

It is a relatively small temple compared with the Tin Hau Temple to its right. It is a one-hall building in rectangular plan. Right in the far end of the hall is the altar housing the deity's statue for worship. Its roof is composed of rafters and purlins with tiles on top. The floors are finished with Canton tiles. The wall paintings on its façade friezes are calligraphy, flowers-and-plants and figures. The fascia board above is with flowers-and-birds pattern.

**Architectural  
Merit**

It is a temple to witness the historical development of Tap Mun in the north-eastern part of Hong Kong.

**Rarity**

It is a temple with considerable built heritage value. Numerous renovations have been carried out to the temple, the last one being in 1992. The external walls have been plastered and the roof replaced with green glazed tiles which moderately affect the authenticity of the building.

**Built Heritage  
Value &  
Authenticity**



Shui Yuet Kung and Tin Hau Temple (to its right) have their indivisible *Group Value* group value.

Several commemorative days are celebrated for Kwun Yam's blessings, but her birthday on the 19<sup>th</sup> day on the second lunar month is the most important. *Social Value, & Local Interest*  
Also the 26<sup>th</sup> day of the first lunar month, known as her Treasure Open Day (觀音借庫), has been most welcome by worshippers wishing to borrow wealth from the deity.

## Historic Building Appraisal

### Nos. 9 and 10 Yu Lok Lane, Hong Kong

Nos. 9 and 10, Yu Lok Lane (also known as U Lok Lane) (餘樂里) are Chinese tenement buildings which were once common in Chinese commercial-cum-residential areas. No. 10 is believed to have been built in the late 1930s, but No. 9 was built in 1951 to replace an older building on the site. This type of tenement buildings was widespread during the early days but are now disappearing quickly.

*Historical  
Interest*

Yu Lok Lane, just off Central Street, was laid out between 1889 and 1910. The plot sizes along here were very narrow, making it very difficult for redevelopment. Until the 1970s and 1980s nearly every backstreet in Central and Western looked very similar to this one, but in most places they have long been cleared and redeveloped.

Yu Lok Lane is a narrow lane situated in Central and Western District between Third Street (第三街) and High Street (高街) running from east to west with access from Centre Street. Yu Lok Lane is formed along a raised platform or terrace supported by retaining walls. Probably all the tenement houses in the street looked much the same, however only a few of the original houses, including Nos. 9 and 10, now remain due to redevelopment of the lots. The two houses to be described have narrow frontages and are paired with a shared staircase. The front façades are rendered and painted and originally probably had projecting open balconies at first floor level, but these have now been enclosed with folding wooden casement windows. Original wooden doors and windows still exist to the ground floor. Granite stones incised with the lot numbers 4051/4052 can be seen built into the wall behind the central rainwater downpipe. Internally, the floors are divided into small rooms by partitions. Original encaustic floor tiles can be seen. A wooden staircase leads up to the first floor. This type of Chinese tenement building falls into the **Shophouse** classification. An old advertisement sign on No. 10 indicates that the ground floor may once have been used for commercial purposes.

*Architectural  
Merit*

Once common, but now becoming rare due to redevelopment, these tenement houses have built heritage value. It is obvious that alterations and additions have been made over the years so that their original appearance has changed, but the structures retain their authenticity.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the house lies in the role they have played (and still do) as housing for low income classes. As two of the remaining old Chinese

*Social Value  
& Local*

tenement buildings in the lane they have historical and local interest.

*Interest*

Three tenement buildings are found not further away at **No. 35 Bonham Road** (般含道) and **Nos. 2 and 19 Hing Hon Road** (興漢道). A number of famous historic buildings are also found nearby, such as the Main Building of St. Stephen's Girls' College (聖士提反女校主樓) (Declared Monument), King's College (英皇書院), Old Tsan Yuk Maternity Hospital (舊贊育醫院) and the Main Building of the University of Hong Kong 香港大學本部大樓 (Declared Monument).

*Group Value*

To find an adaptive re-use for these tenement houses is rather difficult. Probably the best use for them is to be restored and upgraded to current standards for residential use.

*Adaptive*

*Re-use*

## Kong Ancestral Hall

### No. 80 Cheung Shue Tan, Tai Po, New Territories

Cheung Shue Tan (樟樹灘) is on the southern shore of To Lo Harbour (吐露港) in Tai Po (大埔), lying in-between Tai Po and Sha Tin (沙田). Its history is thus inevitably linked to the development of these two districts. Indeed, before 1892, it was still part of the Fo Tan *yeuk* (火炭約), one of the alliances in the Alliance of Nine or *Kau Yeuk* (九約) which served as a communal and political structure of the entire Sha Tin district. It is not clear when the Alliance was set up, but evidently, it came into being as a formalized alliance when the Sha Tin Che Kung Temple (沙田車公廟) was renovated in 1890. At least 12 members of the Kong clan (江氏) of Cheung Shue Tan contributed to the renovation project through private donation.

*Historical  
Interest*

Cheung Shue Tan was first settled by the Wans (溫氏) in the 12<sup>th</sup> year of the Shunzhi (順治, 1655) reign of Qing (清) Dynasty and later followed by the Yaus (邱氏), the Kongs (江氏) and the Chengs (鄭氏). The Kongs were from Wuhua county in Guangdong province (廣東五華縣) in the late 17<sup>th</sup> century. The Kong Ancestral Hall (江氏宗祠) was built **around 90 years ago**. It is to commemorate Kong Hon-ying (江漢英), the founding ancestor of the Kongs there.

The ancestral hall is a Qing vernacular building having one hall. An open forecourt is in front of the building surrounded by a low wall with a ceramic-tiled entrance gate. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The ceramic-tiled altar is at the end wall of the main hall housing a soul tablet of the Kong ancestors for worship. An image of Kwun Yam (觀音) is on the left of the tablet also for worship. Behind the tablet on the wall is a big Chinese gilded character ‘壽’ (longevity) engraved on a piece of brown marble. Two tie beams in the main hall are engraved with ‘百子千孫’ (Hundreds of Sons and Thousands of Grandsons) and ‘奕世其昌’ (Prosperity from Generation to Generation). The name of the hall is engraved on a piece of brown marble on the wall above the lintel of the recessed entrance. The front façade and the end wall of the main hall are with ceramic tiles.

*Architectural  
Merit*

It is an ancestral hall of the Kongs to remind their settlement in Cheung Shue Tan.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value***

The authenticity is kept.

***Authenticity***

Functionally, it serves as a place where the Kongs pay homage to their ancestor and hold banquet featuring the burning of firecrackers, lion dancing and basin meal. Yet, as many of the young generation have moved away, such a ritual is only held from time to time. In addition, the Kongs no longer hold the rituals of lighting lanterns (點燈) in celebration of newborn baby boys at the ancestral hall. They also seldom pay group homage to their ancestors on the Ching Ming Festival (清明節) in the third lunar month or the Chung Yeung Festival (重陽節) on the ninth day of the ninth lunar month.

***Social Value,  
& Local  
Interest***

It has group value with Hip Tin Temple (協天宮) and another two ancestral halls in the village.

***Group value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Shui Yuet Temple**  
**No. 181 Main Street, Ap Lei Chau**

Constructed on rocks of a slope facing the sea to the north-east, the Shui Yuet Temple (水月宮) in Ap Lei Chau (鴨脷洲) is a small temple for the worship of Kwun Yam (觀音) built around 1866 by the fishing community of the area according to the local elders. It is close to the seashore convenient for the fishermen to make tribute to their deity. Other deities including Kwun Tai (關帝), Chai Tin Tai Shing (齊天大聖), Wong Tai Sin (黃大仙), Buddha and others are also worshipped in the temple. Side halls for selling of joss-sticks and paper offerings were built on either side of the main building in later years. The temple has been managed by the Chinese Temples Committee since 1930 with the help of the Ap Lei Chau Kaifong Association (鴨脷洲街坊福利會).

**Historical  
Interest**

The temple is a Qing (清) vernacular building of a two-hall plan. An open courtyard should be between the entrance and main halls but later covered over with a vault roof (捲棚式簷頂). A counter for the selling of joss sticks on its right and a keeper's quarters with kitchen on its left were later added. The former is with half bow-shaped gables (拉弓牆) and the latter is with descending ridge. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Recent renovations have covered the roofs with ceramic green tiles. Its external wall is plastered and internal walls with imitation brick lines. A concrete beam is added under the roof of the front hall to strengthen the structure. The statue of Tin Hau is in the middle of the altar at the end wall of the main hall with some other deities beside it for worship. A colourful finely carved wooden *caimen* (彩門) made in 1911 is hanged under the eave. Its ridges are with geometric mouldings and a fascia board under the eave at the entrance is with flowers and plants carvings.

**Architectural  
Merit**

It is a Kwun Yam temple to remind the fishing settlement of Ap Lei Chau.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1891, 1914 and 1995 with some other unknown ones. Its authenticity is kept.

**Authenticity**

Fishermen were the major patron worshippers of the temple. Starting from the redevelopment of Ap Lei Chau in the 1980s, it is no longer a fishing village. Indigenous villagers have moved out of the area. The number of worshippers has declined. The festival of Kwun Yam has four days including the 19<sup>th</sup> of the second, sixth, ninth and eleventh lunar months to celebrate her birth, ordination, deification and assumption as a sea-goddess.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Kiu Fong Ancestral Hall**  
**Tsung Yuen Ha, Ta Kwu Ling**

Tsung Yuen Ha (松園下) village is in the closed area of Ta Kwu Ling (打鼓嶺). It is a Punti (本地) single-clan village occupied by the Hos (何) who came to the village in the late Ming (明, 1668-1644) dynasty. A Ho Ancestral Hall (何氏宗祠) of medium size was built in the northern part of the village for the entire village. Two branch ones of smaller sizes were built. One of them has been demolished. This Kiu Fong Ancestral Hall (橋芳家祠) was built by the Kiu Fong Branch (橋芳祖, Kiu Fong Tso) in 1933. *Historical Interest*

The ancestral hall is a detached building in the south-west of the village facing west. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks and mud bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The walls except the front façade are plastered. Thirteen soul tablets are on the altar which is at the end wall of the main hall. The ridges are with curling ends and the front ridge is with a pair of small red geometric mouldings at its two ends. The name of the hall is moulded above the lintel of the recessed entrance. Wall frieze paintings of landscape, flowers, birds and calligraphy are at the front wall. *Architectural Merit*

It is a branch ancestral hall of the Hos to remind their settlement in Tsung Yuen Ha village. *Rarity*

It has some building heritage value.

*Built Heritage Value*

The authenticity of the building is kept.

*Authenticity*

It has group value with a number of old houses nearby.

*Group Value*

The Hos were farmers engaged in rice and vegetable growing and poultry and pig rearing. They have regular ancestral worship at the hall and the worship and the upkeep of the hall was made in monthly turn by the families. They would have special offerings for the ancestors at the hall at the Chung Yeung Festival (重陽節) on the ninth of the ninth lunar month before they make their grave sweeping at the graves of the ancestors. They still maintain the Dim Dang (點燈) ritual for the new born baby boys of previous year at the *Social Value, & Local Interest*



hall on the 15<sup>th</sup> of the first lunar month. Lanterns would be hung at the Ho Ancestral Hall and this one. Dangjou (燈酒, celebration dish) would only be held at the open foreground in front of the Ho Ancestral Hall. Many of the families of the Hos have moved overseas or to the urban area leaving only six of the branch in the village.

## Historic Building Appraisal

### Entrance Tower

#### Tai Kiu Tsuen, Shap Pat Heung

Tai Kiu Tsuen (大橋村), literally Village of Big Bridge, at the northwest of the Yuen Long New Market (元朗新墟) was so named as to its west was a stone bridge. The village was established some 400 years ago by four clans, namely, the Chan (陳), the Tang (鄧), the Tse (謝) and the Leung (梁). The Tangs probably came from Ping Shan (屏山) and the Chans from Baoan (寶安) of Guangdong (廣東) province. The entrance tower was built when the village was set up. The villagers were mainly farmers engaged in cultivation in nearby lands. Their produce were sold at Gai Dei (雞地) where the present Shap Pat Heung Rural Committee (十八鄉鄉事委員會) locates. An Earth God (土地) niche is at the tower for the protection of the villagers. It is also called Wai Mun Gung (圍門公) or the deity of the walled village. Two small holes are above the lintel of its front façade which are for *fung shui* benefits.

***Historical  
Interest***

The structure is a simple one-hall Qing (清) design constructed of green bricks having its walls supporting its pitched roofs of timber rafter, purlins and ceramic tiles. It has only one rectangular doorway in its front whilst two at rear, a bit special. A niche housing the Earth God with an inbuilt offering table to its front is facing the entrance between the two doorways. The lintel is of granite and so is a column with diamond-shaped holes fixed at the doorway which was for a wooden sliding door.

***Architectural  
Merit***

The tower stands as a reminder of the past historic village.

***Rarity***

The structure is of some built heritage value.

***Built Heritage  
Value***

The tower was damaged by typhoon Wanda (溫黛) in 1962 and was repaired. Its internal walls are plastered and its floors with cement screeding.

***Authenticity***

The Earth God acts as the guardian of the villagers. Villagers believe that it would also provide with them fortune and virtues. He is a registrar of birth, death and marriage. He would guide the souls of the dead safely through the region of darkness. The tower is still providing its passing-by and shelter function for the villagers.

***Social Value  
& Local  
Interest***

**Historic Building Appraisal**  
**Victoria Peak Radio Station**  
**Mount Austin Road, The Peak, Hong Kong**

1041

Victoria Peak Radio Station is believed to have been established in the latter part of the nineteenth century. In the subsequent decades, the station was expanded and equipped with more sophisticated instruments. It was used by various government units, including the Royal Air Force, the Royal Observatory and the Department of Civil Aviation. And, the Government had a twenty-five pair cable between the city and the Peak Radio Station.

*Historical  
Interest*

The Station was badly damaged during World War II, rendering the equipment unusable. New radio technology began to emerge in civil communications around 1947. This technology required a greater space for installing aerial systems and Victoria Peak was particularly scarce in space. In consequence, the station at Victoria Peak abandoned the reception of high frequency (HF) work and converted solely to very high frequency (VHF) commitments in 1950, and a new HF receiving station was built on Mount Butler (畢拿山).

A major reconstruction took place in between 1956 to 1968. In 1969, to facilitate the Satellite Earth Station in Stanley, the Microwave Repeater Station and the Microwave Tower were erected on Victoria Peak and new roads were constructed to connect the new facilities accordingly. Today, the building is mostly shared by government units including the Police Force, the Fire Services Department, the Observatory, the Marine Department and the ICAC, but parts of the building are used by the Pacific Century Cyber Works (PCCW 電訊盈科) and the People Liberation Army (PLA).

The building as seen today is a two-storey rectangular structure with projections on the northeast and southwest corners. The walls are rendered and painted and the roof is flat with the roof slab extended beyond the face of the wall to form a projecting eaves. There is a projecting string course halfway up the building. Windows are steel framed casements, some fitted with guard bars and some fitted with window mounted air conditioners. Doors are steel doors fitted with louvred panels. The building has a conglomeration of installations fixed to the roof and walls including satellite dishes, aerials, masts, cable trays, conduit, cat ladders and other equipment. The building can be classified as **Utilitarian** of **Modernist** design.

*Architectural  
Merit*

The building is not a particularly rare type, but it would seem to have historical value if not built heritage value. The original 19<sup>th</sup> century building

*Rarity,  
Built Heritage*

was badly damaged in the Second World War and was largely reconstructed in the post-war years. *Value & Authenticity*

The social value of the building lies in the role it has played in the development of communications throughout the last 130 years. It is doubtful whether it arouses much local interest, although it is undoubtedly a very important building. *Social Value & Local Interest*

There are a number of military structures remaining inside and around the former Victoria Peak Radio Station including two bunkers and a tunnel portal on the lower level. Moreover, there is a ruin of a residence of 1897 at a short distance beside the station's entrance. Furthermore, considering the larger area on the Peak, there are many other historic buildings that include the Old Peak Café, Peak Police Station, Peak Depot and the Peak Tramway Office. *Group Value*

As it is very unlikely that the radio station will close down, the question of adaptive re-use does not really arise. *Adaptive Re-use*

## Historic Building Appraisal

1042

### Nos. 13-18 Ha Mei San Tsuen

#### Wang Chau, Yuen Long, New Territories

Ha Mei San Tsuen (蝦尾新村) is in the western end of Wang Chau (橫洲), Yuen Long. It is a multi-clan village mostly inhabited by the Chans (陳) and the Wongs (黃). The Chans first moved in the Qing (清, 1644-1911) from Shajing (沙井) of Shenzhen (深圳) to Sheung Cheung Wai (上璋圍) of Ping Shan (屏山), Yuen Long, which was occupied by the Tang (鄧) clan. With the growth of the Tang population, the Chans moved to Ha Mei Tsuen (蝦尾村, no longer exists), which was in the northern part of the present village. The village was founded by Chan Wai-chun (陳維進) in the early 20<sup>th</sup> century. Wai-chun's elder son, Tat-shing (達成) later moved to Fung Chi Tsuen (鳳池村), south of Wang Chau, and then settled in Shui Pin Tsuen (水邊村) further south. His second son, Fuk-tak (福得) moved a bite south to establish the Ha Mei San Tsuen. The land was purchased from villagers in Ping Shan. The row of houses was built in the 1900s by the Chans. No.12 was destroyed by Typhoon Wanda in 1962 and was rebuilt into a two-storey house around 1979. *Historical Interest*

The six connected houses are in the second last row of four rows of houses in the village all facing northwest like the others. An open forecourt is in front of the houses. The houses are Qing vernacular buildings each having a one-hall plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The base of the front wall is of granite blocks. A brick cooking stove and a bath corner is respectively on the left and right of the hall. Further inside is the living room and a bedroom. A cockloft is above the bedroom also for use as a bedroom or for storage. An altar is at the far end of the living room for ancestral worship. The front façade of each house is slightly recessed. *Architectural Merit*

It is a row of six connected houses to witness the settlement of the Chans and the Wongs in the village. *Rarity*

It has some built heritage value.

*Built Heritage Value*

The front eaves of Nos. 15 and 16 were repaired and turned into concrete ones shortly after Typhoon Wanda. *Authenticity*

The house terrace at Nos. 13-18 is the best preserved historic building in Ha Mei San Tsuen. Most other house terraces have been replaced by modern *Group Value*

buildings since the 1980s. At the west end of the village, there is an entrance gate. It is built of bricks and there are two holes on the top of the front façade for security reasons. Part of the surrounding wall remains attached to the entrance. The gate was the main passage before the Mei Sun Tsuen Road was built.

The Chans and the Wongs have no ancestral hall in the village. They worship their ancestors at their own houses. They had their celebration of wedding and other functions at the open foreground in front of the row of houses with feasts. They have an organization called Yee Wo Tong (義和堂) to deal with their affairs of the village. The Chans have close relationship with their brother members in Fung Chi Tsuen and Shui Pin Tsuen. Fuk-tak was one of the sponsors of the renovation of the Tin Hau Temple (天后宮) in Fung Chi Tsuen in 1908.

It is considered that the question of adaptive re-use does not arise at the present time.

*Social Value,  
& Local  
Interest*

*Adaptive  
Re-use*

## Historic Building Appraisal

### Yan Shau Tong

#### No. 150 Lam Hau Tsuen, Ping Shan, Yuen Long

Lam Hau Tsuen (欖口村) in Ping Shan (屏山) of Yuen Long was first settled by the Wongs (黃) and later developed into a multi-clan village inhabited by the Cheungs (張), Moks (莫), Mans (文) and Loks (駱), the Cheungs being the latest. Cheung Kwan-heng (張君亨), the 14<sup>th</sup> generation ancestor of the Cheungs, settled in the village after the Evacuation Edict (遷界令) was lifted in 1669 of the Kangxi (康熙, 1662-1722) reign, Qing (清) dynasty. He branched out from Shan Ha Tsuen (山下村), south of Lam Hau Tsuen, whose ancestor was one of the descendents of Cheung Chuk-ping (張祝平) who moved there from Huangcun (篁村) of Dongguan (東莞), Guangdong (廣東) province, in the Shunzhi (順治, 1644-1661) reign of the dynasty. Yan Shau Tong (仁壽堂) is the family ancestral hall of the Cheungs constructed for ancestral worship before 1924. It is also the only ancestral hall of the branch in the village. It dually served as a venue for teaching children of the Cheungs. A Yan Shau School (仁壽學校) was established in the premises, which in the 1950s catered some 30 students.

*Historical  
Interest*

There are altogether three ancestral halls in the village, namely, this Yan Shau Tong dedicated to the Cheungs; another one attached to the left of the shrine for all the five surnames; and the third one named Sze Hei Tong (四喜堂) at No. 5 of the village for four surnames (excluding the Cheungs) which was founded in the 1960s.

The Tong is a one-hall-one-courtyard Qing vernacular building of three bays. It has a symmetrical layout with its altar on the central axis of the building in the middle of the main hall housing rows of the soul tablets of the Cheungs. The altar faces the recessed entrance at the opposite end of the building. In front of the main hall is the open courtyard flanked by two side chambers, one on each side. The main hall is with one side room on its left and right. The building is constructed of green bricks with its walls to support its flush gable pitched or flat roofs of timber rafters, purlins and clay tiles. The side chambers are with flat roofs. Its brickwork is in a random header-and-stretcher (丁順) bonding of no specific course ratio. Its main ridge is with a curling end. A pair of fish-shaped rainwater drainage outlets is on the walls of the open courtyard.

*Architectural  
Merit*

It is a family ancestral hall to show the settlement of the Cheungs in the village.

*Rarity*

It has considerable built heritage value.

***Built Heritage  
Value***

A renovation was carried out in 1981. The authenticity of the building is generally kept.

***Authenticity***

It has group value with the shrine and the entrance gate in the village.

***Group Value***

Yan Shau Tong has once served a number of uses. As an ancestral hall, the Cheungs have their ancestral worship at the Tong. Dim Dang (點燈) ritual in celebration of the birth of newborn baby boys is still held in the Lunar New Year, with a lantern hanging in Yan Shau Tong, the shrine and the entrance gate respectively. They would assemble at the building at Ching Ming (清明節) and Chung Yeung Festivals (重陽節). They would also have grave sweeping ceremony at the graves of their ancestors at Lam Hau Ling (欖口嶺) behind the village during the Chung Yeung Festival. Basin meals were prepared at the kitchen of Yan Shau Tong on festive occasions, including Dim Dang and Chung Yeung Festival, and taken at the open space abutting the entrance gate of the village. Rituals and basin meals for wedding were also organized at the Tong. But with the establishment of the office of Yan Shau Tong at No. 146 of the village in the 1970s, basin meals were prepared at the office premises thereafter.

***Social Value,  
& Local  
Interest***

As a study hall, Chinese classics, abacus calculation, calligraphy and other subjects were taught at the Tong in the old days. Evening classes were offered in the evening for female students in the late 1940s. For the increasing demand of better education facilities in the area, a Wa Fung School (華封學校) was established by the villagers in 1953. It then replaced the education role of the Tong.

As a communal hall, Yan Shau Tong was the place where the Cheungs kept their grains and wedding materials, such as gift boxes, wedding palanquin, flags, gongs and drums. Some gift boxes are still kept at the cockloft nowadays.



## Historic Building Appraisal

### Hung Shing Temple

#### Hung Leng Tsuen, Fanling

Hung Shing Temple (洪聖宮) in Hung Leng Tsuen (孔嶺村), Fanling, was probably built in the 28<sup>th</sup> year of Qianlong (乾隆, 1763) of the Qing (清) dynasty as its cloud gong has this dating engraved on it. For the worship of the Hung Shing deity, the temple was built by villagers of the Four Yeuk (四約, four villages alliance), namely, Loi Tung (萊洞), Lung Yeuk Tau (龍躍頭), Lin Ma Hang (蓮麻坑) and Tan Chuk Hang (丹竹坑). It was once that Tan Chuk Hang had fights with Ta Kwu Ling (打鼓嶺). The former was always the loser who sought help from the other two. They begged for Hung Shing's blessing and protection. The temple was damaged at the beginning of the Second World War when the British army tried to bombard a bridge close to the temple in order to delay the approaching Japanese troops.

***Historical  
Interest***

The temple is a Qing vernacular building having a two-hall-one-courtyard plan with connecting side chambers to its left and right. An annex block, slightly bigger than the main halls and probably a later addition, is built to the left of the building. The Hung Shing deity with others are worshipped at the end hall. The courtyard has been covered whilst the side chambers are for keeper's use. The annex has a kitchen and lavatories. Colourful wall paintings and mouldings with landscape and floral motifs are decorated on its façade and back walls. Its main ridge is decorated with a ceramic pearl and two *aoyus* (鰲魚) only. The temple has its old green bricks on its external walls retained whilst its internal walls are all plastered and painted with false brick lines.

***Architectural  
Merit***

The over 200 years old Hung Shing Temple is one to witness the historic development of the Four Yeuk though the type of temples are found in many areas in the territory.

***Rarity***

The building though having some of its original features removed and the repairs not sympathetic enough, its structure is still bearing a considerable amount of heritage value.

***Built  
Heritage  
Value***

Renovations were carried out in 1886, after the Second World War and in 1991. The later added annex block is sure diminishing the authenticity of the temple. The pitch roofs of the side chambers were made concrete and the windows replaced with aluminum ones in the 1991 repair.

***Authenticity***

The temple has been the centre of the Four Yeuk villagers seeking the deity's protection and help. The temple was once popular for fortune-telling which was made by two monks, Leung Chi (梁智) and Cheung Hing-pui (張慶培). Da Chiu (打醮) in the Yeuk had been popular before the war but discontinued thereafter. Fa Pow (花炮) was carried out in front of the temple during the Da Chiu period. Hung Shing Festival (洪聖誕) on the 12<sup>th</sup> day of the second lunar month however will be celebrated each year with basin meals provided for the villagers.

***Social Value  
& Local  
Interest***

**Historic Building Appraisal**  
**Yeung Hau Temple**  
**Tong Yan San Tsuen, Ping Shan, Yuen Long**

The Yeung Hau Temple (楊侯古廟) in Tong Yan San Tsuen (唐人新村) of Ping Shan (屏山), Yuen Long, is one of the six Yeung Hau temples in Yuen Long. It was built in the 50<sup>th</sup> year of the Kangxi (康熙, 1711) reign of the Qing (清) dynasty as a bell in the temple has the dating inscribed on it. The village was established by a Tong Hung-ki (唐鴻基) in 1932 and settled by the Lams (林) and Tongs (唐) from Zhongshan county (中山) of Guangdong (廣東) province. After the Second World War, it was inhabited by immigrants from the mainland most of them were from the north speaking Mandarin with Shanghai dialect. The village houses were converted into bigger bungalows and the temple was not supported by them. Yeung Hau is said to be a marquis in the Southern Song (南宋, 1127-1279) dynasty who gave up his life to protect the last two emperors. Deities Lady Kam Fa (金花夫人) and Nam Hoi Ku Fat (南海古佛) are also worshipped in the left and right bays of the temple respectively. The former is worshipped for her blessings to pregnant ladies whilst the latter is another name of Kwun Yam (觀音).

***Historical Interest***

The temple is a Qing vernacular building of a two-hall-one-courtyard plan having a three bays layout. The open courtyard is between the two halls. They are each flanked by a side chamber/side room on their left and right. It has a symmetrical design with the Yeung Hau deity housed at the altar on the central axis in the middle of the main hall facing the entrance at the other end of the building. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The roofs of the side chambers of the courtyard have been replaced with corrugated sheets and rectangular purlins. Above the recessed entrance is the name board of the temple. Under the eave are wall friezes of paintings with landscape, plants and flowers motifs. Its front façade is with plastered mouldings of birds, flowers and rocks. Gable friezes are with black-and-white curling grass pattern. Its fascia board at the entrance is with carving of auspicious treasures and flowers.

***Architectural Merit***

It is a Hau Wong temple to witness the history of the area.

***Rarity***

It has considerable built heritage value. Its internal walls have been awkwardly plastered and painted. Parts of its roofs have been replaced with corrugated sheets. This would diminish its authenticity.

***Built Heritage Value & Authenticity***

No large scale celebration of the Yeung Hau Festival is held in the temple. Villagers of Wang Chau (橫洲) came to the temple on the first or second day of the first lunar month and take with them a small statue of Yeung Hau home and return it on the 15<sup>th</sup> or 18<sup>th</sup> day of the month. They would have the Dim Dang (點燈) ritual at the temple on the 15<sup>th</sup> day of the first lunar month for the new born baby boys of previous year. ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Hung Shing Temple**  
**No. 31 Shui Tau Tsuen, Kam Tin, Yuen Long**

Hung Shing Temple (洪聖宮) in Shui Tau Tsuen (水頭村) of Kam Tin (錦田), Yuen Long, was built by the Tang (鄧) clan who settled in Kam Tin as far back as in the Song (宋, 960-1279) dynasty. It is not known when the temple was first built. It was probably built to the present size in the early Qing (清) dynasty. A plaque in the temple indicates the temple already existed in the 5<sup>th</sup> year of the Yongzheng (雍正, 1727) reign of the Qing dynasty. It is also called the Big Temple (大廟) by the Tang clan as it is their oldest one in Kam Tin. It is for the worship of Hung Shing, a deity reputed for his protection of sea farers. Hung Shing Temple is celebrated on the 15<sup>th</sup> day of the first lunar month in the temple instead of the normal 13<sup>th</sup> day of the second lunar month in other temples. Fa Pow (花炮) activities including lion dances would be held in front of the temple. *Historical Interest*

The temple is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. It is in symmetrical design with the altar in the middle of the main hall facing the entrance at the opposite end of the building. The courtyard is between the entrance and main halls. The main hall is with two side rooms and so is entrance hall. The temple was re-constructed in 1986 making use of reinforced concrete instead of green bricks. New materials were used for its construction. The walls are with false brick lines and its roofs are with green ceramic tiles and a pair of ceramic *aoyus* (鰲魚) on its main ridge. Its gables are with black-and white friezes of curling plants. *Architectural Merit*

It is a Hung Shing temple to witness the settlement of the Tangs in Kam Tin. *Rarity*

It has little built heritage value as it has been reconstructed in 1986. *Built Heritage Value*

Its authenticity is not kept. *Authenticity*

It has group value with other historic building including the Yi Tai Study Hall (二帝書院), Cheung Chun Yuen (長春園) and others nearby. *Group Value*

Tai Ping Ching Chiu (太平清醮) would be held once every ten years in Kam Tin. A soul tablet of Hung Shing will be placed on a sedan chair and carried it to an outdoor altar in front of the Chou Wong Yi Kung Study Hall (周王二公書院) of the village to attend all the activities. The temple is also a venue for the clan elders to discuss matters concerning the village. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Cape Collinson Muslim Cemetery & Mosque**  
**Cape Collinson Road, Chai Wan, Hong Kong**

Cape Collinson Muslim Cemetery (歌連臣角回教墳場) was established in **1963** to replace the old Muslim cemetery (*i.e.* Kowloon Cemetery No.3) founded in 1930 in Ho Man Tin, at the rear of today's Pui Ching Middle School (培正中學) which was resumed by the Government in 1962 for redevelopment. In 1963, a new cemetery, together with a mosque located in close proximity, was established on the present site. *Historical Interest*

It is one of two Muslim cemeteries in Hong Kong, the other one being the Muslim Cemetery in Wong Nai Chung Road, Happy Valley (跑馬地黃泥涌道回教墳場) which was established in the 1870s.

The history of Muslim immigration can be traced back to the early days of the British colonial era, when Muslims came to Hong Kong as soldiers, seamen, merchants and traders. Later, attracted by the opportunities created by the development of the opium and tea trade, Bohra Muslim merchants from India followed into their steps. In the 1860s, another group of Muslim traders from the southern Indian city of Madras arrived and successfully established their business in the colony.

The Muslim Cemetery is reached by a flight of steps also a footpath from Cape Collinson Road. Another flight of steps and footpath at the north of the Cemetery leads to the **Mosque** (清真寺) which is built on a separate site and has its own separate access road. The architect of the Mosque was **Mr. A.M. Wahab** of the Public Works Department. The design is a rather strange eclectic mix of Modernist and Islamic architecture. The Mosque serves as a place of worship as well as a mortuary and funeral parlour and therefore has a dual function. Islamic features include an onion-shaped dome, *Purdah* screens, *Narthax* (foyer for taking off shoes), *Mihrab* (niche), *Qiblar* (prayer wall), *Mimbar* (pulpit), *Sahn* (courtyard) and *Sardivan* (fountain or washing place). The gravestones in the cemetery have rounded or curved tops, some shaped as ogee or multi-foil ogee arches. The Star and Crescent symbol and Arabic inscriptions reflect the religious identity of the deceased. *Architectural Merit*

Cape Collinson Muslim Cemetery is the second Muslim cemetery on Hong Kong Island. With its unique combined style of architecture, the Mosque is a rare piece of built heritage. As far as can be ascertained few alterations or *Rarity, Built Heritage Value &*

additions have been made since it was built.

*Authenticity*

The social value of the Cemetery and the Mosque lies in their historical role providing for the needs of the local Muslim community. The **Mosque** serves not only as a quiet place of worship for the congregation of Muslims living in the neighbourhood, but also as a mortuary and funeral parlour. They are symbols of the cultural and religious diversity of Hong Kong and as such of considerable local interest.

*Social Value  
& Local  
Interest*

Situated in the mountainous area of Chai Wan in the Eastern District, Cape Collinson Muslim Cemetery and Mosque are sited in hilly greenery which is very suitable for its function. There are other cemetery grounds along Cape Collinson Road, such as the Buddhist Cemetery (歌連臣角佛教墳場), the Sai Wan War Cemetery (西灣國殤紀念墳場) and the Catholic Cemetery (歌連臣角天主教墳場). The declared monument — Law Uk Hakka House (羅屋) is also located in the area.

*Group Value*

Although cemeteries are sometimes resumed by the Government for road widening schemes or even redevelopment, this is unlikely to happen to the Cape Collinson Muslim Cemetery. The question of adaptive re-use does not therefore arise.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Yau Ancestral Hall**  
**Cheung Shue Tan, Tai Po, New Territories**

Cheung Shue Tan (樟樹灘) is on the southern shore of To Lo Harbour (吐露港) in Tai Po (大埔), lying in-between Tai Po and Sha Tin (沙田). Its history is thus inevitably linked to the development of these two districts. Indeed, before 1892, it was still part of the Fo Tan *yeuk* (火炭約), one of the alliances in the Alliance of Nine or *Kau Yeuk* (九約) which served as a communal and political structure of the entire Sha Tin district. It is not clear when the Alliance was set up, but evidently, it came into being as a formalized alliance when the Sha Tin Che Kung Temple (沙田車公廟) was renovated in 1890. At least 12 members of the Kong clan (江氏) of Cheung Shue Tan contributed to the renovation project through private donation. *Historical Interest*

Cheung Shue Tan was first settled by the Wans (溫氏) in the 12<sup>th</sup> year of the Shunzhi (順治, 1655) reign of Qing (清) Dynasty and later followed by the Yaus (邱氏), the Kongs (江氏) and the Chengs (鄭氏). The Yaus were from Bolou (博羅) of Guangdong (廣東) province in the 17<sup>th</sup> year of the Shunzhi (順治, 1660) reign of the Qing (清) dynasty. The Yau Ancestral Hall (燦斐邱公祠) was built in the **1900s**. Although many clan members had emigrated to Southeast Asia in the 1920s and 1930s, and the United Kingdom in the 1950s, or moved to the urban areas, the ancestral hall was renovated around the early 1990s and still serves as a ritual venue for the Wans during Chinese festivals.

The building is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. Side entrances are on either side of the courtyard. A spacious foreground is in front of the building. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The ceramic-tiled altar is at the end wall of the main hall housing a soul tablet of the Wan ancestors for worship. Behind the tablet on the wall is a big Chinese character ‘壽’ (longevity) written on a piece of red paper. Two tie beams in the main hall are engraved with ‘百子千孫’ (Hundreds of Sons and Thousands of Grandsons) and ‘蘭桂騰芳’ (Abundant Fragrance of Orchid and Osmanthus). The name of the hall is moulded on the wall above the lintel of the recessed entrance. The front eave of the entrance façade is strengthened with reinforced concrete. The front façade is with ceramic glazed tiles. *Architectural Merit*



It is an ancestral hall of the Yaus to remind their settlement in Cheung Shue Tan. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The authenticity is kept.

**Authenticity**

The hall has the primary function of ancestral worship of the Yau ancestors. It was a meeting place of the Yaus to deal with the clan affairs. The Yaus became the majority of the village in the 1950s with more than 30 families as many of the villagers had moved away and some worked overseas. Now many of the Yaus have moved to the urban areas and overseas leaving only a few numbers of the Yaus in the village.

**Social Value,  
& Local Interest**

It has group value with Hip Tin Temple in the area (樟樹灘協天宮) and another two ancestral halls in the village, namely, Kong Ancestral Hall (江氏宗祠) and Wan Ancestral Hall (溫氏宗祠). All these buildings have good value from a heritage and cultural point of view.

**Group value**

It is considered that the question of adaptive re-use does not arise at the present time.

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Bok Man School – School Building**  
**Tsung Pak Long, Sheung Shui**

Bok Man School (博文學校) in Tsung Pak Long (松柏塢) of Sheung Shui *Historical Interest* was established by villagers surnamed Kan (簡), Chan (陳), Li (李), Lau (劉), Wong (黃) and Kwong (鄺) in 1920. Chan Yung-fok (陳容福), trustee of Tsap Fuk Tong (集福堂), applied for the construction of the school on the present site in 1919. Fund raising for the building of the school was organized by Chan Yung-fok and Kan Ki-shou (簡奇壽). Before the establishment of the school, the children in Tsung Pak Long studied at the ancestral halls and study halls of the areas. Before the new school premises was used, the school had been housed in a village house in Tsung Pak Long. Other than classrooms, the new school had a teachers' room and a quarters for the teachers at the loft. A two-classroom block was added connected to northeast of the old block in 1948 due to the increase of students from other villages with the aids of the government. A separate block of two classrooms was added in 1954 parallel to the main block catering the increase of students with funds raised by the villagers. A hall with four classrooms, the Hui Yin Hing Memorial Hall (許彥卿紀念堂), which construction cost donated by a businessman Hui Oi-chow (許愛周, 1881-1996), was built for the school in 1965.

The block is a Qing (清) vernacular design building in a rectangular plan. It was constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. With many renovations done to the building, it has been updated with modern facilities. Its roof has been replaced with a metal one with insulation membranes. Bigger windows were added to the building which had small grilles only. The walls have been plastered and painted and the floor covered with ceramic tiles. Two classrooms are now housed in the one-storey structure. The northeast façade of the block is having the badge of the school moulded on the upper portion of the wall with plastered relief mouldings of pine and wave patterns as pine and spring represent the school. The school is in Tsung Pak Long where it was with many pine trees and the Ng Tung River (梧桐河) nearby. *Architectural Merit*

It is a school in Tsung Pak Long to witness the history of the area.

*Rarity*

It has some built heritage value.

*Built Heritage Value*

Its authenticity is not kept after numerous renovations.

*Authenticity*

It has group value with the 1920 and 1948 main block on its right.

*Group Value*

The school has been providing primary education for the area as far as before 1919. It is one of earliest subsidized schools in the New Territories. It was granted with 60 dollars in the beginning. The school was closed during the Japanese Occupation (1941-45) and reopened in 1946. The quarters for the teachers was no longer in use in the 1970s when the traffic of the area was improved. Multi-class system was used for the school as there were not enough classrooms. The school had 12 classes in 1960 and 14 in 1964. It became a whole-day school in 1993 and has started taking students in the mainland other than those from different areas including San Tin (新田), Yuen Long (元朗), Tuen Mun (屯門), Tai Po (大埔) and others. Cheung Chi-Fan (張枝繁), J.P., M.B.E., started teaching at the school after the war, was the principal in the 1960-70s.

*Social Value,  
& Local Interest*

**Historic Building Appraisal**  
**Entrance Gate**  
**Mong Tseng Wai, Ping Shan, Yuen Long**

Mong Tseng Wai (輞井圍) is in the northeast of Lau Fau Shan (流浮山), Yuen Long. It was founded by the Tang (鄧) clan of Kam Tin (錦田) in the Ming (明, 1368-1644) dynasty. Most of the indigenous villagers have moved to the urban areas or overseas. 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 six rows of houses in the village all facing south. A shrine is at the opposite northern end row on the same central axis of the village. The entrance gate was probably first built in the Ming dynasty and rebuilt in the Qing (清, 1644-1911).

***Historical Interest***

The entrance gate is an independent structure connected to a two-storey residential house on its left. The gate is a Qing 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 and rear doorways are in rectangular shape. Two small rectangular holes are on either side of the front doorway for *fung shui* benefit. Inside the gate entrance on the left end wall is an Earth God (土地) niche and an incinerator at the bottom. The kerbs, steps and lower wall corners are of granite. The floor is of cement-screeded. Cornice moulding is under the eave for decoration. The ridge is in boat shape.

***Architectural Merit***

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

***Rarity***

It has little built heritage value.

***Built Heritage Value***

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. The Earth God at the entrance gate would be offered with incenses on the first and 15<sup>th</sup> 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 shrine at the far end of the village houses the Earth God and Kwan Tai (關帝) deities among others for worship.

***Social Value, & Local Interest***

**Historic Building Appraisal**  
**Gough Hill Substation**  
**Gough Hill Road, The Peak, Hong Kong**

The exact year of construction of the Gough Hill Substation (歌賦山變壓站) is uncertain, but according to records and correspondence in the archives of the Hongkong Electric Company it is believed that it was built before the Japanese Occupation (1941-1945). Old-fashioned substations have been either demolished or replaced by transmission stations, which are larger, more powerful and far fewer in number. By 2002, there were 3487 substations run by the Hongkong Electric Company, among which only a handful of them were constructed before the Second World War. *Historical Interest*

The substation is a small square single storey building with a semi-basement at the rear. It consists of two rooms, one to house equipment and one used as a garage. The construction is not known but it is probably a combination of brickwork and reinforced concrete. The walls are rendered and painted. The equipment room has wooden battened double doors and the garage has a roller shutter doors. Strips of wire-glass windows are fitted above the doors which are protected from the weather by a typhoon canopy. The flat roof has a plain parapet wall all around it which is stepped on the front elevation to form a low **Art Deco** style pediment. The roof is accessed by a steel cat ladder at the rear. Perforated air bricks have been built in to ventilate the semi-basement (probably just a void). The architectural style of the substation is **Utilitarian** with **International Modern** features. *Architectural Merit*

The Gough Hill Substation is one of the few pre-World War II electricity substations which still remain in Hong Kong so that it is something of a rarity with built heritage value as well as historic value. The doorway to the garage appears to have been widened otherwise the building appears to be fairly authentic in appearance. *Rarity, Built Heritage Value & Authenticity*

The social value of the substation lies in the role it has played in the provision of an electricity supply, although the area that it serves is small only covering a few streets in the surrounding area. Apparently it has served the local population well without any major breakdowns. Maintenance work is usually carried out in off-peak periods to avoid disruption. *Social Value & Local Interest*

Gough Hill Substation is situated in a sparsely populated residential area which enjoys a peaceful environment with its green surroundings. It is located at the junction of Peak Road and Gough Hill Road where the building can be *Group Value*

easily seen from a distant. The vehicle entrance of the Peak Police Station (山頂警署) is off Peak Road adjacent to the Substation.

One room of the substation has already been converted into a garage and *Adaptive* the equipment room could probably be converted as well if the substation ever *Re-use* closed down.

**Lau Ancestral Hall****Tuk Mei Chung, Lung Kwu Tan, Tuen Mun**

The Lau Ancestral Hall (劉氏宗祠) in Tuk Mei Chung (篤尾涌) village of Lung Kwu Tan (龍鼓灘), Tuen Mun, is one of the two ancestral halls of the Hakka (客家) Laus (劉) whose founding ancestor, Lau Mong-for (劉夢科), moved from Datang Village (大塘村) of Huizhou (惠州), Guangdong (廣東) province, probably in Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Mong-for had four sons, three of whom stayed in Lung Kwu Tan. This ancestral hall was built to commemorate his grandson Kit-yiu (傑堯). The other ancestral hall in Lung Kwu Sheung Tan (龍鼓上灘) was built to commemorate his two other grandsons Tung -yiu (統堯) and Yik-yiu (奕堯). It is not known when this ancestral hall was built. It was built around 1900.

**Historical  
Interest**

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support its pitched roofs of reinforced concrete. The walls are plastered and painted with imitation brick lines. The floors of the two halls are screeded whilst that of the courtyard is with granite slabs. Granite is used for its doorframe, wall corners and front steps. The finely carved altar is in the middle of the end wall of the main hall housing a soul tablet of Kit-yiu for worship. A shrine of Kwun Yam (觀音) is on its left also for worship. Red *ruilong* (夔龍) mouldings are at two ends of the two ridges. A fascia board under the front eave is with bird and leaf pattern carving.

**Architectural  
Merit**

It is an ancestral hall of the Lau clan to witness their settlement in Lung Kwu Tan of Tuen Mun.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building was renovated in 1994. Its authenticity is kept.

**Authenticity**

The ancestral hall is still maintained for ancestral worship use though many of its clan members have moved out of the area. Special offerings are made to the altar at festivals including the Chinese New Year, Chung Yeung Festival (重陽節), Mid Autumn Festival (中秋節) and others. The Dim Dang (點燈) ritual for new born baby boys of previous year is still maintained at the Chinese New Year. Basin meals to celebrate the wedding of male members were served in front of the hall in the past. This however has been discontinued.

**Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Tam Kung Sin Shing Temple**  
**Tam Kung Temple Road, Shau Kei Wan, H.K.**

Tam Kung Sin Shing Temple, literally temple of holy Tam the elder, (譚公仙聖廟) was originally in a cottage form erected in 1905 by the fishermen of Shau Kei Wan, a fishing village, for the worship of the deity Tam Chiu (譚峭). He was a Huizhou (惠州) native, in south Guangdong (廣東), who had the power to cure patients and make accurate weather forecast in the Yuan dynasty (1206-1370). He was then very much worshipped by the people and fishermen in southern part of the province. Fishermen in Shau Kei Wan, many of those came from Huizhou, met the cost for the building of the temple. It has been managed by the Chinese Temples Committee since 1928. Tam Kung is reputed to give good blessings to the fishermen and local as well in a cholera outbreak in early 1960s.

**Historical  
Interest**

It was built to face north-west towards the sea in good *fung shui* (風水) setting. The temple in Guangdong style is a two-hall building with a covered courtyard in between. The statue of Tam Kung with other deities' including Kwan Tai (關帝), Wong Tai Sin (黃大仙), etc. are at the altars of the main hall. Its entrance is fronted by two raised platforms, one on each side. To the left is a side chamber, probably a later addition, for the worship of Kwun Yam (觀音) with light-well and toilet facilities. The green-brick building is modernized with green ceramic roof tiles and colourful decorations in an expensive 'rebuilt' project in 2002.

**Architectural  
Merit**

It is one of the very few Tam Kung temples in Hong Kong especially it is still facing the sea without much obstruction. It was built by the fishermen depicting the early development of Hong Kong as a fishing port. The building was a typical sample temple for the worship of the deity Tam Kung. However the built heritage value has been very much minimized due to the unauthentic repair in 2002 using modern materials like green tiles and additions such as the pair of dragons on the ridge.

**Rarity &  
Built  
Heritage  
Value**

The temple has undergone many renovations in 1908, 1944, 1954, 1992 and 2002. The last one wholly refurbished the building using the green bricks and the original granite base only. The iron bell dated the 29<sup>th</sup> year of Guangxu reign (光緒), 1905, and the altar dated the first year of Xuantong reign (宣統) of the Qing (清) dynasty (1901) and four pieces of plaques recording its renovations are the only original relics of the temple.

**Authenticity**



The temple is still worshipped by fishermen in Shau Kei Wan though less enthusiastic as before. On the birthday of Tam Kung, the 8<sup>th</sup> of the fourth lunar month, dragon dance and special offerings are made to celebrate the festival with meals at the nearby restaurants.

***Social Value***

***& Local***

***Interest***

**Historic Building Appraisal**  
**Hung Shing Temple**  
**Po Toi O, Sai Kung**

Hung Shing Temple (洪聖宮) in Po Toi O (布袋澳) of Sai Kung was built probably in the 2<sup>nd</sup> year of the Kangxi (康熙, 1663) reign of the Qing (清) dynasty by fishermen and villagers of the area. Po Toi O was a multi-clan village with surnames Cheung (張), Chan (陳), Chong (莊) and others. It was erected for the worship of Hung Shing, the second most popular deity of the fishermen and sea-farers after Tin Hau (天后). A Kung So (公所) building was built connected to its left of equal length in the 5<sup>th</sup> year of Qianlong (乾隆, 1740) reign of the Qing dynasty. It was used to deal with village affairs and for use as a school until the 1930s. **Historical Interest**

Constructed a short distance from the seashore facing the sea to the south-west, the temple is a Qing vernacular building of a two-hall plan. A courtyard should be between the entrance and main halls but has been covered. The building was constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The external walls have been plastered and its roofs covered with green glazed tiles. Its internal walls have been with false brick lines. The gables of the courtyard are of *wok yee* (鑊耳) style. The name of the temple is engraved on the stone lintel of the recessed entrance flanked with a pair of couplets. The name of the Kung So is engraved at the lintel of the entrance. Its main ridge is with a pair of ceramic *aoyus* (鰲魚) and a pearl in the middle for decoration. The Kung So is now used as storage. **Architectural Merit**

It is a Hung Shing temple to remind the settlement of Po Toi O. **Rarity**

It has some built heritage value. **Built Heritage Value**

The temple was renovated in 1817, 1883, 1911, 1972 and 1989. The recent one has not been sympathetic very much diminished its authenticity. **Authenticity**

Since there was no ancestral hall in the village, the villagers made use of the temple and Kung So to deal with matters concerning their welfare and daily matters. When they had wedding, they would seek the deity's blessing. The school at the Kung So was called Nam Sun School (南燊學校) with some 30 students of six grades teaching Chinese classics. Two Da Chius (打醮) are organized in Po Toi O each year, one on the 23<sup>rd</sup> of the third lunar month for the Tin Hau and the other on the 13<sup>th</sup> of the fifth lunar month for the Hung Shing. **Social Value, & Local Interest**

Cantonese opera performance (神功戲) and vegetarian meals are prepared for the festival. During the Tin Hau Festival (天后誕) the Hung Shing statue would be invited to join the celebration held at the Tin Hau Temple in Joss House Bay (大廟灣), Sai Kung.

## Historic Building Appraisal

### No. 5 Ng Uk Tsuen,

### Sheung Shui, N.T.

No.5 Ng Uk Tsuen (吳屋村) was built by a Tsang Chak-wai (曾習槐) of Hakka (客家) who came from Qingxi (清溪) of Dongguan (東莞), Guangdong (廣東) province. The 11<sup>th</sup> generation of the Tsangs moved to Lai Chi Wo (荔枝窩), Mui Tsz Lam (梅子林) and Ngau Chi Wu (牛池湖) of Sha Tau Kok (沙頭角) in the 17<sup>th</sup> century. Those of Lai Chi Wo moved to Ng Uk Tsuen probably in the 18<sup>th</sup> century. Ng Uk Tsuen in Sheung Shui had been established by the Ngs (吳氏) who had fight with the Pangs (彭氏) of Fanling (粉嶺). The Ngs were defeated and fled from the village. The house was probably built in early 20<sup>th</sup> century by Tsang Chak-wai who immigrated to Singapore and ran a bar and grocery. When he retired, he brought a piece of land and built the house No.5. Chak-wai had one son and two grandsons. One of his great-grandson still occupies the house.

**Historical  
Interest**

No.5 Ng Uk Tsuen is the only old house left in the village. It is in Qing (清) vernacular design constructed of green bricks with its walls supporting its pitched roof of timber rafters, purlins and clay tiles. The door and windows are of granite frames. The house is simple and symmetrical without courtyard. The recessed entrance has a *tanglung* (趟籠), a sliding timber bar fence. The ridge is without any decoration. The fascia board is with flowers-and-birds carving and the wall friezes are with paintings of flowers-and-rocks and auspicious treasures.

**Architectural  
Merit**

It is a traditional Qing village house to capture the history of the village.

**Rarity**

The house has considerable built heritage. It is in good condition.

**Built Heritage  
Value &  
Authenticity**

As there is no ancestral hall in the village, the Tsangs had their ancestral worship at their ancestral hall in Lai Chi Wo. They kept their ancestors' soul tablets over there for worship. The Tsangs had their daily necessities bought at the nearby markets in Shenzhen Market (石湖墟) and Shek Wu Hui (深圳墟) of Sheung Shui. The Tsangs took part in Tai Ping Ching Chiu (太平清醮) of Sha Tau Kok held once every ten years. The last one was in 2000.

**Social Value  
& Local Interest**

**Lee Ancestral Hall****San Tau Kok, Tai Po, New Territories**

San Tau Kok (磡頭角) is a Hakka (客家) multi-clan village on the northern shore of Plover Cove (船灣海), Tai Po. It was inhabited by the Sung (宋氏), the Tsangs (曾氏), the Chans (陳氏) and the Lees (李氏). The Sung were the earliest settlers of the village. Also, San Tau Kok is a member of Chap Wo Yeuk (集和約) which belonged to Tsat Yeuk (七約, literally, Seven Alliance). Tsat Yeuk was an inter-village alliance which formed Tai Wo Market (太和市) in 1892 to break the monopoly of the old Tai Po Market (大埔墟) formed by the Lung Yeuk Tau Tang clan (龍躍頭鄧氏). The villagers in San Tau Kok earned their livelihood by fishing and farming. Their harvest was usually for self-consumption while the surplus was sold to Tai Wo Market (太和市).

*Historical  
Interest*

Originally from Dingzhou of Fujian province (福建汀州), the Lees moved to Baimanghua (白芒花) in Huizhou (惠州) of Guangdong province (廣東) at the end of Song (宋, 960-1279) Dynasty. Subsequently, a member of the Lees, Lee Tze-lin (李子蓮), moved from Huizhou to Wai Ha (圍下), west of San Tau Kok in the Daoguang (道光, 1821-1850) reign of Qing (清) Dynasty. Due to lack of arable land for cultivation, a group of the Lee clan later moved to San Tau Kok in the late Qing Dynasty (circa 1895-1911). The **Lee Ancestral Hall** (李氏宗祠) in the village was built around 100 years ago to replace the dilapidated one in Wai Ha. The ancestral hall is also called Lee Tze Lin Tong (李子蓮堂) to commemorate their founder.

Located in the middle of the back row of two rows of houses in the village, the **Lee Ancestral Hall** is connected to village houses on either side. It shares with them a common roof. It is a one-hall structure. It is a Qing vernacular building constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are plastered and the floor is with cement screeding. The painted red brick altar occupies the entire end wall of the hall housing a soul tablet in the middle for worship. A tie beam is carved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons). The name of the ancestral hall is moulded on the wall above the lintel of the recessed entrance.

*Architectural  
Merit*

It is an ancestral hall to witness the settlement of the Lees in San Tau Kok. *Rarity*

It has some built heritage value.

***Built Heritage  
Value***

The simple hall has its authenticity kept.

***Authenticity***

The Lees engaged themselves in fishing and farming activities. Their produce were sold at Tai Wo Market (太和市) in Tai Po. They also produced lime with the corals and shells collected from the Plover Cove. The lime was an ingredient of the mortar for the construction of village houses and used as a fertilizer. The ancestral hall has ancestral worship regularly and during the Chinese New Year and at festivals. Weddings and funerals were held at the ancestral hall other than ancestral worship. The hall was also used for serving banquets to the villagers. Matter concerning the common interest of the Lees would also be discussed and dealt with at the hall.

***Social Value,  
& Local Interest***

It has group value with the Tsang Ancestral Hall (曾氏家祠) in the village. It is also close to historic buildings graded by the Antiquities Advisory Board, such as Mo Tai Temple (武帝宮) in the nearby Ting Kok Village and Ta Tit Yan Kwun Yum Temple (打鐵坳觀音宮). Other recorded items in the Antiquities and Monuments Office include Chan Ancestral Hall (陳氏宗祠) and Nos. 13-14 in Lung Mei Village (龍尾村), Wong Ancestral Hall in Tai Mei Tuk (大尾篤黃氏宗祠) and Nos. 52-57 in Wong Chuk Tsuen (黃竹村). All these buildings have good value from a heritage and cultural point of view.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

Shui Hau (水口) is a small multi-lineage village in the west of Tong Fuk (塘福), north of South Lantau Road (嶼南路). It is a short distance from the sea, facing Shui Hau Wan (水口灣). The village was inhabited by the Chans (陳氏), the Tangs (鄧氏), the Fungs (馮氏) and the Chis (池氏). *Historical Interest*

**Nos. 49 and 50 Shui Hau** was probably constructed in the **1920s** by the Chans who had resided in Shui Hau for nine generations. It remained a residence since it was built until 1973 when it was turned into a storehouse. **Chan Hei-sin** (陳喜善), a 12<sup>th</sup> generation ancestor of the Chans, moved from Chayuanxia (茶園峽) of Dongguan in Guangdong province (廣東東莞) with his mother Madam Fan (范氏) and a younger brother in the 29<sup>th</sup> year of the reign of Emperor Qianlong (乾隆, 1764) of Qing (清) Dynasty. Over the years, the Clan lineage developed into four *fang* (房, branches). The four branches developed into four *tongs* (堂, halls). The branch in Shui Hau is named Fok Yuan Tong (福源堂) which is the master *tong* (總堂) among the four *tongs*.

Located on a levelled slope of the village, Nos. 49 and 50 is a Qing vernacular design building having a flat-roof front portion with a pitched-roof rear portion at the back. It is constructed of granite blocks and green bricks with its walls to support its flat and pitched roofs. The pitched roof is of timber rafters, purlins and clay tiles. The external walls of the front portion are of granite blocks. Its terraced flat roof is surrounded by green glazed ceramic balustrades. *Architectural Merit*

It is a residential building to remind the settlement of the Chans in the village. *Rarity*

It has some built heritage value.

*Built Heritage Value*

Its authenticity is basically kept.

*Authenticity*

Like the other villagers, the Chans were farmers engaged in rice and vegetable growing supported also by fishing. They had an ancestral hall at No.8 of the village built in the 56<sup>th</sup> year (1791) of the same reign. The hall collapsed in the early 20<sup>th</sup> century and the building at No. 54 was temporarily used as the ancestral hall. The site was used to build Shui Hau Public School *Social Value, & Local Interest*

(水口公立學校) by the government in 1952 for the village children. Before that the children were educated at Shek Pik Public School (石壁公立學校) further west of the island. The school was closed in 1989 due to the decrease in students. The school building was demolished for a new ancestral hall built by the Chans and opened in 2000.

No. 49 Shui Hau has group value with the new Chan Ancestral Hall (陳氏宗祠) in the southern end of the village. Certain residual materials of the demolished previous Chan's Ancestral Hall remain beside the present Hall. No. 49 is a local village house of Chinese vernacular design. The particular kind of construction is part of the old local culture and custom on Lantau. The traditional Chinese style blends in well with the rural village context in Shui Hau and the village's setting, backed by the hill on the north and facing south to the sea. There is another old vernacular residence of pitched roof and similar granite construction immediately in front of the subject building. ***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time. ***Adaptive Re-use***



## Historic Building Appraisal

### No. 66 Hang Mei Tsuen

#### Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song *Historical Interest* (南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the first ancestor of the Tangs who settled there in 1216. Two villages were first founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the former in the north and the latter in the south. The former was founded by Waai-tak (懷德, 1548-1622) and the latter by Waai-yee (懷義, 1529-1607), two brothers of the 14<sup>th</sup> generation. The house at No.66 of the village was erected by Tang Gang-tong (鄧廣棠, 1771-1841) for his second son Chiu-kwai (朝桂, 1794-1819) as he built houses for his six sons. It is not known when the house was built. It was probably before Chiu-kwai's birth and before Gang-tong's death between the 59<sup>th</sup> year of Qianlong (乾隆, 1794) reign and the 21<sup>st</sup> year of the Daoguang (道光, 1841) reign of the Qing (清) dynasty. The house was the residence of Chiu-kwai and his descendents. As his adopted grandsons did not have any offspring, the family inheritance ceased. The house is considered not good for the Tangs and has been rented out to outsiders after the Japanese Occupation (1941-45).

The residential house is among a group of bigger houses in the western *Architectural Merit* part of the village. The Tang Ancestral Hall (鄧氏宗祠), the clan ancestral hall of the Tangs in Ping Shan, is three blocks away on its right. It is a Qing vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The main entrance is on the left external wall and a side entrance on the right for *fung shui* benefit. The courtyard probably houses a kitchen and a bathroom. The hall is with a living room in its front backed with a bedroom and bedrooms on the upper floor. Above the lintel of main entrance is a projected eave with plastered mouldings of pattered leaves and that of the side entrance is half-damaged. The door frames, window frames and five lower courses of the external walls are of granite. The main ridge of the building is with curling ends with weathered plastered mouldings of flowers and curling grass. Wall frieze and gable walls are with mouldings of plum, peony and floral patterns.

It is a residential building to witness the history of Chiu-kwai and his *Rarity* family in Hang Mei Tsuen.

It has some built heritage value.

***Built Heritage  
Value***

Temporary structure was built at the back of the house. The authenticity of the house is basically kept.

***Authenticity***

It has group value with the Tang Ancestral Hall, Yu Kiu Ancestral Hall (愈喬二公祠), Kun Ting Study Hall (覲廷書室) and other historic buildings of the village.

***Group Value***

Gang-tong was a military *xiucai* (秀才) and a naval officer in the Qing government. Chiu-kwai and his adopted son Man-ping (文炳, 1830-1878) did not gain any title in the Imperial Civil Service Examination and they were commonly called *chushi* (處士). Man-ping had four sons but they both bore no child. They did not adopt any child from other branch of the Tangs. The house was inherited by his two sons Sun-hing (善興) and Knok-ling (岳齡). After they died, the building was managed by the Tang Wai Hing Tso (鄧渭卿祖) of the Tangs. The Tangs were the majority of the village. The Tangs worshipped their ancestors at the Tang Ancestral Hall in the village especially at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. They took part in the Da Chiu (打醮) organized by Ping Shan villages. Children of the Tangs studied at the Tang Ancestral Hall and Tat Tak Public School (達德學校). They had a security group called Ping Shan Village Vigilant Guard Group (屏山鄉更練團) established in the 17<sup>th</sup> century providing patrol and security services for the villages. The group was disbanded in 2003. The soul tablets Chiu-kwai, Man-ping and his sons are still at the altar of the house which were worshipped by some of the tenants.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**On Ding Ancestral Hall**  
**Ma On Kong, Pat Heung, Yuen Long**

Ma On Kong (馬鞍崗) village is in the southern end of Pat Heung (八鄉), *Historical Interest* Yuen Long. It is a multi-lineage village inhabited by the Wus (胡), the Fans (范) and the Kans (簡). Wu Sai-gon (胡世幹), the 15<sup>th</sup> generation ancestor of the clan, settled in the village after he had a short stay in Tai Lam Chung (大欖涌) moved from Huizhou (惠州) of Guangdong (廣東) province in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Wu Yau-tung (胡有通), the first ancestor, moved from Fujian (福建) province to Jieyang (揭陽) of Chaozhou (潮州), Guangdong (廣東) province, and then Huizhou in the Hongwu (洪武, 1368-1398) reign of the Ming (明) dynasty. It is not known when the On Ding Ancestral Hall (安定家祠) was built. It is a family hall of the Wus dedicated to Wu Kwan-yau (胡君佑), the great-grandson of Wu Kau-wan (胡九運). It is believed it was constructed in the 1920s. The hall is also called Sam Kwai Tong (三桂堂), the name of the branch of the Wus.

Located in the front row of the four rows of houses in the village, the ancestral hall has a spacious foreground in its front. It is a detached building of Qing vernacular design having a one-hall-one-courtyard plan. The building is probably constructed of green bricks, mud bricks and rammed earth with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The floors are with cement screeding. An altar is in the middle of the end wall housing a soul tablet of the Wus for worship. An image of Kwun Yam (觀音) is on the left of the tablet also for worship. A pair of red geometric mouldings is at the two ends of the front ridge. The name of the hall is moulded above the lintel of the recessed entrance. *Architectural Merit*

It is an ancestral hall of the Wus to remind their settlement in Ma On Kong village. *Rarity*

It has little built heritage value.

*Built Heritage Value*

It had a renovation in the 1980s. Its authenticity is kept.

*Authenticity*

It has group value with a Kan Ancestral Hall (簡氏家祠) adjoining it and the Wu Ancestral Hall (胡氏宗祠), a clan ancestral hall for all the Wus, in the village. *Group Value*

The Wus branched out to Ho Pui (河背村) village in the south and Tai Lam Chung (大欖涌) in Tai Lam (大欖) in later stage. The Wus would go to the Wu Ancestral Hall to worship to their ancestors. Some of the Wus of the Sam Kwai Tong branched out to Tin Sam (田心) village in Pat Heung and they would worship their ancestors at the On Ding Ancestral Hall. The Wus would not have Dim Dang (點燈) ritual at the hall but worship in the first lunar month a newborn boys. For wedding, they also worship their ancestors at mid-night before their wedding. In the past, basin meal wedding banquets were organized at the open space outside the ancestral hall. Rituals known as *sheung shan toi* (上神枱) will be performed at the hall for descendants who passed away at the age of 60 or above so that they can be honoured by the soul tablet. ***Social Value, & Local Interest***

The ancestral hall was once used as a study hall for the village children in the early 20<sup>th</sup> century up to the Japanese Occupation (1941-45). After 1950, the children studied at the Yuk Ying School (育英學校) in Ho Pui village. The hall was a place for the villagers to deal with their affairs until a village community office building was built in 2003.

## Historic Building Appraisal

### Lam Chun Fung Ancestral Hall

#### No. 8 Shui Tsiu San Tsuen, Shap Pat Heung, Yuen Long

Shui Tsiu San Tsuen (水蕉新村) is a Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long occupied by the Wongs (黃), the Yeungs (楊), the Cheungs (張), the Chings (程) and the Lams (林). The Wongs and the Yeungs were tenant farmers working for the Tang (鄧) clan of Ping Shan (屏山). They settled in the village in the 17<sup>th</sup> century and followed by the others. By 2004, 15<sup>th</sup> generations of the Lams have been living in Shui Tsiu San Tsuen. The village was initially called Fuk Hing Wai (福興圍) and an ancestral hall Fuk Hing Tong (福慶堂) was built by the five clans. The village has used the present name since the early 20<sup>th</sup> century. Lam Ting-kwai (林庭桂), the founding ancestor of the Lams, came from Fujian (福建) province in the early Qing (清, 1644-1911) dynasty. The Lams have two ancestral halls in the village. This Lam Chun Fung Ancestral Hall (振鳳林公祠) is a family one converted from an earlier village house of the Qing dynasty owned by the family's communal trust, Chun Fung Tso (振鳳祖), in the 1960s by the fifth generation members of Lam Chun-fung (林振鳳) to commemorate him. Chun-fung was one of the 6<sup>th</sup> generation ancestors of the Lams. His grandfather Chung-hon (振翰) left the village for Shenzhen (深圳) and Chun-fung returned to settle in the village. Another ancestral hall of the Lams, the Lam Ancestral Hall (林氏宗祠), at No. 16 of the village is a clan one of the Chung Wah Tso (忠華祖) built before the 20<sup>th</sup> century.

**Historical  
Interest**

Situated in the first row of village houses in the nine rows of houses in the village, the ancestral hall is connected to houses on either side. The hall was converted from an ordinary house of the Lams. It is a Qing vernacular design building having a one-hall-one-courtyard plan. It is probably constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors are cement-screeded. A soul tablet of the Lams is on the altar at the end wall of the hall. Wall frieze paintings of flowers and birds and calligraphy are on the wall. A tie beam with the carving of “百子千孫” (Hundreds of Sons and Thousands of Grandsons) is at the hall. The name of the hall is engraved on a brown marble on the wall above the lintel of the recessed entrance. Two circular holes are on the upper portion of the wall for *fung shui* reason. The ridges are covered with green ceramic tiles with curling ends.

**Architectural  
Merit**

It is an ancestral hall of the Lams to witness their settlement in Shui Tsiu San Tsuen. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The present Lam Chun Fung Ancestral Hall was converted from a village house. The house was once used for the storage of agricultural implements. In the 1960s, the front portion was rebuilt into the present form and becomes the entrance hall of the ancestral hall. **Authenticity**

It has group value with the other ancestral halls and study halls in the village. **Group Value**

The Hakka Lams have ancestral worship at the hall especially at the Chinese New Year, Dim Dang (點燈), Ching Ming (清明節) and Chung Yeung Festivals (重陽節) with special offerings including tea cakes (茶粿) and other Hakka dishes. At the festivals, the Lams would first worship at the Fuk Hing Tong, the Lam Ancestral Hall, and then the Tai Wong Ye (大王爺) and the Earth God (土地) shrines in the village. **Social Value,  
& Local Interest**

**Historic Building Appraisal**  
**Hum Ying Study Hall**  
**So Kwun Wat Tsuen Area 1, Tuen Mun**

So Kwun Wat Tsuen (掃管笏村) is a multi-clan village occupied by the Lees (李), the Chans (陳) and the Chings (程). Being the first comers and the majority, the Lees settled in the area in the Jiaqing (嘉慶, 1796-1820) reign of the Qing (清) dynasty. The founding ancestor of the village are Ting-yuen (鼎元) and Ting-hon (鼎漢), of the 14<sup>th</sup> generation. The village is also called So Kwun Wat Lee Uk Tsuen (掃管笏李屋村). Two study halls are built in the village, the Hum Ying Study Hall (含英書室) and the Jun Ying Study Hall (俊英書室). The former, a bit bigger, is a short distance in the west of the latter. Hum Ying Study hall was constructed in 1916 as a wall painting at the end wall has the sexagenary year bingchen (丙辰) inscribed on it.

***Historical  
Interest***

The study hall is a Qing vernacular design building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side chambers and side rooms are on the left and right of the halls. Cocklofts are above the side chambers of the main hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The front and internal walls are plastered and painted. The external side walls are fair-faced showing the green bricks. The upper portions of the walls in the main hall are decorated with elegant wall paintings of figures, fruits, flowers and birds and calligraphy. A wooden supporting beam and bracket is with carving of unicorns and flowers and birds motifs. The name of the study hall is moulded above the granite doorframe of the recessed entrance.

***Architectural  
Merit***

It is a study hall of the Lees to remind their education activity and settlement in So Kwun Wat of Tuen Mun.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

The building was renovated badly though its authenticity still remains.

***Authenticity***

It has group value with the Jun Ying Study Hall in its east in the same village.

***Group Value***

The study hall together with the Jun Ying Study Hall provided education for the village children. Some 100 children were taught in their peak days. They continued to provide modern subjects for children after the Second World War until the 1960s which were replaced by the bigger public schools in the area. Hum Ying Study Hall had a better reputation than Jun Ying Study Hall. The hall was used as a timber mill in 1967 and a grocery in 1996. It has been left vacated for a lengthy period.

***Social Value,  
& Local  
Interest***



**Historic Building Appraisal**  
**Chan Nam Tak Ancestral Hall**  
**Lik Keng Wong Uk, Luk Keng**

Chan Man-tai (陳萬泰) was a Hakka (客家) who settled with his family in Xinan (新安) of Guangdong (廣東) province in the 58<sup>th</sup> year of the Kangxi (康熙, 1719) reign of the Qing (清) dynasty. His fifth son Tze-tak (子德) moved to Lo Wai (老圍, or Sheung Wai 上圍) of Luk Keng (鹿頸) (now known as Luk Keng Chan Uk 鹿頸陳屋) in the Yongzheng (雍正, 1723-1735) reign of the dynasty. Another son of Man-tai, Nam-tak (男德), moved to Ha Wai (下圍) next to Wong Uk (黃屋) in the 5<sup>th</sup> year of the Qianlong (乾隆, 1740) reign. Wong Uk in the north of Chan Uk was occupied by the Wongs. It is said that the Wongs were afraid of bandits and pirates that Wong Chun-yu (黃春儒) invited Nam-tak and his family to settle next to their village so that they could have stronger forces against the enemies (Wong Uk and Ha Wai are now known as Lung Keng Wong Uk 鹿頸黃屋). The Chan Nam Tak Ancestral Hall (男德陳公祠) was built to commemorate the founder Nam-tak. The building was probably built in the Qianlong (1736-1795) reign. The Chans said that it was renovated in the 34<sup>th</sup> year of the Guangxu (光緒, 1908) reign. The building has an age of over 100 years. The Chans of Sheung Tam Shui Hang (上担水坑) and Sam Tung Uk (三棟屋) in Tsuen Wan have the same ancestor as the Chans in Luk Keng. Man-tai's third son, Hau-tak (侯德), was the ancestor of the Chans in Sam Tung Uk.

*Historical  
Interest*

Located in two long parallel rows of village houses, the ancestral hall occupies the structure of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. This might be an extension of the hall making use of two houses. The long and narrow hall is a Qing vernacular building having a plan of two houses each has a two-hall-one-courtyard layout. An additional open courtyard is between the two houses. The *dong chung* (檔中) is at the end of the front house whilst the altar is at the end wall of the rear house. The building is constructed of granite blocks, green bricks and rammed earth with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The altar has a soul tablet of the Chan ancestors for worship. An incense burner is at the rear courtyard. The front façade is of granite blocks. The name of the hall is engraved above the lintel flanked by four wall paintings of landscape. A fascia board of flowers and scroll carving is under the eave. The ridge is with a pair of red mouldings at its two ends.

*Architectural  
Merit*

It is an ancestral hall of the Chan clan to witness their settlement in Luk Keng Wong Uk.

*Rarity*

The ancestral hall composing of two aligned houses is rare. It has considerable built heritage value. ***Built Heritage Value***

The building was renovated in 1986. Its authenticity is kept. ***Authenticity***

The children in the village studied at a village school called Man Lam School (文林學校) named after a branch of the Chans called Man Lam Tong (文林堂) in the old days. The school was closed in 1952 and replaced by the Luk Keng Public School (鹿頸學校). The ancestral hall is still used for ancestral worship of the Chan ancestors. Dim Dang (點燈) ritual has been discontinued since the 1980s. The Chans do participate in the Da Chiu (打醮) of Luk Keng and Nam Chung (南涌) held once every ten years. ***Social Value, & Local Interest***

**Chung Ancestral Hall****Chung Uk Tsuen, Tuen Mun, New Territories**

Chung Uk Tsuen (鍾屋村), alias Kwong Tin Wai (廣田圍), is a small village in Tuen Mun established by the Chungs (鍾氏) around the 17<sup>th</sup> century. Chung Ancestral Hall (鍾氏宗祠) of Chung Uk Tsuen was built by the Chungs in the 19<sup>th</sup> century to commemorate **Chung Kiu-saw** (鍾僑所), the son of **Chung Yi-tat** (鍾義達) who is respected as the founding ancestor of the Chungs in Chung Uk Tsuen. Originally from Yingchuan (潁川) of Henan (河南) province, the Chung ancestors moved southward and settled in Changping (常平) of Donggguan (東莞), Guangdong (廣東) province. Chung Yi-tat, the 8<sup>th</sup> generation ancestor, moved to Tuen Mun in Ming (明, 1368-1644) Dynasty. Chung Yi-tat had two brothers whose descendents settled respectively in Lam Tsuen (林村) of Tai Po (大埔) and in Shek Pik (石壁) of Lantau Island (大嶼山).

**Historical  
Interest**

Located in the third row of village houses of the six-row village on the right of its central axis, the ancestral hall is a medium sized one facing north-west as the other houses. The village was called Kwong Tin Wai (廣田圍). A wall was probably constructed around the houses to protect them from attacks but later demolished. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side chambers and rooms are the left and right of the halls now used as storerooms and as a kitchen. It is constructed of green bricks with its walls to support its flush gable roofs of timber rafters, purlins and clay tiles. The walls are heavily plastered and painted. Its floors are screeded. The altar is at the end wall of the main hall in the middle with a huge stone having the ancestors' names engraved on it for worship. A set of red geometric mouldings is at the end of the front ridge. A wooden fascia board under the front eave of the recessed entrance is with flowers and birds carving.

**Architectural  
Merit**

It is an ancestral hall of the Chungs to witness their settlement in Chung Uk Tsuen of Tuen Mun.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building is not properly maintained though its authenticity is basically kept.

**Authenticity**

The hall was used to accommodate the clansmen in poverty in the 1930 and 1940s. It was used as a study place for *bobozhai* (卜卜齋, alluding to the sound of the teacher's beating of a wooden block in accompaniment to the recitation of verse) and modern education for the village children. A teacher was employed from Nantou (南頭) of Shenzhen (深圳) to teach a class of 10 to 20 students in the 1940s. A teacher called Leung Hing-sum (梁慶森) held a class of 20 to 30 children at the hall teaching Chinese and Mathematics in 1949-1957. With the establishment of Hing Tak Public School (興德學校) in the mid 1950s, the hall was no longer used as a primary school. A kindergarten called Kiu Saw Kindergarten (僑所幼稚園), accommodating 40 to 50 children, was operated at the hall by Rev. Tam (譚牧師) from the 1960s to the 1980s.

***Social Value,  
& Local  
Interest***

The shrine (神廳) at the back of the village and an entrance gate (圍門) at the front are directly linked by a public access that is a common setting of local villages. Most of the village houses have been rebuilt as low-rise reinforced concrete houses.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Villa of Tsan San**  
**Pak Sha Tsuen, Shap Pat Heung, Yuen Long**

Pak Sha Tsuen (白沙村) is in the southeast of Shap Pat Heung (十八鄉) of **Historical Interest** Yuen Long. It is a multi-clan village first established in the Kangxi (康熙, 1622-1722) reign of the Qing (清) dynasty by the Chows (周) and later settled by other ten clans including the Laus (劉), the Tams (譚) with the Chows from Dongguan (東莞), the Yicks (易) from Heshan (鶴山), the Kwans (關), the Taos (陶), the Lees (李) and others. The village was a walled village but the walls have been removed. The Yicks moved to the village from Heshan and some to Fung Wong Wu (鳳凰湖) of Ta Kwu Ling (打鼓嶺) later around 1900. Yick Tsan-san (易贊臣) was a *gongsheng* (貢生) candidate in the late Qing dynasty. He was a teacher and a geomancer, conducting many wedding and funeral activities and involved in many village affairs. He was also involved in many temple works in Yuen Long and one of the developers of the Yuen Long Hop Yik Company (元朗合益公司). He was one of the villagers to fund and to establish the Ng Fui Study Hall (五奎書室) in the village. The Villa of Tsan San (贊臣別墅) was built by Yick Hung (易鴻), his only son, in the early 20<sup>th</sup> century. The villa was named after him.

The Villa was a medium-sized two-storey building in the village. It was connected to two one-storey buildings on its left. It is a Qing design vernacular **Architectural Merit** building having a living room on the ground floor and bedrooms on the upper floor. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The name of the Villa is moulded on the wall above the lintel of the recessed entrance. Two smaller buildings were later added to its right front and one at its back.

It is a residential building to witness the settlement of the Yicks and **Rarity** inhabitation of Yick Tsan-san in Pak Sha Tsuen.

It has little built heritage value.

**Built Heritage Value**

The added buildings in its front and back are obstructive to the villa building. **Authenticity** The authenticity of the building is kept.

It has group value with the Ng Fui Study Hall in the village.

**Group Value**

Tsan-san resided in the Villa until the 1930s. His daughter stayed in the Villa with her descendents until the 1970s. Since then it has been left vacated. Tsan-san was a teacher teaching in the Ng Fui Study Hall and so was his son Hung. Hung's son Wai-san (易為三) was a teacher having modern training of teaching. He taught at the Ng Fui School (五奎學校) which was the previous Study Hall renamed in 1944. The Yicks were farmers engaged in rice growing. They hired workers to work for them. Many of the Yicks moved to work in Britain in the 1960s leaving a few in the village.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### Chung Shing Temple

No. 136 Yuen Kong Tsuen, Pat Heung, Yuen Long, N.T.

A Chung Shing Temple (衆聖宮, Temple of All Saints) in Yuen Kong Tsuen (元崗村), of Pat Heung (八鄉), Yuen Long, was first constructed on a hill slope near Kam Tin (錦田) in the 15<sup>th</sup> year of the Qianlong (乾隆, 1750) reign of the Qing (清) dynasty. The present temple is a rebuilt one constructed in the 29<sup>th</sup> year of the Guangxu (光緒, 1903) reign of the same dynasty. It is said that the location of the temple would boost the number of male offspring and multiply the wealth of the villagers. The main deity of the temple is Pak Tai (北帝) with some others including Hau Wong (侯王) and the Earth God (土地). Pak Tai or the Supreme Emperor of Dark Heaven (玄天上帝), is reputed for his supreme power to combat demons in the Taoist stories. The temple has the worship of the villagers at different festivals especially during the Chinese New Year.

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. An annex was later added to its right of the same depth. The open courtyard is between the entrance and main halls. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The Pak Tai deity is housed in the altar in the middle of the main hall on the central axis of the symmetrical designed building with the entrance at the opposite end. The Hau Wong and the Earth God are respectively housed in the left and right bays of the main hall. Its main ridge is with mouldings of a set of geometric pattern at its two ends and a red pearl and clouds in the middle. Its front façade is with wall friezes of landscape paintings. In a renovation in 1972 the roofs was turned into reinforced concrete ones. Its walls were heavily plastered. Reinforced columns, beams and trusses were also added.

**Architectural  
Merit**

It is a temple to reflect the past history of the village.

**Rarity**

It has little built heritage value with the renovation made in 1972.

**Built Heritage  
Value**

Its authenticity cannot be kept with the unsympathetically renovation made.

**Authenticity**

It has group value with the Leung Ancestral Hall (梁氏宗祠), a declared monument, in the village and the Yeung Ancestral Hall (楊氏宗祠) in neighbouring Yuen Kong San Tsuen (元崗新村).

**Group Value**

During the Da Chiu (打醮) held once every eight years in Yuen Kong village, the deities of the temple will be invited to ‘walk’ along Kam Sheung Road (錦上路) to Lin Fa Tei (蓮花地), Sheung Tsuen (上村), and finally to Pat Heung Temple (八鄉古廟) to drive away all the evil spirits. During the Dim Dang (點燈) ritual at the Leung Ancestral Hall of the village, lighted lanterns will be put on display at the temple as a process to recognize the identity of the new born baby boys as members of the indigenous village.

***Social Value,  
& Local  
Interest***



**Historic Building Appraisal**  
**Entrance Gate**  
**Shek Po Tsuen, Ping Shan, Yuen Long**

Shek Po Tsuen (石埗村) was not a walled village but the name of Shek Po Wai (石步圍) is engraved at the entrance gate. The village houses were built packing together in its outer four sides to form a near square village. Shek Po Tusen was established by Lam Fat-ngau (林發鰲), a descendent of Lam Kau-muk (林九牧) who came from Putian (莆田) of Fujian (福建) province, in the 10<sup>th</sup> year of Jiajing (嘉靖, 1531) of the Ming (明) dynasty. Fat-ngau was an official in the Guangdong (廣東) province and settled in Chayuan (茶園) of Dongguan (東莞). He was later conscripted to the army that he fled to the place now known as Fui Sha Wai (灰沙圍) of Ping Shan (屏山), Yuen Long. Threatened by the Tangs (鄧) in Ping Shan, the Lams left and settled in the present area to set up their own village. An entrance gate was built in the first row of nine rows of houses in the middle of the northern end of the village. A shrine is at the opposite southern end on the same central axis of the village. It is not known when the entrance gate was built. It was probably constructed some years after the village was established.

**Historical  
Interest**

The entrance gate is connected to a house on its left. The gate is a Qing (清) vernacular building of a one-hall plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The doorframes, the floor, the wall corners and the lower courses of the front and back walls are of granite. Its front and back doorways are both rectangular. A cockloft is made at the hall with a square hole as its entrance. Two circular holes are on either side of the front doorway for *fung shui* benefit. Under the eave are weathered wall frieze paintings of flowers. Inside the gate entrance on the left is an Earth God (土地) niche on the wall with an incinerator at the bottom.

**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 front portion of the front eave was turned into a flat concrete one in 1958. It has its authenticity kept other than this.

**Authenticity**

It has group value with the shrine and the Lam Ancestral Hall (林氏宗祠, rebuilt) in the village.

**Group Value**

The entrance gate was an essential structure to protect the villagers inhabited 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 village guard force was formed to provide a self-defence system in the village. The force was divided into two teams, one served from 8 pm to midnight and another from midnight to 4 am respectively. Each team comprises 12 villagers stationed at four different corners and at the entrance gate. The village was looted by the Japanese and the bandits during the Japanese Occupation (1941-45). At the Dim Dang (點燈) ritual on a conspicuous day before the 15<sup>th</sup> day of the Chinese New Year, a lantern would be hung at the entrance gate other than at the shrine and the Lam Ancestral Hall of the village. The Tin Hau (天后) deity at the temple in Hung Shui Kiu (洪水橋) of Yuen Long would be invited to the shrine of the village to give blessing and receive offerings at the beginning of the ritual which is called Hoi Dang (開燈). At festivals, incense offering would be made at the entrance gate.

*Social Value,  
& Local Interest*

**Historic Building Appraisal**  
**Stanley Public Dispensary**  
**No. 14 Wong Ma Kok Road, Stanley**

1067

Stanley Public Dispensary (赤柱公立醫局) was built in the 1930s. A land record of the mid-1940s indicates that it had been owned by a Ms. Wong Pik-ngo (王璧娥) whose correspondence address was No.15 Shan Kwong Road (山光道) in Happy Valley, which was the address of Tung Lin Kok Yuen (東蓮覺院). Tung Lin Kok Yuen is a Buddhist nunnery founded by Lady Hotung (1878-1938), wife Sir Robert Hotung (何東爵士). So far, the relationship between the owner and Tung Lin Kok Yuen is unknown. *Historical Interest*

After the Second World War, the Government purchased the building and used it as a public dispensary and maternity home of the Medical Department to serve the fishing population nearby. With the rapid growth of birth rate in the early 1970s, the building was once mainly used as a maternity centre. At the time, Tsan Yuk Maternity Hospital (贊育醫院) was the only formal maternity hospital in Hong Kong, and other maternity centres were located in several districts.

Nowadays, the ground floor and mezzanine floor of the building is a general outpatient clinic and family health centre under the management of the Hospital Authority. The second floor is occupied by the Southern District Office Stanley Sub-office (南區民政事務處赤柱分處) while the third floor is vacant.

The dispensary is a three-storey building. The building displays **Art Deco** features on the front and rear elevations in the form of set-backs (stepped recessions in the wall). Regularly spaced windows, stylised frieze moulding and tubular steel railings are other features of this style of architecture. The plan is symmetrical and U-shaped with a small courtyard at the rear. The frontage abuts the pavement to Wong Ma Kok Road and the two side or end walls are splayed to fit the curve in the road. Internally original features such as cornices, staircase balustrading, doors and floor tiles still exist. *Architectural Merit*

Stanley Public Dispensary as seen today is well-maintained and believed to retain much of its original appearance, especially its exterior which still has its distinctive architectural features. It is a rare building style in Stanley and as a good example of this pre-war building style has built heritage value. *Rarity, Built Heritage Value & Authenticity*

The social value of the building can be split into two phases. The first phase was as a place of entertainment for the troops before the War, and the second phase was after the War as a public dispensary and maternity home. Together with other historic buildings in Stanley it has local interest and *Social Value & Local Interest*

contributes to the group value.

Stanley Public Dispensary enjoys the pleasant and attractive environment. **Group Value**  
A number of graded buildings are found adjacent to the building including Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院) and St. Stephen's College Preparatory School (聖士提反書院附屬小學).

As far as is known there are no plans to close down the dispensary so that **Adaptive**  
the question of adaptive re-use does not really arise. Having been used as a **Re-use**  
café, dance hall and residence in the past, the building has demonstrated that it  
could be put to other uses if need be.

**Historic Building Appraisal**  
**Wan Ancestral Hall**  
**Cheung Shue Tan, Tai Po, New Territories**

Cheung Shue Tan (樟樹灘) is on the southern shore of To Lo Harbour (吐露港) in Tai Po (大埔), lying in-between Tai Po and Sha Tin (沙田). Its history is thus inevitably linked to the development of these two districts. Indeed, before 1892, it was still part of the Fo Tan *yeuk* (火炭約), one of the alliances in the Alliance of Nine or *Kau Yeuk* (九約) which served as a communal and political structure of the entire Sha Tin district. It is not clear when the Alliance was set up, but evidently, it came into being as a formalized alliance when the Sha Tin Che Kung Temple (沙田車公廟) was renovated in 1890. At least 12 members of the Kong clan (江氏) of Cheung Shue Tan contributed to the renovation project through private donation. *Historical Interest*

Cheung Shue Tan was first settled by the Wans (溫氏) in the 12<sup>th</sup> year of the Shunzhi (順治, 1655) reign of Qing (清) Dynasty and later followed by the Yaus (邱氏), the Kongs (江氏) and the Chengs (鄭氏). The Wan Ancestral Hall (溫氏宗祠) is also called Sam Shing Tong (三聖堂). The construction year is uncertain. It was probably built in the **1940s**. Although many clan members had emigrated to Southeast Asia in the 1920s and 1930s, and the United Kingdom in the 1950s, or moved to the urban areas, the ancestral hall still serves as a ritual venue for the Wans during Chinese festivals.

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is in-between the entrance and main halls. Side entrances are on either side of the courtyard. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The ceramic-tiled altar is at the end wall of the main hall housing a soul tablet of the Wan ancestors for worship. A portrait and a tiny statue of Kwun Yam (觀音) are on the wall and on the left of the tablet also on display for worship. Behind the tablet on the wall is big Chinese character “壽” (longevity) written on a piece of red paper. Two tie beams in the main hall are engraved with “百子千孫”(Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generation to Generation). The name of the hall is engraved on the wall above the lintel of the recessed entrance. A concrete beam is added below the front eave of the *Architectural Merit*

façade.

It is an ancestral hall of the Wans to remind their settlement in Cheung Shue Tan. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The authenticity is kept.

**Authenticity**

The hall has the primary function of ancestral worship of the Wan ancestors. It is also for the worship of the Kwun Yam deity. It was a meeting place of the Wans to deal with the clan affairs. As many of the Wans have moved to the urban areas and some overseas, only a few number of the elderly are still staying at the village. **Social Value,  
& Local Interest**

It has group value with Hip Tin Temple (協天宮) and another two ancestral halls in the village. **Group value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive  
Re-use**

## Tin Hau Temple

No. 182 Aberdeen Main Road, Aberdeen, Hong Kong

This Tin Hau temple (天后古廟) was founded by some Aberdeen fishermen in the 1<sup>st</sup> year of the reign of Emperor Yongzheng 咸豐 (1851). Most Tin Hau temples are located on seashores. The Aberdeen Tin Hau Temple is no exception. However, with reclamation which took place over the years, the temple is now away from the coast and surrounded by bustling streets. Tin Hau (Queen of Heaven) is a patron deity of seafaring folks in the coastal provinces of Guangdong (廣東) and Fujian (福建). Since Aberdeen was originally a fishing village, local fishermen built this temple to look upon Tin Hau as the goddess for safety on the sea. Apart from the main deity of Tin Hau, the temple also houses Choi Bak Sing Gwan (財帛星君, Goddess of Wealth), Kwun Yum (觀音, Goddess of Mercy), Wong Tai Sin (黃大仙, one of the goddesses of Medicine) and Wah Tor (華陀, one of the goddesses of Medicine).

*Historical  
Interest*

The administration of the temple was formerly in the hands of a Kaifong Temple Worship Committee which appointed a keeper to look after the temple. The Committee also arranged annual theatrical performance and the scramble for luck during the Tin Hau Festival. Since 1929 the temple has been put under the management of the Chinese Temples Committee (華人廟宇委員會, CTC). In 1999 the CTC rebuilt the temple, preserving the undamaged ridge, stone columns and historic relics.

The temple is a two-hall type building with a courtyard in between. It is situated on a recessed site. There is a flight of steps down the main entrance door. At the recessed entrance the name of the temple is engraved in the lintel of the stone doorframe. In the entrance hall is a *dong-chung* (擋中). Roofs of timber rafters and purlins, laid with Chinese clay tiles, are supported by gable walls. The roof of the temple is decorated with pottery figurines of females along its ridge. At the rear of the temple is the main hall where the images of deities are kept. Apart from the main hall, there are side halls on both sides. One is the management office while the other is the bedroom of Tin Hau.

*Architectural  
Merit*

Despite the rebuilding in 1999, the temple has preserved some historic building materials (e.g. the ridge and stone columns) and relics of the Qing Dynasty. The most notable relic is a copper bell cast in the 4<sup>th</sup> year of the reign of Emperor Yongzheng 雍正 (1726) which was donated by some fishermen.

It is the only Tin Hau temple in Aberdeen. It witnesses the settlement of the fishermen in the area.

*Rarity*

The temple underwent renovations in 1873 and 1898. It was rebuilt in 1999, with the undamaged ridge, stone columns and historic relics preserved.

***Built Heritage Value Authenticity***

The temple has the patronage of Aberdeen fishing folks, mostly Hoklos. Other residents also come to pay homage to the deities. The busiest time of the temple is during the Tin Hau Festival (天后誕) on the 23<sup>rd</sup> day of the third lunar month. Many visitors also come in the beginning of the Chinese New Year to seek blessings and in the end of the year to offer thanksgiving to Tin Hau.

***Social Value, & Local Interest***

The question of adaptive re-use is not likely to arise in the foreseeable future.

***Adaptive Re-use***



## Historic Building Appraisal

### Sam Shing Temple

#### Fanling Wai, Fanling

Sam Shing Temple (三聖宮) in Fanling Wai (粉嶺圍) of Fanling was erected by the Pang (彭) clan. The founding ancestor of the clan, Pang Kwei (彭桂) moved from Lung Yeuk Tau (龍躍頭) in Fanling and settled in Fan Ling Lau (粉嶺樓) in 1220 of the Southern Song (南宋, 1127-1279) dynasty. Due to the increase of clan members, they moved south to establish the Wai Noi Tsuen (圍內村), south of Ling Hill (靈山). The temple in the west of Ling Hill was built when the village was set up. It is for the worship of three deities, namely, Pak Tai (北帝), Kwan Tai (關帝) and Man Cheong (文昌). Pak Tai, also known as the Supreme Emperor of Dark Heaven (玄天上帝) or the Emperor of the North (北帝), would protect the villagers from drought and flooding. Since he is the main deity of the temple, it is also called Pak Tai Temple (北帝廟). Kwan Tai and Man Cheong are respectively deities of martial arts and literature who were patrons for those who expected to gain success in the Imperial Civil Service Examination. The temple was moved to So Kwun Po (掃管埔) in the late Ming (明, 1368-1644) dynasty and moved back to the present site in 1948.

**Historical  
Interest**

It is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its roofs however are covered with green ceramic tiles and its walls painted with false brick lines. A side chamber of equal length was added to its right for storage and toilet use in the 1974 renovation. The altar in the middle of the main hall houses the statue of Pak Tai in the middle and Kwan Tai to his right and Man Cheong to his left. The main ridge is decorated with a pair of ceramic dragons and a pearl. Its wall friezes are with paintings of flowers, birds, and landscape. The gable are with friezes of bats and *ruilong* (夔龍) pattern paintings.

**Architectural  
Merit**

It is a Sam Shing temple of the Pangs in Fanling to witness their settlement.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1974 and 2000. The recent renovations are not sympathetic with much unauthentic additions.

**Authenticity**

The temple is managed by a keeper employed by the Pangs. Pak Tai Festival (北帝誕) on the 3<sup>rd</sup> of the third lunar month will be celebrated with porks and other offerings at the temple. Dim Dang (點燈) ritual would be held between the 8<sup>th</sup> and 15<sup>th</sup> of the first lunar month for newly born baby boys of previous year at the temple. During the Tai Ping Ching Chiu (太平清醮) of the Fanling Wai the deities would be invited to the activities held.

***Social Value,  
& Local  
Interest***

## Shrine

### Shui Pin Tsuen, Wang Chau, Yuen Long, New Territories

Shui Pin Tsuen (水邊村) in Wang Chau (橫洲) of Yuen Long was named *Historical Interest* owing to its topography. “Shui Pin” (水邊) means “beside water”. There was originally a waterway beside the village, so Shui Pin Tsuen was named as such. Besides, there is Shui Pin Yeuk (水邊約), or the Shui Pin Alliance in English, composed of Shui Pin Tsuen, Shui Pin Wai (水邊圍), Fung Chi Tsuen, Shui Tin Tsuen (水田村) and Ha Mei San Tsuen (蝦尾新村).

Shui Pin Tsuen a two-clan village first inhabited by the Wongs (黃氏), who are Hakkas (客家人) from Shilongzhen (石龍鎮) of Dongguan (東莞), Guangdong (廣東) province. Beside the Wongs, the Tos (陶氏) from Shui Pin Wai (水邊圍) came to live there later. Wong Yat-chow (黃一周), the 8<sup>th</sup> generation ancestor of the Wongs, and his sons firstly moved to Tsuen Wan (荃灣) and then settled in Shui Pin Tsuen in the early 19<sup>th</sup> century. The Taos (陶) coming from Shui Pin Wai (水邊圍), north-west of Shui Pin Tsuen, later settled in the village. The Wongs were farmers engaged in fishing and farming. Some of the Wongs later moved to Ma Tin Tsuen (馬田村) and Sai Pin Wai (西邊圍) of Yuen Long. The shrine (神廳) built on the central axis of the village is the oldest existing structure of the village. Most of the village houses have been rebuilt. The shrine was constructed probably in the early 19<sup>th</sup> century.

The shrine is at the back row of the village with village houses connected to either side. It is a one-storey Qing (清) vernacular building of a one-hall plan *Architectural Merit* having a rectangular layout. It is constructed of green bricks with its walls to support its flush gable pitched roof of timber rafters, purlins and clay tiles. The bricks have a nine courses of stretchers to one course of header bonding (九順一丁). The floor is with cement screeding finish. The altar is in the middle of the end wall with an offering table in its front, all facing the entrance of the building. A wooden *caimen* (彩門) is hanged above the altar. The ridge is with end of straw design.

It is a shrine to witness the settlement of the Wongs in the village.

*Rarity*

The shrine has some built heritage value.

*Built Heritage Value &*

Its roof was repaired in the 1990s. Its authenticity is retained.

*Authenticity*

The Shrine under study plays an important role in the village. There is an altar *Immediate*

and an incinerator inside the building. Communal and religious functions are held there. Since the 1970s, most of the traditional village houses have been rebuilt into modern residential blocks. The Shrine, though being simple and common in design, is one the historic buildings surviving in Shui Pin Tsuen. *Environs*

No ancestral hall was built in the village. The shrine acts as one for the Wongs. A soul tablet of the Wong ancestors is at the altar for ancestral worship. Earth God (土地) and *Shennongshi* (神農氏) are also worshipped at the shrine. The Wongs have an ancestral worship duty shift called Ping On Tau (平安頭) carried out by three of their members annually. They are responsible for all duties such as normal incense offerings and other celebrations at the shrine. Dim Dang (點燈) and marriage rituals are also held at the shrine. The Wongs also take part in a number of Da Chiu (打醮) held by various villages and parties including those organized by Wang Chau, Shan Ha Tsuen (山下村) and Ha Tsuen (廈村). They would perform lion dances and provide special offerings. *Social Value, & Local Interest*

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive Re-use*

**Historic Building Appraisal**  
**Lee Ancestral Hall**  
**No. 87A Sheung Wo Hang, Sha Tau Kok**

Wo Hang (禾坑) is a Hakka (客家) village occupied by the Lees (李). Before their arrival it had been occupied by the Hos (何), the Tsangs (曾) and the Tangs (鄧). The Lees moved from Fujian (福建) province to Huizhou (惠州) of Guangdong (廣東) province in the 2<sup>nd</sup> year of Jianyan (建炎, 1128) reign of the Song (宋) dynasty. Lee Tak-wah (李德華), a member of the Lees, moved to Wo Hang in the 37<sup>th</sup> year of the Kangxi (康熙, 1698) reign of the Qing (清) dynasty. Kuen-lam (權林), son of Tak-wah, built the Ancestral Hall (李氏祠堂) in a direction according to the advice of a geomancer. The *fung shui* of the hall was considered harmful to the Hos, the Tsangs and the Tangs that they left the village. Chit-wing (捷榮), the second son of Kuen-lam, branched out to Ha Wo Hang (下禾坑) in 1730 and Chiu-chip (朝楫), the eldest son Chit-wing, branched out to Wo Hang Tai Long (禾坑大朗) in 1750. Chit-kwai (捷桂) and Chit-fong (捷芳), the oldest and youngest sons of Kuen-lam remained to stay in Wo Hang (then called Sheung Wo Hang 上禾坑). The Lee Ancestral Hall in Sheung Wo Hang is the only ancestral hall in Wo Hang built in the 18<sup>th</sup> century where the Lees of the three villages have their ancestral worship.

**Historical  
Interest**

The ancestral hall is built in the middle of five houses erected in a closed compound. Their front is with an open foreground fenced with a wall. The entrance is guarded by an entrance gate house. The ancestral hall is a Qing vernacular building having a two-hall-two-courtyard plan. An open courtyard is in the fore front of the building. The front hall behind the front courtyard was destroyed by a typhoon in 2003. The rear courtyard is in the middle of the halls. The building is constructed of green bricks and mud bricks with its walls to support its roof of timber rafters, purlins and clay tiles. The altar occupies the entire end wall of the main hall with rows of soul tablets of the Lee ancestors for worship. The tall altar is with fine carvings. Fascia boards under the eaves are of flowers, birds and other auspicious treasures. The doorframe of the entrance is of granite. The ridge of the entrance is in boat shape with mouldings of auspicious flowers, fruits and animals. The ridge of the main hall is with a pair of red *ruilong* (夔龍) mouldings at its two ends.

**Architectural  
Merit**

It is an ancestral hall of the Lees to witness their settlement in Wo Hang villages.

**Rarity**

The two-hall-two-courtyard plan of the building is rare having considerable built heritage value. ***Built Heritage Value***

The demolished central hall very much diminished the authenticity of the building. ***Authenticity***

It has group value with the entrance gate house of the compound. ***Group Value***

Ancestral worship is held at the ancestral hall with especial offerings at the Chinese New Year. During the Chung Yeung Festival (重陽節) they would first have the worship at the hall before they go to the ancestors' graves. The worshipping would be by turn of the Lees in the three villages. Wedding and funeral ceremonies were held at the hall with banquets served. Dim Dang (點燈) ritual for new born baby boys of previous year would be held at the hall on the 3<sup>rd</sup> day of the Chinese New Year when lanterns hung at the hall until the 15<sup>th</sup> day of the month. Hakka banquet would be served in the old days but discontinued now. ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**No. 7 Norfolk Road**  
**Kowloon Tong, Kowloon**

1073

No. 7 Norfolk Road (羅福道) is believed to have been constructed for residential purposes **between 1923 and 1930** by the Kowloon Tong and New Territories Development Company Limited (九龍塘及新界建築公司). During the Japanese Occupation (1941-1945), it was owned by Parker Trust Limited (柏亞信託有限公司) with a registered address at the third floor of No. 39 Hankow Road (漢口道) in Tsim Sha Tsui (尖沙咀). No. 7 Norfolk Road is one of the few surviving original houses of the Kowloon Tong Garden Estate which was founded by **Mr. Charles Montague Ede** (義德) in 1922. *Historical Interest*

Kowloon Tong (九龍塘) was undeveloped before the 1900s. Its first major development was by a foreign building contractor, **Mr Charles Montague Ede**. Mr Ede formed the Kowloon Tong and New Territories Development Company Limited to handle a project which aimed to develop Kowloon Tong into a high class residential area. On 26 October 1922, the Company reached an agreement with the Government on this building scheme. The developed area, bounded by Boundary Street (界限街) in the south, Cornwall Street (歌和老街) in the north, the Kowloon Canton Railway (九廣鐵路) tracks in the west and Waterloo Road (窩打老街) in the east, consisted of an area of 74.5 acres (3,231,900 square feet). Formation of land levels, with storm water and sewage system, was carried out by the Public Works Department at the expense of the Government agreed on in the development. The whole development was then referred to as the ‘Kowloon Tong Garden Estate’ by the Government. The Estate was characterized by two-storey detached houses with gardens interspersed with public open spaces.

The house is two stories high with rendered and painted walls and a pitched half-hipped gable roof. There is a front entrance porch and arched verandah at ground floor level and a verandah at first floor level which has been enclosed with windows. Most of the original windows have been replaced with modern aluminum windows and security grilles. The architectural style could be described as **Colonial Neo-Classical**. The house is set in its own garden surrounded by high boundary walls with a scavenging lane or service lane at the rear of the premises. Originally there was a small detached block of servants’ quarters at the rear of the house. Over the years the quarters have been extended and enlarged and attached to the house so that they are no longer detached. There is a central chimney stack on the roof of the house, and another chimney stack at the rear of the premises probably from the servants’ quarters. *Architectural Merit*

Many of the original houses of the Kowloon Tong Garden Estate have been demolished for redevelopment so that No. 7 Norfolk Road is now a rare surviving example. It therefore has considerable built heritage value. The authenticity of the interior is not known and the external appearance has been spoiled by alterations and additions.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

The social value of the house is rather limited as it only appears to have been used as a private residence. It has local interest as an example of the original garden estate houses.

**Social Value  
& Local  
Interest**

Arranged in a back to back manner, the houses enjoy privacy surrounded by their own open areas. This district is considered to be a sparsely populated area. The surrounding houses have been gradually turned into kindergartens, foundations of religious bodies, bridal salons and motels. There are two historic buildings nearby, namely, Maryknoll Convent School (瑪利諾修院學校) and St. Teresa's Church (聖德肋撒天主堂).

**Group Value**

Many of the surrounding houses have been converted into kindergartens, seminaries, bridal salons and motels so that an adaptive re-use would not be hard to find.

**Adaptive  
Re-use**



## Historic Building Appraisal

### Village House

#### No. 9, 2nd Lane, Chung Sum Tsuen, Sheung Shui Wai, N.T.

The village house at No.9 of Chung Sum Tsuen (中心村) in Sheung Shui Wai (上水圍) was built on part of the demolished Ngai Lan Tong (藝蘭堂), a family ancestral hall in memory of Liu Mui-cheung (廖梅窗), a fifth generation ancestor of the Liu clan in Sheung Shui. The family hall was probably built in the 19<sup>th</sup> century the earliest when the village was established. Originated from Jiangxi (江西) province, the Lius moved to Guangdong (廣東) province in the middle of the Yuan (元, 1279-1368) dynasty. Liu Chung-kit (廖仲傑), the founding ancestor, settled in Sheung Shui Wai after a stay in Tuen Mun. Wai Noi Tsuen (圍內村) was first established in the 16<sup>th</sup> century and later Po Sheung Tsuen (莆上村), Mun Hau Tsuen (門口村), Chung Sum Tsuen and others in the 19<sup>th</sup> century. Due to dilapidation and neglect of the hall building, the family hall was demolished and the land of the hall was dispersed to different members of the branch. The house was at the original right chamber of the front open courtyard and part of the right chamber of the middle hall of the demolished family hall. The residential house was possibly built in the late 19<sup>th</sup> century the earliest. The house was rented to an outsider for about ten years. He moved away in 2002 due to the leaking of its roof. It has been left vacated since then.

**Historical  
Interest**

The small residential house is a Qing (清) vernacular building of a one-hall-one-courtyard plan. The open courtyard is in front of the hall. The entrance of the house is on the right side wall of the courtyard. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A mezzanine is at the hall. The house is with a *wok yee* (鑊耳) gable. Frieze with plastered moulding of lotus and floral patterns are at the upper portion of the external walls. An eave moulding with a scroll pattern engraved with three characters “容安居” (Yung On Kui) is above the entrance. The floors of the house are with cement screeding.

**Architectural  
Merit**

It is a residential house of the Lius to witness their settlement in the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The house is lack of maintenance and upkeep. The authenticity is barely kept.

**Authenticity**

It has distant group value with the Man Shek Tong (萬石堂), Liu Ying Lung Study Hall (應龍廖公家塾), Ming Tek Tong (明德堂) and other historic buildings in Sheung Shui Wai. ***Group Value***

Ancestral worship of their earliest ancestors has been held at the Man Shek Tong in the north of Chung Sum Wai. Man Shek Tong was built in 1751. A soul tablet of the ancestors of the Ngai Lan Tong was worshipped at the demolished family hall. A new Ngai Lan Tong building was erected in the village in the 1960s used as a place for its members' gathering and dealing with the village affairs. ***Social Value, & Local Interest***

## Historic Building Appraisal

### Ling To Monastery

Ha Tsuen, Yuen Long

Ling To Monastery (靈渡寺, Ling To Tsz) is one of the oldest monasteries in Hong Kong. Ling To, according to a tablet dated 1904 in the temple, literally means the Buddha saves common people's souls for rebirth. The monastery was legendarily built by a monk Bei Du (杯渡禪師) in the Eastern Jin (東晉, 317-420) dynasty. He came to Castle Peak (青山) first and then to Ling To Mountain (靈渡山) where he built the monastery. The original monastery was at the back of the present site but abandoned due to the dilapidation of the old structure. The 1927 built monastery had several repairs and was rebuilt in 1970 leaving the façade kept intact. The monastery was built for the worship of the Buddha, Kwan Tai (關帝) and Kwun Yam (觀音). The tablet inscribed in 1904 detailed the healing of a Tang Chung-wing (鄧寵榮) of Ha Tsuen (廈村) with the blessing of the Buddha. Also during the Japanese Occupation the guerrilla and children took refuge at the temple were saved by the Buddha from attack by the Japanese soldiers and from hunger. The historic monastery has a number of relics including a plaque written by Liang Yiu-shu (梁耀樞), a *zhuangyuan* (狀元) of the Qing (清) dynasty and a couplet by a famous Qing scholar Chen Feng (陳豐).

**Historical  
Interest**

The monastery was built on a good *fung shui* location by the prominent Tang clan of Ha Tsuen. The building has undergone a number of repairs. The major ones in 1970 and 2002 have very much modernized the building. It is in the form of a traditional Qing vernacular building. A main row of halls for deities is at the back with another row of subsidiary halls to its front. In between is the courtyard parallel to the halls and at one end of the courtyard is the main entrance. The monastery, unlike other local temples in Hong Kong, does not have its entrance and main halls on the same central axis. For easy maintenance, modern materials are used such as its external walls covering with false green bricks. Decorations of the main ridges, gable friezes and fascia boards are either with plastered or carved mouldings of floral and Buddhist treasures motifs.

**Architectural  
Merit**

A rare though modernized monastery which history reflects a part of Ha Tsuen's past.

**Rarity**

The building has little built heritage value due to recent rebuilt and alterations. Much repairs and rebuilds were carried out in the past centuries with a number recorded in 1840, 1861, 1927, 1970 and 2002. Little authenticity, perhaps the shape of the façade, of the monastery is kept.

**Built  
Heritage  
Value &  
Authenticity**

Villagers of Ha Tsuen give tribute to the temple occasionally for the worship of the deities. Da Chiu (打醮) held every ten years will be organized.

***Social Value  
& Local  
Interest***

**Historic Building Appraisal**  
**Pun Chun Yuen – Residence of Wong Se-wai**  
**No. 17 Shek Lin Road, Kam Shan, Tai Po**

Pun Chun Yuen (半春園) in Kam Shan (錦山) of Tai Po was established by a lay Buddhist Wong Se-wai (黃筱煒居士) in the 1930s as his residence and later in 1953 as a place for the development of Buddhism. Wong came from a wealthy family who had a big family of seven wives. He built seven houses for his wives and other facilities. The Wong family had business in China and Macau and was in wine business in Hong Kong with a company called Wing Lee Wai (永利威). The name Pun Chun derives from the Chinese characters “三”, “人”, “半” and “日” having the meaning of three people spending half-a-day (Se-wai and two of his friends) each day for the worship of Buddhism in the Yuen (園, garden). A Ta Ta Buddhist Society (哆哆佛學社) was set up in the Yuen for the promotion of Buddhism. Later the Yuen was transferred to the Lotus Association of Hong Kong (香海蓮社), a Buddhist body, in 1967. A lay Buddhist Tsang Pik-shan (曾璧山, 1890-1986), one of the founders of the Lotus Association, lived in the Yuen. It became a mandala (道場) for the worship of Buddhism by the public.

**Historical  
Interest**

After the Lotus Association took over the Yuen in 1967, it was much expanded. The Tai Hung Po Din (大雄寶殿, the main hall for worship) and the Tak Wai Tong (德煒堂) were renovated. Some other buildings, including the Kwun Yam Dien (觀音殿), Ti Chong Dien (地藏殿) Chong King Kok (藏經閣) and Sze Tsan Tong (思親堂) were built after the 1970s.

**Architectural  
Merit**

The Residence of Wong Se-wai (黃筱煒居士故居) was constructed in the 1930s of concrete combining the traditional Chinese vernacular residence design with western features. The two-storey building has a pitched roof of timber rafter, purlins and clay tiles combined with concrete screeding on the main ridge. The roof structure is supported by 14 wave-shaped projected concrete brackets. The doorway is in the middle of the entrance accessed through semi-circular steps. A semi-circular balcony is above the doorway on the upper floor. Two long and narrow windows with green wooden window shutters are on either side of the doorway and the balcony. The windows on its other elevations are of the same design.

It is a building to record the history of the Yuen and the residential history of Wong Se-wai and his family.

**Rarity**

It has high built heritage value.

***Built Heritage  
Value***

The building though left vacated is in good condition. Its authenticity is kept.

***Authenticity  
Group Value***

It has group value with other buildings and structures in the Yuen.

Tsang Pik-shan was an educator and philanthropist who established the Sung Lan School (崇蘭女子學校) in Happy Valley to commemorate her teacher Chan Sung-lan (陳崇蘭), a disciple of the renowned scholar of modern China, Kang You-wei (康有為, 1858-1927). To show her gratitude and to commemorate Se-wai, Pik-shan established a Buddhist Wong Se-wai Memorial School (佛教黃筱煒紀念學校) in 1982. A Tsang Pik Shan Secondary School (曾璧山中學) was established in 1990 named after her.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

### Mo Tai Temple

#### Ting Kok, Tai Po

Mo Tai Temple (武帝宮) in Ting Kok (汀角) village, Tai Po, was built before the 50<sup>th</sup> year of the Qianlong (乾隆, 1785) reign of the Qing (清) dynasty as a stone tablet of the temple renovation has the dating inscribed on it. Ting Kok, originally called Ting Kai (汀溪), was a Punti (本地) village founded before the 27<sup>th</sup> year of the Kangxi (康熙, 1688) reign of the Qing dynasty. It was a multi-surname village of 14 clans. The temple was set up for the worship of the Kwan Tai (關帝) deity and for the solving of conflicts among the villagers. Kwan Tai is a legendary warrior and hero in the Three Kingdoms (三國, 220-265) period. He is a symbol of bravery, loyalty and righteousness very much patronized by the forces, police, those of martial arts and others.

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its roofs however have been turned into reinforced concrete ones with some parts of its internal and external walls plastered. Its roofs are covered with green ceramic tiles. The symmetrical design temple has its finely-carved altar in the middle of the main hall housing the statue of the Kwan Tai deity with Chow Chong (周倉), his faithful subordinate, and his son Kwan Ping (關平) on either side. Its side chambers are with the Earth God (土地) and the Shen Nong (神農) deities for worship. Its ridges are each with a pair of green ceramic *zhengwens* (正吻) on either end for decoration. Above the doorway at the recessed entrance is a name board of the temple flanked by two wall friezes of figure paintings of the Chinese novel Shoushenji (搜神記). On the front façade are also wall friezes of calligraphy and paintings of flowers and birds.

**Architectural  
Merit**

It is a Kwan Tai temple to witness the history of the Ting Kok village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1785, 1978 and 2000. The maintenance has been good. Its authenticity is diminished due to its recent unsympathetic renovation.

**Authenticity**

It has group value with the ancestral halls in the village.

*Group Value*

Kwan Tai Festival (關帝誕) is on the 24<sup>th</sup> of the sixth lunar month. The villagers however celebrate it on the 13<sup>th</sup> of the first lunar month. The statue of the deity would be placed at a temporary shed for the performance of Cantonese opera for three days and nights. The temple has been managed by the Ting Kok Rural Committee since 1992. Funding for the renovation and activities of the temple is from the donation of the villagers called Yen Ding Chin (人丁錢). In the 1930s, a school was erected in the forecourt of the temple for the village children. It collapsed in the late 1930s and the children studied in the Ting Kok Rural Committee Building (汀角村村公所) instead.

*Social Value,  
& Local  
Interest*



## Historic Building Appraisal

### Nos. 9 and 10 Yu Lok Lane, Hong Kong

Nos. 9 and 10, Yu Lok Lane (also known as U Lok Lane) (餘樂里) are Chinese tenement buildings which were once common in Chinese commercial-cum-residential areas. No. 10 is believed to have been built in the late 1930s, but No. 9 was built in 1951 to replace an older building on the site. This type of tenement buildings was widespread during the early days but are now disappearing quickly.

*Historical  
Interest*

Yu Lok Lane, just off Central Street, was laid out between 1889 and 1910. The plot sizes along here were very narrow, making it very difficult for redevelopment. Until the 1970s and 1980s nearly every backstreet in Central and Western looked very similar to this one, but in most places they have long been cleared and redeveloped.

Yu Lok Lane is a narrow lane situated in Central and Western District between Third Street (第三街) and High Street (高街) running from east to west with access from Centre Street. Yu Lok Lane is formed along a raised platform or terrace supported by retaining walls. Probably all the tenement houses in the street looked much the same, however only a few of the original houses, including Nos. 9 and 10, now remain due to redevelopment of the lots. The two houses to be described have narrow frontages and are paired with a shared staircase. The front façades are rendered and painted and originally probably had projecting open balconies at first floor level, but these have now been enclosed with folding wooden casement windows. Original wooden doors and windows still exist to the ground floor. Granite stones incised with the lot numbers 4051/4052 can be seen built into the wall behind the central rainwater downpipe. Internally, the floors are divided into small rooms by partitions. Original encaustic floor tiles can be seen. A wooden staircase leads up to the first floor. This type of Chinese tenement building falls into the **Shophouse** classification. An old advertisement sign on No. 10 indicates that the ground floor may once have been used for commercial purposes.

*Architectural  
Merit*

Once common, but now becoming rare due to redevelopment, these tenement houses have built heritage value. It is obvious that alterations and additions have been made over the years so that their original appearance has changed, but the structures retain their authenticity.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the house lies in the role they have played (and still do) as housing for low income classes. As two of the remaining old Chinese

*Social Value  
& Local*

tenement buildings in the lane they have historical and local interest.

*Interest*

Three tenement buildings are found not further away at **No. 35 Bonham Road** (般含道) and **Nos. 2 and 19 Hing Hon Road** (興漢道). A number of famous historic buildings are also found nearby, such as the Main Building of St. Stephen's Girls' College (聖士提反女校主樓) (Declared Monument), King's College (英皇書院), Old Tsan Yuk Maternity Hospital (舊贊育醫院) and the Main Building of the University of Hong Kong 香港大學本部大樓 (Declared Monument).

*Group Value*

To find an adaptive re-use for these tenement houses is rather difficult. Probably the best use for them is to be restored and upgraded to current standards for residential use.

*Adaptive*

*Re-use*

**Historic Building Appraisal**  
**Municipal Services Staff Recreation Club**  
**No. 4 Wylie Path, Yau Ma Tei, Kowloon**

Municipal Services Staff Recreation Club (文康市政職員遊樂會) has a *Historical Interest* history dating back to the 1950s when the club buildings were constructed. Situated in Wylie Path, it was officially inaugurated by the then Superintendent of Sanitary Services, Mr. J.C. Hooper, M.B.E. on 25 August 1951. As the name suggests the club is for municipal staff members in Hong Kong. Its name has been changed several times to correspond with the changes in the names of the departments it serves. It was once known as **Municipal, Urban and Regional Services Staff Recreation Club** and **Urban Council and Urban Services Staff Recreation Club**.

The club is situated between Wylie Court and the King's Park Hockey *Architectural Merit* Ground. The complex comprises two club buildings, a small garden, and tennis and badminton courts. The north block is a two-storey building which functions as an office, snack bar and communal area. The roof appears to be partly flat and partly pitched. The walls are rendered and painted with aluminum framed windows. An external staircase serves the first floor bar and communal area which has an external balcony overlooking the tennis courts. A projecting cornice runs around the main part of the building at parapet level. The architectural style of the north block is difficult to determine but could be classified as **Utilitarian** with **Modernist** features.

The south block is a single-storey building known as "Hooper Hall" which serves a dual role of function hall and table tennis room. The roof is pitched and the walls are rendered and painted. The main entrance has rusticated side pillars with the foundation stone set into the wall on one side and the name of the hall in large letters over the doorway. Streamlined grooves and a projecting string course run around the building at parapet level. Windows are all modern aluminum units. There is a small colonnaded open verandah on one side. Again, the architectural style is difficult to determine but it could be classified as **Utilitarian** with **Neo-Classical** features.

The buildings are certainly not architectural gems. They appear to have been altered fairly extensively so that it is difficult to imagine what they looked like originally. *Rarity, Built Heritage Value & Authenticity*

The social value of the buildings lies in the role they have played in providing recreational and sporting facilities to municipal services staff club members. It is understood that the club has sentimental associations for club *Social Value & Local Interest*

members and is of local interest to residents.

It is among the cluster of recreational clubs in the area, namely, Kowloon Cricket Club (九龍木球會), Kowloon Bowling Green Club (九龍草地滾球會), Club de Recreio (西洋波會) and India Club (印度會). It is also physically close to Gun Club Hill Barracks (槍會山軍營), St. Mary's Canossian College (嘉諾撒聖瑪利書院), Rosary Church (玫瑰堂) and Kowloon Union Church (九龍佑寧堂). All these buildings have good value from a heritage and cultural point of view. ***Group Value***

As far as is known there are no plans to close down the club, so that the question of adaptive re-use for the buildings does not arise. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Ling Wan Monastery**  
**Kwun Yam Shan, Pat Heung, Yuen Long**

Ling Wan Monastery (凌雲寺) in Kwun Yam Shan (觀音山) of Sheung Tsuen (上村), Yuen Long, was built by Tang Yam (鄧欽), son of Tang Hung-yi (鄧洪儀) in the Xuande (宣德, 1426-1435) reign of the Ming (明) dynasty for her mother as a place for her devotion to Buddha. In 1393 Hung-yi replaced his brother Hung-chi (洪贄) for exile to Liaodong (遼東) in north-east China voluntarily. He died a few years later. His wife, one he married outside his original home in Yuen Long, came back with his ashes and his son. Unfortunately his son died next year. Tang Yam then built a secluded lodge for her mother, the former structure of the monastery which was then called Ling Wan Ching Sat (凌雲靜室). No record had been with the building until it was renovated by a monk Dik-chan (滌塵) in the 1<sup>st</sup> year of Daoguang (道光, 1821) of the Qing (清) dynasty. It was then left dilapidated until in 1913 it became a resort of Tang Pak-kau (鄧伯裘), a wealthy merchant and a noted member of Yuen Long Tang clan who owned the monastery and rebuilt it into a nunnery under the direction of a monk Miu-charm (妙參) in 1919. Since then it became one of the Chonglins (叢林), a kind of monasteries which can have the status for the transmission of Buddhist Commandments (傳戒法會). In 1932, monks Sik Kwun-sau (釋觀修) and Sik Chi-sau (釋智修) built a Jietang (戒堂) beside the monastery and started a study group of Buddhism. The monastery is dedicated to a number of deities including Skanda (韋馱菩薩, Wei-to), Kshitigarbha Buddha (地藏王), Sakyamuni (如來佛祖), Man Cheong (文昌), Kwan Tai (關帝) and others.

***Historical  
Interest***

As parts of the monastery are quarters, private study rooms and other facilities of the nuns, they are not open to other people. Only the main building is accessible for study. It was not known how many renovations have been carried out since 1919. The building is structurally reinforced with steel and concrete columns. It is basically a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard is between the front and main hall. The monastery was constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. However the walls have been plastered with its external ones marked with false brick lines. The roofs have been turned into concrete ones. Its main hall, Tai Hung Bo Din (大雄寶殿), is supported with H-shaped steel bars. The hall houses in its altars statues of Buddha for worship. The long and narrow front hall is for reception with two side rooms on either side housing soul tablets and for reception and for storage

***Architectural  
Merit***

use. Above its recessed entrance is wall friezes of Eight Immortals (八仙) and landscape mouldings.

It is an old age monastery to reflect the lengthy settlement of the Tang clan in Kam Tin (錦田). **Rarity**

The monastery has considerable built heritage value though it has been much modified. **Built Heritage Value**

The structural strengthening work of the building has diminished its authenticity. **Authenticity**

Though it is a nunnery, it has connections with other nunneries in Hong Kong and organized their religious activities. The monastery is open to the public on restricted bases. In the Tai Ping Ching Chiu (太平清醮) held once every 10 years, the deities of the monastery would be invited to the activities. Even the soul tablets of Hung-yi and his wife would also be invited. **Social Value, & Local Interest**

**Historic Building Appraisal**  
**Tin Hau Temple**  
**No. 49 Ha Heung Road, To Kwa Wan, Kowloon**

Tin Hau Temple (天后古廟) in Ha Heung Road (下鄉道), To Kwa Wan (土瓜灣), was built in the 11<sup>th</sup> year of the Guangxu (光緒, 1885) reign of the Qing (清) dynasty by Hakka (客家) fishermen of the area for the worship of Tin Hau. It was close to the sea with its entrance facing the sea in the east but became encroached inland due to continuous reclamation. In 1964 the Hoi Sum Island (海心島), a small islet to its southeast was connected to the mainland of To Kwa Wan. The Lung Mo Temple (龍母廟), on the islet was demolished and the statue of Lung Mo was relocated to the Tin Hau Temple. Lung Mo deity, literally Dragon Mother, is a sea goddess whose worshippers believe she would give protection to fishermen and boat people preventing them from having dangers at sea. The temple was first taken care of by the Hakka elders and since 1928 by the Chinese Temples Committee (華人廟宇委員會).

**Historical  
Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard between the entrance and main halls has been covered. The building is constructed of bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. A red-brick surrounding wall is in its front and right. The wall is with green ceramic tiled roof and screen bamboo balustrades for decoration. The walls are plastered and painted with imitation brick lines. The main ridge is decorated with two ceramic *aoyus* (鰲魚) and a pearl in the middle. The ridge ends are with geometric mouldings. The lintel of the stone doorframe is engraved with the name of the temple flanked by a pair of couplets. The statue of the Tin Hau deity is housed at the altar of the middle bay of the end wall. The statue of the Lung Mo deity is on the altar of the left bay.

**Architectural  
Merit**

It is a Tin Hau and Lung Mo temple to witness the development of To Kwa Wan.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The temple was renovated in 1888 with many unknown ones. The authenticity is barely kept.

**Authenticity**

A number of deities are worshipped in the temple other than the two deities including the Kwun Yam (觀音) and others. Tin Hau Festival (天后誕) is on the 23<sup>rd</sup> of the third lunar month whereas Lung Mos's on the 8<sup>th</sup> of the fifth and 15<sup>th</sup>

**Social Value,  
& Local  
Interest**

of the eighth lunar months when offerings would be made to the deities. At the Excited Insects Festival (驚蟄) on the 5<sup>th</sup> or 6<sup>th</sup> of the third lunar month the worshippers would offer pork to the paper White Tiger in order to get rid of all the evils and enemy spirits. Many female worshippers also come to the temple seeking the fortune-teller's advice.



## Historic Building Appraisal

### Village House

#### No.11, 1st Lane, Chung Sum Tsuen, Sheung Shui

The village house at No.11 of Chung Sum Tsuen (中心村) in Sheung Shui Wai (上水圍) of Sheung Shui was built by Liu Yi-man (廖伊文), a 12<sup>th</sup> generation member of the Liu clan in Sheung Shui. It was probably built in the 19<sup>th</sup> century. Originated from Jiangxi (江西) province, the Lius moved to Guangdong (廣東) province in the middle of the Yuan (元, 1279-1368) dynasty. Liu Chung-kit (廖仲傑), the founding ancestor, settled in Sheung Shui Wai after a stay in Tuen Mun. Wai Noi Tsuen (圍內村) was first established in the 16<sup>th</sup> century and later Po Sheung Tsuen (莆上村), Mun Hau Tsuen (門口村), Chung Sum Tsuen and others in the 19<sup>th</sup> century. Yi-man gained a *gongsheng* (貢生) title by donating money to the local government and became an official in Guangzhou (廣州). After gaining his fortune, he returned home and built the house. After his death, the house was inherited by his second son Suk-chiu (叔肖). The house was then inherited by the first son of the descendents. The present owner is Ying-tak (英德), a member of the 19<sup>th</sup> generation.

**Historical  
Interest**

The residential house is a Qing (清) vernacular building having a two-hall plan of two bays. An open forecourt is in front of the building. The entrance of the house is on a side wall on the left of the forecourt. On the left of the entrance is a storeroom. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. In front of the main hall is the entrance hall and on the left of the main and the entrance halls is respectively a bedroom and a kitchen. A soul tablet is on an offering table in the middle of the end wall at the main hall for worship. The house is with a *wok yee* (鑊耳) gable. The floors of the house are with cement screeding.

**Architectural  
Merit**

It is a residential house of the Lius to witness their settlement in the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Part of the entrance hall is with flat concrete roof. The authenticity of the house is barely kept.

**Authenticity**

It has distant group value with the Man Shek Tong (萬石堂), Liu Ying Lung Study Hall (應龍廖公家塾), Ming Tek Tong (明德堂) and other historic buildings in Sheung Shui Wai.

**Group Value**

The descendents of Yi-man were farmers who had their own land for cultivation or had their land rented out for cultivation. Ying-tak was a committee member of the Lius Association of Hong Kong (香港廖氏宗親總會) and a member of the village council of Sheung Shui Heung Office (上水鄉公所). He was involved in the restoration of Man Shek Tong. His son Hon-keung (漢強) is an active member of the village and a village representative. Ancestral worship of their earliest ancestors has been held at the Man Shek Tong in the north of Chung Sum Wai. Man Shek Tong was built in 1751.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**No. 30 Kau Wa Keng Old Village,**  
**Kwai Tsing, New Territories**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas *Historical Interest* (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壢竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village.

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

Nos. 30 and 32 together form a two-storey residential building situated on the east side of Kau Wa Keng Old Village (九華徑舊村) at the foot of a hill. It is believed that the two houses were built around 1937 by **Tsang Hin-sheung** (憲湘) a.k.a. **Kwok-sheung** (國湘) who was a purser by occupation. Many Tsang clansmen from the village worked as seamen and earned enough money to send remittances home to their families and eventually build a family residence.

The two semi-detached houses form a long narrow building which is built *Architectural Merit* in a combination of Chinese and Western architectural styles. This mixed style was commonly adopted by Chinese who had worked overseas. The building is very colonial in appearance displaying beautiful classical style arched windows with wooden casements at first floor level. The windows are paired with moulded architraves with short Tuscan Order columns carrying the arches. An elaborately decorated shaped pediment flanked by ornamental posts and parapet walls adorns the front elevation. The front entrances have covered forecourts, and the arched windows continue along the exposed side elevation. The façades are further enhanced by moulded cills under the windows and a wide projecting cornice at parapet level. The roof appears to be partly pitched and partly flat. Internally the rooms are long and narrow. Kitchens and bathrooms are situated at the rear. This mixed style of building is often called **Chinese Eclectic**. The adoption of **Neo-Classical** features was meant to display the owner's wealth and affluence.

Although the elegant appearance of the building has been marred by ugly temporary lean-to structures added on, Nos. 30 and 32 display some rare and fine architectural features. The building should be considered as having considerable built heritage value. Alterations are evident both internally and externally somewhat compromising authenticity.

The social value of the building lies in its role since it was built as a village residence, and its existence due to the hard work and financial success of **Tsang Hin-sheung** the purser. Its distinctive mixed style and architectural features give it historical and local interest.

The best use for the building is for it to continue to be used for residential purposes. Adaptive re-use depends much on the requirements of the local community.

**Historic Building Appraisal**  
**Shui Yuet Temple**  
**No. 90 Shan Tung Street, Mong Kok, Kowloon**

Shui Yuet Temple (水月宮), in Shan Tung Street (山東街), Mong Kok, is dedicated to Kwun Yam (觀音), the Goddess of Mercy. It was originally located at a knoll called Tai Shek Koo (大石鼓) at the junction of Waterloo Road and Argyle Street. Due to road construction work in 1926, the knoll was flattened and the temple was relocated to the present site in 1927. The cost was met by nearby shops, the Tung Wah Group of Hospitals and the Government. The original temple was built in the 11<sup>th</sup> year of the Guangxu (光緒, 1884) reign of the Qing (清) dynasty as the temple bell has the dating inscribed on it. Two side chambers, College (書院) and Kung So (公所, Community Office), are on the right and left of the temple which were for local uses. They are now served as the temple keeper's quarters and for the worship of the soul tablets of locals' ancestors. The temple is managed by the Tung Wah which daily maintenance has been made by an elderly lady of over 70.

***Historical  
Interest***

The temple is a Qing vernacular design building of a two-hall plan of three bays. A small forecourt is in front of the temple with a sizable three-arched doorway in the form of a *pailou* (牌樓) as its front entrance. Its wall is painted red with three green ceramic tiled roofs. The two side arched doorways have been blocked leaving the central one for entry. The temple building is probably constructed of bricks with its walls and columns to support its roof of timber rafters, purlins and clay tiles. The entrance is supported by two granite columns with a bracket system. The name of the temple and those of the College and Kung So are engraved respectively on the lintels of the entrances. The walls have been plastered and painted. The main altar in the middle bay of the end wall house the statue of the Kwun Yam with Lung Mo (龍母) and Pau Kung (包公) on her right and left. A set of two *aoyus* (鰲魚) and a pearl ceramic is on the straight ridge of the entrance hall for decoration. Its roofs are with green ceramic tiles.

***Architectural  
Merit***

It is a Kwun Yam temple to remind the development of the Mong Kok area.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

The temple was renovated in 1954 and 2001 with some unknown ones. The building is not renovated properly which would diminish its authenticity.

***Authenticity***

The biggest event of recent years being the Treasury Open Day of Kwun Yam (觀音借庫) on the 26<sup>th</sup> of the first lunar month when worshippers would ‘borrow treasure (money)’ from the deity in the beginning of the year. Four festivals respectively of the deity’s birth, ordination, deification and assumption as a sea-goddess on the 19<sup>th</sup> of the second, sixth, ninth and eleventh lunar months also attract a number of worshippers.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Yik Ting Study Hall**  
**No. 152 Ngau Keng, Pat Heung, Yuen Long**

The Lees (李) in Ngau Keng (牛徑) village of Pat Heung (八鄉), Yuen Long, were from Lin Fa Tei (蓮花地) village in its north. It is said that a Lee Ming-leung (李明亮) of the Lee clan in Wu Kau Tang (烏蛟騰), south of Sha Tau Kok (沙頭角), had her wife and a son left in Lin Fa Tei when he practised medicine in the village around 200 years ago. The Lees in Wu Kau Tang moved from Changle (長樂) of Guangdong (廣東) province four hundred years ago. After five generations in Lin Fa Tei, the Lees had conflicts with other villagers in the 27-28<sup>th</sup> years of Daoguang (道光, 1847-48) reign of the Qing (清) dynasty. With the leadership of Lee King-lam (李瓊林), the Lees moved to Ngau Keng in the 30<sup>th</sup> year (1850) of the same reign. Yik Ting Study Hall (翊廷書室) was erected by the Lees in the 17<sup>th</sup> year of Guangxu (光緒, 1891) reign of the Qing dynasty as the name board at the entrance has the year inscribed on it.

**Historical  
Interest**

Located in the east side of the village, the study hall is a Qing vernacular building with its left wall connected to a village building. It is a one-hall building of three bays. A side chamber is on either side of the central hall. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The external walls are of fair-faced green bricks whilst its internal walls are plastered and heavily painted. The name of the hall is written on the wall above the lintel of the recessed entrance. Wall frieze paintings of bamboo and plum and calligraphy are on either side of the name board. Wall paintings of flowers are under the internal eave. A fascia board of flowers and birds is under the eave at the front façade. Wall frieze mouldings of red geometric pattern are at the front façade.

**Architectural  
Merit**

It is a study hall of the Lees to witness their settlement and education in Ngau Keng village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Other than the awkwardly painted internal walls, the authenticity of the building is kept. The maintenance of the building is not made with a lot of used furniture and rubbish left in the building.

**Authenticity**

It has group value with the Lee Ancestral Hall (李氏宗祠) and the Li Jim Hung Residence (李漸鴻故居) in the village. **Group Value**

Many of the Lees in Ngau Keng village were scholars who had gained titles in the Imperial Civic Service Examination. They also acted as teachers teaching in the study hall including Lee Yiu-lam (李堯霖), a *shidafu* (士大夫), Lee Tung-choi (李棟才), a *xiangsheng* (庠生, a high school student) and Lee Jim-hung (李漸鴻), a *juren* (舉人). The study hall continued to teach children in the village and those nearby in the 20<sup>th</sup> century with the introduction of modern subjects of mathematics, geography and general knowledge until the 1950s. The building was used as a factory producing curios in the 1960-80s. It was then rented for use as a residence until 1993. It has been left vacated since then. **Social Value, & Local Interest**



**Historic Building Appraisal**  
**No. 23 Cheung Shing Street**  
**Yuen Long Kau Hui, Yuen Long**

Yuen Long Kau Hui (元朗舊墟, literally, Yuen Long Old Market) is in the north-east of the present Yuen Long town centre with Nam Pin Wai (南邊圍) and Sai Pin Wai (西邊圍) in its south and west. The market lied along three streets where shops of mixed trades were located. Cheung Shing Street (長盛街) is the longest one. The other two shorter streets, Lee Yick Street (利益街) and Wine Street (酒街), form a parallel pair. There were two entrance gates to the market – Tung Mun Hau (東門口) and Nam Mun Hau (南門口), which were locked up after the market hours to guard against theft and robbery. Two temples, inns and pawnshops were also in the market. *Historical Interest*

Yuen Long Kau Hui was established during the reign of Kangxi emperor (康熙) under the leadership of Tang Man-wai (鄧文蔚). Tang was a 23<sup>rd</sup> generation member of the Kam Tin Tang Clan who attained a jin-shi (進士) degree and then decided to move the market from Tai Kiu Tun (大橋墩) to the present site. During the 18<sup>th</sup> and 19<sup>th</sup> centuries, the market was a hub of commercial activities of the Hong Kong region. Farmers, boat people and traders came as far as from the coastal districts of Guangdong province (廣東省) to buy and sell agricultural produce and daily necessities.

No. 23 Cheung Shing Street is one of the surviving shop-cum-residence buildings in the market. It is not known when the shophouse was built. It probably has an age of over 90 years. It was a grocery but its name cannot be traced. The building was owned by Mak Yung (麥容) who came from Kam Tin (錦田). He is still living in the market but not at No.23. The building is now owned by two persons surnamed Lung (龍) and Ng (吳). It is possible that the shop house was converted for purely residential use in later stage when the market had ceased functioning.

The shophouse cum residence at No.23 Cheung Shing Street is a long and narrow building with its entrance facing the street and the Tai Wong Temple (大王古廟) across the street on its left. The building is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a recessed front façade. The ground floor probably had a shop hall in its front portion for trading with a counter and shelves for displaying its commodities and a workshop, storage, processing area at the back. The upper storey with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, *Architectural Merit*

purlins and clay tiles. Its external walls are retained with fair-faced green bricks. Two windows are opened on the upper floor of the front façade. The interiors are partitioned with its walls painted. Wall frieze paintings of flowers and rocks and calligraphy are under the eave. The doorframe is of granite. A *tanglung* (趟籠) is installed at the entrance.

It is a shophouse building to witness the history of the Yuen Long Kau Hui.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

Its authenticity is kept.

***Authenticity***

It has group value with other historic buildings in the old market, including Tai Wong Old Temple (大王古廟), Yuen Kwan Yi Tai Temple (玄關二帝廟), Chun Yuen Pawn House (晉源押) and other shop-cum-residence buildings.

***Group Value***

Market days fell on the 3<sup>rd</sup>, 6<sup>th</sup> and 9<sup>th</sup> days of each of the three ten-day periods of every lunar month; on these days, the place would be bustling with traders involved in the buying and selling of agricultural produce (e.g. rice, vegetables, sugar cane, wine, fish, meats, soy sauce, spices), farming and kitchen utensils, furniture and all kinds of daily necessities.

***Social Value,  
& Local Interest***

The market operated from 6 a.m. until dusk. It was managed by Kwong Yu Tong (光裕堂), a trust of a branch of the Kam Tin Tang Clan. The market was getting less prosperous and shops were closing down since the early 20<sup>th</sup> century, in face of competition of other markets especially when the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.

## Historic Building Appraisal

### Peak Depot

#### No. 102 Old Peak Road, The Peak, Hong Kong

Records suggest that the Peak Depot (山頂倉庫) was built around 1903 as a “Chair Coolie House”, that is, a shelter and quarters for sedan chair coolies at the Tramway Station at Victoria Gap. Around 1910, it became a “Forestry & W.W. Coolies House” serving as offices, workshop and storage-house for emergency equipment and accommodation for waterworks office personnel serving the Peak area. After the Second World War, it was used as “Peak Waterworks Depot”. The building, which has been vacant for quite a while, is still under the management of the Water Supplies Department (WSD). *Historical Interest*

For a good many years after the British occupation of Hong Kong, water supply was a problem for Peak residents who had to rely solely on water from wells and streams prior to 1860. Although the first ever reservoir at Pok Fu Lam was completed in 1863, it was not until 1891, three years after the opening of the Peak Tramway, that water supply to the Peak from the city waterworks commenced. As the population on the Peak increased rapidly (from 500 in 1901 to 2,249 in 1906 and 2,304 in 1911) at the start of the 20<sup>th</sup> century, the rising demand for water supply outgrew the capacity of the existing pumping engine and mains. A few reservoirs at Wong Nei Chung and Tai Tam were constructed to expand the existing water supply system. It was probably during this time that the building was used as a “Forestry & W.W. Coolies House”.

The building is a two-storey rectangular block constructed in a very simple and functional form planned in a systematical manner. Its stuccoed façade and regularly spaced windows give it a **Neo-Georgian** appearance, but the replacement of the original pitched roof with a flat roof gives it a **Modernist** appearance also. The building is raised off a massive retaining wall built of large granite blocks. The walls are built of local green bricks and rendered. External decorations are minimal except for a horizontal projecting string course at first floor level, and a chimney stack with a decorative appearance. The interior of the building is functional with minimal ornamentation. A straight open riser steel and concrete staircase serves the first floor. *Architectural Merit*

It has to be said that this building is not particularly outstanding architecturally. However, it does have built heritage value and historical value to reflect the history of transportation and water supplies in Hong Kong. As previously mentioned the original pitched roof has been removed. Other alterations include blocked-up windows, probably due to the various uses to which the building has been put. Some windows have been replaced with *Rarity, Built Heritage Value & Authenticity*

modern steel framed windows, but some old wooden casements still exist.

As a purely utilitarian building, the Peak Depot's social value seems to be rather limited, but it has social and local interest. *Social Value & Local Interest*

To its south, Peak Depot is within walking distance of the Victoria Gap Substation (爐峰峽變壓站) and the Peak Tramways Co. Ltd. (山頂纜車有限公司). It is sited beside a rest garden which enjoys the entire view of the Peak Tower (凌霄閣) and is physically close to the Old Peak Café (舊山頂餐廳). *Group Value*

The building is now vacant and abandoned. With its magnificent view, splendid environment and close proximity to the Peak Tower and Peak Café it is a pity some appropriate re-use cannot be found for it. It could possibly, if restored and converted, make a desirable residence. *Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 7, 8, 9 & 10 Sheung Wo Che**  
**Sha Tin**

1088

Sheung Wo Che (上禾輦) was a small village having a history of 150 years occupied by the Lams (藍), the Chans (陳) the Wongs (黃) and the Cheungs (張). The village was expanded with new houses of city dwellers used as their holiday villas and summer retreat after the construction of the Kowloon-Canton Railway in 1911. Houses were built mainly along the railway line and near the railway station. The houses at Nos.7, 8, 9 and 10 form one of the examples. It is said that houses Nos. 7 and 9 were first built by a Tsui Kwai-fong (崔桂芳), a widow in Sham Shui Po in the 1930s. No. 10 was later added and used as a kitchen and a bathroom and No.8 added in the 1960s. The houses were sold to a Lee Chun (李椿) and finally to the Yaus (丘) who moved from Pai Tau (排頭) village of Sha Tin and settled in the village in the early 1920s.

***Historical  
Interest***

The houses are connected together with No. 7 on the far right and No. 10 on the far left. They are a short distance from the railway line with some houses in between. The houses are mainly in Chinese Eclectic style. No. 9, a three-bay structure, is the tallest and widest building having two storeys with an impressive front façade. Its middle bay is with a Tuscan column on either side of its entrance and two up on the upper floor by the window. A pilaster with festoon moulding is on either side of the columns. Above the entrance is a pediment and at its roof edge a parapet wall with interlocking geometric patterns. No. 7 is a one-storey building with a pilaster on either side of its entrance topped with a parapet with festoon mouldings. No.8 is the only pitched roof building with no decoration. The houses are constructed of concrete, granite blocks and bricks with its walls and columns to support its roofs. The buildings are plastered and painted in earth yellow colour externally.

***Architectural  
Merit***

The houses are residential buildings to witness the history and changes of Sheung Wo Che.

***Rarity***

The special style of the houses has considerable built heritage value.

***Built Heritage  
Value***

The basic authenticity of the houses is kept.

***Authenticity***

Villagers in Sheung Wo Che were mainly farmers engaged in rice and vegetable growing and pig and poultry rearing. They also collected firewood and grass for sale in Kowloon City and Chuk Yuen (竹園) markets. They got their daily necessities at the old Tai Po Market (舊大埔墟).

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**No. 578 Canton Road,**  
**Yau Ma Tei, Kowloon**

1089

Land records show that the lease on this landed property (No. 578 Canton Road) commenced on 11 May 1888, but it is not known when the lot was first built on. Possibly, there may have been an earlier building on site which the existing building replaced. Although the exact year of construction of the premises cannot be ascertained, from a review of land records it is concluded that it was built before **1940**. The building was re-registered in 1942, when the occupying Japanese authority set up the House Registration Office to re-register deeds which were previously registered by the British administration and to register subsequent transactions affecting land. The first registered owner of the house lot is **Lau Sun-ming** (劉信明) but his personal background (e.g. trade or business, if any) is not known.

*Historical  
Interest*

This four storeys high verandah type shophouses is situated on the north corner of Saigon Street and Canton Road. It shares a party wall with the neighboring building, No. 580, and there is a narrow service lane at the rear of the premises. There are four shopfronts on the Saigon Street side and one shop on the Canton Road side, all of them fitted with steel roller shutters.

*Architectural  
Merit*

On the Canton Road side the first floor balcony extends over the pavement on square columns to form an open verandah or arcade. The architectural style is a very base trabeated (beams & columns) classical style with no particular classical order and no ornamentation at all. The balcony has been enclosed with modern steel or aluminum framed windows. A rooftop structure has been built on the flat roof over the balcony.

The Saigon Street side elevation has a plain rendered and painted finish and regularly spaced modern style steel or aluminum framed windows. There are no architectural features and no ornamentation of any kind. The staircase bulkhead on the roof has been extended by the addition of rooftop structures. A chimney stack can be seen towards the rear of the building.

The building has little architectural merit and its appearance has not been improved by painting the whole building a lurid shade of green. An old photograph taken in the 1990s shows that the building at that time was painted white with signs in red Chinese characters painted on the columns and fascias. This colour scheme suited the modern style of the building much better.

This type of tenement building is now becoming rarer in Hong Kong due to redevelopment and urban renewal. From that point of view this shophouse may be worth preserving. No. 578 Canton Road is in fact the only remaining

*Rarity,  
Built Heritage  
Value &*

old tenements in this part of Canton Road, as all the neighbouring tenement buildings on either side have been demolished and rebuilt in modern form. *Authenticity*

Alteration and addition to the shophouses include enclosure of the open balconies, rooftop structures, replacement windows, typhoon canopies, laundry drying racks and wall-mounted spilt type room coolers. All these alternations however are reversible. The condition of the interior is not known.

The social value of the premises lies in the fact that it is a typical pre-World War II shophouse. This shophouses is significant in the evolution of Kowloon's social, cultural and commercial development. It gives up a glimpse into the past, and its presence reminds us of the past and serves as an important counterpoint against future development. *Social Value & Local Interest*

It has group value with the Yau Ma Tei Police Station at No. 627 Canton Road (廣東道 627 號油麻地警署). *Group Value*

The best use is probably that for which it is being used at present.

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Nos. 1 and 3 Hau Wong Road,**  
**Kowloon City, Kowloon**

1090

The exact year of construction of the shophouse at Nos. 1 and 3 Hau Wong Road (侯王道) cannot be ascertained, but from a review of land records, it is concluded that it was built **around 1935**. The land lot on which these premises stand (New Kowloon Inland Lot No. 2348) is held under Government Lease. The 75-year lease, renewable for 24 years, was granted on 1 July 1898 – the date of the commencement of the Second Convention of Peking (in Chinese: 展拓香港界址專條) signed as a result of the Second Opium War under which the New Territories (including New Kowloon) was leased to Britain. *Historical Interest*

Nos. 1 and 3 are combined together to form the Lok Hau Fuk Restaurant (樂口福酒家). Although they are adjoining verandah type shophouses sharing a party wall, the two numbers belonged to different owners right from the start. The first lessee of No. 1 was **Lee Wong See** whose personal background (e.g. trade or business, if any) is not known. The first lessee of No. 3 was **The Credit Foncier D’Extreme Orient** (比商上海義品地產公司) – a company registered in Shanghai in 1909.

The Credit Foncier D’Extreme Orient was the developer of the existing block of four-storey shophouses at Nos. 190, 192, 194, 196, 198, 200, 202, 204 & Nos. 210, 212 Prince Edward Road West, surrounded by Flower Market Road (花墟道) and Yuen Ngai Street (園藝街) and crowded with florist shops. These shophouses which have recently been announced for preservation by the Urban Renewal Authority.

Nos. 1 & 3 are adjoining verandah type shophouses sharing a party wall with a service lane at the rear and another service lane on the west side of No. 1. The Hau Wong Road frontage consists of a two-storey projection over the pavement supported on square columns to form a verandah or arcade. The first floor balconies have been enclosed with steel framed and aluminum framed windows. Two additional storeys have been built on the flat floor roof of the balcony to No. 3. The two-bay frontage is built in simple trabeated (beams & columns) construction, the only ornamentation being Art Deco chevron motifs at the top of the columns, and two panels of green glazed ceramic bamboo grilles to the parapet of No. 1. The parapet to No. 3 has just a plain panel. *Architectural Merit*

The upper part of the frontage is rendered and painted, and the supporting columns are clad with mosaic tiles and vertical red panels with the name of the restaurant in gold Chinese characters. The name of the restaurant is also displayed on the shop fascia in red Chinese characters and on an L-shaped blue and red sign suspended over the street. The restaurant shop front is a modern



eclectic design, with a stainless steel security door fitted to the doorway to the central staircase.

The side elevation of No. 1 has rows of regularly spaced modern aluminum framed windows with moulded flat hoods. Horizontal projecting bands run along the façade at each storey level. The ground floor windows have been crudely blocked up, but the cills and hoods can still be painted with no ornamentation. The roof cannot be seen very well from ground level but seems to have some pent-house type roof structures built on top of it. There are probably what the Buildings Department call unauthorized building works (UBW). The shophouses are fairly typical examples of verandah type Chinese shophouses.

Shophouses are now becoming rarer in Hong Kong due to redevelopment and urban renewal. Nos. 1 and 3 Hau Wong Road are in fact the only remaining old tenements in this part of Kowloon City, as all the neighbouring buildings on either side have been rebuilt in modern form. From that point of view these shophouses may be worth preserving.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

Alternations and additions include enclosure of the open balconies, rooftop structures, replacement windows, blocked up windows and window-mounted room coolers. All of these alternations however are reversible. The condition of the interior is not known.

The shophouses are significant in the evolution of Hong Kong's social, cultural and commercial development. Their presence reminds us of the past and serves as an important counterpoint against future development.

*Social Value  
& Local  
Interest*

Other historic items in the area include Kowloon Walled City (九龍寨城, Declared Monument), Sun Hok Building of the Bethel Mission (伯特利神學院) and Sik Sik Yuen Wong Tai Sin Temple (黃大仙祠齋色園).

*Group Value*

The shophouses could be put to other uses if need be.

*Adaptive Re-use*

**Historic Building Appraisal**  
**Nos. 12, 13 & 14 Wong Nai Tun Tsuen**  
**Shap Pat Heung, Yuen Long**

Wong Nai Tun Tsuen (黃泥墩村) is in the far south of Shap Pat Heung (十八鄉), Yuen Long. It was occupied by the Hos (何) first and then the Yus (俞) and the Lais (賴) some 100 to 150 years ago. They are both Hakkas (客家) and the Hos have their ancestors from Jiangxi (江西) province. The Hos were farmers engaged in rice growing and later switched to sugar cane and vegetable growing. After the Second World War, many of the Hos worked as sailors in the 1940s. Many of them worked in Britain in the late 1950s and the 1960s. They later moved with the families to settle there and some in Australia. The block of building at Nos. 12, 13 and 14 was probably built in the 1930s for the residence of the Hos. It was later enlarged to the present size by the father of Ho Sue-hing (何樹興) in the 1940s.

***Historical Interest***

The block of three units at Nos. 12, 13 and 14 is a detached building facing south at the last row of three rows of houses in the village. The two-storey building is a traditional Chinese building adopting western style features fashionable in the 1930s. It is constructed of green brick with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The building of three units each has its own entrance and separated by walls between them. The tall building has a parapet at its roof end at the front façade. Each unit has its own pediment separated by short square columns each topped with a ball. The front portion of the building is the living area consisting of living and bedrooms with kitchens at the back. Two chimneys are at each of the kitchen. A living room is immediately behind the entrance with bedrooms at the back of each unit. Bedrooms are on the upper floor. The external walls are left with fair-faced green bricks. The lintels and windows frames are of granite. Windows are opened above the lintel at the front façade for the upper floor rooms. The parapet is decorated with mouldings of flowers and bats.

***Architectural Merit***

It is a residential block of the Hos to witness their settlement in Wong Nai Tun Tsuen.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

The authenticity of the building is basically kept.

***Authenticity***

It has group value with the ancestral hall of the Hos and Saam Wo Tong (三和堂), a communal hall, in the village.

***Group Value***

After 1966 only No.14 was occupied by a sister of Ho Sue-hing until she was admitted to a home for the aged. Nos.12 and 13 were rented to outsiders and quarrels were between the tenants and the villagers in the 1990s. The block of building has then left vacated since then. Ho Sue-hing was active in village activities and took part in the Fa Pow (花炮) organizing functions of the Tin Hau Festival (天后誕) of Shap Pat Heung in the 1960s. He was also a village representative of Wong Nai Tun Tsuen in 1972-77.

***Social Value,  
& Local Interest***

**Historic Building Appraisal**  
**Kwong Fook I Tsz,**  
**No. 40 Tai Ping Shan Street, Sheung Wan**

Kwong Fook I Tsz (廣福義祠), which literally means temple of common benevolence, was first initiated by Mr Tam Choy (譚才) and founded in 1851 to accommodate the soul tablets of many Chinese inhabitants who worked and died in Hong Kong so that their souls could be pacified and worshipped locally. Kwong Fook I Tsz was also used to provide refuge and medical service for the sick, homeless and elderly. Due to its multi-functions, it was also called Bak Sing Tsz (百姓祠), literally, temple for all folks. Its deities for worship have been Kshitigarbha Buddha (地藏王), the guardian of the earth who can alleviate people's sufferings, and Tsai Kung (濟公), commonly known as the Buddha for all requests.

***Historical  
Interest***

The heavy consumption of the temple as a venue for accommodating the sick and the dead made its sanitary condition unacceptable. It was in 1869 that the Hong Kong government recognized a Chinese hospital should be built for such need. This eventually led to the setting up of the Tung Wah Hospital finally opened in 1872. Kwong Fook I Tsz has since then managed by the Hospital.

Kwong Fook I Tsz is situated on a raised platform. It is a three-hall narrow building with two courtyards connecting the individual halls. It is believed the end hall is the original structure of the temple now still used to accommodate soul tablets. The two deities are enshrined in the middle hall. No bracket system is found in the building while the tiles of the roofs have been cemented. No elaborate decorations are found in the temple except some geometric patterns on the ridges.

***Architectural  
Merit***

Kwong Fook I Tsz in its early stage was used as a venue physically and spiritually to alleviate the pains of the sick, the hungers and to comfort the dead. It had a significant social value in the 1850-1960s. There is no other temple which performed such functions in the history of Hong Kong. Its importance led to the setting up of the Tung Wah Hospital.

***Rarity & Built  
Heritage Value***

Much has been altered and modified in the building. Corrugated plastic and framed coverings are fixed at its entrance and an unsympathetic structure for the caretaker built by the side of the entrance hall. Renovations have not been accorded their objectives to put back the originality of the temple.

***Authenticity***

Worshippers for the blessing of Kshitigarbha Buddha and Tsai Kung (濟公) are still enthusiastic to pay tribute to the temple though little known has been made to its significant role it played in the communal services in its early stage when it was erected.

***Social Value &  
Local Interest***

**Historic Building Appraisal**  
**Nos. 4 & 5 Kau Wa Keng Old Village,**  
**Kwai Tsing, New Territories**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas *Historical Interest* (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village.

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

These two houses were probably built in the 1930s by **Tsang Hin-chung** (曾憲琮). Born and educated locally, Tsang Hin-chung worked on a ship, the “Empress of Japan” (日本皇后), initially as a seaman and then a chief steward and earned a great deal of money. Like many other seamen, he returned to Hong Kong to build a house for his family and descendants. Apart from being a residence, the house was also the venue for holding ceremonies for the family of Tsang Hin-chung. The house possesses special social value to the village as it served as the recruitment centre of seamen for the “Empress of Japan” and many villagers were recruited. During the Japanese Occupation, these houses were looted. Tsang Hin-chung lived in the two houses with his family until his death in the late 1950s. Thereafter, the two houses have been managed by his descendants.

Nos. 4 and 5 are an interesting blend of mixed Chinese and Western styles. *Architectural Merit* Many villagers worked overseas and when they returned to their villages they used Western ideas in designing their residences. Nos. 4 and 5 actually comprise two semi-detached houses forming one building. The walls of the building are rendered and white-washed with small windows. The most distinctive elevation is the front façade which is composed of arched verandahs supported by columns. Probably the verandahs were open originally but the openings are now enclosed with wooden framed windows. An arched pediment flanked by ornamental posts dominates the centre. A low decorative parapet wall of pierced grille panels and intermediate posts runs around the perimeter of

the roof which has a wide projecting eaves. The architectural style can be said to be **Chinese Eclectic**.

As more and more old village houses are being demolished and rebuilt, it is becoming more difficult to find old houses like No. 4 & 5. They should be considered a valuable part of our built heritage and preserved. It is believed that they have remained substantially unchanged in structure and layout. Some rooftop structures have been added which detract from the building's appearance.

The social value of the building lies in its role as a family residence and also as a recruitment centre for seamen. Many family ceremonies and celebrations were held there and the houses acted as a binding force among the family members. The interesting mixed style architecture gives the building local colour and interest.

The best use for the building is for it to continue to be used for residential purposes. The question of adaptive re-use depends a lot on the requirements of the local community.

**Historic Building Appraisal**  
**No. 32 Kau Wa Keng Old Village,**  
**Kwai Tsing, New Territories**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas *Historical Interest* (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village.

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

Nos. 30 and 32 together form a two-storey residential building situated on the east side of Kam Wa Keng Old Village (九華徑舊村) at the foot of a hill. It is believed that the two houses were built around 1937 by **Tsang Hin-sheung** (曾憲湘) also known as **Tsang Kwok-sheung** (曾國湘) who was a purser by occupation. Many Tsang clansmen from the village worked as seamen and earned money to send remittances home to their families and eventually build a family residence.

The two semi-detached houses form a long narrow building which is built *Architectural Merit* in a combination of Chinese and Western architectural styles. This mixed style was commonly adopted by Chinese who had worked overseas. The building is very colonial in appearance displaying beautiful classical style arched windows with wooden casements at first floor level. The windows are paired with moulded architraves with short Tuscan Order columns carrying the arches. An elaborately decorated shaped pediment flanked by ornamental posts and parapet walls adorns the front elevation. The front entrances have covered forecourts, and the arched windows continue along the exposed side elevation. The façades are further enhanced by moulded cills under the windows and a wide projecting cornice at parapet level. The roof appears to be partly pitched and partly flat. Internally the rooms are long and narrow. Kitchens and bathrooms are situated at the rear. This mixed style of building is often called **Chinese Eclectic**. The adoption of **Neo-Classical** features was meant to display the owner's wealth and affluence.

Although the elegant appearance of the building has been marred by ugly temporary lean-to structures added on, Nos. 30 and 32 display some rare and fine architectural features. The building should be considered as having considerable built heritage value. Alterations are evident both internally and externally somewhat compromising authenticity.

The social value of the building lies in its role since it was built as a village residence, and its existence due to the hard work and financial success of **Tsang Hin-sheung** the purser. Its distinctive mixed style and architectural features give it historical and local interest.

The best use for the building is for it to continue to be used for residential purposes. Adaptive re-use depends much on the requirements of the local community.



**Historic Building Appraisal**  
**No. 14 Kau Wa Keng Old Village**  
**Kwai Tsing**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village. *Historical Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

Nos. 13, 14 and 15 together form a building block. It was built by Tsang Tai-cheung (曾大璋) before 1924 as indicated by an aerial photograph. Tai-cheung worked as a manager and an accountant in a timber shop in urban area. Hin-kwai (憲貴), his son, inherited the building after his father died in the 1930s. Hin-kwai worked as a seaman in a number of ship companies and travelled to the U.S. (by the ships of Canadian Pacific Ocean Services Ltd. (昌興火輪船公司)) and the Philippines (by the ships of Dollar Line (銀元輪船公司)), also known as “Tai Loi” (大萊) until 1941. The building is still occupied by Hin-kwai and his family.

Located at the last (northern) row of the eight rows of village houses, the Tsang Ancestral Hall (曾氏外祖祠) at No.13 together with Nos.14 and 15 on its right form an independent form and style of western influence which might be classified as Chinese Eclectic. The three units are owned by the descendants of the same *tso* (祖), the Tsang Chiu Fung Tso (曾朝鳳祖). A horizontal moulding is on the front façade at the level separating the ground and the first floors and at the roof level. A parapet is at the roof level of the façade. A pediment is in the middle of the parapet with a moulding of a Chinese character ‘囍’ (Double Happiness) topped with a lotus flower pattern. The hall is a two-storey building probably constructed of concrete and bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The ground floor and the first floor are having a one-hall-one-room plan. The hall is in front of the room. The walls *Architectural Merit*

are plastered and painted white. Timber planks and floor joists are for the structure of the upper flooring. The floor of the ground floor is of cement screeding whilst that of the upper floor is of Canton tiles. The doorframe is of granite.

It is a building of the Tsangs to witness their settlement in the area.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

The building is in upkeep condition. Its authenticity is basically kept.

***Authenticity***

It has group value with the other selected historic buildings in Kau Wa Keng Old Village.

***Group Value***

Many of the Tsangs were seamen who worked overseas. They sent money via remittances back to the village, part of it was used for the repair of the building. Hin-kwai has participated in many village affairs of the clan. He was one of the three managers of the Yeung Ching School (養正學校) in the 1960s and a vice village representative of the village.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Kok Man Study Hall**  
**Shui Tsiu Lo Wai, Shap Pat Heung, Yuen Long**

Kok Man Study Hall (覺民書室) in Shui Tsiu Lo Wai (水蕉老圍) of Shap Pat Heung (十八鄉), Yuen Long, was erected some 100 years ago by the villagers and those in Nam Hang (南坑). The village was established in the Kangxi reign (康熙, 1662-1722) of the Qing (清) dynasty with major villagers surnamed Tsang (曾), Chan (陳), Kan (簡) and others. The study hall served as one to teach village children from the village and those in Nam Hang, Hung Tso Tin Tsuen (紅棗田村), Nga Yiu Tau (瓦窰頭) and Shung Ching San Tsuen (崇正新村). Chinese classics were taught in the hall and the teacher used to stay at the upper floor of the building. *Historical Interest*

The study hall is a simple Qing vernacular building of two storeys. It has a rectangular plan with a balcony on the first floor. The building is constructed of green bricks with its walls supporting its pitched roofs of rafters, purlins and clay tiles. Above the lintel of the recessed entrance are wall friezes of landscape paintings. The balcony has concrete balustrades and wall friezes are of flowers-and-rocks and calligraphy. A name board of the study hall is at the balcony. Since the hall has been abandoned, its doors and windows have been blocked up. Its rear tiled roof has been replaced with corrugated sheets. *Architectural Merit*

It is a study hall to remind the past education of the villages. *Rarity*

It has some built heritage value. *Built Heritage Value*

It has been left unattended. Its upkeep is bad losing much of its favours. *Authenticity*

A Cheung Ancestral Hall (張氏宗祠), a Kan Ancestral Hall (簡氏宗祠) and this study hall in the village have their group value. *Group Value*

The hall was in operation even during the Japanese Occupation when Japanese and subjects assigned by the military government were taught. The hall was closed after the war as children studied at the Wing On She (永安社) beside the Tin Hau Temple (天后古廟) in Nga Yiu Tau. Wing On She provided bigger accommodation, better facilities and curriculum and developed into the Wing On School (永安學校) in 1962. Martial arts classes were taught at the hall for village children. It was also used by a local self-defense corps providing security service in the village until the 1950s. It was leased out for residential and storage *Social Value, & Local Interest*

purposes in the 1950s and 1980s. It is left vacated.

**Historic Building Appraisal**  
**Ji Yeung Study Hall**  
**No. 23 Tai Kei Leng, Shap Pat Heung, Yuen Long**

Ji Yeung Study Hall (子養書室) in Tai Kei Leng Tsuen (大旗嶺村), Yuen Long, was built probably in 1920-24 by three brothers of the Leungs (梁氏), namely, Cheung-wing (象永), Cheung-kai (象祺) and Cheung-yim (象嚴) to commemorate their father Leung Ji-yeung (梁子養). Originated from Baishi (白石鄉) of Taishan (台山), Guangdong (廣東), they settled in the village with their mother but not their father. The village was called Shui Da Pa Tsuen (水打壩村) and renamed as such in 1953. It was first occupied by the Chans (陳氏), Hakkas (客家人), in the Tongzhi reign (同治, 1862-1873) of the Qing (清) dynasty. More than 10 other clans came in the coming decades. The study hall took both male and female village students from the village and others' teaching Chinese classics. It was not operated after the Second World War until the 1970s leased for use by a Ching Sum Kindergarten (靜心幼稚園) which was closed down in the late 1980s. The hall has been used as a storeroom thereafter.

**Historical  
Interest**

The study hall is a Qing vernacular building having a two-hall plan of asymmetrical two bays. An open courtyard was at the entrance hall. One side room is on the left of the two halls. The building was constructed of green bricks with its walls supporting its flush gable pitched roofs. The recessed entrance has granite door frame and lintel above which is the name board of the study hall. The wall friezes on the façade are with landscape paintings. The fascia board is with carving of flowers-and-birds motif. An altar housing the soul tablets is at the main hall.

**Architectural  
Merit**

It is a traditional study hall built in the 1920s to show the development of the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building was renovated in the 1970s. Its courtyard has been covered and the floor re-paved. Its walls have been plastered. All these would diminish the authenticity of the building.

**Authenticity**

Nos. 26, 27 and 36, residential houses of the village, also built by the Leungs and this study hall have related group value.

**Group Value**

The hall has also been used as an ancestral hall of the Leungs for worshipping their ancestors. Ancestral worship ritual and celebration activities such as basin meal would be held for the wedding of the Leungs.

***Social Value,  
& Local  
Interest***

## Historic Building Appraisal

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### Shing Study Hall

No. 5 Yu Uk Village, Mang Kung Uk Road,  
Clear Water Bay, Sai Kung

The area known as Yu Uk Village (俞屋村) nowadays was settled by the Laus (劉) first and then followed by the Yus (俞) and Shings (成). The Shings were Hakkas (客家). Before moving to the place, they had settled in Lam Tsuen (林村) of Tai Po (大埔) during the reign of Emperor Kangxi (康熙, 1662-1722) of Qing (清) Dynasty after the termination of the Evacuation Edict (遷海令) from 1662 to 1669. *Historical Interest*

It is said that Shing Ban-yuan (成楨元), a third generation ancestor of the Shings and a trader, was killed by robbers. His wife got the help of his husband's friend Cheung Shou-hing (張首興) for his burial. Cheung Shou-hing later married her and took care of her son. The little boy then changed his surname to Cheung. Cheung Shou-hing did not want to see the extinction of the Shing clan and allowed the boy to use the original surname when he became an adult. The boy **Shing Kwok-ching** (成國楨) later moved to the present Yu Uk Village and became the founding ancestor of the Shings who have been living there for over one hundred years.

**The Shing Study Hall** (成氏家塾) is a rebuilt one. It was built in **1936** as the former one had been dilapidated. It is not known when the original study hall was built. The Hall has the dual functions of an ancestral hall for ancestral worship and for the teaching of the clan children.

The study hall is in the middle of the three halls. It is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. The halls and the courtyard are flanked by side chambers on either side. The building is constructed of green bricks and granite blocks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The walls and columns are plastered and painted. The finely carved wooden altar is in the middle of the end wall housing a soul tablet of the Shing ancestors for worship. The altar is with carvings of a pair of phoenixes and a pair of dragons. A big offering table is in front of the altar. The front façade of the building is of granite blocks. Its front ridge is with a set of geometric mouldings at its two ends and a curling grass pattern along the ridge. In the middle is a cloud moulding with a Chinese character “福” (well-being) topped with a budding lotus. Wall paintings of landscape, figures, fruits, flowers and others are under the roofs internally and under the front eave. A fascia board of Eight Treasures (八寶) is also under the *Architectural Merit*

eave. A *tanglung* (趟籠) is installed at the recessed entrance.

It is a study hall of the Shings to witness their settlement in the present-day Yu Uk Village. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building is in good condition. Its authenticity is basically kept.

**Authenticity**

Sai Kung including Yu Uk Village was a guerrilla base during the Japanese Occupation (1941-45) and Japanese troops were stationed there. Wedding ceremonies were held at the study hall. Dim Dang (點燈) ritual was held at the hall on the 13<sup>th</sup> of the Chinese New Year for new born baby boys of previous year. Ancestral worships are held at the study hall especially on the second day of the Lunar New Year. After the worshipping ceremonies, the Shings would go to Tai Shui Hang (大水坑) village in Ma On Shan (馬鞍山), Sha Tin, to visit the Cheung clan with unicorn dancing. They would also worship the Cheungs' ancestors at their ancestral hall of the village. It is a habitual practice of the Shings to pay tribute to the Cheung clan for their help made to the founding ancestor Kwok-ching.

**Social Value,  
& Local Interest**

It has group value with the ancestral halls of the Laus and the Yus which were built parallel together on a raised platform against a hill at their back. Many village houses in the village had been rebuilt in modern style; even so, the house configuration is still well kept. Near Shing Study Hall, three Earth God Shrines (土地) are found guarding the villages.

**Group Value**

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

**Adaptive Re-use**



**Historic Building Appraisal**  
**Shek Lun Kok,**  
**No. 33 Kat Hing Back Street, Tai O, Lantau Island**

Shek Lun Kok (石麟閣) was built in 1934 by **Tsang Yung** (曾榕), an *Historical Interest* indigenous villager whose ancestors lived in Sha Tin Tsuen (沙田村) engaging in salt business in the past. Tsang Yung, a native of Huiyang (惠陽), was the Managing Director of Blue Taxicabs Ltd (金邊的士有限公司). He contributed to the development and welfare of Tai O by donations to a street lighting scheme and funding school scholarships.

Shek Lun Kok appears to have been built as a holiday home for Tsang Yung and his family. Tsang Yung usually came back two to three times every year and in each time he would bring his family with him and also his servants, staying for a period of more than a week. The building was a self-contained one well equipped with an electricity generator and water pumping equipment. A large tank was installed on the top of the building.

During the Japanese Occupation (1941-1945), the building was once taken over by the Japanese as military headquarters in Tai O for one year, and later was handed back to Tsang Yung, who became the Chairman of the Board of Supervisors of the Kowloon Chamber of Commerce (九龍總商會) in 1940. After the war, Tsang Yung moved back to the urban area to re-establish his business.

In the 1980s, the building was acquired by a **Wong Family** and renamed to signify the business of the subsequent owner. "Shek Lun Kok" is named after a recycling factory known as **Shek Lun Waste Paper** (石麟廢鐵). The Wong family lived there for some time and the property was left vacant after the children had grown up.

The house is built on a long narrow plot on a back street of Tai O. Its main *Architectural Merit* feature is the elegant colonnaded verandah along the north and east façades at first floor level. This gives the building a colonial appearance reminiscent of Portuguese or Mediterranean architecture. As the remainder of the building is in the Modern cubist geometric style with typical rendered and white painted walls, the architectural style can be classified as **Modern Eclectic**. This is the term applied to buildings of modern design which adopt some form of traditional ornamentation.

The construction appears to be a reinforced concrete frame with granite cladding to the ground floor storey walls. Windows are standard metal framed casements. At roof level there is a roof terrace, water tank, and chimney stack serving the ground floor kitchen. There are four floor levels including a

mezzanine. The décor internally is in the minimalist style of the 1930s.

Shek Lun Kok is the only house in Tai O which exhibits a colonial verandah so that it is a rare piece of built heritage. There have been several refurbishments and changes of layout since the house was built and original windows have been replaced. Nevertheless the original structure does not appear to have been altered very much and retains much of its authenticity.

***Rarity,  
Built Heritage  
Value &  
Authenticity***

Shek Lun Kok is the most visually prominent residential block in Tai O. As the holiday home of a local benefactor and philanthropist, it can be said to have social value and local interest. The house is well known in Tai O and when it was first built it was known as *Si Liu* (新樓 or “New Building” by the villagers).

***Social Value  
& Local  
Interest***

Shek Lun Kok was built with most of the residential units along Kat Hing Back Street, the street which defines the area for inhabitants as a result of the migration policy in the early Qing Dynasty. There are still many tenement houses with Chinese tile roofs along the same street; for example, **No. 23 Kat Hing Back Street**. At the end of this street is the **Kwan Tai and Tin Hau Temple** (關帝及天后古廟).

***Group Value***

Although the house has been rented out as a holiday villa and used as an unofficial vacation centre for police officers, according to local information the building is now seldom used and is left vacant. A family named Wong (黃) lived there for some time and the property is still in the family. The future of the building is not known at the present time so that it is difficult to suggest an adaptive re-use.

***Adaptive  
Re-use***

**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), *Historical Interest* Yuen Long. It is said that the village was founded by Mok Nam-kiu (莫南橋), a 12<sup>th</sup> 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.

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 15<sup>th</sup> 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*

## Historic Building Appraisal

### Hip Tin Temple

Cheung Shue Tan, Tai Po, N.T.

Hip Tin Temple (協天宮) of Cheung Shue Tan (樟樹灘) in Tai Po was erected by the Wans (溫) of the village. The time when the temple was built is unknown. It is for the worship of Kwan Tai (關帝), also known as Hip Tin Tai Tai (協天大帝, Great Emperor Assisting the Heaven), and the temple is so named. Kwan Tai is a legendary general in the Three Kingdoms period (三國, 220-265) who is famous of his bravery, loyalty and righteousness most popular for worship by the soldiers, policemen, forces, those of martial arts and others. Other than his statue housed in the altar for worship, statues of his son Kwan Ping (關平) and Chau Chong (周倉) his follower are standing beside it. **Historical Interest**

Though the timing of the temple's erection is not known, the building is of a Qing vernacular design. It is a simple two-hall building with an open courtyard in between. Structurally the internal walls and gables support the roofs which are composed of a bracket system with rafters, purlins and clay tiles. The recessed entrance has its door framed with granite blocks and a stone name-board of the temple above the lintel. The greenbrick walls in and out have been all been plastered. Its ridge is decorated with geometric and flowers-and-rocks mouldings. Façade friezes and wall paintings are with landscape, Eight Immortals (八仙), floral and other motifs mouldings. **Architectural Merit**

It is only a rare Kwan Tai temple in local context. **Rarity**

A simple Qing vernacular temple with no spectacular features is low in its built heritage value. It was renovated in 1898, 1910 and lately in 1997. The repairs have moderately diminished its authenticity. **Built Heritage Value & Authenticity**

The temple was used as a school premises teaching children of the village in the old days. A school called Shue Yan School (樹人學校) was later established next to it and the temple school then stopped functioning. Tai Ping Ching Chiu (太平清醮) had been held at the temple and the village but no longer after 1935. Kwan Tai Festival on the 13<sup>th</sup> day of the fifth lunar month was seriously celebrated but has been very much ignored after the Second World War. **Social Value, & Local Interest**

## Historic Building Appraisal

### No. 112 Tai Kei Leng

#### Shap Pat Heung, Yuen Long

Tai Kei Leng (大旗嶺) village in Shap Pat Heung (十八鄉), Yuen Long, *Historical Interest* was first settled by the Hakka (客家) Chans (陳) in the Tongzhi reign (同治, 1862-1874) of the Qing (清) dynasty. More than ten other clans came in the coming decades. The village was called Shui Da Pa Tsuen (水打壩村) and renamed as such in 1953. Among the late comers, some of them are the Chung (鍾) who came from Dapeng (大鵬) of Guangdong (廣東) province around 80 years ago. Houses Nos. 111 and 112 were built by the Chung. It is not known when they were built. Aerial photographs show that they were built between 1924 and 1945. No.112 belongs to the first branch of the Chung.

The two houses are in the upper portion of the village. The two detached *Architectural Merit* buildings are standing side by side, No.112 on the left and No.111 on the right, facing to the north. The two houses are basically identical. House No.112 is a two-storey Qing vernacular building having a two-bay layout. It is constructed of green bricks with its walls to support its pitched roof of rafters, purlins and clay tiles. The recessed entrance is at the left bay with a hall on the ground floor. A kitchen and toilet are at the back. The upper storey and the right bays are bedrooms. Above the entrance is a projected balcony with vase-shaped green glazed ceramic balustrades. The doorframe is of granite. Wall paintings of landscape and flowers and calligraphy are under the eave of the balcony. A frieze is at the external wall on the right bay with plastered mouldings of flowers and birds. Its windows are with semi-circular hoods on the walls. The internal walls are plastered and painted and its floors are with ceramic tiles. A free standing altar is at the hall with a soul tablet of the Chung for worship.

It is a residential house of the Chung to witness their settlement in Tai Kei *Rarity* Leng village.

It has some built heritage value.

*Built Heritage Value*

The authenticity is basically kept.

*Authenticity*

No. 112 Tai Kei Leng has group value with other houses in the village, of *Group Value* which Ji Yeung Study Hall (子養書室) at No. 23 and another two village houses at Nos. 26 and 27 are in close proximity to it.

The Chung family were farmers engaged in agricultural farming and poultry and pig rearing. They also sold herb teas (涼茶) in Yuen Long New Market (元朗新墟) 40 years ago. After they became well off, they bought land adjoining the two buildings. Altogether the Chung family have seven branches and most of the members have emigrated to New York in the 1970s. Chung Sik-chi (鍾錫墀), owner of the house, was a village representative of the village some 30 years ago. The Chung family is a member of the Luen Fuk Tong Fa Pow Hui (聯福堂花炮會) of Tai Kei Leng Tsuen (大旗嶺村) which participate in the Fa Pow (花炮) activities of the Tin Hau Festival (天后誕) organized by the Shap Pat Heung Rural Committee (十八鄉鄉事委員會). The Chung family had many of their celebration of birthdays and weddings in the form of banquets at the open ground in front of the two houses.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Nos. 186 & 188, Tai Kei Leng,**  
**Shap Pat Heung, Yuen Long, New Territories**

First known as Shui Dai Ba Tsuen (水打壩村), the village in which Nos. 186 & 188 is situated was renamed “Tai Kei Leng” (大旗嶺) around the 1920s or 1930s. People from the Siyi (四邑) region, i.e. Xinhui (新會), Kaiping (開平), Enping (恩平) and Taishan (台山); and Hakkas from Shenzhen (深圳) settled in the village in the 1910s – 30s. *Historical Interest*

Nos. 186 and 188, Tai Kei Leng (大旗嶺) were built in the early 1930s. It is believed that the houses were built by **Li Mau-kei** (李茂基), a Hakka who came from Buji (布吉), Shenzhen (深圳) and went to Brazil to run a Chinese restaurant. He is supposed to have built the houses for his aunt and her two sons also from Buji. No. 186 is now vacant, and No. 188 is owned by **Chan Ma-fat** according to the Land Registry Records.

The houses are two adjoining two-storey traditional Chinese vernacular buildings with Western influence. There is a single storey kitchen annex at the side, the flat roof of which serves as a roof terrace. The walls are built of local grey bricks which have been distempered over except for the annex which has rendered and painted walls. The front façade of the two houses consists of open verandahs at ground floor level, and enclosed verandahs at first floor level. Ornamental balustrade panels still survive. The first floor verandahs have a flat roof with a parapet made up of a projecting moulded cornice and ornamental panels separated by posts. A ball shaped finial on one corner suggests that some may be missing. The centre part of the houses has a pitched roof and the rear part has a flat roof with an ornamental parapet. Windows are steel framed units. The roof of the annex has a parapet wall built of pierced screen blocks. *Architectural Merit*

The mixed style of architecture, known as **Chinese Eclectic** is not uncommon in rural villages. The parapet panels on the front façade have interesting relief mouldings and applied decorations worth restoring. Together with other mixed style houses in the villages, they have built heritage value as well as group value. The kitchen annex is an addition which spoils the symmetry of the front façade. The glazing to the first floor verandah could be removed. The houses are rather shabby in appearance and could do with some care and maintenance. *Rarity, Built Heritage Value & Authenticity*

The mixed style of architecture reflects cultural interaction in the village. The reason for building the houses was because of the close knit family culture of the Hakkas who have a strong sense of duty and respect for the elderly. The story gives local interest to the houses. *Social Value & Local Interest*



An adaptive re-use depends a lot on the requirements of the community. The *Adaptive*  
best use for the houses is residential, the use for which they were originally built. *Re-use*

## Historic Building Appraisal

### Tin Hau Temple

#### Tai Po Kau Hui, Tai Po

Tin Hau Temple (天后宮) in Tai Po Kau Hui (大埔舊墟, Tai Po Old Market) was built in the 30<sup>th</sup> year of the Kangxi reign (康熙, 1691) as its bell has the dating inscribed on it. It was built by the fishermen of Tai Po for the worship of Tin Hau. It then was close to the sea but has become far away due to reclamation for development. *Historical Interest*

Two side chambers were added later, the left being the Hip Tin Temple (協天宮) for the worship of Kwan Tai (關帝), also called Hip Tin Tai Tai (協天大帝, Great Emperor Assisting the Heaven), a symbol of bravery, loyalty and righteousness and the right being the Tam Sin Temple (譚仙宮) for the worship of Tam Chiu (譚峭), a deity known for his protection given to fishermen and his expertise in weather forecasting. The temple was important as it was at the Tai Po Old Market, one of the oldest in the New Territories, until a new one was built on the southern shore of Lam Tsuen River (林村河).

The temple is a Qing vernacular building having two halls flanked with two side chambers for the worship of two other major deities, the Kwan Tai and Tam Kung. Past renovations have greatly modernized the building which roofs are in glazed green ceramic tile and external walls thickly plastered. Whilst its door frames and bases in granite blocks remain unchanged, its roofs are supported by a system of rafters and purlins. The ridge decorations have replaced by a set of ceramic dragons, a pearl and geometric patterns. The wall friezes on the façade are of the Eight Immortals (八仙). *Architectural Merit*

The historic temple is kept to witness the long past Tai Po. *Rarity*

The much modernized building has little built heritage value but its relics including its tablets, bells, etc. are of great historic value. Recorded renovations include those in 1834, 1937, 1962, 1970 and 1986. Many of the past renovations are reconstructions greatly minimize its authenticity. *Built Heritage Value & Authenticity*

Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month will be celebrated with activities such as Shen Gong opera performances (神功戲) and lion dances organized by a Tin Hau Festival Committee. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Kai Choi School and Hip Tin Temple**  
**Kuk Po, Luk Keng**

Kai Choi School (啓才學校) and Hip Tin Temple (協天宮) are allocated in a block of building in San Uk Tsuen (新屋村) village of Kuk Po (谷埔), east of Pat Sin Leng (八仙嶺). The building was constructed in 1931 to replace the old school building in another village, Lo Wai (老圍), in Kuk Po. The construction fee of the school was subsidized by the government and the temple was paid by the villagers. The school had multi-class system providing primary education for children in Kuk Po villages in its three classrooms. A new annex of school building was added next to the school premises. In the 1970s there were some 80 students in the school. It was closed in 1993 due to lack of students. Its registration was cancelled in 2002. The Temple on the left bay on the ground floor of the building is for the worship of Kwan Tai (關帝). It is a one-hall temple without any decoration. A name board is above its doorway. Its altar at the far end of the wall houses a tablet of the deity with an offering table in its front.

*Historical  
Interest*

The school is a two-storey building of Chinese Eclectic style blending Qing vernacular and western features making use of Chinese and western building materials. The ground and upper floors of the building are both with three bays. The temple only occupies the left bay of the building on the ground floor. The middle bay on the ground floor was the staff room of the school whilst the rest were its classrooms. The front façade of the building are with an open verandah on the ground floor and a balcony on the upper floor both colonnaded with arched openings and square columns. Vase-shaped green ceramic balustrades are fencing the balcony. It is constructed of green bricks, stone rubbles and cement with its wall and columns to support its pitched roofs of timber rafters, purlins and ceramic tiles. Timber boards and joists are for the upper flooring. The flooring of the verandah and balcony are with reinforced concrete slabs. The building is plastered. A parapet above the flat-roofed balcony has the name of the school plastered in the middle.

*Architectural  
Merit*

It is a 1931 school building to witness the education of the villagers in Kuk Po.

*Rarity*

The building of the 1930s has considerable built heritage value.

*Built Heritage  
Value*

The school is in good condition though it has not been properly maintained.

*Authenticity*

It has group value with a number of ancestral halls in the area.

***Group Value***

Other than its education functions, the school was a venue for villagers to deal with their village affairs. Nearly every family of the villages in Kuk Po had contributed in the building of the school. A *she* (沙) festival was organized in the temple with Tai Wong Pak Kung (大王伯公) and Kwan Tai to take part in the festival. It was not held after the Second World War. The deity was also invited to the Da Chiu (打醮) held in Fung Hang (鳳坑) village on the northern shore of Sha Tau Kok Hoi (沙頭角海).

***Social Value,  
& Local  
Interest***

### Po Lin Shut – Annex Block

#### Lower Keung Shan, Lantau

Many Buddhist temples and retreat homes were erected in Keung Shan of Lantau Island in the early 20<sup>th</sup> century. Po Lin Shut (寶蓮室) in Lower Keung Shan (下羌山) was founded in 1916 by a Buddhist monk, Master Ba Si (八寺長老, 1876-1949) and a female Jushi De Shui (德水居士). Master Ba Si originally practiced at Ding Hu Shan (鼎湖山) in Guangdong (廣東) province, a famous Buddhist mountain. De Shui was his relative. After the death of Master Ba Si in 1949 at the age of 73, the monastery became a nunnery exclusively for female Buddhist followers. Under the leadership of Sik Shang-ru (釋勝如, 1892-1967), its service was expanded. More than 15 nuns resided at the Shut in the late 1950s with many devotees came to study Buddhist sutras there.

*Historical  
Interest*

Sik Wai-yin (釋慧賢, 1933-2000) became the third abbess of the Shut until her death in 2000. She was succeeded by her three disciples, Sik Chi-ling (釋智寧), Sik Chi-woo (釋智和) and Sik Chi-yung (釋智容). The former two are in elderly home because of health problem whilst Chi-yung is working and staying at Po Lin Monastery (寶蓮禪寺). Chow Kim-pui (周金培), a nephew of Sik Wai-yin, is responsible of the matters of the nunnery which is left vacated. Mother Sik Ding-moon (釋定滿), keeper of Chi Chuk Lam Nunnery (紫竹林) also in Lower Keung Shan, takes care of the nunnery as well.

Po Lin Shut is constructed on a levelled terrace which access is through a flight of long staircases and footpath. At the entrance of the compound is a two-column gate constructed of concrete with a couplet written on it. Po Lin Shut began with a single building with the construction of two more in 1957 and in the 1970s.

*Architectural  
Merit*

This **Annex Block** built in **1957** is slightly taller than the main building on its right. It is a Chinese vernacular building of two-storey having two bays both recessed and with separate entrances. One block was constructed first and then another added due to increase of nuns residing in the nunnery. The left one is a bit longer than the right one which is wider and taller. They are constructed of concrete and stone with its walls to support its pitched roof. The walls are plastered and painted with earth yellow colour. Each of the two entrances has a name board of the nunnery above the doorway. Plastered mouldings are under the eaves and at the gable walls for decoration. The walls of the front façade are with masonry block imitation lines.

Together with other nunneries in Lower Keung Shan, Ng Chun Nunnery (悟真, erected in 1927), Chi Chuk Lam (erected in 1918), and Ling Yan Monastery (靈隱寺, erected in 1928), it is one of the Buddhist establishments to remind the development of Buddhism in the area. **Rarity**

It has some built heritage value. **Built Heritage Value**

Its authenticity is basically kept. **Authenticity**

The nunnery though called Po Lin has no relationship with the well known Po Lin Monastery (寶蓮禪寺) at Ngong Ping (昂平) of Lantau erected in 1928. Monk Fa Ke (筏可法師), the second abbot of the monastery in 1930-1972, had close contact with the nunnery. Four characters '寶樹蓮宗' at the entrance gate of the nunnery were written by him. **Social Value, & Local Interest**

Po Lin Shut is a Buddhist nunnery of Chinese vernacular style with local adaptations that reflects the old building construction customs on Lantau at that time. It is a typical part of Lantau's past culture. A number of buildings of similar designs remain in the surroundings. It blends nicely with the remote rural environment that is full of trees. Ng Chun and Chi Chuk Lam are the other religious historic buildings neighbouring Po Lin Shut. Sik Chi-ling (釋智寧), Sik Chi-woo (釋智和) and Sik Chi-yung (釋智容), Po Lin Shut's present tenants have close relationship with Ng Chit and Wai Sau Monastery in Luk Wu. **Group Value**

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**

Many Buddhist temples and retreat homes were erected in Keung Shan of Lantau Island in the early 20<sup>th</sup> century. Po Lin Shut (寶蓮室) in Lower Keung Shan (下羌山) was founded in 1916 by a Buddhist monk, Master Ba Si (八寺長老, 1876-1949) and a female Jushi De Shui (德水居士). Master Ba Si originally practiced at Ding Hu Shan (鼎湖山) in Guangdong (廣東) province, a famous Buddhist mountain. De Shui was his relative. After the death of Master Ba Si in 1949 at the age of 73, the monastery became a nunnery exclusively for female Buddhist followers. Under the leadership of Sik Shang-ru (釋勝如, 1892-1967), its service was expanded. More than 15 nuns resided at the Shut in the late 1950s with many devotees came to study Buddhist sutras there.

*Historical  
Interest*

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Po Lin Shut is constructed on a levelled terrace which access is through a flight of long staircases and footpath. At the entrance of the compound is a two-column gate constructed of concrete with a couplet written on it. Po Lin Shut began with a single building with the construction of two more in 1957 and in the 1970s.

*Architectural  
Merit*

This **Annex Block** was added in the **1970s** to the right of the main building. It is a two-storey Chinese vernacular building constructed of concrete and stones with its walls to support its pitched roof. The building taller than the main building was for residential use of the nuns with an entrance on the ground floor. The walls are plastered and painted with earth yellow colour. The floors are with ceramic tiles.

Together with other nunneries in Lower Keung Shan, Ng Chun Nunnery (悟真, erected in 1927), Chi Chuk Lam (erected in 1918), and Ling Yan Monastery (靈隱寺, erected in 1928), it is one of the Buddhist establishments to remind the development of Buddhism in the area.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is basically kept.

***Authenticity***

The nunnery though called Po Lin has no relationship with the well known Po Lin Monastery (寶蓮禪寺) at Ngong Ping (昂平) of Lantau erected in 1928. Monk Fa Ke (筏可法師), the second abbot of the monastery in 1930-1972, had close contact with the nunnery. Four characters '寶樹蓮宗' at the entrance gate of the nunnery were written by him.

***Social Value,  
& Local  
Interest***

Po Lin Shut is a Buddhist nunnery of Chinese vernacular style with local adaptations that reflects the old building construction customs on Lantau at that time. It is a typical part of Lantau's past culture. A number of buildings of similar designs remain in the surroundings. It blends nicely with the remote rural environment that is full of trees. Ng Chun and Chi Chuk Lam are the other religious historic buildings neighbouring Po Lin Shut. Sik Chi-ling (釋智寧), Sik Chi-woo (釋智和) and Sik Chi-yung (釋智容), Po Lin Shut's present tenants have close relationship with Ng Chit and Wai Sau Monastery in Luk Wu.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***



**Historic Building Appraisal**  
**Cheng Ancestral Hall**  
**No. 120 Ngau Keng, Pat Heung, Yuen Long**

Ngau Keng (牛徑) in the south of Pat Heung (八鄉), Yuen Long, is a *Historical Interest* village mainly occupied by the Lees (李). It was also inhabited by the Chengs (鄭) and a few numbers of Chois (蔡). The Chengs were from Nantau (南頭) of Guangdong (廣東) province and settled first in Lin Fa Tei (蓮花地) village in its north-east. It is said that they later moved to Ngau Keng in the Daoguang (道光, 1821-1850) reign of the Qing (清) dynasty as they (together with the Lees) had conflicts with the Kwoks (郭) in Lin Fa Tei on the use of water. Or they sold the land in Lin Fa Tei to the Kwoks and moved to Ngau Keng for better development. An ancestral hall of the Chengs was located near the Kwok Ancestral Hall (郭氏宗祠) in Lin Fa Tei. For convenience of worship, they built one in Ngau Keng. It was probably built around 1900. The Cheng Ancestral Hall (鄭氏家祠) is also called Tat Sin Tong (達善堂). The one in Lin Fa Tei does not exist.

The ancestral hall is in the southern end of the village. It is a Qing *Architectural Merit* vernacular building having a one-hall-one-courtyard plan. It was intended that a side bay was built on either side but not constructed due to the shortage of construction cost. A grocery and a storage hut are on its left and right. The hall is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The floors are cement-screeded. The wooden carved altar is in the middle of the end wall housing a big soul tablet with some other smaller ones for worship. The name of the hall is moulded on the wall above the lintel of the recessed entrance. On either side of the name board are black-and-white wall frieze paintings of curling plant pattern. Similar wall friezes are at the main hall.

It is an ancestral hall of the Chengs to witness their settlement in Ngau Keng *Rarity* village.

It has little built heritage value.

*Built Heritage Value*

It has a minor renovation in 2002. The authenticity is kept.

*Authenticity*

It has group value with the Lee Ancestral Hall (李氏宗祠), Yik Ting Study Hall (翊廷書室) and other historic buildings in the village. *Group Value*

The ancestral hall has been used for ancestral worship of the Cheng ancestors. Dim Dang (點燈) ritual would be held once every five years at the hall on the 7<sup>th</sup> or 8<sup>th</sup> day of the Chinese New Year for new born baby boys with the hanging of a big lantern. The Chengs would take part in the Da Chiu (打醮) activities organized by the village. ***Social Value, & Local Interest***

## Historic Building Appraisal

### Fuk Wah Study Hall

#### No. 121 Shui Tsiu San Tsuen, Shap Pat Heung, Yuen Long

Shui Tsiu San Tsuen (水蕉新村) is a Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long occupied by the Wongs (黃), the Yeungs (楊), the Cheungs (張), the Chings (程) and the Lams (林). The Wongs and the Yeungs were tenant farmers working for the Tang (鄧) clan of Ping Shan (屏山). They settled in the village in the 17<sup>th</sup> century and followed by the others. The village was initially called Fuk Hing Wai (福慶圍) and an ancestral hall Fuk Hing Tong (福慶堂) was built by the five clans. The village has used the present name since the early 20<sup>th</sup> century. Fuk Wah Study Hall (福華書室) was set up by the village members in the mid-18<sup>th</sup> century for the education of the village children. The study hall provided with them the teaching of Chinese classics so that they could take part in the Imperial Civil Service Examination in order to gain official positions in the Qing (清) government.

**Historical  
Interest**

Located in the eighth row of the nine rows of houses in the village, the study hall is connected to houses on either side. The Fuk Hing Tong is on its right. It is a Qing vernacular building having a one-hall-one-courtyard plan of two bays. The open courtyard is in front of the hall. A side room and a chamber are on the left of the courtyard and the hall. A cockloft is at the side chamber. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The name of the hall is engraved on a stone above the lintel of the recessed entrance. Wall frieze paintings of flowers, fruits and birds are under the eave of the entrance. A fascia board of flowers and birds is under the eave. Wall frieze paintings of curling flowers, landscape and calligraphy are at the main hall.

**Architectural  
Merit**

It is a study hall of the villagers of Shui Tsiu San Tsuen to witness their history and education.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The side room next to the open courtyard is in dilapidated condition. The authenticity is diminished.

**Authenticity**

It has group value with the ancestral halls, Chun Wah Study Hall and other historic buildings in the village.

**Group Value**

A teacher of the study hall was employed to teach in the study hall. The cockloft was used to accommodate the teacher. The study hall was replaced by the Chun Wah Study Hall since its operation in the early 20<sup>th</sup> century. The hall then provided classes of martial arts for the villagers. It was also used as a storeroom. It was a place for the villagers to deal with the village matters until a new building of the village committee was completed in 1986.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Nos. 76-77 Hung Uk Tsuen (two houses)**  
**Ping Shan, Yuen Long**

Hung Uk Tsuen (洪屋村) is in the southeast of Ping Shan (屏山), Yuen Long. It was first inhabited by the Fungs (馮) and later also inhabited by the Tangs (鄧) who were the biggest clan in Ping Shan branched out from their Hang Tau Tsuen (坑頭村). The Tangs settled in Ping Shan in the late Southern Song (南宋, 1127-1279) dynasty. Tang Chok-tung (鄧作東) and Tang Tai-fuk (鄧泰福) moved to Hung Uk Tsuen around the 1700s. It is not known when Nos.76 and 77 were constructed. They were built by the Tangs and belonged to the Tang Sham Wo Tong. The manager was Tang Pun (鄧品). He had resided in the houses until 1973 when he emigrated to Canada. The houses were left vacated and sold to a developer in 1999. They are not occupied. *Historical Interest*

The two connected residential houses are on the last row of three rows of houses in the village. The houses are Qing vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is at the open courtyard. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the lintel of each entrance is a projected eave with plastered mouldings of scroll, flowers and auspicious treasures. A wall frieze of flowers, fruits and grass plastered mouldings is running at the top end of the front façade wall. Black-and-white curling grass mouldings are at the gable walls. The walls are partially plastered and the floor cement-screeded. *Architectural Merit*

The two houses are residential buildings to witness the settlement of the Tangs in Hung Uk Tsuen. *Rarity*

It has some built heritage value. *Built Heritage Value*

The roof of No.77 was replaced with corrugated sheets. The authenticity of the two houses is basically kept. *Authenticity*

They have group value with other old houses of the village. *Group Value*

The Tangs became the majority after they moved to the village. The villagers took part in the Da Chiu (打醮) organized by Ping Shan and other activities such as dragon boat racing at the Dragon Boat Festival (端午節). The *Social Value, & Local Interest*

Tangs worship their ancestors at the Tang Ancestral Hall (鄧氏宗祠) in Hang Mei Tsuen (坑尾村) at the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. Three representatives of the villagers called Ling Shou (令首) are chosen each year for the worshipping of the Earth God (土地) and Well God (井頭神) of the village. They are responsible of offering incense to the deities on the 1<sup>st</sup> and 15<sup>th</sup> days of each lunar month and at festivals. Children of the Tangs studied at the Tang Ancestral Hall and Tat Tak Public School (達德學校) in Hang Mei Tsuen.

## Historic Building Appraisal

### Tin Hau Temple

#### Hang Hau, Sai Kung

The Tin Hau Temple (天后古廟) in Hang Hau (坑口) was erected in the 20<sup>th</sup> year of Daoguang reign (道光, 1840), Qing (清) dynasty by the local Tanka (蛋家) fishermen as an old bell in the temple has the dating. The temple was reconstructed in the 9<sup>th</sup> year of Tongzhi reign (同治, 1870) recorded in a stone tablet kept in the building. Hang Hau was founded by the Yus (俞) from Mang Kung Uk (孟公屋) and the Wongs (黃), Hakkas (客家) from Nanhai (南海), serving as a fishing village until the early 20<sup>th</sup> century prospered as a trade post in Sai Kung. The temple was managed by the elders of the village with funds contributed from boats of different sizes, tugboats, fishing junks and sampans at 20, 10, and 5 cents respectively. The temple was managed by the Chinese Temples Committee (華人廟宇委員會) since 1954 after a repair with funds defrayed by the then Governor Sir Alexander Grantham (葛量洪). After 1978 the village elders took over the management of the temple again. With the development of the Junk Bay (將軍澳) in the last decades, a large scale of reclamation took place leaving the temple a long distance away from the seashore.

**Historical  
Interest**

The temple is a one-hall Qing vernacular structure constructed of green bricks. The granite columns and walls support the roofs which are composed of rafters, purlins and clay tiles. At the entrance is a raised platform supported by a system of granite columns and wooden brackets. The door frames and lintel are also of granite with a pair of couplets for the former and the temple's name for the latter engraved on them. Its ridge is decorated with a pair of modern ceramic *aoyus* (鰲魚) and a pearl with a set of geometric pattern plastered moulding. Fascia boards and wall friezes are with flowers-and-plants, figures, phoenixes motif decorations.

**Architectural  
Merit**

It is a temple of over 135 years of history to witness the development of Hang Hau.

**Rarity**

It has some built heritage value of the type of Tin Hau temples built by sea-faring people. Recent renovations have minimized its authenticity such as its external walls awkwardly dressed up with red glazed ceramic tiles.

**Built Heritage  
Value &  
Authenticity**

Though Junk Bay is very much urbanized, Tin Hau Festival (天后誕) is still highly celebrated by people in Hang Hau and neighbouring villages in Sai Kung with Shen Gong opera performances (神功戲), lion dances and meals.

***Social Value,  
& Local  
Interest***



**Historic Building Appraisal**  
**Tsang Ancestral Hall**  
**No. 46 San Tau Kok, Tai Po**

San Tau Kok (石散頭角) village is a Hakka (客家) multi-clan village on the northern shore of Plover Cove (船灣海), Tai Po. It was inhabited by the Sung (宋), the Tsangs (曾), the Chans (陳) and the Lees (李). The Sung were the earliest settlers of the village. Originally inhabited in Nanfeng (南豐) of Shandong (山東) province, the Tsangs moved to Wuhua (五華) of Guangdong (廣東) province. Tsang Wai-cheung (曾維祥), the 12<sup>th</sup> generation ancestor of the clan, moved from Wuhua to San Tau Kok in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. Another branch of the Tsangs moved to the village in later stage. They jointly built an ancestral hall in the village. This Tsang Ancestral Hall (曾氏宗祠) in the village was built or renovated in 1905 as a wall painting has the dating "乙巳" (1905) written on it. The hall is also called Tsang Sam Sang Tong (曾三省堂) to commemorate Tsang Sum (曾參), a prominent Tsang and a student of Confucius (孔子).

**Historical  
Interest**

In alignment with a row of houses in the middle of the village, the ancestral hall is a detached village house having a one-hall-one-courtyard plan. It is a Qing vernacular building constructed of green bricks and coral stones with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are plastered and the floor is with cement screeding. The fair-faced brick altar occupies the entire end wall of the hall housing a soul tablet in the middle for worship. An image of Kwan Yam (觀音) is on the left of the tablet also for worship. Behind the tablet is a big Chinese character “壽” (longevity) written on a piece of red paper flanked with a couplet. Two tie beams are carved respectively with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generation to Generation). Wall frieze paintings of birds, flowers and curling leaves are under the eave of the hall. The name of the ancestral hall is moulded on the wall above the lintel of the recessed entrance. Two peacock blue ceramic roosters are at two ends of the front ridge.

**Architectural  
Merit**

It is an ancestral hall to witness the settlement of the Tsangs in San Tau Kok.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

The simple hall has its authenticity kept.

**Authenticity**

It has group value with the Lee Ancestral Hall (李氏宗祠) in the village.

*Group Value*

The Tsangs engaged themselves in fishing and farming activities. Their produce were sold at the Tai Wo Market (太和市) in Tai Po. They also produced lime with the corals and shells collected from the Plover Cove. The lime was an ingredient of the mortar for the construction of village houses and used as a fertilizer. The ancestral hall has ancestral worship regularly and during the Chinese New Year and at festivals. Weddings and funerals were held at the ancestral hall other than ancestral worship. The hall was also used for serving banquets to the villagers. Matters concerning the common interest of the Tsangs would also be discussed and dealt with at the hall.

*Social Value,  
& Local Interest*

**Historic Building Appraisal**  
**No. 43 Kau Wa Keng Old Village**  
**Kwai Tsing, New Territories**

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The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village. *Historical Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

No. 43 is a two-storey residential village house. It is believed to be constructed around 1900 by **Tsang Hin-shui** (曾憲瑞) a.k.a. **Kwok-shui** (國瑞), who like other villagers in Kau Wa Keng (九華徑) made his money by working as a seaman. His son, Hing-yu (慶餘), also worked on the steamship of Holland after the Japanese Occupation (1941-1945) until the early 1960s. No. 43 is still used as a residence by the Tsang family.

Many of the old village houses in Kau Wa Keng were rebuilt in the 1930s in mixed Chinese and Western styles, but No. 43 was preserved and is now the only original house in the village. Its granite base, Chinese pan-and-roll tiled roof and traditional wooden doors and draw-bars are typical local vernacular features. Internally there is also a traditional cooking stove. The house appears to consist of two side-by-side units with party walls dividing them which project on the front elevation to form two recessed bays. The front of the building has an imbalanced and asymmetrical appearance. Windows are small and narrow with security grilles. Some of the original wooden casements have been replaced with modern aluminium framed windows. A modern steel security gate and grille has been installed in front of the entrance doors. Decorations are few being confined to moulded corbelled brackets to the eaves and a pierced balustrade panel to the first floor balcony. It may be categorized as **Qing Vernacular** style. *Architectural Merit*

The house is quite rare in the village, as most of the other houses have been rebuilt. As one of the original houses in the village it must be regarded as having *Rarity, Built Heritage*

built heritage value. As the interior was not accessible at the time of the survey, the extent to which it has been altered and modernised is not known. As outlined above the front façade does appear to have been altered compromising authenticity. ***Value & Authenticity***

The social value of the house lies in the historical role it has played for over 100 years as a residence for the Tsang family. As the only remaining original village house in Kau Wa Keng it has historical as well as local interest. ***Social Value & Local Interest***

The best use for this old house is for it to continue to be used for residential purposes. A suitable adaptive re-use would depend very much on the requirements of the local community. ***Adaptive Re-use***

**Historic Building Appraisal**  
**Tai Kei Study Hall**  
**Tin Sam Tsuen, Pat Heung, Yuen Long**

Tin Sam San Tsuen (田心新村) is in the south of Pat Heung (八鄉), Yuen Long. It was founded by Tang Tai-kei (鄧大紀, 1861-1941), alias Tai-loi (泰來), a 23<sup>rd</sup> generation member of the Tangs from Kiu Tau Wai (橋頭圍) of Ping Shan (屏山), Yuen Long. He moved first to Yuen Kong (元崗) village in the east of the village for more than ten years and finally settled in the area to found the village. He built houses in the village and also the Tai Kei Study Hall (大紀家塾) for use as an ancestral hall as well. It is not known when the hall was built. It was probably built in the early 20<sup>th</sup> century. *Historical Interest*

The study hall is in the northern part of the village. The entrance hall is on a one-bay plan while the end hall on a three-bay plan. On either side of the entrance hall are houses connected together to form a single row. The right bay was occupied by a son of Tai-kei and the entrances leading to the bay were blocked. The building is constructed of green and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Part of the internal walls is plastered and painted. The floors are cement-screeded. A wooden carved altar is in the main hall housing seven soul tablets of the Tangs for worship. Two photographs of Tai-kei are hanging on the wall. The front façade is of fair-faced green bricks. The name of the hall is engraved on a piece of stone on the wall above the lintel. Wall frieze paintings of flowers and birds are on either side of the name board. *Architectural Merit*

It is a study hall to witness the settlement of the Tangs in the Tin Sam San Tsuen. *Rarity*

It has some built heritage value. *Built Heritage Value*

The roofs of the open courtyard are turned into reinforced concrete ones. This would diminish the authenticity of the building. *Authenticity*

Other than used as a study hall, it was for ancestral worship. Seven soul tablets are worshipped at the altar of the hall including one for all the Tang ancestors, one for Tang Tai-kei and five for his sons. The children of the village studied at a government aided school, Tung Yick School (同益學校), near Shui Lau Tin (水流田) village in Pat Heung opened in 1921. Ancestral worship is made at festivals at the hall including Chung Yeung (重陽節) and Ching Ming *Social Value, & Local Interest*

festivals (清明節). Dim Dang (點燈) ritual would be held at the hall every three years for new born baby boys of the last three years. Three lanterns would be lit in the Tai Kei Study Hall; Chung Shing Temple (眾聖宮), south of Yuen Kong village; and the parents' homes respectively.

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Ma Wan Town, Ma Wan**

The Tin Hau Temple (天后古廟) of Ma Wan Town (馬灣市) is in the south-east of Ma Wan Island. It is one of the two Tin Hau temples on the island and the biggest. For the worship of Tin Hau, it was built by boat people in the area probably before the 7<sup>th</sup> year of the Xianfeng (咸豐, 1860) reign of the Qing (清) dynasty as a stone tablet of the temple renovation has the year inscribed on it. It is also said that the temple was built by the famous pirate Cheung Po-tsai (張保仔) for observation use. Two commemorative boards presented by the Chinese Imperial Maritime Customs in 1878 and 1888 are still on display at the temple. A custom station was established on the island in the late Qing dynasty.

***Historical Interest***

Located at the seashore facing the sea to the south-east, the temple was built against a small hill at its back. It is a Qing vernacular building having a two-hall-one-courtyard plan. A small block of structure is connected to its right for storage use with separate entrance. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. A statue of the deity is placed in the middle of the altar against the end wall of the main hall. The doorframe, wall corners and lower courses of the front walls are of granite. The name of the temple is above the doorway flanked by two wall paintings of landscape. Its main ridge and descending ridges are with geometric mouldings. Its front walls are painted white whilst its side and back walls are painted red.

***Architectural Merit***

It is the oldest surviving temple and the biggest Tin Hau temple on the island. It is a Tin Hau temple to witness the settlement of the Ma Wan people.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

It was renovated in 1860, 1881, 1961 and 1970 with many unknown ones. Its authenticity is kept.

***Authenticity***

Tin Hau Festival (天后誕) on the 23<sup>rd</sup> of the third lunar month would be celebrated by villagers and boat people on the island. Activities including Cantonese opera performances and lion dance organized by the Ma Wan Rural Committee (馬灣鄉事委員會) would be held at the open ground in front of the temple.

***Social Value, & Local Interest***

**Historic Building Appraisal**  
**S.K.H. St. Luke's Settlement Neighbourhood Elderly Centre**  
**No. 47 Victoria Road, Hong Kong**

S.K.H. St. Luke's Settlement Neighbourhood Elderly Centre (聖公會聖路加福群會長者鄰舍中心), previously known as St. Luke's Chapel (聖路加堂), was built in 1951. It was used both as a church and a clinic providing services to the poor people in the neighbourhood from the 1950s to 1970s. However, this medical service was ended once Kennedy Town Jockey Club Clinic (堅尼地城賽馬會診療所) and other medical services were established in this area in the 1970s. St. Luke's Chapel then provided other social services for the public. It was used as a youth centre that provided recreation place and courses for the youth. It also provided cafeteria for the students and working people nearby. With the funding provided by the Social Welfare Department, it has become a centre for the elderly since 1979.

*Historical  
Interest*

The building consists of a two-storey central part flanked on each side by single-storey wings. The walls are finished with rough dressed masonry and the pitched roofs are finished with corrugated sheets. Windows have concrete surrounds in 1950s style. The windows are mostly metal framed casements. The cockloft over the centre part seems to be used for storage. Exposed trusses can be seen supporting the roof. A stone chimney can be seen at the rear which served the kitchen. A bellcote surmounted by a cross is featured over the front gable wall which is finished with a chequered pattern decorated with crosses. Internally, original wooden panelled doors and the wooden staircase can be seen. The architectural style of this building has been described as modernized **Arts and Crafts**.

*Architectural  
Merit*

The architecture of the 1950s has been somewhat overlooked. This modest little building is quite a good example although renovation and alteration works have changed its original appearance. A large renovation project, involving the roofs and the external walls, took place about 1993. During that time, the building was re-roofed and the original front porch was enclosed to become a small activity room. Two windows of the set of three on the west wing were replaced by a single door, which is now sealed up to make the interior space into a sitting area. Nevertheless the building has built heritage value.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

The social value of the building lies in the role it has played as a religious centre, a clinic, and a centre for the elderly providing social welfare services. It is of local interest in the area.

*Social Value  
& Local  
Interest*



Located along Victoria Road, St. Luke Chapel is at a distant from the centre of Kennedy Town, where the location is considered to be a relatively remote area. Lui Ming Choi Memorial Primary School (呂明才紀念小學) is situated uphill at the back, which has a close connection with St. Luke Chapel. It is physically close to Sai Ning Street Park (西寧街公園), where a boundary stone of Victoria City is located. On the other hand, the arch and foundation stone for the Tung Wah Smallpox Hospital (東華痘局拱門與奠定石) laid in 1901 is found at the bus terminus of Kennedy Town which is also nearby. **Group Value**

An adaptive re-use could probably be found, but as the building is relatively small and car parking is limited, it is difficult to suggest an appropriate use. **Adaptive Re-use**

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Fan Lau Miu Wan, Fan Lau, Lantau**

Tin Hau Temple (天后古廟) in Fan Lau Miu Wan (分流廟灣) of Fan Lau (分流), Lantau, was probably erected before the 25<sup>th</sup> year of the Jiaqing (嘉慶, 1820) reign of the Qing (清) dynasty as a stone tablet of the temple has the year inscribed on it. The bay where it is located is named as the temple bay (Miu Wan) which is not inhabited. The bay to its north, Fan Lau Sai Wan (分流西灣), was inhabited by some 200 villagers who erected the temple. The village is now with only a few numbers of villagers. It is said that the temple might be built by the pirate Cheung Po-tsai (張保仔) for worship of the Tin Hau and as a watch-post. *Historical Interest*

Located on an elevated platform, the temple is built on the seashore facing the sea in the north-west direction. It is a Qing vernacular building having a two-hall plan of three bays. It is constructed of green bricks with its walls to support its timber rafters, purlins and ceramic tiles. One side chamber is on the left and right of the central halls. The symmetrical building has the altar at the end wall of the main hall housing a statue of the deity for worship. A deity's bed is on the left chamber whilst the right chamber is used as a storeroom. The walls of the temple have been plastered and painted in white colour. The wall friezes on the front façade are with colourful mouldings of landscape, figures, birds and others. The main ridge is with mouldings of a rolling dragon, two *aoyus* (鰲魚), and a pearl. The descending ridges are with red mouldings of *ruilongs* (夔龍). *Architectural Merit*

It is a Tin Hau temple to remind the history and settlement of Fan Lau. *Rarity*

It has some built heritage value. The building has been unsympathetically renovated with its authenticity diminished. *Built Heritage Value & Authenticity*

Due to the remote location of the temple and the number of worshippers in Sai Wan is very limited, no big scale celebration would be held for the Tin Hau Festival (天后誕). At the Festival, the statue of the temple would be invited to the Tin Hau Temple in Tai O to attend the celebration including the Cantonese opera performances (神功戲) and others. Festivals of other deities in Tai O, the deity would also be invited to participate in the events organized. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Yeung Ancestral Hall**  
**Kuk Po Lo Wai, Luk Keng**

Kuk Po (谷埔), north of Luk Keng (鹿頸), has six villages including Kuk Po Lo Wai (谷埔老圍), Kuk Po San Uk Ha (谷埔新屋下), Yi To (二肚), Sam To (三肚), Sze To (四肚) and Ng To (五肚). Kuk Po Lo Wai is the oldest village. Most of the villagers are Hakkas (客家) including the Yeungs (楊), the Sung (宋), the Chengs (鄭), the Lis (李), the Yaus (邱), the Hos (何) and the Ngs (吳). The Yeungs were the earliest settlers who moved to Kuk Po about 300 years ago. When the population of the clan increased, they branched out to Yi To, Sam To, Sze To and Ng To villages. They came back to have their ancestral worship at the Yeung Ancestral Hall (楊氏宗祠) they had built in Lo Wai. It is not known when the hall was built. It was probably constructed in the later half of the mid-18<sup>th</sup> century. The hall is also called Wang Lun Tong (宏農堂), Ching Pak Tong (清白堂) or Sze Chi Tong (四知堂).

**Historical  
Interest**

Located in the middle of the village, the ancestral hall is facing north-west as the other village houses of the village. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered. The green brick altar occupies the entire end wall of the main hall housing a soul tablet of the Yeung ancestors for worship. Behind the soul tablet is a piece of red paper on the wall with a big Chinese character “壽” (longevity) flanked by a couplet. By the soul tablet are two tiny statues of Kwun Yam (觀音) also for worship. The gable walls of the entrance hall are in rectangular shape. Granite is used for its doorframe, wall corners and lower courses of the front wall. A pair of red *ruilong* (夔龍) mouldings is at two ends of the front ridge. The rear ridge is in boat shape with curling ends. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall paintings of flowers and birds with calligraphy are under the front roof.

**Architectural  
Merit**

It is an ancestral hall of the Yeungs to witness their settlement in Kuk Po.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

It is in upkeep condition. Its authenticity is basically kept.

**Authenticity**

Although most of the Yeungs have moved out the village, some do come back to worship their ancestors at the ancestral hall during the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節). Wedding and funeral ceremonies were held at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15<sup>th</sup> day of the Chinese New Year.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Lap Wo Sai Kui- Entrance Gate**  
**Nos. 4A, 4 & 5 Lap Wo Tsuen, Sha Tau Kok**

Lap Wo Sai Kui (立和世居) is a row of five connected houses in Lap Wo Tsuen (立和村) in Sha Tau Kok (沙頭角) close to the closed area. The village was founded in 1928 first inhabited by the Laws (羅) and later settled by the Chans (陳) and the Lees (李). With the help of Yeung Chiu-sang (楊照生) of Yeung Uk (楊屋) village in Nam Chung (南涌), further south of Lap Wo Tsuen, Chan Chiu-kwong (陳朝光), a rich businessman, bought land in the area and built the block of houses in 1935. Chiu-kwong was a second generation member of the Chans originated from Chenkeng (陳坑) of Meisha (梅沙), Guangdong (廣東) province. The building is still managed by the descendents of Chiu-kwong.

**Historical  
Interest**

The block of Lap Wo Sai Kui building is a short distance from the Sha Tau Kok Road (沙頭角公路). It is a block of five connected houses facing southeast. A spacious foreground is in front of the building surrounded by a short wall with an entrance gate on its right. A small house for storage is on the right end of the main block. The entrance gate is a Qing (清) vernacular style structure having an H-shaped plan facing southwest. It is constructed of green bricks and concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The doorway is in the middle of the structure with a half length iron fence. The walls of the building are plastered and painted. The name of the residence “立和世居” (Lap Wo Sai Kui) is moulded on the wall above the lintel.

**Architectural  
Merit**

It is an entrance gate of the Lap Wo Sai Kui of the Chans to witness their settlement in the village.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

Its authenticity is kept.

**Authenticity**

It has group value with the main building of the Lap Wo Sai Kui.

**Group Value**

Chan Che-sun (陳知新), a son of Chiu-kwong, was a co-owner with the Tsangs (曾) of Ma Tseuk Leng (麻雀嶺) running a Wo Ping Supermarket (和平公司) in Luen Wo Hui (聯和墟) in Fanling (粉嶺). He was active in local affairs. He was a Board Director of the Tai Wah School (大華公立學校) in Ma Tseuk Leng, west of Lap Wo Tsuen, in the early 1980s. He served at the Sha Tau

**Social Value,  
& Local  
Interest**

Kok Rural Committee (沙頭角鄉事委員會) as its Associate Director and Deputy Chairman in the 1970-80s. He made contribution in the construction of the Committee's building in 1982. His son, Hin-chung (顯宗), succeeded him to be the village representative of the village after 2003.

**Historic Building Appraisal**  
**Lap Wo Sai Kui**  
**Nos. 4A, 4 & 5 Lap Wo Tsuen, Sha Tau Kok**

Lap Wo Sai Kui (立和世居) is a row of five connected houses in Lap Wo Tsuen (立和村) in Shau Tau Kok (沙頭角) close to the closed area. The village was founded in 1928 first inhabited by the Laws (羅) and later settled by the Chans (陳) and the Lees (李). With the help of Yeung Chiu-sang (楊照生) of Yeung Uk (楊屋) village in Nam Chung (南涌), further south of Lap Wo Tsuen, Chan Chiu-kwong (陳朝光), a rich businessman, bought land in the area and built the block of houses in 1935. Chiu-kwong was a second generation member of the Chans originated from Chenkeng (陳坑) of Meisha (梅沙), Guangdong (廣東) province. The building is still managed by the descendents of Chiu-kwong.

***Historical  
Interest***

The block of Lap Wo Sai Kui building is a short distance from the Sha Tau Kok Road (沙頭角公路). It is a block of five houses facing southeast. A spacious foreground is in front of the building surrounded by a short wall with an entrance gate on its right. A small house for storage is on the right end of the main block. It is a Qing (清) vernacular style residential building having two entrances at the two recessed units flanked by the other three units on their left and right. An entrance was later added at the far left end unit. It is constructed of green bricks and concrete with its walls to support its pitched and flat roofs of timber rafters, purlins and clay tiles. The one-hall-one-room plan of each unit has a flat-roofed room in the front with the pitched-roofed living room at the back. The five units share a common pitched roof at the back and a flat roof in the front. A kitchen is provided at the right end unit. Behind the living room of each unit is a bedroom. Above the living room is a cockloft also for use as the bedroom. The external walls of the building are plastered and painted in white and pink colours. The two doorframes are of granite. The right door is retained with a wooden *tanglung* (趟籠). A fascia board is at the eave edge of the recessed unit with carving of floral pattern. The two ridges at the two units are each with a set of red *ruilong* (夔龍) mouldings.

***Architectural  
Merit***

It is a residential block of the Chans to witness their settlement in the village.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

Its authenticity is barely kept.

***Authenticity***

It has group value with the entrance gate at the entrance of the compound.

***Group Value***

Chan Che-sun (陳知新), a son of Chiu-kwong, was a co-owner with the Tsangs (曾) of Ma Tseuk Leng (麻雀嶺) running a Wo Ping Supermarket (和平公司) in Luen Wo Hui (聯和墟) in Fanling (粉嶺). He was active in local affairs. He was a Board Director of the Tai Wah School (大華公立學校) in Ma Tseuk Leng, west of Lap Wo Tsuen, in the early 1980s. He served at the Sha Tau Kok Rural Committee (沙頭角鄉事委員會) as its Associate Director and Deputy Chairman in the 1970-80s. He made contribution in the construction of the Committee's building in 1982. His son, Hin-chung (顯宗), succeeded him to be the village representative of the village after 2003.

***Social Value,  
& Local  
Interest***



## Cheng Ancestral Hall

## No. 15 Lin Au, Tai Po, New Territories

**Lin Au** (蓮凹), also known as Lin O (蓮澳), is a Hakka (客家) village and one of the 23 villages in Lam Tsuen Valley (林村鄉). During the Qing times Lam Tsuen was a member of Tsat Yeuk (七約, literally, Seven Alliance). Tsat Yeuk was an inter-village alliance which formed Tai Wo Market (太和市) in 1892 to break the monopoly of the old Tai Po Market (大埔墟) formed by the Lung Yeuk Tau Tang clan (龍躍頭鄧氏). Of the 23 villages of Lam Tsuen Valley, only five are Punti (本地) while the other are Hakka. The history of Lam Tsuen Valley can be traced back to Song Dynasty (宋朝, A.D. 960-1127). Its early settlers were the Chungs (鍾氏) who form a large proportion of the population in the area. The villages were linked together by an inter-village alliance named Luk Woh Tong (六和堂), which was derived from the *baojia* system (保甲制) in the early Qing Dynasty (清朝, 1644-1911). Luk Woh Tong remained its key role in the valley until it was replaced by the Lam Tsuen Valley Committee (林村鄉公所) in 1954.

*Historical  
Interest*

Situated on the eastern side of Lam Kam Road (林錦公路) in Tai Po, **Lin Au** is a multi-clan village established by the Lees (李氏) and the Chengs (鄭氏) in the 17<sup>th</sup> century. The Lees are originated from Dongguan (東莞) of Guangdong province (廣東省). The Chengs, who claim themselves as the descendants of Cheng Huan-gong (鄭桓公) of Zhou Dynasty (周朝, B.C. 1100 – 771), are originated from Wuhua (五華) of Guangdong. They settled in Lin Au in the second half of the 17<sup>th</sup> century. Nowadays, Lin Au is divided into two small villages, Lin Au Lee Uk (蓮澳李屋) and Lin Au Cheng Uk (蓮澳鄭屋). The Chengs were mainly engaged in rice, vegetable and fruit growing. It is not known when the Cheng Ancestral Hall (鄭氏宗祠) was built. Land record shows that it existed **before 1905**. Managed by the clan's trust, Cheng Tak Hing Tong (鄭德慶堂), the building remains a venue for ancestral worship.

The ancestral hall is on the front row of two rows of houses in the village. It is sandwiched by houses on either side but the one on its left has fallen into ruin. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The building however **has undergone a major renovation in 1988** having its roofs turned into concrete ones. The walls are plastered and the floors with red tiles. The roofs are covered with yellow glazed tiles. The ceramic-tiled altar is in the middle of the end wall of the main hall housing a soul tablet of the Cheng ancestors for worship. A small ceramic statue of Kwun Yam (觀音) is on the left of the tablet also for worship. A big Chinese

*Architectural  
Merit*

character “福” (well-being) written on a piece of red paper is pasted on the wall behind the tablet. Two tie beams carved respectively with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generations to Generations) are at the main hall. The name of the hall is engraved on a piece of stone above the lintel of the recessed entrance. New frieze paintings of flowers and birds and calligraphy are under the eave of the front façade.

It is an ancestral hall of the Chengs to remind their settlement in Lin Au village. **Rarity**

It has some built heritage value.

**Built Heritage Value**

The building was renovated in the 1950s and 1988.

**Authenticity**

The ancestral hall is managed by Cheng Tak Hing Tong (鄭德慶堂). It is used for ancestral worship of Cheng ancestors. Dim Dang (點燈) ritual is still held at the hall for newborn baby boys of previous year. Wedding ceremonies were held at the hall for the Chengs but have been discontinued.

**Social Value, & Local Interest**

It has group value with two other ancestral halls in the village.

**Group Value**

It is considered that the question of adaptive re-use does not arise at the present time.

**Adaptive Re-use**

**Historic Building Appraisal**  
**Salesian Retreat House**  
**No. 21 Don Bosco Road, Nam Tam Wan, Cheung Chau**

Salesian Retreat House (慈幼靜修院) is sited in the southern Peak district. *Historical Interest*

The date of its construction is officially 1957, although the building appears to have been expanded from a small stone house probably built in the early 1900s. The name of the road on which it is situated, Don Bosco, comes from St. John Don Bosco (聖若望鮑思高神父), the famous 19<sup>th</sup> educator and founder of the Salesians who died in 1888 and was canonized by the Roman Catholic Church on 1<sup>st</sup> April 1934. With the aim at preaching the gospel throughout China, the Salesians extended their work to Hong Kong in 1927 at the request of the then Vicar Apostolic Mons. Vartorta, P.I.M.E. The House once served as a language school for Salesian priests, and now serves as a retreat for those who want to pray at a quiet place of worship. Cardinal Zen Ze-kun Joseph SDB (陳日君樞機) also taught in the building for six years.

The Salesian Retreat House does not have a dominant architectural style. It is a two-storey flat roofed building with annexes at the rear. The ground floor storey is built of natural granite in at least three different styles with an arcaded verandah in the front. The upper storey is simply rendered. All windows appear to be modern steel framed or aluminum windows. The stonework and the arched verandah give some character to an otherwise plain and uninteresting modern building of Bauhaus style which does not harmonize well with the environment. *Architectural Merit*

As a retreat, the building is something of a rarity, but as it only dates from the 1950s and has little, if any, connection with the local island community it does not have a lot of built heritage value. Alterations in the form of enclosed verandah openings, window-mounted and split type air-conditioners, unsightly plumbing, etc. not only mar the appearance of the building but affect the authenticity. *Rarity, Built Heritage Value & Authenticity*

As a training school and retreat for the Salesians the building has little social value to the Cheung Chau community and not much local interest either. On the other hand, its European façade is arguably a reminder of the legal separation of the Western and Chinese communities, as stated in the Cheung Chau (Residence) Ordinance of 1919, which turned the Peak district and the southern portion of the Island into an exclusively European residential area. *Social Value & Local Interest*

until the repeal of the ordinance in 1946. With its quiet environment and sea view, it is appropriate for its function and is considered to have high integrity.

The Cottage together with other historic buildings on Cheung Chau – e.g., **Group Value** Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Sai Wan Tin Hau Temple, Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學) and Cheung Chau Fong Pin Hospital (長洲方便醫院) – have group value from a cultural and heritage point of view.

If the Salesians ever sold the building it no doubt would attract buyers, and **Adaptive** with its beautiful setting would make an attractive and desirable residence. **Re-use**

**Historic Building Appraisal**  
**Wing Shing Tong – Main Block & Kitchen Block**  
**Sai Wan, Cheung Chau**

1123

Wing Shing Tong (永勝堂) in Sai Wan (西灣) of Cheung Chau (長洲) is a *Historical Interest* Taoist temple **built in 1925** by Law Cheong-hong (羅昌康), a female Taoist priest of Sin Tin Dao (先天道). Law studied Taoist doctrines at a Taoist temple in Hong Kong and in Cangxiadong (藏霞洞) in Qingyuan (清遠) of Guangdong (廣東) province. She returned to Hong Kong and purchased a land lot in 1922 on which she established the Tong with another female priest in Cheung Chau, namely, Tao Cheong-hing (杜昌興). The Tong was also used as a dormitory for spinsters. A small-sized Tei Mo Temple (地母廟) was built to the right of the Tong for the worship of Tei Mo Liang Liang (地母娘娘), a Taoist deity in charge of all things on earth. The statue of the deity was from Sichuan (四川) province.

The Tong is a detached building on a slope a short distance from the seashore facing the sea to the north. It is a two-storey Qing (清) vernacular building. The building was probably constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls have been plastered with cement and painted in white. An altar on the ground floor houses the Kwun Yam (觀音) deity for worship. Another altar is with rows of soul tablets (some with photographs) for Fu Jian (附薦) worship. The bedrooms are left vacated and used for storage. The upper storey used as dormitory has left vacated. The recessed entrance has a *tanglung* (趟籠), a sliding wooden fence. A name board of the Tong is above the doorway and flanked with a pair of couplets. The ridge is without any decoration. A detached kitchen is at the back of the Tong. *Architectural Merit*

It is a Taoist temple to remind a part of the religious set up in Cheung Chau. *Rarity*

It has some built heritage value. *Built Heritage Value*

Modern fixtures are made to the buildings. The building has been renovated with modern building materials diminishing its authenticity. *Authenticity*

Law had Taoist service at the Tong including Fu Jian, praying for the dead, until her death in 1937 at the age of 97. The Tong had up to 30 believers in the 1940-50s. It had its own land for the cultivation of its farming produce sufficient *Social Value, & Local Interest*

enough for their consumption. Like many Taoist temples, the Tong celebrates Yuen Siu Festival (元宵節), Chung Yuen Festival (中元節), Ha Yuen Festival (下元節), Thanksgiving Day (還神日) and Kwun Yam Festival (觀音誕).

Besides its neighbouring Sai Wan Tin Hau Temple (西灣天后廟), Wing Shing Tong is also close to other historic buildings in Cheung Chau graded by the Antiquities Advisory Board. Some of them include Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Fong Pin Hospital (長洲方便醫院). All these buildings have good value from a heritage point of view.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Wing Shing Tong – Main Block & Kitchen Block**  
**Sai Wan, Cheung Chau**

1124

Wing Shing Tong (永勝堂) in Sai Wan (西灣) of Cheung Chau (長洲) is a *Historical Interest* Taoist temple **built in 1925** by Law Cheong-hong (羅昌康), a female Taoist priest of Sin Tin Dao (先天道). Law studied Taoist doctrines at a Taoist temple in Hong Kong and in Cangxiadong (藏霞洞) in Qingyuan (清遠) of Guangdong (廣東) province. She returned to Hong Kong and purchased a land lot in 1922 on which she established the Tong with another female priest in Cheung Chau, namely, Tao Cheong-hing (杜昌興). The Tong was also used as a dormitory for spinsters. A small-sized Tei Mo Temple (地母廟) was built to the right of the Tong for the worship of Tei Mo Liang Liang (地母娘娘), a Taoist deity in charge of all things on earth. The statue of the deity was from Sichuan (四川) province.

The Tong is a detached building on a slope a short distance from the seashore facing the sea to the north. It is a two-storey Qing (清) vernacular building. The building was probably constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls have been plastered with cement and painted in white. An altar on the ground floor houses the Kwun Yam (觀音) deity for worship. Another altar is with rows of soul tablets (some with photographs) for Fu Jian (附薦) worship. The bedrooms are left vacated and used for storage. The upper storey used as dormitory has left vacated. The recessed entrance has a *tanglung* (趟籠), a sliding wooden fence. A name board of the Tong is above the doorway and flanked with a pair of couplets. The ridge is without any decoration. A detached kitchen is at the back of the Tong. *Architectural Merit*

It is a Taoist temple to remind a part of the religious set up in Cheung Chau. *Rarity*

It has some built heritage value. *Built Heritage Value*

Modern fixtures are made to the buildings. The building has been renovated with modern building materials diminishing its authenticity. *Authenticity*

Law had Taoist service at the Tong including Fu Jian, praying for the dead, until her death in 1937 at the age of 97. The Tong had up to 30 believers in the 1940-50s. It had its own land for the cultivation of its farming produce sufficient *Social Value, & Local Interest*

enough for their consumption. Like many Taoist temples, the Tong celebrates Yuen Siu Festival (元宵節), Chung Yuen Festival (中元節), Ha Yuen Festival (下元節), Thanksgiving Day (還神日) and Kwun Yam Festival (觀音誕).

Besides its neighbouring Sai Wan Tin Hau Temple (西灣天后廟), Wing Shing Tong is also close to other historic buildings in Cheung Chau graded by the Antiquities Advisory Board. Some of them include Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Fong Pin Hospital (長洲方便醫院). All these buildings have good value from a heritage point of view.

***Group Value***

It is considered that the question of adaptive re-use does not arise at the present time.

***Adaptive  
Re-use***



**Historic Building Appraisal**  
**Cheung Ancestral Hall**  
**No. 82 Lo Wai, Tsuen Wan, N.T.**

Lo Wai (老圍), literally old walled village, in the south of Fu Yung Shan (芙蓉山), is one of the oldest Hakka (客家) villages in Tsuen Wan (荃灣). The village is a multi-clan village inhabited by the Cheungs (張氏), Wongs (黃氏), Huis (許氏), Tsangs (曾氏) and Tangs (鄧氏), with the Cheungs being the earliest settlers who came from Sandong village (三棟村) of Jinglong (井龍) in Huiyang (惠陽), Guangdong (廣東) province, during the reign of Emperor Kangxi (康熙, 1662-1722) of Qing (清) Dynasty. The founding ancestor of the Cheungs in Lo Wai, namely, Cheung Chi-kwai (張子貴), had a son called Man-fong (文芳). Three of Man-fong's sons stayed in Lo Wai whilst the other three returned to the Chinese mainland. The three brothers in Lo Wai became the major branches of the Cheungs in Hong Kong. It is not known when the Cheung Ancestral Hall (張氏家祠) was built. It was reconstructed in the 1920s.

**Historical  
Interest**

Located among village houses of the Lo Wai village, the ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its roofs of timbers, purlins and ceramic tiles. The walls are plastered and painted with light earth yellow colour. The front façade is with fair-faced green bricks having a seven courses of stretchers to one course of header (七順一丁) pattern. The colourful tall altar is at the end wall in the middle with a soul tablet for worship. The name of the ancestral hall is moulded on the wall above the lintel. Wall paintings of flowers and birds and a fascia board of scroll and plant pattern carving are under the front eave. The front ridge is decorated with a set of red *ruilong* (夔龍) mouldings at its two ends.

**Architectural  
Merit**

It is an ancestral hall to witness the lengthy settlement of the Cheungs in Lo Wai of Tsuen Wan.

**Rarity**

It has built heritage value.

**Built Heritage  
Value &**

The building is in good condition.

**Authenticity**

The Cheungs had all the Hakka celebration for ancestral worship at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year is still held at the hall. The families called *dingtou* (丁頭) are to provide banquets for other

**Social Value,  
& Local  
Interest**

members of the Cheungs after the ritual. Special offerings including Hakka dishes and tea-cakes (客家茶粿) would be made as offerings for ancestral worship at festivals including the Chinese New Year, Chung Yeung Festival (重陽節), Mid-Autumn Festival (中秋節) and others. The Cheungs were the major sponsors of the Tin Hau Temple (天后廟) in Wai Tsuen Road (蕙荃路). They had *miufan* (廟飯, temple rice) banquets during the Spring and Autumn Equinoxes (春秋二祭) at the temple in the old days with other villagers in Tsuen Wan and Tsing Yi (青衣).

It is considered that the question of adaptive re-use does not arise at the present time. ***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Sik Lo – Entrance Gate**  
**Yeung Ka Tsuen, Shap Pat Heung**

Sik Lo (適廬) in Yeung Ka Tsuen (楊家村) of Shap Pat Heung (十八鄉), *Historical Interest* Yuen Long, was built by two Yeung brothers, Yeung Chuk-nam (楊竹南) and Yeung Wai-nam (楊衛南) in 1933. It was the Yeungs' settlement in the area that the village and adjoining area is called Yeung Ka Tsuen, village of the Yeungs. They were Hakkas (客家人) from Meixian (梅縣) of Guangdong (廣東) province working in Indonesia to earn their living. They came to Hong Kong and built the house working as farmers. Some of their descendents still live in the house and some are in Indonesia. Their main agricultural activities were rice and vegetables growing with pig rearing. Their produces were sold at the Yuen Long Old Market (元朗舊墟). The Yeungs are no longer farmers and the vegetables grown are for self-consumption.

The Hakka house is at good *fung shui* location with Tai Lam (大欖) *Architectural Merit* mountain at the back and Yuen Long town area to its south. It is a typical Hakka village house of a two-hall-two-row (兩堂兩橫) plan. A gate house is at the north-east with the enclosing low wall surrounding its front compound. A separate block for farm implements, pig rearing is to its left.

The main building is in symmetrical layout with a core hall-courtyard-hall middle portion flanked by one row of six rooms separated by an open lane to its right and left. Its entrance and main halls are flanked by one room on either side. At the far end of the main hall at the central axis of the house is the ancestral hall with an altar in the middle for ancestral worship. Other than the main recessed entrance, access entrances are provided at the two lanes. The gable walls of the side houses and the entrance hall are on the front elevation direction. The building is constructed of bricks and cement with its walls and columns to support its pitched roofs of timber rafters, round fir purlins and ceramic tiles. Its gables are in the fire type of the Five Elements (五行火型山牆). A plaque with the name of the house Sik Lo in Chinese characters is above the entrance doorway. Wall friezes with wall paintings are at the entrance and main halls having landscape, flowers-and-rocks, bird motifs. Arch mouldings are with external windows.

It is a rare Hakka house built in 1933 to show the Yeungs' settlement in the *Rarity* village.

It is a 1930s version of a Hakka house of high built heritage value.

***Built Heritage  
Value***

The authenticity of the village house is kept though with minor modifications to suit its present uses.

***Authenticity***

The gate house, the Sik Lo main building and the ancillary block have co-related group value.

***Group Value***

The Yeungs have their ancestral worship at their main hall with photographs and a soul tablet at the altar. The hall is called Dun King Tong (敦敬堂) which three Chinese characters are written in the middle of the altar flanked by a pair of couplets. The Yeungs also take part in Tin Hau Festival (天后誕) activities at the Tai Shu Ha Tin Hau Temple (大樹下天后廟) in Shap Pat Heung on the 23<sup>rd</sup> day of the third lunar month. During the Japanese Occupation (1941-45) local guerrillas stayed for a year at the house with the Yeungs who did not move away.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**No. 15 Kau Wah Keng Old Village,**  
**Kwai Tsing, N.T.**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village.

*Historical  
Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

There are three ancestral halls in the village. The building block formed by Nos. 13, 14 and 15 was built by Tsang Tai-cheung (曾大璋) before 1924 as indicated by an aerial photograph. Tai-cheung worked as a manager and an accountant in a timber shop. Hin-fu (憲富), his son, inherited the building after his father died in the 1930s. Hin-kwai worked as a seaman in a number of ship companies and travelled to the U.S. (by the ships of Canadian Pacific Ocean Services Ltd. (昌興火輪船公司)) and the Philippines (by the ships of Dollar Line (銀元輪船公司), also known as “Tai Loi” (大萊)) until 1941. The building is still occupied by the family of Hin-fu.

Located at the last (northern) row of the eight rows of village houses, the Tsang Ancestral Hall (曾氏外祖祠) at No.13 together with Nos.14 and 15 on its right form an independent form and style of western influence which might be classified as Chinese Eclectic. The three units are owned by the descendants of the same *tso* (祖), the Tsang Chiu Fung Tso (曾朝鳳祖). A horizontal mounding is on the front façade at the level separating the ground and the first floors and at the roof level. A parapet is at the roof level of the façade. The hall is a two-storey building probably constructed of concrete and bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The ground floor and the first floor are having a one-hall-one-room plan. The hall is in front of the room. The walls are plastered and painted white. Timber planks and floor joists are for the structure of the upper flooring. The floor of the ground floor is of cement

*Architectural  
Merit*

screeding whilst that of the upper floor is of Canton tiles. The doorframe is of granite.

It is a building of the Tsangs to witness their settlement in the area.

***Rarity***

It has some built heritage value.

***Built Heritage  
Value***

The building is in upkeep condition. Its authenticity is basically kept.

***Authenticity***

It has group value with the other selected historic buildings in Kau Wa Keng Old Village.

***Group Value***

Many of the Tsangs were seamen who worked overseas. They sent money via remittances back to the village, part of it was used for the repair of the building. Hin-fu and his brothers received secondary education in the village and then at the Ying Wa College (英華書院). They were encouraged to take up shipping business as many of the clansmen.

***Social Value,  
& Local  
Interest***

## Cheung Ancestral Hall

### Pui O Lo Wai Tsuen, Lantau

Pui O Lo Wai Tsuen (貝澳老圍村) is a Hakka (客家) village occupied by different clans, the Cheungs (張) being the dominant one. The Cheung Ancestral Hall (張氏家祠) in Pui O Lo Wai Tsuen is also called Yue Tak Tong (裕德堂), a tong of the first branch of the Cheungs. It was built by the Cheungs **some 120 years ago**. Their founding ancestor **Cheung Ying-lun** (張應麟), a native of Pinghe (平和) of Zhangzhou (漳州), Fujian (福建) province, moved to Cangqian (倉前) of Bao'an (寶安), Guangdong (廣東) province during the reign of Emperor Kangxi (康熙, 1662-1722) of Qing (清) Dynasty. After a short stay of several years, he settled with his fellow clansmen in Pui O as he learnt from a fisherman that Pui O was a nice place for cultivation. They first stayed at the higher ground of Lo Wai where they had the first ancestral hall built over there. They then moved to the present site.

*Historical Interest*

The ancestral hall is located among village houses in the lower portion of the village facing south. The houses are not arranged in any order or in row. It is a Qing vernacular building of a one-hall-one-courtyard plan. The open courtyard is in front of the hall. The building is constructed of granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The front wall of the building is plastered and painted with earth yellow colour. The other external walls are having the coarse granite blocks exposed. An altar is at the end wall of the hall housing a soul tablet of the Cheungs for worship. A red wooden offering table is in front of the altar. The internal walls are plastered and floors screeded. The name of Yue Tak Tong is written above the doorway of the recessed entrance.

*Architectural Merit*

It is an ancestral hall of the Cheungs to witness their settlement in Pui O.

*Rarity*

It has some built heritage value.

*Built Heritage Value*

The building was renovated in 1968. The sawn angular timber joists are not traditional Chinese construction, and may have replaced the original China fir poles during a renovation.

*Authenticity*

The ancestral hall is for the worship of all the Cheung ancestors of the village. A number of Festivals would be celebrated at the hall especially the Chinese New Year, Ching Ming (清明節) and Chung Yeung Festivals (重陽節).

*Social Value, & Local Interest*

Basin meals were held in the open ground in front of the hall. Unicorn dancing was held at the Chinese New Year. A ritual called *chungeng* (春耕) would be held on the 12<sup>th</sup> of the first lunar month in front of the hall by the villagers to thank the gods.

On the front edge of the foreground, there is an incense burner which is probably related to *fengshui* setting. Beyond the foreground is the open ground constructed for the public in the name of Cheung Lin. Recently, the Ancestral Hall is surrounded by village houses of modern style, while ruins of an old village house with a pitched roof can be found at the far end of the open ground. **Group Value**

Pui O Lo Wai Tsuen serves several villages, namely Pui O San Wai Tsuen (貝澳新圍村), Lo Uk Tsuen (羅屋村) and Ham Tin Tsuen (鹹田村). Two recorded items of Antiquities and Monuments Office are found in Ham Tin Tsuen, namely Lin Kong Tong (蓮江堂) and Cheung Study Hall (張氏家塾).

It is considered that the question of adaptive re-use does not arise at the present time. **Adaptive Re-use**



**Historic Building Appraisal**  
**Wing Hing Petrol Station**  
**No. 99C Kat Hing Back Street, Tai O, Lantau Island**

Wing Hing Petrol Station (永慶火油倉) was built **before 1941** for the storage of kerosene and it has been referred to as *Fo Shui Chong* (火水倉) by the local people. The use of firewood was gradually replaced by the increasing consumption of kerosene in the early 20<sup>th</sup> century, when trading activities were bustling in Tai O. Villagers of the neighbouring areas in Lantau, such as Tung Chung (東涌), Sha Lo Wan (沙螺灣), Yi O (二澳), Fan Lau (分流), Shum Wat (深屈), Shek Pik (石壁) and Gwaishan (桂山) arrived in Tai O to shop for daily necessities. Wing Hing Petrol Station was probably erected under these circumstances. *Historical Interest*

**Chan Iu** (陳耀), a resident at No. 2 Kat Hing Street, was the first owner of the premises. On 21 April 1941, he sold the premises to **Lau U-ming** (劉宇明), a resident of Cheung Chau (長洲). On 31 August 1948, the ownership was transferred back to Chan Iu. The building is now owned by the daughter of Chan Iu.

Although the supply of electricity was made available in 1955 by the China Power & Light Co. Ltd (中華電力有限公司), kerosene and Liquefied Petroleum Gas (LPG) are still important fuels in Tai O which is out of town gas supply. Since the 1960s, the role of kerosene was increasingly replaced by LPG. Since then, the Petrol Station has been mainly used for the storage of LPG instead of kerosene.

The building is a small one-storey structure with a flat roof covered with insulation tiles. It is surrounded by a boundary wall. All the walls are painted white. The main entrance has a concrete ramp and a red painted steel gate, surmounted by a name panel and triangular pediment set between two posts with ball shaped finials and applied decorative floral motifs. The station has a steel door and two steel shuttered windows. It is classified as a Mode A Dangerous Goods Store under the Dangerous Goods (General) Regulations. According to these regulations the structure should be of substantial brickwork, masonry or concrete and the floor should be surfaced with smooth impervious material covered with movable wooden gratings (presumably pallets). The architectural style of the petrol station is **Utilitarian**. *Architectural Merit*

There is another petrol station in the same street called Hop Shing Lun Petrol Station (合成隆煤油倉) of similar style. They are rare types of buildings and therefore have built heritage value. The decorative pediment over the entrance gateway seems to be a whimsical gesture by the builder. No noticeable *Rarity, Built Heritage Value & Authenticity*

alterations appear to have been made so that the petrol station retains its authenticity.

Although there has been an electricity supply in Tai O since 1955, kerosene and LPG are still important fuels as there is no town gas supply. The retail outlet of the petrol station is the On Fat Ho Store (安發號) in Kat Hing Street. The petrol station and the retail store therefore have social value to the community. The petrol station is well known in Tai O and has local interest.

Shek Lun Kok was built with most of the residential units along Kat Hing Back Street (吉慶後街). There are other historic houses along the same street; for example, **Shek Lun Kok** (石麟閣) at No. 33 Kat Hing Back Street and a **tenement house** at No. 23 Kat Hing Back Street. At the end of this street is the **Kwan Tai and Tin Hau Temple** (關帝及天后古廟).

Presumably the petrol station if it ever ceased to be used as a DG Store could be converted for other purposes. At present though the question of adaptive re-use is not applicable.

## Historic Building Appraisal

1130

### No. 11 Kak Tin Village

#### Third Street, Kak Tin, Sha Tin

Kak Tin (隔田) was one of the five Punti (本地) villages in Sha Tin *Historical Interest* founded about 400 years ago by the Tsang (曾) clanspeople. Originated in Shandong (山東) province, the first ancestor Tsang Nam-hin (曾南軒) moved to Shipai (石排) in Dongguan county (東莞) of Guangdong (廣東) province. After he moved to Hong Kong, he first lived in Tai Wai (大圍) and Tin Sam (田心) of Sha Tin, and finally settled in Kak Tin in the late Ming (明, 1368-1644) dynasty. Three branches of the Tsangs were developed in the village over 20 generations. According to oral evidence, **No.11 Kak Tin Village** was erected by Tsang Ping-sang (曾炳生, who had once worked as a sailor) in the **1920-30s** for his wife. No. 11 was commonly known as the “Old House” and No.12 next door was erected for his concubine shortly after No.11.

**No.11 Kak Tin Village** is a Qing (清) vernacular building of two-storey. *Architectural Merit* A flat-roof front hall is in front of a pitched-roof hall. It is constructed of green bricks and granite blocks with its walls to support its pitched roof of timber, rafters and clay tiles. The front façade is plastered and painted with cream colour. The rear elevation wall is retained with green bricks and granite blocks for its lower courses. The house is partitioned in its front and rear halls with a living room, bedrooms, a kitchen and a bathroom.

It is a residential building to remind the settlement of the Tsangs in the village. *Rarity*

It has some built heritage value.

*Built Heritage Value*

The house has been altered and renovated with modern building materials. For example, the window openings have been replaced by modern aluminium frames. *Authenticity*

Kak Tin was a village in the south of Shing Mun River (城門河) at the foot of Lion Rock (獅子山). The villagers were farmers engaged in rice and vegetable growing supported by pig and poultry rearing. It had a population of 130 villagers in 1899 and 220 in 1960. About 80 households of the Tsangs are still residing in the village. *Social Value, & Local Interest*

Today, most of the village houses in Kak Tin have been demolished and *Group Value*

replaced by modern small houses, leaving the houses at Nos. 11 and 12 sole remnants of the past. The house is also close to the declared monument of Wong Uk (王屋), as well as other buildings graded by the Antiquities Advisory Board such as Tsang Tai Uk (曾大屋), Che Kung Temple (車公廟) and High Rock Christian Camp (靈基營). All these buildings have good value from a heritage and cultural point of view.

## Historic Building Appraisal

1131

### No. 12 Kak Tin Village

#### Third Street, Kak Tin, Sha Tin

Kak Tin (隔田) was one of the five Punti (本地) villages in Sha Tin *Historical Interest* founded about 400 years ago by the Tsang (曾) clanspeople. Originated in Shandong (山東) province, the first ancestor Tsang Nam-hin (曾南軒) moved to Shipai (石排) in Dongguan county (東莞) of Guangdong (廣東) province. After he moved to Hong Kong, he first lived in Tai Wai (大圍) and Tin Sam (田心) of Sha Tin, and finally settled in Kak Tin in the late Ming (明, 1368-1644) dynasty. Three branches of the Tsangs were developed in the village over 20 generations. According to oral evidence, **No.11 Kak Tin Village** was erected by Tsang Ping-sang (曾炳生, who had once worked as a sailor) in the **1920-30s** for his wife. No. 11 was commonly known as the “Old House” and No.12 next door was erected for his concubine shortly after No.11.

According to oral evidence, **No.11 Kak Tin Village** was erected by Tsang Ping-sang (曾炳生, who had once worked as a sailor) in the **1920-30s** for his wife. No. 11 was commonly known as the “Old House” and No.12 next door was erected for his concubine shortly after No.11. **No.12 Kak Tin Village** was bought by the Tses in 1960 who named it as Tse Po Sin Tong (謝寶善堂). It is still occupied by the Tses.

**No.12 Kak Tin Village** is a Qing (清) vernacular building of two blocks. *Architectural Merit* The two-storey west block by the open lane has a front hall and a rear hall. The front hall is topped with a terrace surrounded by green glazed vase-shaped balustrades. The pitched roof rear hall has a ceramic cock on its ridge. A plastered moulding of floral pattern is above the lintel of entrance. The east block is with a flat-roof two-storey front hall and a pitched roof rear hall. It is used as the kitchen of the house. A red-and-black rolling grass pattern frieze painting is at the back wall of the block. The house is constructed of green bricks and granite blocks with its walls to support its pitched roof of timber, rafters and clay tiles. The upper elevation of the external walls is retained with green bricks and granite blocks for its lower courses. A pitched roof Hong Mun (巷門, lane gate) is constructed on the lane between house No.12 and the house opposite.

It is a residential building to remind the settlement of the Tsangs in the *Rarity* village.

It has some built heritage value.

***Built Heritage  
Value***

The house has been altered and renovated with modern building materials. For instance, a metal gate has been added to the timber entrance. Most of the windows have been replaced by aluminium frames.

***Authenticity***

Kak Tin was a village in the south of Shing Mun River (城門河) at the foot of Lion Rock (獅子山). The villagers were farmers engaged in rice and vegetable growing supported by pig and poultry rearing. It had a population of 130 villagers in 1899 and 220 in 1960. About 80 households of the Tsangs are still residing in the village.

***Social Value,  
& Local Interest***

Today, most of the village houses in Kak Tin have been demolished and replaced by modern small houses, leaving the houses at Nos. 11 and 12 sole remnants of the past. The house is also close to the declared monument of Wong Uk (王屋), as well as other buildings graded by the Antiquities Advisory Board such as Tsang Tai Uk (曾大屋), Che Kung Temple (車公廟) and High Rock Christian Camp (靈基營). All these buildings have good value from a heritage and cultural point of view.

***Group Value***

**Historic Building Appraisal**  
**The House of Tsang,**  
**No. 10 Kau Wa Keng Old Village, Kwai Tsing, N.T.**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壢竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village.

*Historical  
Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

Situated at No.10, Kau Wa Keng Old Village, this two-storey mansion was built in the 1920s or 30s by the **Tsang** (曾) family as additional accommodation to their old house at the foot of the hill. The income of the Tsangs came from remittances from their men-folk who worked as seamen and also rent from tenants. This was supplemented by raising chickens, pigs and cows and cultivation of their farmland.

The architectural style of the house is **Chinese Eclectic** composed of a mixed use of Western and Chinese elements. It is a two-storey pitched-roof building with gable walls flanking the two sides. On the left, there is a single-storey room attached to the gable wall with a pitched lean-to roof. The front façade is the most impressive being a simple classical composition of square columns, moulded capitals and cornices, and a decorative panel embellished with festoons and a cartouche in the centre portion of the roof parapet. The lower part of the front elevation is an open verandah or porch. In contrast the gable walls are simply rendered and painted, with rows of casement windows. Granite is believed to be the main construction material.

*Architectural  
Merit*

Alterations include a false ceiling in the ground floor living room, replacement of original wooden windows with modern aluminium windows, and ceramic or plastic tiles to the floors. The style of the house is rare and distinctive compared to traditional village houses in the area.

*Authenticity,  
Built Heritage  
Value, Rarity*

Together with a few other houses of the same style nearby, it has group value and also built heritage value. It adds local interest to the village and also has a certain social value.

***Group Value***  
***Social Value &***  
***Local Interest***

As the house will probably continue to be used as a residence the question of adaptive re-use does not arise at present.

***Adaptive***  
***Re-use***



**Historic Building Appraisal**  
**Matilda and War Memorial Hospital**  
**No. 41 Mount Kellett Road, The Peak, Hong Kong**

1133

Matilda and War Memorial Hospital (originally named “Matilda Hospital” 明德醫院) is one of the earliest non-government hospitals in Hong Kong. It was established in **1906** by the Trustees of the Estate of **Granville Sharp**, who provided in his will for a hospital to be erected in memory of his wife, **Matilda Lincolne** (明德女士). The Hospital in its early days provided medical services free of charge according to Sharp’s will. It was used briefly towards the end of the 1940s as a military hospital. In 1951 it was amalgamated with the War Memorial Nursing Home (built in 1923 in memory of those killed during the First World War) resulting in the present Matilda and War Memorial Hospital. It was reopened in 1951 with a new policy of charging all patients.

*Historical  
Interest*

The front elevation or façade of the **Main Building** is composed of two storeys of arched windows set in rectangular recesses united by projecting horizontal string courses. The main entrance is not picked out or featured in any way. A weak attempt at a pediment in the centre of the parapet is topped by a flagpole in 1930s **Art Deco** style so may not be original. Part of its original Beaux Arts plan, heavy masonry structure and arched corridors are still surviving and the elevations are simplified into a common Neo-Georgian style. Side elevations and ancillary blocks such as Sharp House and Granville House are in similar insipid style. Internally, most of the Neo-Georgian interior works are still surviving: classical arches, columns, cornices and coved and panelled ceilings are a reminder of what once the building used to be.

*Architectural  
Merit*

The two story **Granville House** was built in the mid-1920s. The single story Neo-Georgian style **Old Maternity Block** (now named as Sharp House) was built **prior to 1952**. The Modern style **Old Chinese Nurses’ Hostel** (now named as Lincolne House) was built in **1951**. They are having similar style that match with the surviving parts in the whole hospital complex.

The Matilda Hospital is of course very well known and a unique part of Hong Kong’s built heritage.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

Over the years, the Hospital underwent many expansion works such as renovation, enlargement and modernization in order to provide modern facilities while retaining the character of the original building wherever possible. Certain alterations made to the hospital included: pitch roof changed to flat, column head ornaments removed, entrance portal simplified, mouldings

and ornaments around arched windows removed or hidden and original fine brickwork, granite and white stone arches plastered. Much of the architectural essence of Beaux Arts style was lost and resulted in the surviving entrance block's common Neo-Georgian style. Due to irreversible demolitions and alterations the original hospital block has now been reduced to an unremarkable stucco building of **Neo-Classical** or **Neo- Georgian Style**.

Its social value lies in its role in the development of medical care and services as a non-government and non-profit making hospital. Although it has struggled through financial difficulties, it has endeavored to maintain a high standard of medical and nursing care for nearly a century. It is a well known local landmark on the Peak, part of local social development history, and a favorite tourist spot.

The location of Matilda Hospital, The Peak, as an area of tourist visiting and high grade residences including some buildings of similar age, full of greenery and having a perfect sea view, matches with the heritage quality of the hospital.

It is likely to remain a hospital for many years to come.

***Social Value  
& Local  
Interest***

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Former Royal Air Force Hangar**  
**Diamond Hill, Kowloon**

1134

Erected and opened for use in 1935, the existing Former Royal Air Force (RAF) Hangar (前皇家空軍飛機庫) was built at the western end of Kai Tak Airport as a civilian hanger. Three years ago, in early 1932, an aircraft hangar of a slightly different type had been first built at the eastern perimeter of Kai Tak Airport as a shared civilian/RAF facility, being used by RAF and some private airlines such as the Far East Aviation Company and Imperial Airways. Due to proposed expansion work at Kai Tak Airport, the hangar built in 1932 was dismantled in June 1941. *Historical Interest*

During the Second World War, the Japanese took control of the territory of Hong Kong. During their expansion work of Kai Tak Airport, the Japanese dismantled the entire original civilian hangar built at Kai Tak Airport in 1935 and re-erected it on the present site of the former Tai Hom Village, Diamond Hill, in 1943, using P.O.W. labour. The existing hangar, which was constructed to the latest structural engineering design standards of the time, was believed to have housed Japanese military aircraft (mainly Zero-Sen fighters) during the wartime.

After the War, it was used by various organizations and government departments as a store. For example, it was once used as storage for relief commodities received from the United States by various relief agencies. Also, the Urban Services Department used the Hangar for packing food parcels with the Cooperative For American Relief Everywhere (CARE, 美國經援協會, a relief organization for the purpose of overseeing food crusade packages for local distribution). It was then used by a private company Hing Muk Animal Foodstuff Company (興牧飼料有限公司) for producing animal foodstuff. It is now abandoned. With the clearance of Tai Hom Village (大磡村) in the late 1990s, it was one of three items that were not demolished in this squatter area in view of their historical and architectural merits.

Hangars were mainly used for aircraft storage, maintenance and general service purposes. There were many hangar types developed in the 1930s. The Former RAF Hangar is probably a style known as the “Bellman Hangar”. It is a large rectangular steel framed structure with a pitched roof clad with steel corrugated sheeting. The pre-fabricated steel sections were shipped in from the United Kingdom. The roof trusses are of Pratt configuration, also known as Linville or N-trusses. The trusses span across the full width of the Hangar and are supported on steel columns, which take the loads to the ground on concrete footings. The sliding doors are full height fitted with wheels and tracks at the *Architectural Merit*

base. The Hangar is surrounded on three sides by a concrete earth retaining wall. It is more of an engineering structure than an architectural building and may be categorised in the **Utilitarian** classification.

The Hangar is a rare type of building in Hong Kong and the only surviving pre-war military aircraft hangar after the 1932 aircraft hangar was dismantled in June 1941. It therefore is a rare structure and has built heritage value as representing the development of aviation in Hong Kong. Some additional steel structural members appear to have been fitted at some time, but generally the Hangar retains its original authentic appearance.

In addition to its military use, the Hangar was used for various relief agencies in the 1960s for storage, packaging and distribution of relief commodities from the United States. Later it was used by a local animal foodstuff company. The Hangar therefore has historical social value and is also of interest to local aviation enthusiasts.

Within the former RAF base, another military structure, an Old Pillbox (機槍庫) is also preserved. A Stone House (石寓) is found at the old site of Tai Hom Village opposite to the Hangar. It is physically close to the big religious complex, Wong Tai Sin Temple (黃大仙祠齋色園). St. Joseph's Home for the Aged (聖約瑟安老院) is located at the Clear Water Bay Road nearby.

Due to its construction, the Hangar can easily be dismantled and re-erected. The main problem is finding a site large enough to accommodate it. Due to its large internal capacity it could be used as the basis for an aviation museum or a museum for veteran and vintage cars.

**Rarity,  
Built Heritage  
Value &  
Authenticity**

**Social Value  
& Local  
Interest**

**Group Value**

**Adaptive  
Re-use**

**Historic Building Appraisal**  
**Entrance Gate**  
**Muk Wu, Ta Kwu Ling, N.T.**

Muk Wu (木湖) village is in the closed area on the east of Man Kam To (文錦渡). It was first settled by the Tos (杜) from Dongguan (東莞) of Guangdong (廣東) province probably in the late 17<sup>th</sup> century the earliest. The Wongs (黃) and the Yams (任) later came to settle in the village. It is now inhabited by fewer than a hundred villagers. It was a walled village with four watch towers at the four corners of the square village. An entrance gate was built in the middle of the front outer row of houses with a shrine at the opposite end on the last row of houses on the central axis of the village. The symmetrical layout of the village had the central axis, that is the main street in the middle, bisected the village into two halves with four rows of houses running parallel to the front and back rows of houses separated by horizontal lanes between them. The outlying row of houses, the four corner towers and the entrance gate formed as an external wall to protect the inner houses. It was probably first built 300 years ago when the village was established.

***Historical Interest***

The entrance gate is connected to a house on either side facing southwest like the other houses in the village. The gate is a Qing (清) vernacular building of a one-hall rectangular plan. It is constructed of green bricks 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 in arched shape. Two circular holes are above the front doorways for *fung shui* benefit and for security watching. Inside the gate entrance on the left rear wall by the door is an Earth God (土地) niche with an incinerator in its front. The building is retained with fair-faced green bricks. The central portion of the floor is paved with granite slabs. A wooden *tanglung*(趟籠) is still installed at the front door.

***Architectural Merit***

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

***Rarity***

It has some built heritage value.

***Built Heritage Value***

It has its authenticity kept.

***Authenticity***

It has group value with the ruined shrine and the Tin Hau Temple (天后廟) 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 voluntary self-defence guard force was organized in the village to provide patrol and security service. The guards were allowed to have guns for its duties. The service was discontinued in the 1970s. The villagers had Dim Dang (點燈) ritual at the shrine and the Earth God niche at the gate would be given incense offerings as well.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Law Ancestral Hall**  
**No. 47 Sheung Kwai Chung Village, Tsuen Wan**

The Law Ancestral Hall (羅氏家祠) of Sheung Kwai Chung Tsuen (上葵涌村, Upper Kwai Chung Village) in Kwai Chung, Tsuen Wan (荃灣), is one of the ancestral halls of the village. The village was a multi-lineage village occupied mainly by the Tsangs (曾), the Chans (陳) and the Laws (羅). The Laws moved to the village in the late 18<sup>th</sup> to the early 19<sup>th</sup> century. It is believed that the ancestral hall was built around the period. The hall was for the ancestral worship of the Laws. *Historical Interest*

Located in the back row of village houses of the village, the ancestral hall is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The altar is in the middle of the end wall of the hall housing a big soul tablet for worship. The front façade of the hall is painted red with imitation brick lines. No decoration is on the ridge nor at the recessed entrance. Granite is used for the doorframe of the entrance and the courtyard floor. *Architectural Merit*

The building is an ancestral hall to remind the settlement of the Laws in Sheung Kwai Chung Tsuen of Tsuen Wan. *Rarity*

It has little built heritage value. *Built Heritage Value*

The building is in upkeep condition. Its authenticity is kept. *Authenticity*

It has group value with other ancestral halls in the village. *Group Value*

Other than regular worship of the ancestors at the hall, special offerings are made at the festivals including the Chinese New Year, the Chung Yeung Festival (重陽節), the Mid-Autumn Festival (中秋節) and others. They never had Dim Dang (點燈) ritual at the hall. They did have wedding and funeral ceremonies at the hall. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Yiu Kung Ancestral Hall**  
**No. 26A Kau Wah Keng Old Village, Kwai Tsing**

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18<sup>th</sup> century. Wai-heng is considered as the founding ancestor of the village. *Historical Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

There are three ancestral halls in the village. This Yiu Kung Ancestral hall (饒公祠) was built before 1905 to commemorate Yiu Wui-yuk (饒會郁), the adopted father of Tsang Chun-kwan (曾振焜) who was the great-grandson of Wai-heng. The exact construction year of the building is unknown. A map dated 1905 shows its existence. The other two ancestral halls include the Tsang Ancestral Hall (曾氏外祖祠) at No.13 of the village and the Ancestral Hall (曾氏家祠) at No.28B. Yiu had a close relationship with Wah-hon (曾華翰), the grandson of Wai-heng. He also came from Danshui. He helped Wah-hon to improve his living standard. As Yiu had no son, he adopted Chun-kwan as his son.

Located on a separate row of village houses in the west of the village, the ancestral hall is connected to village houses on its left and right. It is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The long and narrow building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The altar is in the middle of the end wall of the main hall housing a soul tablet facing the entrance. The floors are cement screeded. The building is also for residential use with a bedroom, a kitchen and a bathroom at the courtyard. *Architectural Merit*

It is an ancestral hall of the Tsangs to witness their settlement in the area.

*Rarity*



It has some built heritage value.

***Built Heritage  
Value***

The building is not in upkeep condition. Its authenticity is diminished.

***Authenticity***

It has group value with the other two ancestral halls and selected historic buildings in the village.

***Group Value***

Many of the Tsangs were seamen who worked overseas. They sent money via remittances back to the village, part of it was used for the repair of the building. Other than for the ancestral worship, the hall was used to seek the ancestors' blessing for the wedding of the Tsangs, birth of babies and birthdays of elders. It is also used as a meeting place of the Tsangs and dealing with village affairs. Other than regular ancestral worship, the Tsangs still make special offerings to the ancestors at festivals in the three ancestral halls in the village, first for the Yiu Kung Ancestral Hall and followed by the other two.

***Social Value,  
& Local  
Interest***

**Historic Building Appraisal**  
**Kong Ha Wai – Servants’ Quarters**  
**(near Kam Tsin Wai) Pat Heung, Yuen Long, N.T.**

Kong Ha Wai (江夏圍) is a huge mansion erected by Wong Kwong-kiu (黃廣僑) in 1933-36. The area has been named as Kong Ha Wai since then. It is on the west of Kam Sheung Road (錦上路) and east of Kam Tsin Wai (金錢圍) village in Pat Heung (八鄉), Yuen Long. Kwong-kiu was a Hakka (客家) coming from Meixian (梅縣) of Guangdong (廣東) province. He was a merchant of gold business. He bought the land from a Tang Lo-pun (鄧魯賓?) and built his mansion. Some of the workers were villagers of Kam Tsin Wai. The mansion is so called “wai” (圍, walled village) but it is not a walled village itself. The mansion comprises a main building for use as a residence of some 20 members of the Wong, a servants’ quarters, a gate entrance, two ponds in front of the main building and a surrounding garden with green houses. The Wongs left the mansion during the Japanese Occupation (1941- 45) and wooden furniture of the house was looted as firewood. Tung Yick School (同益學校) was temporarily accommodated in Kong Ha Wai in Spring 1941 until the end of the War.

*Historical  
Interest*

The Wongs did not return to the mansion in 1945 after the War. It was used as a temporary police station as the one in Au Tau (凹頭) had been destroyed. They returned to their mansion when the police station moved to a new one in Pat Heung in 1953. The garden of the mansion was used as a factory starting in 1963 and later extended to the residential main building as well in the 1970s. Three of Kwong-kiu’s grandsons emigrated to Australia and the U.S. in the 1980s leaving their father Shui-luen (瑞麟) residing in the Servants’ quarters until 1997 when he sold the mansion to a developer. A plaque “Shui Residence” (瑞寓) was fixed at the entrance of the quarters building.

The main building occupies an area of about 10.5 square metres facing northwest. In front of it is an open foreground. In the past, there were two semi-circular *fung shui* ponds. The bigger pond was added in later stage in the outer skirt of the smaller one. However, the ponds were reclaimed between 1982 and 1985 by a landscape nursery for more usable space. A pitched-roof gate entrance is at the right end of the compound and a servants’ quarters at the right corner of the open foreground. The servant’s quarter has its door opened on the side opposite the main building. It is a two-storey pitched-roof building having a Chinese Eclectic style complementary to the main building. It is a servants’ quarters for the servants and gardeners working for the Wongs. It also acted as a guard-house to provide security and reception services for the

*Architectural  
Merit*

mansion. It was constructed of concrete and green bricks with its walls to support its pitched roof with tiles covering. The gables was also of the Fire (火) style of the Five Elements (五行) as that of the main building. The left one is seemed missing. The projected eaves are supported by false concrete brackets. The walls are plastered and painted in earth yellow colour.

It is a servants' quarters of the Kong Ha Wai mansion, an integral part of the mansion, to witness the settlement of the Wongs in Kong Ha Wai. **Rarity**

It has some built heritage value.

**Built Heritage  
Value**

The building has its authenticity kept.

**Authenticity**

It has group value with the main building and the entrance gate of the mansion. **Group Value**

Kwong-kiu had two sons, Tak-ling (德麟) and Shui-luen, both served in the Hong Kong May Shien Association (香港梅縣同鄉會) in 1970-96. The former was the chairman of the Association in 1979-81. One of the nephews of Kwong-kiu, Kai-lun (繼麟), studied at Kam Chuen School (錦全學校) in Kam Tsin Wai. Kwong-kiu bought lots of land in the area and rented them to the nearby villagers for agricultural farming and livestock breeding. A paper mill was at the garden of the mansion and later the main building was used as factories of plastic flowers, plastic moulds, carpets, rubber bands, zinc products and lately polyfoam products. The garden is used by a landscape nursery. **Social Value,  
& Local  
Interest**

**Historic Building Appraisal**  
**Ss. Peter and Paul Church**  
**No. 201 Castle Peak Road, Yuen Long, New Territories**

Ss. Peter and Paul Church (聖伯多祿聖保祿堂) was originally built in 1925 in Tung Tau Tsuen (東頭村) of Yuen Long Old Market (元朗舊墟) under the leadership of Rev. Brookes, Richard PIME (穀祿師神父). Rev. Brookes arrived in Hong Kong in 1922 and later served in St. Joseph's Church (聖約瑟書院) in Garden Road and St. Teresa's Church (聖德肋撒堂) in Kowloon City. Ss. Peter and Paul Church was relocated and rebuilt on the present Castle Peak Road site in **1958** with financial support of Bishop Lawrence Bianchi and Catholic Diocese of Hong Kong. It is now the main Catholic Church in Yuen Long District. *Historical Interest*

Before 1993, the building accommodated Ss. Peter and Paul Church and Shung Tak Catholic English College (天主教崇德英文書院). Two storeys were occupied by the school which contained a few classrooms, a library and a geography room located on the ground floor while a music room, art room and a classroom were on the first floor. The College moved to Hung Shui Kiu (洪水橋) 1993. After that, the classrooms have been converted into conference rooms while the second floor is used by the Catholic Laity Formation Centre (天主教教友培育中心).

The Church is a simple two-storey pitched roof rectangular building built on a north-south central axis. The main entrance is at the south end with a mezzanine floor over the entrance vestibule. A central aisle of red and green tiles leads directly to the altar at the north end which is richly carved in Gothic style. Wooden pews are situated on either side of the aisle. The walls are plastered and painted cream and the windows have coloured glass panes. The steel roof trusses are exposed. The entrance doors are formed of coloured glass in an Art Deco pattern. There are two side doors opposite each other about mid-way on plan. Externally the walls are rendered and painted with stone dressings to the plinth, entrances, gable parapet and the bell cote over the main entrance. Decorative green panels unite the windows in vertical emphasis, and also give verticality to the three entrances. The architectural style of the Church can be said to be **Modern Eclectic** since it combines modern architecture with traditional materials and church design. *Architectural Merit*

The Church is a good example of modern 1950s church architecture which has survived the surrounding redevelopment. As the most important Catholic church in the district it is of built heritage value. Inevitably it has undergone renovations over the years including replacement of the roof. Nevertheless it *Rarity, Built Heritage Value & Authenticity*

retains much of its authentic appearance and is well maintained and cared for.

The social value of the Church lies in the role it has played in the religious activities of the community. It has local interest because of its architecture and history. Apart from Ss. Peter and Paul Church, there were several chapels in Yuen Long, such as Holy Family Chapel (聖家小堂) in Sheung Che (上輦), Our Lady of Sorrows Chapel (聖母七苦小堂) in Kam Tsin Wai (金錢圍), St. John's Chapel (聖若望小堂) in Cheung Po (長莆). All of these chapels were established in the 1920s and 1930s. The priests visited and said Mass in different chapels by turn.

The question of adaptive re-use does not really arise in the case of this Church which as far as is known is not likely to close down in the immediate future.

**Historic Building Appraisal**  
**Nos. 21-24, Lane 5, Shan Pui Tsuen,**  
**Yuen Long, N.T.**

Shan Pui Tsuen (山背村) is in the south of Nam Sang Wai (南生圍), Yuen Long, facing a large piece of fishing ponds in the old days. The village was founded by Lam Siu-yuen (林兆元), a 13<sup>th</sup> generation member of the Lam clan, who moved from Tai Wai (大圍) village in its south some 200 years ago. The Lam Ancestral Hall (林氏家祠) probably built around 1900 is in the eastern part of the village. Most of the houses in the village are on the west of the ancestral hall. Six rows of houses were built in the village against a hill facing the ponds in the north. The row of four houses, Nos. 21, 22, 23 and 24, was on the last row with the hill at their back. They were probably the oldest buildings built by the Lams when they first settled in the village. Siu-yuen started by rearing ducks in the ponds in front of the village. The row of houses has been left vacated since the 1960s and is dilapidated.

***Historical Interest***

The row of four connected houses is on the west of the ancestral hall facing north like the others. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks and stone with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. The living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. The lintel is of granite. Above the stone lintel of the entrance of each house is a projected eave with plastered mouldings of bamboo, lotus and floral patterns.

***Architectural Merit***

It is a row of four residential houses to witness the earlier settlement of the Lams in Shan Pui Tsuen.

***Rarity***

It has some built heritage value.

***Built Heritage Value***

The houses are not maintained properly. It has not its authenticity kept.

***Authenticity***

It has group value with the Lam Ancestral Hall and a number of village houses in the village.

***Group Value***

The Lam Ancestral Hall is in the southeast of the row of houses. It was used as the classrooms of a school called Yan Hing School (仁興學校) for teaching village children in the 1920-50s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s. Offering of incense to the ancestors at the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will be registered in the Tai Wong Temple (大王古廟) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple.

***Social Value,  
& Local Interest***

## Historic Building Appraisal

### Li Ancestral Hall

#### Ma Yau Tong, Sai Kung

Ma Yau Tong (馬游塘) was a Hakka (客家) village inhabited by the Lis (李), the Tsangs (曾) and the Chus (朱). The Lis were the first settlers followed by the other two. Li Hoh-fung (李可豐) was the founding ancestor branched out from the Lis of Ha Wo Hang (下禾坑) in Sha Tau Kok (沙頭角) in the 18<sup>th</sup> century. Li Tak-wah (李德華) and his son Kuen-lam moved from Boluo (博羅) of Guangdong (廣東) province to Wo Hang (禾坑) (later subdivided into Sheung Wo Hang 上禾坑, Upper Wo Hang; Lower Wo Hang, Lower Wo Hang and Wo Hang Tai Long 禾坑大朗) in the Ming (明, 1368-1644) dynasty. The second son of Kuen-lam, Git-wing (捷榮), and his five sons later moved to Ha Wo Hang. It is believed that the Li Ancestral Hall (李氏家祠) was in existence in the 19<sup>th</sup> century.

**Historical  
Interest**

Situated in the middle of a row of village houses of the village, the Li Ancestral Hall is facing south-west. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar is occupying the entire end wall of the main hall. The altar, the purlins and the roof tiles at the main hall are all painted in red colour. A soul tablet of the Li ancestors is in the middle of the altar. A big incinerator built with bricks is at the open courtyard. The walls are plastered and painted. The floors are screeded. The external wall of the front façade is with fair-faced bricks which brick-lines are painted red. The lower courses of the wall are of granite blocks. A small name board of the hall is above the lintel of the recessed entrance.

**Architectural  
Merit**

It is an ancestral hall of the Lis to witness their settlement in Ma Yau Tong.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

It is maintained regularly. Its authenticity is kept.

**Authenticity**

The Lis have their ancestral worship at the ancestral hall. During the Chung Yeung Festival (重陽節), they would have their grave sweeping at the ancestors graves nearby. Dim Dang (點燈) ritual is still held on the 15<sup>th</sup> day of the Chinese New Year for new born baby boys of the Lis. The lantern would be hanged at the Pak Kung (伯公) of the village during daytime and returned to

**Social Value,  
& Local Interest**



the hall at night. After two to three days the lanterns would be burnt in front of the Pak Kung.

## Historic Building Appraisal

### Cheung Ancestral Hall

#### No. 87 Shui Tsiu Lo Wai, Shap Pat Heung, Yuen Long

Shui Tsiu Lo Wai (水蕉老圍) is a Hakka (客家) village having a history of some 300 years in Shap Pat Heung (十八鄉) of Yuen Long occupied by eight clans including the Kans (簡), the Tsangs (曾), the Chans (陳) the Cheungs (張), the Yeungs (楊) and others. The Cheungs came from Boulo (博羅) of Guangdong (廣東) province in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. With the increase of population, they moved south to establish their own village, Nam Hang Tsuen (南坑村), in the 1830s. They did not however move the Cheung Ancestral Hall (張氏宗祠) in Shui Tsiu Lo Wai which was constructed probably in the 18<sup>th</sup> century the earliest. The Cheungs had another ancestral hall in Nam Hang Tsuen. *Historical Interest*

Located in the first row of houses in the six rows of houses in the village, the ancestral hall is connected to a house on either side. It is a Qing vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are partially plastered and painted and some covered with ceramic tiles. The floors are with ceramic tiles. A soul tablet of the Cheung ancestors is on the ceramic-tiled altar at the end wall of the hall. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. Wall frieze paintings of flowers are on either side of the name board. A pair of geometric mouldings is at two ends of the front and main ridges. The front façade walls are covered with green ceramic tiles. *Architectural Merit*

It is an ancestral hall of the Cheungs to witness their settlement in Shui Tsiu Lo Wai. *Rarity*

It has little built heritage value.

*Built Heritage Value*

A renovation was made in the 1970s. The building has been unsympathetically painted and modernized with the ceramic tiles used. Its authenticity has been diminished. *Authenticity*

It has group value with the other ancestral halls of the Kans, Chans, the Yeungs and the Tses (謝) in the village. *Group Value*

The Cheungs would make ancestral worship to their ancestors at the hall at the Chinese New Year and at Ching Ming (清明節) and Chung Yeung (重陽節) Festivals with special offerings. They had wedding, funeral and Dim Dang (點燈) rituals at the hall but discontinued after the Second World War. The Cheungs have participated in the Fa Pow (花炮) activities at the Tai Shu Ha Tin Hau Temple (大樹下天后廟) in Ngau Yiu Tau (瓦寮頭) of Shap Pat Heung on the 23<sup>rd</sup> of the third lunar month. *Social Value, & Local Interest*

**Historic Building Appraisal**  
**Tin Hau Temple**  
**Tung Tau Tsuen, Yuen Long, N.T.**

Tin Hau Temple (天后古廟) in Tung Tau Tsuen (東頭村) was built in the 51<sup>st</sup> year (1712) of the Kangxi reign (康熙, 1662-1722), Qing (清) dynasty, as the temple bell has the dating inscribed on it. The temple was built by Tang Man-Wai (鄧文蔚), a prominent member of the Kam Tin (錦田) Tangs who set up the Yuen Long Kau Hui (元朗舊墟, Yuen Long Old Market). Tung Tau Tsuen, literally village to the east, is so called as it is in the east of the old market. However the village was not occupied by the Tangs but mainly by the Chans (陳), the Loks (駱) and the Lis (李) from Dongguan (東莞) some 300 years ago and was originally called Chan Lok Li Tsuen (陳駱李村). The temple was for the worship of Tin Hau and Kwun Yam (觀音) deities. It is said that not many villagers of Tung Tau Tsuen went to the temple as it was built by the Tangs who had no good relationship with the villagers. The temple is managed by the Kwong Yu Tong (光裕堂) of the Kam Tin Tangs.

**Historical Interest**

The temple is a simple structure having two halls and one courtyard flanked by two side chambers, one to the right and one to the left. The chamber on the right has collapsed and the roof of the main hall has come down too covered with corrugated sheets. Much of the original greenbrick walls are concreted and so is the floor with concrete screeding. The only decorations are the fascia boards and the ridge with geometric and floral patterns.

**Architectural Merit**

It is a Tin Hau temple of local context of over 290 years of history.

**Rarity**

The built heritage value of this simple temple is low especially it has not been well maintained.

**Built Heritage Value**

The temple was last renovated in 2000 with fund from Kwong Yu Tong. Much of its interior has been altered and ill repaired.

**Authenticity**

The temple is not a popular one but would be given offerings on each 19<sup>th</sup> or 20<sup>th</sup> day of the first lunar month by the Kam Tin Tangs.

**Social Value, & Local Interest**

**Historic Building Appraisal**  
**Li Ancestral Hall**  
**Kuk Po Lo Wai, Luk Keng**

Kuk Po (谷埔), north of Luk Keng (鹿頸), has six villages including Kuk Po Lo Wai (谷埔老圍), Kuk Po San Uk Ha (谷埔新屋下), Yi To (二肚), Sam To (三肚), Sze To (四肚) and Ng To (五肚). Kuk Po Lo Wai is the oldest village. Most of the villagers are Hakkas (客家) including the Yeungs (楊), the Sung (宋), the Chengs (鄭), the Lis (李), the Yaus (邱), the Hos (何) and the Ngs (吳). The Yeungs were the earliest settlers who moved to Kuk Po about 300 years ago. The Lis have two ancestral halls. This one (Ji Hei Lau Fong, 紫氣流芳) is on the right of another Li ancestral hall. They are on the same alignment facing north-west. It is not known when it was built. It was probably constructed in the 18<sup>th</sup> century.

The ancestral hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Parts of the walls are plastered and some of the plasters have peeled off. The finely carved wooden altar occupies the entire end wall of the main hall housing a soul tablet of the Lee ancestors for worship. The gable walls of the entrance hall are in rectangular shape. No decoration is on the front ridge. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall paintings of flowers motif are under the internal eaves.

It is an ancestral hall of the Lees to witness their settlement in Kuk Po.

**Rarity**

It has little built heritage value.

**Built Heritage Value**

It is not upkept properly showing deterioration. Its authenticity is basically kept.

**Authenticity**

It has group value with the other ancestral hall of the Lis to its right.

**Group Value**

The ancestral hall is still for ancestral worship. Wedding and funeral ceremonies were held at the hall with banquets served. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15<sup>th</sup> day of the Chinese New Year. The lanterns hung at the hall would not be burnt until the next ritual held.

**Social Value, & Local Interest**

**Historic Building Appraisal**  
**Chan Ancestral Hall (Sit Wan Tso)**  
**Ping Yeung, Ta Kwu Ling**

Ping Yeung (坪洋) is a single-clan Hakka (客家) village in Ta Kwu Ling (打鼓嶺) occupied by the Chans (陳). Originated in Shanghang (上杭) of Fujian (福建) province, the Chans moved southwards staying in a number of places in Guangdong (廣東) province. Three members of the 9<sup>th</sup> generation moved from Wuhua (五華) to Ping Yeung some three hundred years ago. They are Tung-kwok (棟國), Sit-wan (陟雲) and Sit-kin (陟乾). Tung-kwok was the first to settle in the village. Three ancestral halls were built in the village by descendents of the three branches. The Chans share the same ancestors as those in Sheung Kwai Chung (上葵涌), She Shan Tsuen (社山村) in Tai Po, Luk Keng (鹿頸) and Wing Tsuen Tong (穎川堂) in Tsuen Wan. It is not known when this Chan Ancestral Hall (陳氏宗祠, Sit Wan Tso 陟雲祖) was built. It was probably built in the 18<sup>th</sup> century the earliest.

**Historical  
Interest**

The ancestral hall is the second largest in the village in the middle of the village. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. Lower portion and upper portion of the internal walls are respectively with red and white ceramic tiles. The lower portion of the front wall is also with the same red ceramic tiles. The altar and the offering table at the end wall of the main hall are also covered with red ceramic tiles. A soul tablet is in the middle of the altar for worship. A large gold colour Chinese character “壽” (longevity) is on the end wall flanked with a couplet. A ceramic statue of Kwun Yam (觀音) is on the left of the tablet also for worship. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall paintings of landscape, flowers, birds and the Eight Immortals (八仙) are at the front wall of the entrance and on the end wall of the altar.

**Architectural  
Merit**

It is an ancestral hall to witness the settlement of the Chans in Ping Yeung.

**Rarity**

It has some built heritage value.

**Built Heritage  
Value**

It was renovated in 2001. Its authenticity is diminished as many unsympathetic modern building materials are used in the building.

**Authenticity**

This ancestral hall has group value with the other two selected ancestral halls and Nos. 138-139 of the Chans in the village. ***Group Value***

The Chans had the ancestral worships and celebrations of festivals at the three ancestral halls at almost the same time. They had worship on the last day of the lunar year and on the second day of the Chinese New Year with offerings in the ancestral hall. Wedding, funeral and Dim Dang (點燈) rituals were held at the hall with Hakka banquets and tea-cakes (茶粿). ***Social Value, & Local Interest***

**Historic Building Appraisal**  
**No. 97 Pok Fu Lam Village**  
**Hong Kong Island**

Pok Fu Lam Village (薄扶林村) is in the southwest of Hong Kong Island. It probably has a history of more than 200 years, long before Hong Kong became a British colony. It had 192 villagers in 1865, most of them were engaged in subsistence farming. Many were employed by the Dairy Farm in the cow milk farms and related product plantations in the area. The farm was closed in the 1970s. The village is a squatter area mainly for residential use. *Historical Interest*

It is believed that No. 97 has been a residential house since the 1910s. The Remaining Portion of Pokfulam Lot No. 35, where the present No. 97 Pok Fu Lam Village stands, was first owned by a **Chan Tsoi-shi** in 1914 and later owned by some others. It is held under Government Lease. The lease term started from 1 January 1893 at the annual rent of \$2.5.

The residential house is a one-storey Chinese vernacular building having a one-hall-one-courtyard plan. It is constructed of granite blocks and concrete with its walls to support its pitched roof. An open courtyard was in front of the hall but it has been altered. A one-storey flat roof structure is at the courtyard. The walls are rendered with courses of coarse granite blocks. The two gable walls are with a frieze of geometric pattern plastered moulding. The parapet at the courtyard is with interlocking coin and rhombus pattern plastered mouldings. Window hoods are moulded and a cornice is at the back wall of the building. The tiles roof has been cemented. *Architectural Merit*

It is a residential building to remind the settlement of the village. *Rarity*

It has some built heritage value. *Built Heritage Value*

The exterior appearance of the building is basically maintained. Its authenticity is kept. *Authenticity*

A total of 833 residents were living in the village in 1911 and the present squatter area has a population of a few thousands. *Social Value, & Local Interest*

Situated on the hillside, Pok Fu Lam Village is surrounded by green environment. Also, its location is so close to the villas such as Pokfulam Gardens (薄扶林花園) and Chi Fu Fa Yuen (置富花園). Besides that, a *Group Value*



number of historic buildings are situated nearby including The Bethanie (伯大尼), No. 128 Pok Fu Lam Road and Alberose (recorded by AMO) which form a historic cluster of buildings in this area.

Probably the most appropriate use for the building is residential which is what it was originally intended for. *Adaptive Re-use*

**Historic Building Appraisal**  
**Cheng Hon Pang Ancestral Hall**  
**Kam Tsin Wai, Pat Heung, Yuen Long**

Kam Tsin Wai (金錢圍) village is in the south of Shek Kong Airfield (石崗機場) in Pat Heung (八鄉) of Yuen Long. It was built for the settlement of the Chengs (鄭) moved from six villages in the Shing Mun Valley (城門谷) for the construction of the Shing Mun Reservoir (城門水塘) in 1928. A total of eight villages were in the valley including Shing Mun Lo Wai (城門老圍), Pak Shek Wo (白石窩), Pei Tau To (坡頭肚) and others. Most of the villagers were Hakkas (客家). Most of the Chengs including 540 villagers from 84 families moved to the new village Shing Mun San Tsuen (城門新村) in Kam Tin (錦田) and some dispersed to Wo Hop Shek (和合石), Pan Chung (泮涌) in Tai Po and other areas. A small sum of the Chengs moved to Kam Tsin Wai in Pat Heung. The Hakka Chengs moved from Dongguan (東莞) of Guangdong (廣東) province to Shing Mun Valley in the 19<sup>th</sup> year of the Kangxi (康熙, 1680) reign of the Qing (清, 1644-1911) dynasty. The Chengs had moved from Fujian (福建) province southwards and settled in Dongguan in the early Qing dynasty. Other than the three rows of village houses built in the village, an ancestral hall was built in the middle at the same time in 1929.

*Historical  
Interest*

Cheng Hon Pang Ancestral Hall (翰鵬鄭家祠) was named after Cheng Hon-pang (鄭翰鵬, 1714-1749), one of the 19<sup>th</sup> generation ancestors of the Chengs who settled in the Valley. Due to financial difficulty, some of the houses and the ancestral hall were mortgaged to the Catholic Church for \$300 each with the help of Rev. D'Ayala, Valva PIME (區鴻慈神父, 1900-1989) in 1935. Many of the Chengs became Catholics and the ancestral hall was converted into a church called Our Lady of Sorrows Chapel (聖母七苦小堂) served from S.S. Peter & Paul Church (聖伯多祿聖保祿堂) in Shui Pin Tsuen (水邊村), Yuen Long. Since then, the hall was no longer used for ancestral worship. The Chengs redeemed the ancestral hall from the Catholic Church in the mid-1960s and the church at the hall was closed.

The ancestral hall was originally a one-hall-one-courtyard building. It was converted into a two-hall one after it became a Catholic church. It is a Qing vernacular building constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The internal walls and the front façade are plastered and the floors covered with ceramic tiles. A back door is at the end wall of the building. The name of the ancestral hall in black is moulded on red background above the lintel of the recessed entrance. A cross is in the middle of the front ridge. A pair of red geometric mouldings is at

*Architectural  
Merit*

the two ends of the front and rear ridges. Calligraphy and wall frieze paintings of landscape and flowers are at the front façade and end wall under the eave for decoration. Two tie beams are carved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “長命富貴” (Longevity and Wealth) at the hall.

It was an ancestral hall and a Catholic church to witness the settlements (in Shing Mun Valley and the present site) and religious belief of the Chongs in Kam Tsin Wai. It is a very rare sample. **Rarity**

It has some built heritage value.

**Built Heritage Value**

The authenticity is kept.

**Authenticity**

It has group value with the village houses in the village both built in 1929.

**Group Value**

The ancestral hall had a short time for ancestral worship in 1929-35. Dim Dang (點燈) ritual and celebrations of festivals, wedding and birthdays were held at the hall. A Mass was offered every Sunday with Sunday School with priests and nuns appointed by the Church. A Kam Chuen School (錦全學校) making use of a village house was established by Rev. D’Ayala in 1934. The School was replaced by others and closed in 1988. After the ancestral hall ceased to be a church, a temporary mass centre was set up near Kam Sheung Road (錦上路). A St. Jude’s Church (聖猶達彌撒中心) was established in Kat Hing Wai (吉慶圍) in Kam Tin in 1966 for the villagers. A Kam Tsin Wai Kindergarten (金錢圍幼稚園) was housed in the ancestral hall in the mid-1960s until 1971. The hall has been used as a meeting venue for the villagers to deal with their affairs.

**Social Value,  
& Local Interest**

**Historic Building Appraisal**  
**Wong Yun Wui Ancestral Hall**  
**San Hing Tsuen, Ha Tsuen, Yuen Long**

The Wong Yun Wui Ancestral Hall (源匯黃公祠) in San Hing Tsuen (新慶村) of Ha Tsuen (廈村), Yuen Long, was built around 1900 by descendents of the Wong (黃) clan to commemorate their 13<sup>th</sup> generation ancestor Wong Yun-wui (黃源匯). Originated from Futian (福田) of Shenzhen (深圳), the Wongs settled in Sha Kong Wai of Yuen Long. Due to increase of population they expanded to Ngau Hom (鰲磡) and later to San Hing Tsuen. The hall is also called Wui Pun Tong (匯本堂), being the main ancestral hall for all the Wongs in the three villages. *Historical Interest*

The ancestral hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. On either side of the courtyard is a side chamber. The two halls' middle bays and side halls are connected by tall and wide archways. The main hall's middle bay houses the finely carved wooden altar with rows of soul tablets of the Wong ancestors. Two cocklofts are erected at the side bays of the main hall. The building is constructed of green bricks which walls and columns (turned into concrete ones) support the pitched roofs of rafters, purlins and clay tiles. The main ridge of the entrance hall is decorated with moulded geometric pattern to either end with square openings, dragon, floral and plant patterns in the middle. Wall friezes and fascia boards are with auspicious flowers-and-rocks, calligraphy and floral patterns. *Architectural Merit*

It is an ancestral hall to show the past development of the villages. *Rarity*

The historic building has considerable built heritage value. Parts of the side chambers have its roofs turned concrete and walls plastered. This would slightly affect its authenticity. *Built Heritage Value & Authenticity*

The hall was used as a school before the Second World War. After the war, a Tai Shing School (泰成學校), also called Yuen Wui School (源匯學校), was established at the hall. It was renamed as Tai Shing Public School (泰成公立學校) until it ceased to operate in the 1960s. The hall has regular offerings made to the ancestors' soul tablets on the 1<sup>st</sup> and 15<sup>th</sup> day of each lunar month, at the Chinese New Year and at Chinese festivals. Dim Dang (點燈) ritual for new born baby boys of previous year by lighting up lanterns is still held at the hall. *Social Value, & Local Interest*

**Lau Ancestral Hall  
Wo Yi Hop, Tsuen Wan**

The Lau Ancestral Hall (劉氏家祠) of the old Wo Yi Hop village (和宜合村) is at the foot of the Tai Mo Shan (大帽山) in Tsuen Wan. It was built to commemorate the founding ancestor of the Laus (劉) in the village, Lau Man-yuk (劉萬玉). Originated from Dabu (大埔) county of Guangdong (廣東) province, he first moved to Tsim Sha Tsui and then settled down at Wo Yi Hop to avoid the threat of pirates in 1758. The village was a Hakka (客家) one mainly occupied by the Laus and also by the Aus (歐). It is believed the ancestral hall was built in the late 18<sup>th</sup> century.

**Historical  
Interest**

Located close to a hill at its back, the ancestral hall is a Qing (清) vernacular building having a one-hall plan facing south. The small house is connected to village houses on either side. It is probably constructed of green bricks and rammed earth with its walls to support its roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. A big soul tablet for the Laus is in the middle of the altar at the end wall with some other smaller soul tablets on its left and right. A big Chinese character ‘福’ (well-being) written on a red piece of paper is on the wall above the altar. The name of the ancestral hall is moulded on the wall above the doorway of the recessed entrance.

**Architectural  
Merit**

It is an ancestral hall to remind the settlement of the Laus in Wo Yi Hop of Tsuen Wan.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

The building was renovated in 1975. Its authenticity is kept.

**Authenticity**

The Laus were farmers employed themselves in the growing of rice and vegetables and the rearing of pigs and poultry. Wo Yi Hop was close to the Shing Mun Redoubt of the Gin Drinkers Line conquered by the Japanese in early December 1941. The villagers fled and their livestock and property were looted by the soldiers. The ancestral hall was not damaged. The hall has been for ancestral worship. Vegetarian dishes and Hakka tea-cake (茶粿) and rice crisps (米通) would be offered at the altar and for enjoyment of the villagers. The Hakka villagers do not have Dim Dang (點燈) ritual for their new born baby boys. Rather they would prepare a large pot of chicken wine for distribution to the villagers. Wedding ceremony was held at the ancestral hall executed by the village elders with a band of Chinese musicians. The practice however has been discontinued.

**Social Value,  
& Local  
Interest**

## Historic Building Appraisal Victoria Road Detention Centre, Hong Kong

1150

The Victoria Road Detention Centre, which was known as Mount Davis Concentration Camp (摩星嶺集中營) by some of the inmates detained inside there, was built in the early 1950s as a mess for the British Army Royal Engineers. Drainage manhole covers bearing the initials WD for War Department and an ornamental wrought iron insignia of RE for Royal Engineers are relics of the British Army occupation. The site takes in one of the old disused gun batteries formerly part of the Jubilee Battery built in 1936-1939 as part of the re-organisation of Hong Kong's defences.

*Historical  
Interest*

The buildings were renovated in the late 1950s, at the height of tensions across the Taiwan Straits, to hold Taiwanese spies caught in the territory. During the 1967 upheavals, the Centre was used by the Special Branch of the Royal Hong Kong Police Force (now Hong Kong Police Force) to hold political prisoners. Among those held include the famous actor Fu Qi (傅奇), the actress She Wei (石慧), Choi Wei-hung (蔡渭衡) who was secretary of the Chinese Reform Association (華人革新協會), and labour unionists such as Leung Kwok-ching (梁國政) of the Kowloon Dockyard Union (九龍船塢工會) and Leung Shu (梁樞) of the Taikoo Dockyard Union (太古船塢工會).

It is rumoured that the last known residents were political refugees fleeing the Chinese mainland after the 1989 Tiananmen Incident. Later on, the Centre was used for police training purposes and as a safe haven in witness protection programmes. The Special Branch of the Royal Hong Kong Police Force was disbanded in 1995, prior to the transfer of sovereignty of Hong Kong from Britain to China. After the 1997 handover, it no longer serves as a detention centre and is occasionally rented out for use as a film set.

The compound is surrounded by chain link and barbed wire security fencing and screened from the road by a high concrete wall. The buildings are situated on platforms cut into the hillside connected by concrete paths and flights of steps. The main buildings, which are mostly two storeys high, consist of a mess, a detention blocks, an interrogation block, an accommodation block or barracks, a kitchen (the converted disused gun battery) and a guardhouse. A separate block on the other side of the road is a two storey building built as senior officers' quarters.

*Architectural  
Merit*

The architectural style of the buildings is International Modern, the main features of which are cubic shapes, flat roofs, white walls, open verandahs, metal windows, continuous horizontal projections (typhoon canopies) and tubular steel railings. Windows are heavily barred or screened with lattice pattern concrete screens.

Internally, the rooms are plain and devoid of architectural detail. Security doors and grills can still be seen in the prisoners' blocks. The former mess is minimalist in style, with a straight flight wooden staircases featuring ornamental balastrading, and simple wooden paneled doors to rooms. On the first floor there is a large room with an ornamental stone fireplace at one end, a wood block floor, and tall windows with low cills to enable occupants to appreciate the sea view. The officers' quarters are very basic and simple, the only features of note being two fireplaces with tiled surrounds.

Frankly, the buildings have little aesthetic appeal or architectural merit being utilitarian and functional according to the dictates of modernism.

This kind of architecture is widespread and the buildings cannot therefore be said to be rare. They have group value, of course, being interrelated in their various functions, and being of the same style. Although there have been several renovations over the years, as far as can be seen alterations have been kept to a minimum and the buildings would appear to be largely "as built".

Although the Centre has a notorious past, heritage conservationists and even former prisoners consider that the place should be preserved as it is part of Hong Kong's history.

The Centre, which is part of the Jubilee Battery, is in opposite to the Pinewood Battery at a distance on the Peak. It has group value with Felix Villas (福利別墅) at No. 61 Mount Davis Road.

The site is currently unoccupied. It must have valuable redevelopment potential. If the building is to be saved an appropriate adaptive re-use needs to be found which will bring benefit to the local community.

*Rarity,  
Built Heritage  
Value &  
Authenticity*

*Social Value  
& Local  
Interest*

*Group Value*

*Adaptive  
Re-use*

**Historic Building Appraisal**  
**Entrance Gate**  
**Sha Lo Wan Tsuen, Sha Lo Wan, Lantau Island**

The entrance gate probably has an age of around 200 years. Sha Lo Wan Tsuen (沙螺灣村) on the northern coast of Tung Chung (東涌), Lantau Island, was erected probably in the 18<sup>th</sup> century as a Ba Kong Temple (把港古廟) for the worship of Hung Shing (洪聖) deity was built by the villagers in the 39<sup>th</sup> year of Qianlong (乾隆, 1774) reign of the Qing (清) dynasty at the northwest of the village close to the seashore. The villagers were engaged in fishing and farming. Its population was small reaching up to a few hundreds before the Second World War. The Kungs (龔) were the first settlers of the village. It was later settled by the Mans (文), the Lees (李) and the Chans (陳).

**Historical  
Interest**

As the village is close to the sea, it was often attacked by pirates and bandits. The village was occupied by a group of pirates in the late 1930s for one year. A linear wall was built at the mouth of the village to protect the village which was constructed in the form of four parallel rows of houses. The wall lost its protective function towards the 20<sup>th</sup> century and was demolished leaving the entrance gate only for the in and out function. During the Japanese Occupation (1941-45) the pirates in the area was cleared by the Chinese guerrillas.

Wolfram was discovered in Sha Lo Wan that the ore was quarried in the area in the 1950s. The population increased up to 2,000. It reached to 4,000 in 1971. The population dropped since the 1970s leaving mainly the elderly in the village.

The entrance gate is in the northern mouth of the village. The wall together with the entrance gate served as a defensive means to protect the village houses in its south. The entrance gate is a Qing vernacular structure with a rectangular opening. It is a flat-roof structure and its height is the same as the walls on either side about three metres tall. It is constructed of granite blocks and slabs. The gateframe is of long granite slabs and the wall structure on either side is in horizontal bonding. The gate is recessed on the front and rear elevations. Holes are on the floor of the gate for installation of timber poles. The floor is with cement screeding. An open ground is behind the entrance gate.

**Architectural  
Merit**

It is an entrance gate of the village to witness its past history and settlement.

**Rarity**



It has some built heritage value.

***Built Heritage  
Value***

Though without maintenance, the authenticity of the entrance gate is kept.

***Authenticity***

The villagers celebrate the Hung Shing Festival (洪聖誕) on a day in the 7<sup>th</sup> lunar month by throwing the oracles (擲聖杯) on the 15<sup>th</sup> of the first lunar month. A small statue of the deity would be put on a sedan chair together with a parade touring round the village giving blessing to the villagers. Cantonese opera performances are also held in the village during the celebration period.

***Social Value,  
& Local Interest***

### Man Fat Nunnery

#### No. 99 Ngau Chi Wan Village, Kowloon

Man Fat Nunnery (萬佛堂) is one of the earliest surviving Taoist nunneries in Ngau Chi Wan (牛池灣). It was constructed in **1912-1913**. Together with other Taoists, a female Taoist priest named Lai Yu-ching (黎玉清道長) bought land in the village to build the nunnery with a vegetable garden for their own use. Madam Lai came from Xijiao in Guangdong province (廣東省西樵) and had worked as a domestic servant in Hong Kong. *Historical Interest*

Man Fat Nunnery is a nunnery of Xin Tian Dao (先天道, one of the branches of Taoism). The nunnery is dedicated to deities including Kwun Yum (觀音), Jade Emperor (玉皇大帝), Chai Tin Tai Shing (Monkey King, 齊天大聖), *Sanskrit* (Sakyamuni, 佛祖), Lu Zu (呂祖) and Kwan Tai (關帝). There was a vegetable garden within the area of the nunnery. It was used by the nuns for growing vegetables and other produce for their own consumption; however, it is abandoned nowadays.

Man Fat Nunnery had a number of social services for the deceased. For example, it once held mass with other Taoist organizations for the victims of the Happy Valley racecourse fire disaster (馬棚大火) which resulted in the death of some 600 people. Tung Wah Hospital (東華醫院) then offered a tablet of appreciation to the nunnery for their kindness in this accident. This tablet, in fact, is still kept in the nunnery. Inscribed with four big Chinese characters “誠格幽冥” (Sincerity and Hades), the tablet is placed above the entrance.

Man Fat Nunnery also took part in another similar function in 1920 when it joined a ceremony for Fangbian Hospital to the west of Guangzhou (廣州城西方便醫院). The Hospital then offered a wooden tablet to the nunnery in appreciation of its participation. This tablet was originally hung in the centre of the main hall. However, as there was a shortage of wood after the Japanese rule (1942-1945), this tablet was used as a pair of doors of the nunnery after the Chinese inscriptions were scrapped by the carpenter.

During the Japanese Occupation (1941-45) the nuns were driven away by the Japanese, and they found a temporary shelter in a tenement house at No. 1075 Canton Road, Mong Kok. In around 1957, a group of philanthropists raised funds to establish a Xin Tian Dao Elderly Home (先天道安老院) in Kowloon to accommodate some members of Man Fat Nunnery. A group photo of the executive officers (理監事) of the elderly home, taken in the presence of Governor Sir David Trench (港督戴麟趾爵士), is still hung on the wall of the nunnery.

The nunnery is a Chinese style building having two storeys of three bays. A pitched roof stone entrance gate house is at the boundary wall of the compound with the name of the nunnery above its gate. The nunnery building is probably constructed of bricks, stone and cement with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls have been plastered and painted white. The three-bay front façade is recessed with the entrance in the middle bay. A balcony is on the upper floor of each of the flanking bays with green ceramic vase-shaped balustrades. The name of the nunnery is engraved in the lintel above the doorframe flanked by a pair of couplets. Above the doorway are three windows, the middle one being in circular shape.

***Architectural  
Merit***

The door of the southern bay is made of timber, the right door leaf is inscribed with “萬年有道” (moral order exists for ten thousand years) and the left door leaf is inscribed with “佛法無邊” (the power of Buddha is limitless). They were originally a pair of wooden tablets placed on both sides of the door, but re-used as door leaves shortly after the Japanese rule.

It is a nunnery of Taoism in Hong Kong.

***Rarity***

The nunnery has some built heritage value.

***Built Heritage  
Value***

The building was renovated in 1946 and 1956. It is not in good condition due to lack of upkeep. Its authenticity is barely kept.

***Authenticity***

Man Fat Nunnery is one of the early-established Taoist monasteries in Hong Kong and the oldest surviving Taoist institution in Ngau Chi Wan Village. It was actively involved in social events such as the mass for the racecourse fire and the ceremony in Guangzhou.

***Social Value,  
& Local  
Interest***

Apart from Man Fat Nunnery, there are others religious building in Ngau Chi Wan, such as Wing Lok Tung (永樂洞), Kam Ha Monastery (金霞精舍), Bok Gok Monastery (寶覺精舍) and Jing Shi (靜室). Nowadays, all of the other religious buildings are gone, leaving Man Fat Nunnery as the only remaining nunnery in the area.

***Group Value***

Sheung Keng Hau (上徑口) has a history of over 300 years. It is a village of single surname, Wai (韋). Based on a legend passed down from generation to generation of the Wai clan, the Wais are the descendants of a famous Chinese general in the Western Han Dynasty (西漢, 206 BC- 8 AD), Mr **Han Xin** (韓信). Unfortunately, Han Xin was later executed on a conviction of treason. After his death, the Prime Minister ordered an adviser to take Han Xin's son and seek refuge in the South. The male descendants of Han Xin changed their surname to Wai, which was the right half of the character of their original surname; on the other hand, the female descendants changed their family name to Cheung (章), which was similar to the left side of the character Han.

*Historical  
Interest*

The genealogy of the Wai clan in Hong Kong recorded the founding ancestor of Tai Wai as their first generation. With reference to the genealogy, the founding ancestor was called Wai Kin-yuen (韋建元) and he had four sons, namely, Wai Kin-hing (韋乾慶), Wai Hin-hing (韋衍慶), Wai Chong-hing (韋創慶) and Wai Tak-hing (韋德慶) in order of age. The eldest son moved to Sha Kok Mei (沙角尾) in Sai Kung; the second son settled in Tin Sam (田心); the third son stayed in Tai Wai; and the youngest son founded the village of Sheung Keng Hau (上徑口). The Wai clanspeople in Sheung Keng Hau were farmers engaged in crops growing and pig rearing. The present Wai Ancestral Hall (韋氏家祠) was **rebuilt in 1930**.

Located in the back row of village houses of the village, the ancestral hall is facing north-west together with other houses and backed by the Lion Rock (獅子山). It is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. The building is probably constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. A soul tablet is in the middle of the altar at the end wall of the main hall. The walls are plastered and the lower courses of the walls are covered with granite tiles. The front ridge is decorated with a set of red *ruilong* (夔龍) mouldings at its two ends. The doorframe is with yellow glazed ceramic tiles. The name of the hall is moulded above the lintel of the recessed entrance.

*Architectural  
Merit*

It is an ancestral hall of the Wais to remind their settlement in Sheung Keng Hau village.

*Rarity*

It has some built heritage value.

***Built Heritage  
Value***

The building has undergone large-scale renovation in the 1970s with many new building materials used on the old hall. This would very much diminish the authenticity of the building.

***Authenticity***

Dim Dang (點燈) ritual is still held at the ancestral hall for new born baby boys of previous year at the Chinese New Year. The ancestral hall is managed by a branch institution of the Wai clan called Wai Chui Fook Tong (韋聚福堂). In recent decades, another institution named Wai Kin Fook Tong (韋建福堂) has been established to administer the properties and activities of different branches of the Wais (e.g. ancestral worship and grave sweeping) in Tai Wai, Tin Sam and Sheung Keng Hau.

***Social Value,  
& Local  
Interest***

Wai Ancestral Hall is surrounded by residential units with the hill at the rear. In the past, the village houses were one storey buildings which were gradually replaced by multi-storey buildings. Modern residential units of Spanish style were built in the village. At the two ends of the original village boundary, there are two Earth Gods guarding the whole village. Although the houses are replaced by multi-storey units, the row house configuration is still kept with the entrance gate located between No. 13 and 14 Sheung Keng Hau.

***Group Value***

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

***Adaptive  
Re-use***

**Historic Building Appraisal**  
**Fan Ancestral Hall**  
**Ho Pui Tsuen, Pat Heung, Yuen Long**

Same as Ma On Kong (馬鞍崗) village, Ho Pui Tsuen (河背村) is in the southern end of Pat Heung (八鄉), Yuen Long, and it is a multi-lineage village also inhabited by the Wus (胡), the Fans (范) and the Kans (簡). With the increase of population in Ma On Kong, the villagers of the three clans moved southwards to establish the village. They can be considered as brother villages. An organization called Nam Ching Tong (南正堂) was formed by the three clans to deal with their mutual benefits. Both the Fans and the Wus had been in Tai Lam Chung (大欖涌) before they moved to Ma On Kong engaged in fishing. They moved to the latter village in order to improve their life by cultivation. Two brothers of the Fans, Hing-fong (馨芳) and Hing-suen (馨萱), settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. The Fan Ancestral Hall (范氏家祠) is a family ancestral hall. It was probably a mud hut built in the 19<sup>th</sup> century. The present one was built in the mid-1950s to replace the old one. The villagers, both the Fans and those of other surnames, participated in the reconstruction. They collected stones from a hill nearby. The informant, a Ms. Wu, carried sand to the site.

**Historical  
Interest**

The ancestral hall is in the forefront of the village facing an open ground. It is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is in-between the entrance and main halls. The internal walls and the front façade are plastered and painted. The floors are cement-screeded. It is constructed of granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The granite blocks were quarried from a nearby hill. The altar is in the middle of the end wall housing a soul tablet of the Fan ancestors for worship. A Kwun Yam (觀音) image is on the left of the tablet also for worship. The name of the hall is moulded on a piece of stone on the wall above the lintel of the recessed entrance. The front ridges are with curling ends.

**Architectural  
Merit**

It is an ancestral hall of the Fans to witness their settlement in Ho Pui village.

**Rarity**

It has little built heritage value.

**Built Heritage  
Value**

Its authenticity is kept.

**Authenticity**

It has group value with the On Ding Sai Kui (安定世居) ancestral hall and some old village houses in the village. **Group Value**

The Fans in the village were branched out from Ma On Kong village in its north. They would worship their ancestors at the Fan Ancestral Hall (范氏宗祠) in Ma On Kong at festivals including the Chinese New Year, Ching Ming (清明節) and Chung Yeung Festivals (重陽節). They would as well make worship to their own ancestors in their family hall. Wedding rituals are still held at the hall. At funerals, *nammo* (喃嘸) priests will be hired to lead the soul of the deceased who passed away at the age of 60 or above to the soul tablet, a practice known as *sheung shan toi* (上神枱). **Social Value, & Local Interest**

The Fan Ancestral Hall was a place for clan meetings until the 1950s, after which the meeting place was switched to Yuk Ying School (育英學校) and Ho Pui Tsuen Rural Office building (河背村鄉公所) established in 1951 and 1996 respectively.