

Historic Building Appraisal

1

Tsang Tai Uk

Sha Tin, N.T.

Tsang Tai Uk (曾大屋, literally the Big Mansion of the Tsang Family) is also called Shan Ha Wai (山廈圍, literally, Walled Village at the Foothill). Its construction was started in 1847 and completed in 1867. Measuring 45 metres by 137 metres, it was built by Tsang Koon-man (曾貫萬, 1808-1894), nicknamed Tsang Sam-li (曾三利), who was a Hakka (客家) originated from Wuhua (五華) of Guangdong (廣東) province which was famous for producing masons. He came to Hong Kong from Wuhua working as a quarryman at the age of 16 in Cha Kwo Ling (茶果嶺) and Shaukiwan (筲箕灣). He set up his quarry business in Shaukiwan having his shop called Sam Lee Quarry (三利石行). Due to the large demand for building stone when Hong Kong was developed as a city since it became a ceded territory of Britain in 1841, he made huge profit. He bought land in Sha Tin from the Tsangs and built the village. The completed village accommodated around 100 residential units for his family and descendents. It was a shelter of some 500 refugees during the Second World War and the name of Tsang Tai Uk has since been adopted.

Historical Interest

The sizable and huge fortified village is a typical Hakka three-hall-four-row (三堂四橫) walled village. It is in a Qing (清) vernacular design having a symmetrical layout with the main entrance, entrance hall, middle hall and main hall at the central axis. Two other entrances are to either side of the front wall. Four 3-storey high corner towers are at its four corners with *wok yee* (鑊耳) gable walls. A metal trident is installed at the tower against intrusion of evil spirits. Residential units were built along the four walls and in rows in the middle. The walled village was constructed with green bricks with granite dressing. Its walls support its pitched roofs of timber rafters, purlins and ceramic tiles.

Architectural Merit

It is the only sample of a fortified Hakka village in the territory to witness the very well-off of the Tsangs.

Rarity

It is a unique walled village of high built heritage value.

Built Heritage Value

Parts of the walls and floors were plastered with cement. Though a number of units and structures are added to the village, its main form is still retained.

Authenticity

The village took 20 years to complete. The ancestral hall at its central axis in the middle of the main hall was first built with his two residential rooms on either side. Other houses and courts were added in the 20 years. Gun holes were provided along the walls and its four corner towers as pirates and bandits were active at the time. A board engraved with Tai Fu Tai (大夫第, the Mandarin's Mansion) is hung above the entrance of the ancestral hall as the villager founder purchased the title from the Qing government. A carved screen at the ancestral hall with inscription praising the ancestors' family dated 1878 was written by a famous calligrapher. Agricultural farming was the major economic activity of the family and declined over the years. Some of the house units are still occupied by members of the Tsangs.

***Social Value
& Local
Interest***

Historic Building Appraisal

2

Shrine

Kat Hing Wai, Kam Tin, Yuen Long

Kat Hing Wai (吉慶圍) established in the Chinghua reign (成化, 1465-1487) of the Ming (明) dynasty was one of the oldest villages in Kam Tin (錦田). The ancestors of the Tangs had settled in Kam Tin as far back as in the Southern Song dynasty (南宋, 1127-1279). The walls enclosing Kat Hing Wai were built by Tang Chue-yin (鄧珠彥) and Tang Chik-kin (鄧直見) in the early years of the Kangxi reign (康熙, 1662-1722) of the Qing (清) dynasty to protect the villagers from pirates and other enemies. In the 1899 occupation of the New Territories by the British army, the walls were partly destroyed and the wrought iron gate at its front entrance was seized and then stored in the residence of the then Governor of Hong Kong, Sir Henry Blake, in Ireland. After decades the iron gate was returned with the help of a notable member of the Tang clan, Tang Pak-kau (鄧伯裘, 1876-1950), and reinstalled back to the entrance. Parts of the enclosing walls were repaired after the Japanese Occupation (1941-1945). The moat surrounding Kat Hing Wai except the northern and eastern portions was filled up in the early 1980s.

**Historical
Interest**

The existing wai of Qing dynasty design is some 8,500 square metres in a near square form around 84 metres by 88 metres with a symmetrical plan having 6 rows of west-facing dwelling units on each side divided by the east-west central axis. Four watchtowers were built at its four corners whilst its entrance gate is at the west-facing wall at the central axis with the shrine at the far opposite end of the eastern wall. Attached to the walls, some 6 to 7 metres high, were small houses. The entire wai was constructed mainly of green bricks.

**Architectural
Merit**

The shrine is a one-hall pitched-roof building with the altar at the northern end wall housing tablets of the ancestors and of over 20 deities for worship. The gables of the shrine are the most outstanding features, in *wok yee* (鑊耳) design, having curling grass pattern on their friezes. Corbelling eaves are on the enclosing walls easy for draining the rainwater.

Being one of the biggest preserved walled villages in Hong Kong and its over 700 years' historic tie with Kam Tin, Kat Hing Wai is extremely rare.

Rarity

It is a typical sizable wai of the Qing design having high built heritage value. Though quite a number of old village houses have been replaced by modern ones and repairs to the wai has not been at all satisfactory, its authenticity has not been

**Built Heritage
Value &
Authenticity**

affected.

The entrance gate, shrine and the corner watchtowers are inter-related having their own group value. ***Group Value***

Due to its lengthy history, size and outlook attractions, Kat Hing Wai has been frequently visited by tourists and locals. Villagers in the wai still participate in activities of Kam Tin such as Tin Hau Festival (天后誕) and Da Chiu (打醮). ***Social Value, & Local Interest***

Historic Building Appraisal

3

Entrance Gate

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Historic Building Appraisal
Watchtower (northwest) & Enclosing Walls
Kat Hing Wai, Kam Tin, Yuen Long

4

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Historic Building Appraisal
Watchtower (northeast) & Enclosing Walls
Kat Hing Wai, Kam Tin, Yuen Long

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Historic Building Appraisal
Watchtower (southeast) & Enclosing Walls
Kat Hing Wai, Kam Tin, Yuen Long

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Historic Building Appraisal
Watchtower (southwest) & Enclosing Walls
Kat Hing Wai, Kam Tin, Yuen Long

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Historic Building Appraisal

The Hong Kong Catholic Cathedral of The Immaculate Conception

No. 16 Caine Road, Central, H.K.

The Hong Kong Catholic Cathedral of The Immaculate Conception (聖母無原罪主教座堂), also known as the Roman Catholic Cathedral (天主教總堂), was built and inaugurated in 1888. The foundation stone was laid on 8 December 1883. Historically, it is important as the oldest and largest Roman Catholic church in Hong Kong, and is known by Chinese parishioners as *Tai Tong* (大堂) meaning “leading place of worship.” The founder of the Cathedral was the **Rev. Timoleone Raimonde** (高主教, who was the first Roman Catholic Bishop of Hong Kong (in office: 1874-1894).

**Historical
Interest**

Architecturally, the Cathedral is in the **Gothic Revival** style with typical Gothic features such as lancet windows, flying buttresses and pinnacles, built to a cruciform plan. Internally the Gothic style is the predominant style, but unusually the altars are built in the **Baroque** classical style. Stained glass windows and statuary impart a feeling of grandeur and majesty to the Cathedral. However, the architecture is restrained and not over lavish. The Gothic style of church architecture is considered rare in Hong Kong, and the Cathedral therefore has considerable built heritage value.

**Architectural
Merit**

The Cathedral was badly damaged by bombing in December 1941. During the period of **Japanese Occupation** (1941-1945), the Church Bell was also taken for manufacturing arms and ammunitions, and fairly extensive war damage reparation was undertaken after the Second World War. The original timber roof was replaced by a concrete roof in 1970. Regular renovations and repairs are undertaken and the Cathedral is believed to retain much of its original appearance.

**Rarity &
Built Heritage
Value
Authenticity**

The social value of the Cathedral lies in the **Catholic Diocese Centre** next door, a five-storey community centre comprising church offices, conference rooms and activity rooms. The Cathedral is the main religious centre for both local and expatriate parishioners.

**Social Value
& Local
Interest**

The Cathedral underwent renovation in 2002, and the renovation project was recognized by an Honourable Mention in the 2003 UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation.

Once an important landmark in the district but now obscured by modern development, the Cathedral together with the **Raimondi College** (高主教書院), the **Catholic Diocese Centre** (天主教教區中心, a five-storey community centre built next to the Cathedral in 1958) and the nearby graded buildings such as

Group Value

Sacred Heart Chapel (聖心教堂) and **Kom Tong Hall** (甘棠第) forms an important group of historical and religious buildings.

Historic Building Appraisal

Bishop's House

No. 1, Lower Albert Road, Central, Hong Kong

Located on a commanding site in Central District, formerly known as Tit Kong (鐵崗) or Iron Mound, the Bishop's House (會督府) is one of the most remarkable symbols of the development of the Anglican Church of Hong Kong (also known as Hong Kong Sheng Kung Hui 香港聖公會). The first building on the site appears to have been a boys' school constructed in 1845-1848. Alterations and additions were made to the school building in **1851** in "collegiate style". The building then housed St. Paul's College (聖保羅書院) and also the Residence of the first appointed Bishop, **George Smith**, who was Warden of the College. The College nurtured many figures, including Wu Ting-fang (伍廷芳), a well known diplomat and the first unofficial Chinese member of the Hong Kong Legislative Council in 1880. In 1951 St. Paul's College moved to Bonham Road, and the old college building became the residence and office of the Bishop of Hong Kong. Today the stone plaque inscribed with 聖保羅書院 (St Paul's College) is still visible near the main entrance of the Bishop's House.

Historical Interest

The style of the building, which is quite unusual for Hong Kong, is the **Tudor Revival** style. The building is two-storey with a semi-basement and an octagonal tower at the north-east corner which has an additional storey. Tudor style elements include an oriel window, flat head and pointed windows, label mouldings over the windows, buttresses, and imitation cross-shaped loopholes to the top of the tower. Classical elements are also apparent in the use of quoins, rusticated granite stonework to the G/F storey on the north-east façade, the regularly spaced windows and the glazing bar patterns. A local adaptation is the use of red painted Chinese roof tiles. Overall the impression is castle-like and imposing. Internally, the building is believed to have undergone extensive modernization, but the exterior is considered to be largely original and authentic. It is a rare piece of architecture with obvious built heritage value and local interest.

Architectural Merit

Built Heritage Value & Authenticity

Rarity, Social Value & Local Interest

The Bishop's House is the heart of the Diocese of Hong Kong Island. Together with other historic buildings in its neighbourhood, such as St. Paul's Church (聖保羅堂) and Old S.K.H. Kei Yan Primary School (舊聖公會基恩小學, now Kong Kit Building, originally the south wing of St. Paul's College), the Bishop's House also has group value and social value. Other historic buildings around the area include the Old Dairy Farm Depot (舊牛奶公司倉庫) and the Former Victoria Barracks (舊域多利軍營).

Group Value

It is unlikely that adaptive re-use will need to be found for this building in the foreseeable future.

*Adaptive
Re-use*

Historic Building Appraisal

Tsing Shan Monastery – Memorial Archway (Heung Hoi Ming Shan) 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 19th century with the support of the To (陶) clan which had settled in Tuen Mun since the 15th 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 Memorial Archway (牌樓, Pai Lau) built in 1929 is on the motor road leading to the Monastery. It is a symmetrical three-bay four-column arch with a wider central bay to allow access for vehicles and devotees. It is built of reinforced concrete with washed granolithic finishes. Three horizontal flat plaques rest on the beams and a roof is supported by the two middle columns. At the front elevation, the middle plaque is engraved with four gilded characters Heung Hoi Ming Shan (香海名山, Fragrant Sea and Prestigious Mountain) written by the then Governor Sir Cecil Clementi (金文泰) who had visited the Monastery in 1927 and 1928. At the back is another four characters, Wui Tau Shi Nong (回頭是岸, Repentance is Salvation), written by Monk Tit Shim (鐵禪法師). Inscriptions are also on the other plaques and columns. The roof is with green glazed pan-and-roll ceramic tiles. The ridge is with Shiwan (石灣) glazed ceramic decorations of two aoyus (鰲魚), opera figurines and geometric pattern made by the Guangzhenxiang (廣禎祥) kiln selected by Wah Chun (華珍) company of Hong Kong. The Archway is

slightly damaged with a little overgrown at its roof.

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 rebuilding 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

Ching Shu Hin

Nos. 104 & 109 Hang Mei Tsuen, Ping Shan, Yuen Long

Ching Shu Hin (清暑軒) in Hang Mei Tsuen (坑尾村) of Ping Shan (屏山), Yuen Long, was built by Tang Heung-chuen (鄧香泉, 1838-1879) and his sons in 1874. Heung-chuen is the 22nd generation ancestor of the Tang clan in Ping Shan. Ching Shu Hin, literally meaning a cool summer lodge, was built to serve as a guest house for prominent visitors and scholars visiting the next door Kun Ting Study Hall (觀廷書室) built four year earlier. Distinguished visitors include the then Governor Sir Cecil Clementi, Sir Robert Ho Tung (何東爵士), Sir Tang Chi-ngong (鄧志昂) and others. A number of honour boards of its clansmen having achieved titles in the Imperial Civil Service Examination are put on display at the main hall of the building.

**Historical
Interest**

The house at the mouth of the village is a Qing (清) vernacular residence having an L-shaped plan of two-storeys. It is linked to the Kun Ting Study Hall to its right by a footbridge on the first floor. The elegantly constructed house has the main hall on its ground floor fronted with an open courtyard. To its left is the kitchen and meal preparation room. A stable is in front of the main entrance with separate entrance. The building is constructed of green bricks with its walls and granite columns supporting its pitched roofs of timber rafters, beams, purlins and clay tiles. Skilful craftsmen were employed from Foshan (佛山) and Guangzhou (廣州) to handle the construction. The ridge is with auspicious mouldings of geometric, treasures and floral patterns. Fascia boards, timber beams, wall and gable friezes are with similar matching patterns.

**Architectural
Merit**

A highly rare guest house to denote the wealth and status of the Tang clan in Ping Shan in the 19th century.

Rarity

It is of high built heritage value.

**Built Heritage
Value**

It was renovated in 1993 with its authenticity well-kept.

Authenticity

With the Kun Ting Study Hall they are gems of the village having co-related group value.

Group value

Other than serving as a guest house, it was a high class venue for the Tangs offering meals to prominent visitors and senior members of the clan.

***Social Value
& Local Interest***

Historic Building Appraisal
Kun Ting Study Hall
Hang Mei Tsuen, Ping Shan, Yuen Long

Kun Ting Study Hall (觀廷書室) in Hang Mei Tsuen (坑尾村) of Ping Shan (屏山), Yuen Long, was built in 1870 by Tang Heung-chuen (鄧香泉, 1838-1879) and his sons to commemorate his father Kun-ting (觀廷, 1815-1838), the 21st generation ancestor of the Tang clan in Ping Shan. Other than serving as a venue for teaching village children, it is also an ancestral hall of Tang Heung-chuen's lineage for ancestral worship. In the takeover of the New Territories by the British in 1899, the then Governor Sir Arthur Blake had a short stay at the study hall and used it as his office. This elegantly built study hall at the mouth of the village had been visited by many distinguished guests including Governor Sir Cecil Clementi (金文泰) and leading members of the Chinese community such as Sir Robert Ho Tung (何東) and Fung Ping-shan (馮平山).

**Historical
Interest**

The study hall is a medium size Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the halls and flanked by two side chambers, one on each side. Through staircases at the main halls' side rooms, the library on the first floor can be reached. A footbridge is connected the library to the upper storey of the Ching Shu Hin (清暑軒), a guest house of the family, next to the 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 was constructed of green bricks with its walls and columns supporting the pitched roofs. The recessed entrance has fine granite door frame, wall bases, wall corners and lintel above which is the finely carved stone name board of the study hall. The entire building is with richly ornated decorations. Its ridges are with mouldings of auspicious floral treasures and geometric patterns. Wall and gable friezes and fascia board are with paintings and carvings of fruits, flowers, treasures, scrolls and other motifs.

**Architectural
Merit**

It is a finely decorated historic building of high rarity to show the wealth and status of the Tang clan in the 19th century.

Rarity

It is a study hall of high built heritage value.

**Built Heritage
Value**

The authenticity is kept.

Authenticity

It has group value with Ching Shu Hin, the Tang Ancestral Hall (鄧氏宗祠) and other historic buildings in Ping Shan.

Group Value

The study hall prepared teaching of Chinese classics and martial arts for village children to gain success in the Imperial Civil Service Examination. The Tangs did have a number of their members gaining the title of *juren* (舉人). After the abolition of the Examination in 1905, the education mode was modified. New modern subjects were taught and a Tat Tak School (達德學校) established in 1931 in the village then replaced the education role of the hall ultimately.

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

Historic Building Appraisal

Tung Yick Store

Nos. 20A & 21 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 23rd 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 18th and 19th 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.

Tung Yick Store (同益棧) is at Nos.20A and 21 of Lee Yick Street (利益街), one of the busiest streets of the market. The Store was an inn to provide residential need for long distant traders. The exact year of construction of Tung Yick Store is not known, but it is believed that it had existed before the British takeover of the New Territories in 1899.

When the British army started to take over the New Territories, an organization called Tai Ping Kung Kuk (太平公局, Great Peace Public Council) was established by indigenous people to fight against the British. Three local gentries Tang Yi-shek (鄧儀石), Tang Ching-shi (鄧青士) and Ng Lai-shek (伍礪石) invited a military expert Chin Zhang (錢壯) from Guangzhou (廣州) to take charge of the plan for attack. Chin stayed in the inn at the time.

The inn is a two-storey Qing (清) vernacular building of a narrow and lengthy plan. It was constructed of green bricks with blocks of granite for its bases, window and door frames having its walls to support its pitched roof of timber rafters, purlins and ceramic tiles. The bricks are laid in one header-course for every nine stretcher-courses (九順一丁). Its recessed entrance has a big name board above the lintel flanked by two tiny bared square windows. Under the eave are wall friezes of calligraphy and paintings of floral pattern. An iron gate of

**Architectural
Merit**

western style is installed at the entrance. The pitched roof is with corrugated metal sheets.

It is the only inn left in the market to capture the past glory of the market. ***Rarity***

A very special building of high built heritage value. ***Built Heritage Value***

There are some alterations to the building. ***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 3rd, 6th and 9th 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 20th 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
Chun Yuen Pawn House
No. 72 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 23rd 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 18th and 19th 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.

Chun Yuen Pawn House (晉源押) is located on one of the busiest streets of the old market. It was originally located at Lee Yick Street (利益街) and it was moved to the present site in the 1910s. It continued to operate until the Second World War when the business of the market declined. After the war, the shop was used for residential and storage purpose and has been left vacated. The pawn house was established by Tang Pui-king (鄧佩瓊), a successful merchant and a philanthropist. He was a committee member and vice-chairman of Pok Oi Hospital (博愛醫院) in 1930-53. He also served on the Heung Yee Kuk (鄉議局) and a number of schools. Pok Oi Hospital Tang Pui King Memorial College (博愛醫院鄧佩瓊紀念中學) was built to commemorate him in 1987.

The pawn house is a Qing (清) building of irregular plan. It has a high ceiling at its customs' hall in the front and the broker's room at the back with a mezzanine. To their right is a two-storey storage house accessed by narrow passage. To the farther right is an open courtyard with two rooms for storage. Right behind the entrance is a tall wooden screen blocking the eyesight of outsiders. The counter of the broker is at high level with iron bar for security that the customers have to raise their belongings to the broker for inspection. The mezzanine is for business dealing and the ground floor of the storage house is for

***Architectural
Merit***

the bedroom and other facilities. The other areas are for storage. The building is constructed of green bricks with thick granite blocks for its bases and door frame having its walls supporting its pitched roofs of timber rafters, purlins and ceramic tiles. The roof of the storage house has a western truss system. Its windows are with steel bars for tight security. Its recessed entrance has plastered mouldings of unicorns and plants and a fascia board of auspicious treasures carvings. Above its lintel is the name board of the pawnshop flanked by two tiny bared square windows.

The Chik Shing Pawnshop (藉誠) on Hop Fat Street (合發街) in Yuen Long New Market (元朗新墟) also established by Tang Pui-king has been demolished, leaving this one to remind the pawn business of the market. **Rarity**

It is a pawnshop of high built heritage value.

**Built Heritage
Value &**

It is in good condition despite some minor defects, including the recent plastering of the external wall to the left of its entrance. **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 3rd, 6th and 9th 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 20th 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.

The building should be used in a way that can promote the public's understanding of the history of the market. **Adaptive
Re-use**

Historic Building Appraisal
Tung Wah Group of Hospitals Museum
Kwong Wah Hospital, Waterloo Road, Yau Ma Tei, Kowloon

Tung Wah Group of Hospitals Museum (東華三院文物館) was originally the single-storey Main Hall Building of Kwong Wah Hospital (廣華醫院) founded in 1911. In 1919, it was converted into a two-storey building to cope with the demand for hospital beds. The entire hospital complex underwent a thorough reconstruction in 1958, with only the old Main Hall Building being preserved. In 1970, the centenary year for Tung Wah, the then Board of Directors resolved to renovate the old Main Hall Building and converted it for use as a museum to collect and preserve the archives and relics (including couplets and plaques) of the Tung Wah Group. Subsequently, the museum was open to the public in 1993. ***Historical Interest***

The museum is a Chinese Renaissance style of building combining western and Chinese styles having features of both styles with the use of modern and Chinese traditional building materials. It is a two-storey building resembling the layout of a Chinese ancestral hall which is symmetrical and of three bays. It was constructed of concrete, stone and green bricks with its walls and columns to support its pitched roofs of timber rafter, purlins and ceramic tiles. The roof structure has been strengthened with reinforced concrete and waterproof materials. The high ceiling ceremonial hall is in the middle of the ground floor flanked by a display hall on its right and a function room on its left. An altar housing a statue of the God of Shun Nung (神農, God of Medicine and Agriculture) is in the middle of the hall. The upper floor has a conference room and an exhibition room. A verandah of two-storey high is at the entrance. A corridor is at the back of the two floors. Access to the upper floor is provided by a staircase at the back in the middle of the building. The verandah and the hall are supported by tall columns. The arched windows are with wooden frames painted red. The roof is covered with green glazed ceramic tiles and its ridge with two *aoyus* (鰲魚) and a pearl. The entire building is decorated with memorial plaques and couplets displayed on its walls and columns. ***Architectural Merit***

It is a hospital building converted into a museum to display the history of the three Tung Wah hospitals. The building itself is to remind the history and development of the Kwong Wah Hospital. ***Rarity***

It has high built heritage value.

***Built Heritage
Value***

The building is in good condition. Alterations have been made to the building to suit its different uses. Its authenticity has been changed throughout the years. Its core authenticity is kept.

Authenticity

Kwong Wah Hospital was the first hospital in Kowloon Peninsula and the New Territories. It was amalgamated together with Tung Wah Hospital (東華醫院, founded in 1870) and Tung Wah Eastern Hospital (東華東院, founded in 1929) into Tung Wah Group of Hospitals (東華三院) in 1931. Today, the museum houses a considerable number of couplets and plaques as well as valuable archives of Tung Wah including accounting journals, letters from / to the Government and the public, Board Meeting Minutes, records of Tung Wah Coffin Home, books of Chinese medicine and photographs of different activities.

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

Historic Building Appraisal

Man Mo Temple

Nos. 124-130 Hollywood Road, Sheung Wan, H.K.

Man Mo Temple (文武廟) is for the worship of the civil or literature goddess Man Cheong (文昌) and the martial goddess Kwan Tai (關帝) who were popularly patronized by scholars and students seeking progress in their study or ranking in the civil examinations in the Ming and Qing dynasties. Kwan Tai is as well a symbolic figure of righteousness, loyalty and justice for the Chinese very much like the blind-eyed goddess standing at the western law court. Kwan Tai has been a patron god of the locals especially those of the police, martial arts, forces and other trades.

**Historical
Interest**

This Man Mo Temple in Sheung Wan, the biggest one of the type in the territory, was built in 1847 by two rich merchants Lo Ah-guo (盧亞貴) and Tam Ah-choy (譚亞財). Since the establishment of Man Mo Temple, a temple committee was formed for the management of the temple. The temple acquired property and it later became an important benefactor of Tung Wah Hospital (東華醫院) and Po Leung Kuk (保良局). In 1908, Man Mo Temple was entrusted to Tung Wah Hospital, with enactment of the Man Mo Temple Ordinance in the same year.

Aside from its function as a religious venue, Man Mo Temple was used as a place (somewhat like a local court) for resolving disputes among local Chinese and other matters concerning the welfare and livelihood of the community. In the past, watchmen (更練) of the Kung Sor (公所, communal hall) patrolled the streets for the sake of maintaining peace and social order. Furthermore, a Chinese-style school had been located next to the temple and it was replaced by a primary school now funded by the Tung Wah Group of Hospitals.

The temple site comprises three blocks: the main building, being the biggest serving the two goddesses with another two, the Litt Shing Kung (列聖宮), literally, temple of all saints, and the Kung Sor to its west separated by two lanes which gates are respectively called Bo Yuet (步月) and Lei Jung (履中). The Man Mo block is a two-hall building fronted by two open platforms on both sides and the two halls are connected by a covered courtyard in between. The Litt Shing Kung and the Kung Sor are respectively a three-hall and one-hall building. The roofs of the three blocks with timber rafters and purlins are supported by timber trusses and load-bearing flush gable walls. The roofs are covered with green ceramic tiles with Shiwan (石灣) fish, pearl, floral, opera figurine and other geometrical decorations installed on their ridges. The front yard of the buildings are surrounded with low walls which designs are complementary to the temple buildings.

**Architectural
Merit**

It is the most sizable and one of the very few Man Mo temples in Hong Kong especially its function as a local venue for resolving disputes among the Chinese

**Rarity & Built
Heritage Value**

inhabitants in its early stage of erection. It is the most outstanding example of the Man Mo temples in Hong Kong which has since its establishment maintained its chief function for the worship of the two goddesses. In the early years of colonial Hong Kong before the greater development of Chinese trade and charitable organizations, it was used as a venue for the discussion of communal affairs concerning the welfare of the local Chinese.

Minor modifications, mainly its ceramic roofs, have been made to the temple which however has been well maintained to perform its temple function. *Authenticity*

The temple is still very much patronized by worshippers of all walks of life. It has been used as a congregational ceremony venue for members of the Tung Wah directors holding the Autumn Sacrificial Rites each year. *Social Value & Local Interest*

The two sedan chairs seen inside the temple were for the carrying of the statues of the goddesses whenever there was a parade. The temple's uniqueness and convenient location in Central has made it a very popular tourist attraction of Hong Kong.

Historic Building Appraisal

Tin Hau Temple

Temple Street, Yau Ma Tei

Tin Hau Temple (天后古廟) in Yau Ma Tei was probably erected in 1864 as a pair of stone lions having the dating are standing in front of the building. It was however originated from a tiny one in the present Kwun Chung Market location and later moved to the present site by the boat people and villagers in Yau Ma Tei. The sea-facing temple had undergone several expansions leading to the present sizable one comprising the main Tin Hau Temple in 1878 and others including a Shing Wong Temple (城隍廟) in 1878, a Fook Tak Temple (福德祠) in 1894, a Shea Tan (社壇) in 1878 and a Hsu Yuen (書院) in 1897 connecting side by side with a big public square in front of them. Other than serving as a worship compound for different deities, the Shea Tan and Hsu Yuen were used as a venue for a free school teaching the boat and land people until 1955. The temple has been under the management of the Tung Wah Group of Hospitals since 1914.

***Historical
Interest***

The complex of five buildings are separated by four lanes and surrounded by low walls. The Tin Hau Temple being the biggest is in the middle seconded by the Shing Wong Temple to its right. The other three are almost in the same size. The temples are in Qing vernacular style now having their roofs covered with green ceramic tiles. The roofs are mainly in flush gable style. The Tin Hau Temple, the oldest amongst others, has the most ornated features including the granite columns and wooden bracket system at its entrance facade and a set of Shiwan (石灣) ceramic decorations of a firing pearl, a pair of *aoyus* (鰲魚) and dragons, opera figurines and other geometric and floral pattern on its main ridge.

***Architectural
Merit***

Such a sizable Tin Hau temple (including other deities) is very rare. The temple complex having the functions of worship, communal services and education evolving from a small Tin Hau temple is of high heritage value.

***Rarity &
Built
Heritage
Value***

The temple was renovated and expanded in 1873, 1875, 1878, 1890, 1894 and 1897 leading to the present format. Other repairs have been carried out by Tung Wah from 1914 with major works done in 1916 and in 1971 after a typhoon damaging much of its structures in 1914 and a big fire in 1969 respectively. The temple has no great alteration affecting its authenticity.

Authenticity

The temple is a landmark of Yau Ma Tei attracting a large number of tourists visiting it. Its square is a spacious ground for open-air entertainment activities and for rest of the locals. The festivals of different deities, including the birthdays of the

***Social Value
& Local
Interest***

Tin Hau on the 23rd day of the third lunar month, the Kwun Yam on the 19th day of the sixth, the ninth, and the eleventh lunar months, the Shing Wong on the 11th day of the fifth lunar month and the 24th day of the seventh lunar month and others, are celebrated making the temple a busy one throughout the year.

Historic Building Appraisal
Lo Pan Temple
No. 15 Ching Lin Terrace, Kennedy Town

The Lo Pan Temple (魯班廟) constructed in 1884 is dedicated to Lo Pan, the patron saint of Chinese constructors, builders and craftsmen who in Chinese called workers of Sam Hong (三行), three trades, namely, carpentry, masonry and bricklaying. Lo Pan originally named Kung Shun Pan (公孫班) was famous for his being a talent in building and carpentry in his country Lao (魯國) in the Spring and Autumn period (春秋, 770-476 B.C.). He was worshipped by workers of the trade since then who believed Lo Pan could protect them. Worshipping Lo Pan became popular in the Ming (1368-1644) and Qing (1644-1911) dynasties and such temples are built in different places in China.

**Historical
Interest**

The construction of the temple was made possible by donations from over a thousand companies and individuals in the Chinese mainland, overseas and local community. The site was donated for the construction of the temple by Lee Li Hing (李禮興), a local businessman. The building of a Lo Pan temple in 1884 reflects the mature and blooming construction and building business in Hong Kong at the time. Such was a substantial patronage need for the companies and workers of the trade.

The temple is located on a rectangular site on Ching Lin Terrace among a number of terraces in Kennedy Town. The building direction is however twisted to north-west probably of *fung shui* reason. It is a two-hall building with a recessed facade. The tall building had an open courtyard between the two halls but now covered. Its gable walls are the most prominent called 'Five Peaks Paying Tribute to Heaven' (五岳朝天式) having five pointed and sharp-angle wings. The design is a rare example in Hong Kong (another one of less specific is that of the Hau Wong Temple in Kowloon City). The style is very special unlike those of most Chinese historic buildings which are mainly Cantonese. It is close to those of Hunan (湖南) or Fujian (福建) provinces.

**Architectural
Merit**

Most of the features of the temple are unique employing distinguished craftsmanship. The wall paintings, carvings, engravings, 'water-washed' (polished) greenbricks and the Shiwan ceramics of Gungyuk (均玉) kiln in particular are of supreme quality. The temple was expanded in 1927, and a communal hall with a school was built next to the temple. It is well maintained though not so popular as in the past.

It is the only example in Hong Kong worshipped by constructors, builders and workers of Sam Hong. The uniqueness, rareness and the representative of the type of temple come up with the highest built heritage value. Its existence has a role to demonstrate the historical development of the business.

**Rarity & Built
Heritage Value**

Numerous renovations have been carried out with a number of them recorded in some plaques having the donors' names and their sums engraved on them. The building is in good condition without unauthentic added fixtures and features. ***Authenticity***

Though the temple is not so popular as in the past, constructors and workers of the trade still make tribute to their master Lo Pan and celebrate his birthday by means of having offerings at the temple on the 13th of the sixth month of the Chinese lunar year. It is called the Master Festival, Si Fu Dan (師父誕), when they would have a holiday and celebrate with heavy meals. Celebratory banquets were held at the temple and nearby before World War II and now replaced by meals at the Chinese restaurants. ***Social Value & Local Interest***

Historic Building Appraisal
No. 28 Kennedy Road, Main Building
Central, Hong Kong
(Main Building, Servants' Quarters & Rickshaw Parking Space)

The building is thought to have been built in the **late 1890s**. The site was first sold to the **Hongkong Land Investment and Agency Company Limited** (香港置地投資及代理有限公司) in 1896. The Company was founded in 1889 by two prominent businessmen, Sir Catchick Paul Chater, an Armenian born in Calcutta, and James Johnstone Keswick, a *Tai-pan* (大班) of Jardine, Matheson & Company (怡和洋行). The Company changed its name into the Hongkong Land Company Limited (香港置地公司) in 1971.

*Historical
Interest*

Since it was built, the building has had several owners and has been used for a variety of purposes but mainly for educational purposes. The Queen's College (皇仁書院) used the premises as temporary school in 1948 until 1950 when the College moved. From 1961 to 1989, the premises was shared by the Education Department and the Kennedy Road Junior School. It was used by the Joint Liaison Group (中英聯合聯絡小組) for meetings in the 1990s prior to the Handover. It is currently used as Office of the Former Chief Executive of the Hong Kong SAR, the Hon. Tung Chee Hwa (董建華).

Although the architectural style of the Main Building is predominantly **Italian Classical Revival**, the plan is asymmetrical which deviates from classical rules. The elevations are very richly decorated with Roman arches, classical columns, balustraded balconies, wrought ironwork, jalousies, window tracery and arched patterned friezes. The upper part of the front elevation facing Kennedy Road, comprising the parapet, columns, and an unusually shaped pediment, appears to have been influenced by Oriental architecture. The building is two storeys high above a half basement with a small mezzanine floor between the ground and first floors. The roof is partly flat and partly pitched and hipped. There is a balustraded staircase leading up to a side entrance porch, a detached former servants' quarter in classical style, and a rickshaw parking space also in classical style. Internally the classical style predominates in the architraves, mouldings, skirtings, cornices and panelling. The carved newel posts and balustrading to the main staircase is more Jacobean than Classical however.

*Architectural
Merit*

The **Servants' Quarters** is a small building located at the rear of the Main Building in the southeast corner of the site. It is a two-storey building in **Italianate Renaissance** style with a pitched roof of Chinese tiles and pedimented gable end walls. Architectural features quoins at the corners, ornamental lintels to the windows and a moulded projecting cornice at eaves

level. The windows are fitted with jalousies or wooden louvred shutters. The walls are stuccoed and painted to match the Main Building.

The **Rickshaw Parking Space** is situated at the rear of the Main Building in the southwest corner of the site. It consists of a flat-roofed structure supported on four corner columns. The architectural style is **Italianate Renaissance** and features elliptical arches and decorative mouldings to the arches, column capitals and parapet coping. It is quite a rare structure and possibly unique in Hong Kong. It is stuccoed and painted to match the Main Building.

The building is well maintained and many of its original features have been preserved. It is quite a rarity nowadays and should be considered as having considerable historical and built heritage value.

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 as a meeting place for the Joint Liaison Group. Situated in a prominent position on an elevated terrace above Kennedy Road, it is a well known landmark and one of a number of historic buildings in the area; for example, St. Paul's Co-educational College (聖保羅男女中學), The Union Church (香港佑寧堂) and Nos. 6 and 8 Kennedy Road. Many Declared Monuments are also nearby; for example, Helena May (梅夫人婦女會), St. Joseph's College (聖若瑟書院), and Government House (香港禮賓府).

Social Value, Local Interest & Group Value

The building has been used for various purposes since it was built indicating that it is adaptable.

Adaptive Re-use

Historic Building Appraisal
No. 28 Kennedy Road, Servants' Quarters
Central, Hong Kong
(Main Building, Servants' Quarters & Rickshaw Parking Space)

The building is thought to have been built in the **late 1890s**. The site was first sold to the **Hongkong Land Investment and Agency Company Limited** (香港置地投資及代理有限公司) in 1896. The Company was founded in 1889 by two prominent businessmen, Sir Catchick Paul Chater, an Armenian born in Calcutta, and James Johnstone Keswick, a *Tai-pan* (大班) of Jardine, Matheson & Company (怡和洋行). The Company changed its name into the Hongkong Land Company Limited (香港置地公司) in 1971.

*Historical
Interest*

Since it was built, the building has had several owners and has been used for a variety of purposes but mainly for educational purposes. The Queen's College (皇仁書院) used the premises as temporary school in 1948 until 1950 when the College moved. From 1961 to 1989, the premises was shared by the Education Department and the Kennedy Road Junior School. It was used by the Joint Liaison Group (中英聯合聯絡小組) for meetings in the 1990s prior to the Handover. It is currently used as Office of the Former Chief Executive of the Hong Kong SAR, the Hon. Tung Chee Hwa (董建華).

Although the architectural style of the Main Building is predominantly **Italian Classical Revival**, the plan is asymmetrical which deviates from classical rules. The elevations are very richly decorated with Roman arches, classical columns, balustraded balconies, wrought ironwork, jalousies, window tracery and arched patterned friezes. The upper part of the front elevation facing Kennedy Road, comprising the parapet, columns, and an unusually shaped pediment, appears to have been influenced by Oriental architecture. The building is two storeys high above a half basement with a small mezzanine floor between the ground and first floors. The roof is partly flat and partly pitched and hipped. There is a balustraded staircase leading up to a side entrance porch, a detached former servants' quarter in classical style, and a rickshaw parking space also in classical style. Internally the classical style predominates in the architraves, mouldings, skirtings, cornices and panelling. The carved newel posts and balustrading to the main staircase is more Jacobean than Classical however.

*Architectural
Merit*

The **Servants' Quarters** is a small building located at the rear of the Main Building in the southeast corner of the site. It is a two-storey building in **Italianate Renaissance** style with a pitched roof of Chinese tiles and pedimented gable end walls. Architectural features quoins at the corners, ornamental lintels to the windows and a moulded projecting cornice at eaves

level. The windows are fitted with jalousies or wooden louvred shutters. The walls are stuccoed and painted to match the Main Building.

The **Rickshaw Parking Space** is situated at the rear of the Main Building in the southwest corner of the site. It consists of a flat-roofed structure supported on four corner columns. The architectural style is **Italianate Renaissance** and features elliptical arches and decorative mouldings to the arches, column capitals and parapet coping. It is quite a rare structure and possibly unique in Hong Kong. It is stuccoed and painted to match the Main Building.

The building is well maintained and many of its original features have been preserved. It is quite a rarity nowadays and should be considered as having considerable historical and built heritage value.

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 as a meeting place for the Joint Liaison Group. Situated in a prominent position on an elevated terrace above Kennedy Road, it is a well known landmark and one of a number of historic buildings in the area; for example, St. Paul's Co-educational College (聖保羅男女中學), The Union Church (香港佑寧堂) and Nos. 6 and 8 Kennedy Road. Many Declared Monuments are also nearby; for example, Helena May (梅夫人婦女會), St. Joseph's College (聖若瑟書院), and Government House (香港禮賓府).

Social Value, Local Interest & Group Value

The building has been used for various purposes since it was built indicating that it is adaptable.

Adaptive Re-use

Historic Building Appraisal
No. 28 Kennedy Road, Rickshaw Parking Space
Central, Hong Kong
(Main Building, Servants' Quarters & Rickshaw Parking Space)

The building is thought to have been built in the **late 1890s**. The site was first sold to the **Hongkong Land Investment and Agency Company Limited** (香港置地投資及代理有限公司) in 1896. The Company was founded in 1889 by two prominent businessmen, Sir Catchick Paul Chater, an Armenian born in Calcutta, and James Johnstone Keswick, a *Tai-pan* (大班) of Jardine, Matheson & Company (怡和洋行). The Company changed its name into the Hongkong Land Company Limited (香港置地公司) in 1971.

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level. The windows are fitted with jalousies or wooden louvred shutters. The walls are stuccoed and painted to match the Main Building.

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Rarity, Built Heritage Value & Authenticity

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Social Value, Local Interest & Group Value

The building has been used for various purposes since it was built indicating that it is adaptable.

Adaptive Re-use

Historic Building Appraisal
Kin Tak Lau, Main Building
Nos. 15-16 Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling

Kin Tak Lau (乾德樓) is a huge mansion in Shung Him Tong Tsuen (崇謙堂村) of Lung Yeuk Tau (龍躍頭), Fanling. Shung Him Tong Tsuen, located in the southwest of the historic Five Wais (walled villages) and Six Tsuens (villages) (五圍六村) of the Tang (鄧) clan, was named after the church of the village, namely, Tsung Kyam Church (崇謙堂) erected in 1951. *Historical Interest*

Kin Tau Lau was built in 1910 by three pastors, Ling Kai-lin (凌啓蓮, 1844-1917), Ling Shin-un (凌善元, 1867-1936), son of Kai-lin, and Pang Lok-sam (彭樂三, 1875-1947). It was built to accommodate the two Lings and Pang and their families. The name Kin Tak (乾德) probably derived from the baptized names respectively of Ling Kai-lin and Pang Lok-sam – Kin-fu (乾甫) and Tak-fuk (德福). The building, under the corporate ownership of Ling Shin Un Tso of the Lings as well as Kuk Yi Tong and Lok Sin Tong of the Pangs, is still managed by the descendents of the two families.

Ling Kai-lin was one of the first Christians under Theodore Hamberg (韓山明) of the Basel mission preaching in Bao'an (寶安) and Wuhua (五華) and other regions in Guangdong (廣東) province. He studied theology in Lilang (李朗) of Bao'an and so was his son and Pang Lok-sam. Kai-lin came to Lung Yeuk Tau with his son for retirement because of the bandit problem in Lilang in 1903. The place where he settled was named Tsung Hom Tong (松凹塘 or 松壩塘) in Lung Yeuk Tau. He bought a large piece of land in the area and hired Hakkas (客家) from his native place Buji (布吉) and Lilang as tenants to cultivate his land. The Lings began preaching to the Hakkas in the area and Kai-lin requested the Basel mission to establish a church in the area. Pang Lok-sam became the pastor in the village in 1905.

The mansion is composed of a five-bay main block at the back flanked by four ancillary blocks of different sizes on either side. An entrance gate is in front of the blocks surrounding by a low wall with a forecourt in between. The compound is symmetrical and the two-storey main block is having living rooms on the ground floor with two arched openings at the front facade. The building is a Qing (清) vernacular building constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The front façade of the main block is with a couplet moulded on the wall and two red sandstone and green glazed grilled ceramic panels. The upper floor of the main block is with bedrooms and the ancillary blocks are the kitchens and the servants' quarters. Under the eave of the front façade is a *Architectural Merit*

three-bay long frieze with carvings of flowers, birds, vases and auspicious treasures. The arched and door openings are supported by western style stone columns. The floors are with cement screeding. The walls are plastered and painted.

It is a big residential building to witness the settlement of the Lings and the Pangs in the religious village. It is one of the historic buildings to witness the history of the Basel mission in Hong Kong. ***Rarity***

It has high built heritage value.

***Built Heritage
Value***

It has its authenticity kept.

Authenticity

It has group value with the Tsung Kyam Church and Shek Lo (石廬) in the village and Lok Yuen (樂園), Lok Dao Shan Fang (樂道山房) and the cemetery of Tsung Kyam Church nearby. ***Group Value***

Dao-yeung (道揚), grandson of Kai-lin, was the president of Chung Chi College (崇基書院). Pang Lok-sam served as the head evangelist of Tsung Kyam Church until 1913 and then dedicated to land investment in the New Territories including the village. With his brother-in-law Tsui Yan-sau (徐仁壽), he established in 1925 a modern school called Tsin Him School (從謙學校) at Kuk Yi Study Hall (穀貽書室) for Christian and non-Christian Hakka children. Tsui Yan-sau moved with his family to the village and built his residence called Shek Lo in 1924. Under the leadership of Pang Lok-sam, the cottage church at the village was replaced by one constructed in 1927. It was later replaced by another one built in 1951. Pang Lok-sam was active in public service. He was one of the originators of Tsung Tsin Association (崇正總會) of the Hakkas established in 1921 and one of the founders and later four times served as the chairman of Heung Yee Kuk (鄉議局) established in 1926. ***Social Value,
& Local Interest***

Historic Building Appraisal

Hakka Wai – Residential Houses

Tsung Pak Long, Sheung Shui

Hakka Wai (客家圍, literally, Walled Village of the Hakkas) in Tsung Pak Long (松柏塢), Sheung Shui, was built by two Hakka brothers, Wong Kin-sheung (黃建常) and Wong Kin-man (黃建文). The Wongs were from Huizhou (惠州) of Guangdong (廣東) province who later moved to Lai Chi Wo (荔枝窩) founded by their ancestor Hei-fung (喜鳳). It is believed that the construction of Hakka Wai commenced between the 1900s and early 1910s and was completed by 1920. Wong Kin-man had worked in South America sending remittance to his brother for the construction of the village compound. The village compound was built for easy access of the Wongs who had business in Tai Po Market (大埔墟). An ancestral hall was constructed at the row of buildings to commemorate Wong Shek-chung (黃錫宗) – the father of the two brothers. A second row of buildings was constructed in the village in the 1920s when the other three brothers of Kin-sheung and Kin-man moved in from Lai Chi Wo. For the education of the village children, a study hall was constructed connecting to the southern end of the wall.

**Historical
Interest**

When the village was first built, 50 skilful workers from Huizhou were employed for the construction. Each house cost 500 dollars. The two rows of houses are Qing (清) vernacular buildings are of Hakka *doulang* (斗廊) style. The houses are connected units. Each unit is composed of two projecting bays sandwiched by a recessed bay with a courtyard in front forming a plan resembling the Chinese character *ao* (凹), meaning ‘indented’. The shape is like an indented container called *aodou* (凹斗) in Chinese. The units of the houses are called *doulang*. The entrance of the house is at the recessed bay. Behind it is the courtyard flanked by two side chambers, one on either side. The hall behind the courtyard is for the living room with side rooms on its left and right. Inter-accessible doorways were made between units but most of them blocked due to independence of families. The buildings were constructed of green bricks with its pitched walls to support its pitched roofs of timber rafters, round purlins and ceramic tiles. Parapet walls are with the projecting bays which have plastered fish-shaped rainwater drainage holes (fish mouths). Plastered mouldings of flowers, birds, treasures and plants are on the wall friezes of the projected bays. Wall paintings of flowers, birds, and calligraphy are on the wall friezes of the recessed bays. The ridges are with geometric mouldings.

**Architectural
Merit**

The buildings are rare to witness the settlement of the Wongs in Tsung Pak Long. **Rarity**

The buildings are in a sample Hakka walled village of *doulang* style having high built heritage value. **Built Heritage Value**

The authenticity is kept though with some of its features modified. **Authenticity**

The residential houses, ancestral hall, the study hall, the watchtower, the wall and entrance gate are having co-related group value. **Group Value**

The Wongs were not farmers and their business was in Tai Po Market and in Kowloon. Kin-sheung had an import and export company and a pawnshop called Po Hing (寶興) in Tai Po New Market (大埔新墟). He was one of the founding directors of Kwong Wah Hospital (廣華醫院) in 1907 and Kin-man was a director in 1922. Kin-man was a treasurer of Tsung Tsin Association (崇正總會), a Hakka organization, in 1921. The two brothers also served in the first term of Heung Yee Kuk (鄉議局). The Sung Tak Wong Kin Sheung Memorial School (崇德黃建常紀念學校), in Tai Po, was founded by the villagers in 1985 to commemorate the elder brother. The traditional activities held by the Wongs include ancestral worship at their ancestral hall and grave sweeping of their ancestral grave in Ping Kong (丙崗), Sheung Shui, Lin Fa O (蓮花澳) and Tai Po. They would also participate at the Da Chiu (打醮) activities in Lai Chi Wo. **Social Value & Local Interest**

Historic Building Appraisal

Hakka Wai – Watchtower, Enclosing Walls and Entrance Gate

Tsung Pak Long, Sheung Shui

Hakka Wai (客家圍, literally, Walled Village of the Hakkas) in Tsung Pak Long (松柏塢), Sheung Shui, was built by two Hakka brothers, Wong Kin-sheung (黃建常) and Wong Kin-man (黃建文). The Wongs were from Huizhou (惠州) of Guangdong (廣東) province who later moved to Lai Chi Wo (荔枝窩) founded by their ancestor Hei-fung (喜鳳). It is believed that the construction of Hakka Wai commenced between the 1900s and early 1910s and was completed by 1920. Wong Kin-man had worked in South America sending remittance to his brother for the construction of the village compound. The village compound was built for easy access of the Wongs who had business in Tai Po Market (大埔墟). An ancestral hall was constructed at the row of buildings to commemorate Wong Shek-chung (黃錫宗) – the father of the two brothers. A second row of buildings was constructed in the village in the 1920s when the other three brothers of Kin-sheung and Kin-man moved in from Lai Chi Wo. For the education of the village children, a study hall was constructed connecting to the southern end of the wall.

**Historical
Interest**

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**Architectural
Merit**

The buildings are rare to witness the settlement of the Wongs in Tsung Pak Long. **Rarity**

The buildings are in a sample Hakka walled village of *doulang* style having high built heritage value. **Built Heritage Value**

The authenticity is kept though with some of its features modified. **Authenticity**

The residential houses, ancestral hall, the study hall, the watchtower, the wall and entrance gate are having co-related group value. **Group Value**

The Wongs were not farmers and their business was in Tai Po Market and in Kowloon. Kin-sheung had an import and export company and a pawnshop called Po Hing (寶興) in Tai Po New Market (大埔新墟). He was one of the founding directors of Kwong Wah Hospital (廣華醫院) in 1907 and Kin-man was a director in 1922. Kin-man was a treasurer of Tsung Tsin Association (崇正總會), a Hakka organization, in 1921. The two brothers also served in the first term of Heung Yee Kuk (鄉議局). The Sung Tak Wong Kin Sheung Memorial School (崇德黃建常紀念學校), in Tai Po, was founded by the villagers in 1985 to commemorate the elder brother. The traditional activities held by the Wongs include ancestral worship at their ancestral hall and grave sweeping of their ancestral grave in Ping Kong (丙崗), Sheung Shui, Lin Fa O (蓮花澳) and Tai Po. They would also participate at the Da Chiu (打醮) activities in Lai Chi Wo. **Social Value & Local Interest**

Historic Building Appraisal

Hakka Wai – Study Hall

Tsung Pak Long, Sheung Shui

Hakka Wai (客家圍, literally, Walled Village of the Hakkas) in Tsung Pak Long (松柏塢), Sheung Shui, was built by two Hakka brothers, Wong Kin-sheung (黃建常) and Wong Kin-man (黃建文). The Wongs were from Huizhou (惠州) of Guangdong (廣東) province who later moved to Lai Chi Wo (荔枝窩) founded by their ancestor Hei-fung (喜鳳). It is believed that the construction of Hakka Wai commenced between the 1900s and early 1910s and was completed by 1920. Wong Kin-man had worked in South America sending remittance to his brother for the construction of the village compound. The village compound was built for easy access of the Wongs who had business in Tai Po Market (大埔墟). An ancestral hall was constructed at the row of buildings to commemorate Wong Shek-chung (黃錫宗) – the father of the two brothers. A second row of buildings was constructed in the village in the 1920s when the other three brothers of Kin-sheung and Kin-man moved in from Lai Chi Wo. For the education of the village children, a study hall was constructed connecting to the southern end of the wall.

**Historical
Interest**

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**Architectural
Merit**

The buildings are rare to witness the settlement of the Wongs in Tsung Pak Long. **Rarity**

The buildings are in a sample Hakka walled village of *doulang* style having high built heritage value. **Built Heritage Value**

The authenticity is kept though with some of its features modified. **Authenticity**

The residential houses, ancestral hall, the study hall, the watchtower, the wall and entrance gate are having co-related group value. **Group Value**

The Wongs were not farmers and their business was in Tai Po Market and in Kowloon. Kin-sheung had an import and export company and a pawnshop called Po Hing (寶興) in Tai Po New Market (大埔新墟). He was one of the founding directors of Kwong Wah Hospital (廣華醫院) in 1907 and Kin-man was a director in 1922. Kin-man was a treasurer of Tsung Tsin Association (崇正總會), a Hakka organization, in 1921. The two brothers also served in the first term of Heung Yee Kuk (鄉議局). The Sung Tak Wong Kin Sheung Memorial School (崇德黃建常紀念學校), in Tai Po, was founded by the villagers in 1985 to commemorate the elder brother. The traditional activities held by the Wongs include ancestral worship at their ancestral hall and grave sweeping of their ancestral grave in Ping Kong (丙崗), Sheung Shui, Lin Fa O (蓮花澳) and Tai Po. They would also participate at the Da Chiu (打醮) activities in Lai Chi Wo. **Social Value & Local Interest**

Historic Building Appraisal

Hakka Wai – Wong Shek Chung Ancestral Hall

Tsung Pak Long, Sheung Shui

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**Historical
Interest**

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**Architectural
Merit**

The buildings are rare to witness the settlement of the Wongs in Tsung Pak Long. **Rarity**

The buildings are in a sample Hakka walled village of *doulang* style having high built heritage value. **Built Heritage Value**

The authenticity is kept though with some of its features modified. **Authenticity**

The residential houses, ancestral hall, the study hall, the watchtower, the wall and entrance gate are having co-related group value. **Group Value**

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Historic Building Appraisal

Cenotaph

Statue Square, Central, Hong Kong

The Cenotaph (和平紀念碑) is located between Statue Square (皇后像廣場) and City Hall (大會堂) facing Victoria Harbour across Connaught Road (干諾道). It is an almost exact replica of the Cenotaph in Whitehall, London, which was designed by **Sir Edwin Lutyens and** unveiled in 1920, two years after the end of the First World War. *Historical Interest*

The Cenotaph was unveiled in 1923 to commemorate the dead of the First World War. Initially, it was simply inscribed with the words “The Glorious Dead.” The dates 1939-1945 were later added to honour victims of the Second World War. In the 1970s, eight Chinese characters 英魂不朽 浩氣長存, meaning “May their martyred souls be immortal, and their noble spirits endure,” were carved on the side of the Cenotaph as a belated recognition of those who lost their lives during the Japanese invasion.

There used to be a number of Memorial Day (和平紀念日) ceremonies held in Hong Kong Zoological & Botanical Gardens (香港動植物公園), Statue Square and St. John’s Cathedral (聖約翰座堂) every year, but they all have been combined into one held in Statue Square since 1981. Prior to the handover in 1997, on the Sunday nearest to 11 November each year, a remembrance service was held at the Cenotaph to commemorate the British Empire and Commonwealth servicemen who died in the two World Wars.

Shortly after 1997, the Memorial Day was renamed as the Sino-Japanese War Victory Day (抗日勝利紀念日). Since 1998, the official ceremonies have been held annually on Chung Yeung Festival (重陽節) at the Memorial Shrine of the City Hall, attended by the Chief Executive and senior officials. Meanwhile, the Hong Kong Ex-Servicemen’s Association (香港退伍軍人協會) continue to hold commemorative activities on Remembrance Day (the Sunday nearest to 11 November) at the Cenotaph.

The apparent simplicity of the Cenotaph is based on exquisite refinement of classical principles. The verticals of the Cenotaph, if projected upwards, would meet at a point 1,000 feet above ground. The horizontals are sections of a circle’s circumference with a theoretical point 900 feet underground. This treatment is based on entasis in classicism being a subtle inclination of vertical and horizontal lines to correct optical illusion. The memorial is built of dressed ashlar blocks built in breaking bond situated in the centre of a stepped rectangular granite platform approached by cruciform paths and surrounded by neatly mown lawns and a dwarf granite wall, posts and railings. The memorial is designed with a stepped plinth and the upper part diminishes by offsets to *Architectural Merit*

culminate at the top in a rectangular sarcophagus upon which rests a stone wreath. Ornamentation is confined to stone mouldings to the plinth and sarcophagus, carved wreaths on the top and two sides, and six permanently attached bronze flagpoles. The inscription in English reads ‘The Glorious Dead’ with the years of the two World Wars, 1914-1918 and 1939-1945 underneath. The inscription in Chinese characters means ‘May their martyred souls be immortal, and their noble spirits endure’. The architectural style of the Cenotaph is **Classical Revival**.

The Cenotaph is one of several memorials in Hong Kong, nevertheless it has rarity value as well as built heritage value. The years 1939-1945 and the Chinese inscription are later additions, otherwise the memorial retains its original authentic appearance.

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

The social value of the Cenotaph is obviously as a memorial and reminder of those who gave their lives in two world wars and other conflicts. It is a well known landmark in Central being next to Statue Square, the Legislative Council Building, and City Hall.

***Social Value
& Local
Interest***

The Cenotaph is a component of an architectural and historical complex in the old City of Victoria now dominated by a number of declared monuments such as the Old Supreme Court (舊最高法院), Flagstaff House (前三軍司令官邸), Former French Mission Building (前法國外方傳道會大樓), Government House (香港禮賓府) and St. John’s Cathedral (聖約翰座堂).

Group Value

Adaptive re-use of course is not appropriate. The memorial could of course be moved to another location and the land used for other purposes, but this would probably be regarded as sacrilegious.

***Adaptive
Re-use***

Historic Building Appraisal

Pun Uk

Au Tau, Yuen Long

Pun Uk (潘屋, literally, Mansion of the Puns) in Au Tau (凹頭) of Yuen Long is a traditional Hakka house built by Pun Kwan-min (潘君勉, 1882-1968) in 1934 to commemorate his father Pun Yum-wah (潘蔭華). A name board inscribed with Chinese characters “蔭華廬” (“Mansion of Yum Wah”) is placed above the entrance. Kwan-min was a Hakka (客家) born in Meixian (梅縣) of Guangdong (廣東) province. He came to Hong Kong at the age of 16 and worked as an apprentice. He became a manager in a Hakka imports and exports firm and later started his own business. His business included exports, banking, textiles and printing. He was the founder and first president of the Ka Ying Chamber of Commerce in Hong Kong (旅港嘉應商會) and the founder and first vice-president of the Nanyang Imports and Exporters Association in Hong Kong (香港南洋輸出入商會) whose members were mainly Hakka businessmen. **Historical Interest**

Pun Kwan-min also supported the revolution of Dr. Sun Yat-sen (孫逸仙) and made donation to the revolutionary group Tongmenghui (同盟會). Marshal Ye Jian-ying (葉劍英), also a Hakka, was a friend of Kwan-min and Ye had stayed in his house with his family in 1938. During the Japanese Occupation (1941-1945) the owner of Pun Uk took care of Ye's family in Hong Kong. Guo Mo-rou (郭沫若), a well known writer, had received the financial support of Kwan-min and came to visit him at Pun Uk. The house was used by the Japanese as a military headquarter during Hong Kong's wartime period (1941-1945) when the Puns had fled to the Chinese mainland.

Pun Uk is a traditional Hakka mansion of Qing (清) vernacular design. It is in a two-hall-two-row (兩堂兩橫) plan with a semi-circular pond in front taking *fung shui* principles for its building design and environmental settings. Suen Tin-lung (孫天龍), a builder from Meixian was invited to take charge of the construction with the help of three Meixian artisans respectively in charge of its woodcarving, mason and painting works. Major building materials were from Shantou (汕頭), Foshan (佛山) and Guangzhou (廣州). The project cost some sixty thousand silver coins which was a big sum at the time. The building is symmetrical with a core hall-courtyard-hall in the middle which are individually flanked by side rooms and side halls. To their left and right are a row of 5 rooms separated by an open lane. The building is constructed of green bricks with its walls, granite columns to support its flush gable roofs of timber rafters, purlins and ceramic clay tiles. Its entrance is with an exquisitely carved timber bracket system having a pair of gilded lions. The mansion is thus commonly called Sz **Architectural Merit**

Tsz Uk (獅子屋, Mansion of the Lions). The building is highly decorated with wall paintings, carvings and plastered mouldings of auspicious motifs of plant, flowers, birds and animals and characters.

It is a Hakka house of high rarity in Hong Kong.

Rarity

The house is of extremely high built heritage value.

***Built Heritage
Value &***

The house is left vacated and is deteriorating in need of upkeep and maintenance. Its authenticity is kept.

Authenticity

The main hall had an altar with photographs of Kwan-min, his wife and father for worship. It had the visits of many distinguished guests including Lady Youde, wife of the Governor Sir Edward Youde in 1983.

***Social Value
& Local
Interest***

Historic Building Appraisal

The 21-Arch Section of the Bowen Aqueduct, Hong Kong

The **Bowen Aqueduct** was an integral part of Tai Tam Reservoir (大潭水塘) which is the second oldest and the largest reservoir built on the Hong Kong Island. Tai Tam Reservoir 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). The works was started in 1883 and completed in 1888. *Historical Interest*

Built in 1885-1887, the Bowen Aqueduct was officially named after the then governor **Sir George Bowen** (寶雲), who undertook the commencement of the Tai Tam waterworks which not only improved the sanitation condition of the town, but also led to an advancement of urban and social development of the city due to the timely augmentation of water supply.

The Bowen Aqueduct project was first conceived in 1873 by Royal Engineers in Britain where the national development of waterworks had been advanced with the adoption of the knowledge of construction of masonry aqueducts dating back as early as the Roman period. The engineering based officials who led to the materialization of the Aqueduct included **Sir Robert Rawlinson, Mr. Osbert Chadwick, Mr. John M. Price** and **Mr. James Orange**.

The Bowen Aqueduct runs for about 3 miles (4.8 km) from one end to the other. It had a sufficiently high elevation of about 400 feet (121.9 metres) above the sea level, the height which allowed for the water distribution to cover nine-tenth of the houses in the City of Victoria by gravitation. Thus, gravitation could be applied without a need of installing pumping devices which could have otherwise consumed electrical power bearing expenses in the long run.

The Bowen Aqueduct was built along the hillside and is 16,505 feet long. It is a masonry conduit consisting generally of a water pipe built within the aqueduct. Some sections of it are supported by arch structures, the bed being of lime concrete, the sides of Canton blue brick when in excavation, and of Canton red brick when exposed, laid in lime mortar, and covered with granite slabs, over which a bed of lime concrete is laid. The bottom and sides of the conduit are rendered with cement. *Architectural Merit*

The widest span along the aqueduct is 36 feet (10.97 metres) as recorded. At the most prominent design, there are 21 consecutive arches. The arches were constructed of granite voussoirs about 12 inches (305 millimetres) thick each; the stones were laid in stretcher bond, the joints clayed, 2 to 1 cement grout was run in, and chippings were wedged into the cement. The haunches were filled with rubble masonry in lime mortar, or by rubble lime concrete faced with

stone. The walls, stonework and brickwork were pointed with cement mortar blackened.

To achieve an economical design as well as ensure a reliable running of the waterworks in the long run, the Bowen Aqueduct was so designed that the principle of gravitation was applied in lieu of providing any pumping works. It was built in a series of flats or level steps resembling a concatenation of narrow elongated tanks, each tank about a quarter mile long (about 0.4 km), and each tank is 6 inches (152.4 millimetres) lower than the previous one. These water compartments might therefore in case of emergency, be converted into temporary sources of supply and their contents retained or eked out at will by means of stop-planks or water gates, until the main supply was re-opened from the fountain head.

The Bowen Aqueduct can be classified as **Utilitarian** engineering structure with **Italianate Renaissance** influence. It is an interesting example of Victorian civil engineering and should be regarded as having considerable built heritage value. Although most sections of the Bowen Aqueduct are now overshadowed by plants and buildings, the Aqueduct has retained its original authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The Bowen Aqueduct played an important role in the development of water supply in Hong Kong. Winding its way along the hillside of Wan Chai and Happy Valley, it conveyed constant fresh water from Tai Tam Reservoir to the city inhabitants. The Aqueduct was simultaneously used atop as a pedestrian walkway or a road in addition to its water conveyance service. It was part of the city landscape of much local interest.

*Social Value
& Local
Interest*

The Aqueduct is an example of Victorian civil engineering heritage. The construction of masonry arches in the waterworks was indeed an integration of engineering work and aesthetics.

The Bowen Aqueduct was decommissioned to give way to a new water supply network to accord with the modern need of urbanization in the 1950s. Its roof is being used as a pedestrian walkway or joggers' trail of leisure.

*Adaptive
Re-use*

Historic Building Appraisal
Kom Tong Hall
No. 7 Castle Road, Mid-levels, Hong Kong

Kom Tong Hall (built 1914) is significant as the former home of **Mr. Ho Kom-tong** (何甘棠, the fifth brother of Eurasian tycoon Sir Robert Ho Tung 何東) who erected the building as his own family house. **Mr. Ho Kom-tong** (1866-1950) was a prominent businessman, community leader and philanthropist. He was one of the founders of the Hong Kong Chinese General Chamber of Commerce (華商總會). He was also Chairman of the Tung Wah Hospital Board of Directors (東華醫院) in 1906 and with the aid of his colleagues, he founded the Kwong Wah Hospital (廣華醫院) as the first hospital on the Kowloon Peninsula. Apart from several years during the Second World War when it was occupied by the military authorities, the house was the home of the Ho family until 1959. From 1960 to 2004 the house was owned and used by the **Church of Jesus Christ of Latter-Day Saints** (耶穌基督末世聖徒教會) for their activities.

*Historical
Interest*

Architecturally, the house is important as an excellent example of a rich man's family residence of the period. The free **Neo-Classical Edwardian Colonial Style** and the aesthetic and clever composition of the complex façades have a great deal of architectural merit. The lavish and opulent interior with **Baroque, Rococo** and **Art Nouveau** decorative features give the building a possible affinity to the **Beaux-Arts** style. The design, decorations, materials and, at that period, unusual advanced construction technique (e.g. steel framing) demonstrate developments in architecture, a high order of craftsmanship and meticulous attention to detail. Although other buildings of this architectural style do survive in Hong Kong, **Kom Tong Hall** is still a rare example of its type.

*Architectural
Merit*

Kom Tong Hall has rare and significant built heritage value representing the character, history and cultural setting of the Mid-Levels area in the early twentieth century. The building is highly authentic.

*Rarity,
Built Heritage
Value &
Authentically*

Kom Tong Hall represents an important part of Hong Kong's cultural heritage, because of its significance in the rising affluence of the Chinese community, its military role during the war years, and subsequently its use as a religious centre. It is important as a district landmark and has significant social and cultural value in the hearts and minds of local residents, which was aptly exemplified in the public campaign to save the building from demolition.

*Social Value
& Local
Interest*

It is geographically close to a number of historic buildings – e.g. London Mission Building (倫敦傳道會大樓), Ohel Leah Synagogue (猶太廟), Hong

Group Value

Kong Catholic Cathedral of The Immaculate Conception (聖母無原罪主教座堂) and Sacred Heart Chapel (聖心教堂).

Because of its proximity to the **Sun-Yat-Sen Heritage Trail**, the building *Adaptive* has been adaptively re-used as a museum to commemorate **Dr. Sun Yat-sen**, a *Re-use* contemporary figure and schoolmate of **Ho Kom-tong**. Although some alterations to the building have been carried out, they may be considered as superficial having minimal impact on the overall integrity.

Historic Building Appraisal
Sacred Heart Chapel,
No. 36A Caine Road, Central, Hong Kong

The establishment of Sacred Heart Chapel (聖心教堂) can be traced back to 1860, when the first Chapel was established by the **Canossian Sisters** as soon as they settled in Caine Road. The Canossian Sisters were one of the first group of Catholic missionaries coming to Hong Kong. Their arrival to Hong Kong in 1860 reflected the Catholic missionary journey to Far East in the 19th century. With the help of **Mr. Leonardo D' Almanda e Castro**, the Canossian Sisters acquired a piece of property on No. 28 Caine Road (now No. 36A) which became the centre of their activities. The present Sacred Heart Chapel was constructed in **1907**. Other buildings were gradually built around it, including the Sacred Heart Canossian School, to form the Sacred Heart Canossian Compound.

**Historical
Interest**

The architectural style of the Chapel is **Italianate Renaissance** featuring open colonnaded arched verandahs and twin corner towers or *campaniles*. The classical orders used are the Corinthian, Ionic and Tuscan orders. The composition of the facades is very carefully worked out and the white painted architectural features impart a suitable classical elegance. Internally, the Chapel is simply but elegantly decorated in white. Architectural features include a coffered dome over the apse, Baroque style niches for religious statues, bull's eye clerestory windows, giant Corinthian Order pilasters supporting an entablature, stained glass windows, and moulded architraves and keystones to window and door openings.

**Architectural
Merit**

Although there are other examples in Hong Kong of Italianate Renaissance style churches, Sacred Heart Chapel is a secluded well-preserved example with obvious built heritage value. During World War II, the roof of the Chapel was destroyed by a bomb in 1941. There have been four renovations since it was built, including replacement of the roof in 1989. Nevertheless, the Chapel retains much of its original appearance and its authenticity has not been compromised too much.

**Rarity,
Built Heritage
Value &
Authenticity**

The Chapel was regarded as a base for spreading Catholicism and for the daily worship of the inmates in the early days. Apart from religious activities the Chapel is used for other social functions and the Canossian Youth Centre in the basement serves multi-functional uses, and provides a gathering place for the Mission Sisters and school societies. As the Chapel is at the centre of the compound it is secluded and out of the public view. It is really only known to those who use it.

**Social Value
& Local
Interest**

The Sacred Heart Chapel together with the Hong Kong Catholic Cathedral of The Immaculate Conception (聖母無原罪主教座堂 / 天主教總堂 / 大堂) and

Group Value

Kom Tong Hall (甘棠第) forms an important group of historical and religious buildings in the area.

As it is unlikely the Chapel will be used for anything other than its present *Adaptive* purpose in the foreseeable future, the question of adaptive re-use does not really *Re-use* arise.

Historic Building Appraisal
Lin Fa Temple
Lin Fa Kung Street West, Tai Hang, H.K.

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Lin Fa Temple (蓮花宮, literally, Temple of Lotus) was constructed in the 2nd year of Tongzhi (同治) reign (A.D. 1863) for the worship of Kwun Yam (觀音), the goddess of Mercy, or the Chinese reincarnation of Bodhisattva Avalokitesvara. It was located on the hill slope facing the sea with the nearby old Tai Hang village to its west. Its bell bearing the dating to inaugurate its opening was donated by a mandarin and philanthropist, Teng Huai-ching (鄧懷清), who was conferred the honorary title of magistrate by the Qing government. The temple has been in the ownership of a family surnamed Tsang (曾). It has been put under the management of the Chinese Temples Committee (CTC) since 1975.

***Historical
Interest***

The temple is a Chinese two-hall vernacular building with the front hall in half-octagonal shape. It is connected to the rectangular main hall with no courtyard in between. Right in the middle of the façade is an arched opening with a balustrade. Access to the temple is through two staircases on left and right ends of the front hall. The hall is supported by greenbrick arches standing on a granite arched terrace. The rectangular end hall with its back sitting on rocks having a big boulder still surfaced houses the Kwun Yam at the altar with other deities including Tai Sui (太歲), Fook Tak (福德) and others. The front hall has double-eaves-pyramidal (重檐攢尖頂) roof whilst the main hall's is in flush gable (硬山) style. The main ridge of the main hall is decorated with a pearl, a pair of fish, floral and geometric decorations and others.

***Architectural
Merit***

Lin Fa Temple for the worship of Kwun Yam is the best of the type on Hong Kong Island. The half-octagonal design of the temple is the only sample in Hong Kong amongst all the historic Chinese temple buildings.

***Rarity & Built
Heritage Value***

The temple has a number of repairs in 1985, 1990, 1991 and 2003. The last one was carried out after a fire had damaged half of the building. Past renovations have put up modern materials; for example, the wall of the front hall has been covered with ceramic granite tiles. Its arched terrace base and staircases were almost covered due to the uplift of the level of the surrounding roads.

Authenticity

Kwun Yam festivals on the 19th day of the second, sixth, ninth and eleventh lunar months are celebrated by the worshippers. On each 14th day of the eight lunar month, the dragon will be first blessed by the Kwun Yam before the actual 3-day Fire Dragon Dance started to celebrate the Mid-Autumn Festival.

***Social Value &
Local Interest***

Historic Building Appraisal

Old Lei Yue Mun Barracks, Block 25

Lei Yue Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 25** dates back to the period 1884-1890 and is the oldest building of the former barracks. It used to be the Officers' Mess.

*Historical
Interest*

This building is one of a small group of buildings which together comprised the former Officers' Mess. Block 25 is an elegant Colonial **Classical Revival** two-storey building with open colonnaded and balustraded verandahs on three sides. The walls and columns are painted brickwork. When originally built the brickwork (probably local red bricks) would have been left unpainted which would have given the building a completely different appearance. The verandahs are supported by square brick columns with simple bases and capitals. The first floor verandah has typical urn-shaped classical balustrading, but the balustrading to the ground floor verandah is of a different design and may have been added at a later date. Internally, adjacent rooms have been formed by cross walls. Although the east façade retains much of its original appearance, it is evident that there have been alterations and additions on the west façade. Architectural features are few but there are moulded cornices at first floor level and at eaves level.

*Architectural
Merit*

Block 25 has built heritage value as it is the oldest of the former barrack buildings. It is a good representative example of early colonial military architecture contributing to the group value of the historic buildings in the camp. As previously noted alterations and additions have unfortunately been made affecting the building's authenticity, but these may be reversible.

*Rarity,
Built Heritage
Value &
Authenticity*

As an army barrack block, Block 25 had a relatively low social value to the community. Now as part of the Lei Yun Mun Holiday Village, it has acquired rather higher social value. It has however limited local interest except in the context of a component building of the camp.

*Social Value
& Local
Interest*

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing

Group Value

environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟).

Now used as a hostel, Block 25 has been put to a useful adaptive re-use. ***Adaptive***
No doubt it could be adapted for other uses if need be. ***Re-use***

Historic Building Appraisal

Che Kung Temple

Ho Chung Road, Sai Kung

Che Kung (車公), the main deity worshipped at the temple, was legendarily a general in the Song (宋, 960-1279) dynasty famous for his power to suppress plagues and skill in medicine. The temple was erected for his patron on health and wealth. The Che Kung Temple (車公古廟) in Ho Chung (蠔涌), Sai Kung, was built before the 30th year of the Guangxu (光緒, 1904) reign of the Qing (清) dynasty . It is said that a plague broke out in Sha Tin in the Qing dynasty and the Sha Tin inhabitants sought the deity to suppress the disease. It was refused by the Ho Chung villagers and only the statue of the deity's grandson was allowed to go to Sha Tin. The plague stopped on his arrival and a temple of Che Kung in Sha Tin was built. The two Che Kung temples, in Sha Tin and Sai Kung, are the only temples of the type in Hong Kong. Other deities worshipped at the temple include Hung Shing (洪聖), Tin Hau (天后) and Choi Pak Shing Kun (財帛星君).

**Historical
Interest**

The temple is a Qing vernacular building of a two-hall plan of three bays. The symmetrical design temple has the altar of the Che Kung at the end wall of the main hall. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Two storerooms are on the left and right of the main hall and the entrance hall. A courtyard is between the store rooms. The external and internal walls have been plastered. Its floors have been with cement screeding. The name of the temple is engraved on the stone lintel of its recessed entrance. Its ridge is decorated with a pair of ceramic *aoyus* (鰲魚) with a pearl in the middle. Its descending ridges are with a Sun God (日神) and a Moon God (月神). Wall friezes on its front façade are with mouldings of flowers and birds. The gables of the courtyards are in cat-crawling design.

**Architectural
Merit**

It is one of the two Che Kung temples in Hong Kong and is the oldest.

Rarity

It has high built heritage value

**Built
Heritage**

The temple was renovated in 1908, 1994 and 2002 among some others unknown ones. The authenticity is in general kept.

**Value
Authenticity**

Che Kung Festival (車公誕) on the 3rd of the first lunar month will be highly celebrated with heavy offerings. Tai Ping Ching Chiu (太平清醮) held once every ten years would be organized by the temple in the open space around the temple with three days and four nights of Chinese opera performance (神巧戲). The deity is invited to the performance shed to enjoy the show.

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

Historic Building Appraisal
Ho Tung Gardens
No. 75 Peak Road, The Peak, Hong Kong

Ho Tung Gardens, also known in Chinese as 曉覺園, is a residential *Historical Interest* house with an extensive garden. The name 曉覺 is derived from the names of the couple 何曉生 (alias Sir Robert Ho Tung) (1862-1956) and 何張蓮覺 (Lady Clara Ho Tung) (née Cheung) (1875-1938). The site was also known in English as ‘The Falls’ because of the presence of a mountain stream nearby. Palmer & Turner, a local architecture firm, drew up the plans for the main house. The main house was built around 1927 while the ornamental gateway (*pai lou*, 牌樓) at the entrance was completed in 1938. Lady Clara Ho Tung passed away in January 1938. So, the gateway might have been built to commemorate her. Calligraphies of high-ranking Chinese officials of the Qing government such as Zeng Guofan (曾國藩) and Zuo Zongtang (左宗棠) could be found in the garden.

Before the Japanese occupation of Hong Kong, the military authorities had used the premises at ‘The Falls’ to house one of their units. During the Japanese invasion in December 1941, the site received several direct hits. One of the bombs landed right on the family shrine at the top of the house, another on Lady Clara Ho Tung’s bedroom and several elsewhere in the house and on the grounds. After the war, the house underwent several renovations. However, the setting of the Gardens is well-preserved.

Ho Tung Gardens was closely associated with Sir Robert Ho Tung (何東). Affectionately referred to in his old age by the local community as “The Grand Old Man of Hong Kong” (香港大老), Sir Robert Ho Tung was almost the most prominent and distinguished business and community leader in early 20th-century Hong Kong. As one of the first very successful Eurasian businessmen in colonial Hong Kong, he made distinguished successes in his global businesses, as a testimony to the unique role of Hong Kong as a bridge between the East and the West. Well-networked in both the local and overseas communities, he participated actively in local affairs. He served on the boards of influential charitable organisations, including Tung Wah Hospital. He also contributed to the establishment of The Chinese Club, a counterpart to The Hong Kong Club for Chinese community leaders at the time, and was its first Chairman. He was knighted twice by the British monarchy, first in 1915 and then in 1955. He also received honours and decorations from the Governments of China, Portugal, France, Germany, Italy, Belgium, and Annam, from His Holiness Pope Pius XII and from the Order of St. John of Jerusalem.

Many members of his family have participated actively in the local affairs and charitable work in Hong Kong. They include:

- (a) Lady Clara Ho Tung (何張蓮覺) - wife of Sir Robert Ho Tung; the founder of the first Buddhist school for girls in Hong Kong, 寶覺第一義學; and the founder of the Buddhist temple Tung Lin Kok Yuen 東蓮覺苑;
- (b) Mr. Ho Fook (何福) - brother of Sir Robert Ho Tung and grandfather of Dr. Stanley Ho (何鴻燊); an unofficial Member of the Legislative Council;
- (c) General Robert Ho Shai-lai (何世禮) - son of Sir Robert Ho Tung; an important historic figure not only in the history of Hong Kong but also in the history of modern China;
- (d) Sir Lo Man-kam (羅文錦) - son-in-law of Sir Robert Ho Tung; an unofficial Member of both the Executive Council and the Legislative Council;
- (e) Mr. Lo Tak-shing (羅德丞) - grandson of Sir Robert Ho Tung; an unofficial Member of both the Executive Council and the Legislative Council;
- (f) Mr. Robert H.N. Ho (何鴻毅) - grandson of Sir Robert Ho Tung; founder of Robert H.N. Ho Family Foundation; and
- (g) Sir Eric Edward Hotung (何鴻章) - grandson of Sir Robert Ho Tung; Ambassador at Large of the Democratic Republic of Timor-Leste.

Ho Tung Gardens was the main residence of Lady Clara Ho Tung and most of her children from the 1920s to 1938, and his son General Ho Shai-lai from the 1960s to the 1990s. Lady Clara Ho Tung's daughter Dr Irene Cheng (née Ho) (鄭何艾齡) (1904-2007) recalled that dozens of relatives and friends, including those from Tung Lin Kok Yuen, came up to 'The Falls' to see her mother or to pray at her bedside during her last days. The house at 'The Falls' had a room earmarked for Sir Robert Ho Tung, who spent a few nights there during the period between Lady Clara's last illness and her funeral when he kept her and their children company. When Lady Clara Ho Tung passed away on 5 January 1938, Sir Robert Ho Tung was there along with the rest of the family.

When the British took over Hong Kong, residence at The Peak was limited to Europeans while Chinese were not permitted to live there according to the Hill District Reservation Ordinance (山頂區保留條例). Sir Robert Ho Tung was the first non-European to receive permission from the Hong Kong Government to reside in the Peak area. Ho Tung Gardens symbolizes the rising status of the Chinese community.

Ho Tung Gardens is situated in a large garden with three buildings *Architectural Merit* (including the main residence, a servants' quarter and a garage). The garden has pavilions, a pagoda, a tennis court and a swimming pool. The main residence is

basically two-storied in Chinese Renaissance style, with painted walls and rectangular windows of various sizes. A square tower with a Chinese tiled roof but resembling an Italianate *campanile* with arched windows and doorway is a striking feature of the main house. Except for the Chinese tiled roofs to the tower, the roof of the other parts of the main house is flat. The pavilions and the pagoda in the site are reinforced concrete structures with Chinese tiled roofs. The granite gateway was built in 1938, the year in which Lady Clara Ho Tung passed away.

Architecturally, the exterior of Ho Tung Gardens largely remains intact. The overall layout and setting (整體佈局) comprising the main residence, the surrounding garden ground, the Chinese pagoda and the ancillary structures is also well preserved. Ho Tung Gardens deserves an in-depth study on the significance of its layout and setting.

There are only a few buildings in Hong Kong in Chinese Renaissance style, of which Ho Tung Gardens and King Yin Lei at Stubbs Road are masterpieces. Ho Tung Gardens exemplifies a mixture of Chinese and Western cultural elements, and thus it gives expression to a unique culture in Hong Kong, where the East meets and integrates with the West.

Ho Tung Gardens is the only remaining residence directly related to Sir Robert Ho Tung in Hong Kong and is much valued for its high heritage value. Sir Robert Ho Tung had several residences: ‘Idlewild’ at 8 Seymour Road in Mid-Levels, which he bought in 1899; ‘The Chalêt’ and ‘Dunford’, which were situated below Mount Kellet Road and ‘The Neuk’, which was close by on Aberdeen Road, purchased in 1906. Later on, ‘The Chalêt’ and ‘Dunford’ were sold and replaced with ‘The Falls’, and ‘The Neuk’ was retained as Sir Robert’s residence on The Peak until World War II.

**Rarity &
Authenticity**

Apart from its association with Sir Robert Ho Tung, Ho Tung Gardens is also valued for its associations with Lady Clara Ho Tung, and their son Robert Ho Shai-lai (何世禮) (1906-1998) who lived there from 1960s to 1990s during the latter part of his life. General Ho Shai-lai is an important historic figure not only in the history of Hong Kong but also in the history of modern China.

**Social Value &
Local Interest**

The community leadership of the Ho Tung family and their close involvement in the development of social services are still evident in many places in Hong Kong, for example –

- (a) Ho Tung Road in Kowloon Tong;
- (b) Ho Tung Technical School for Girls (now Ho Tung Secondary School) which is one of the first government technical schools for girls in Hong Kong under the initiative of Sir Robert Ho Tung and Lady Clara Ho Tung;

- (c) Lady Ho Tung Hall of the University of Hong Kong established with the donation of Sir Robert Ho Tung;
- (d) the Buddhist temple Tung Lin Kok Yuen in Happy Valley;
- (e) Po Kok School (寶覺女子中學暨附屬小學, formerly known in Chinese as 寶覺第一義學), the first Buddhist school for girls in Hong Kong;
- (f) Kam Tsin Village Ho Tung School (金錢村何東學校) in Sheung Shui;
- (g) Tung Wah Group of Hospitals Ho Tung Home for the Elderly in Tsz Wan Shan; and
- (h) Lady Ho Tung Welfare Centre in Sheung Shui.

Ho Tung Gardens is situated in a quiet surrounding on The Peak with *Immediate* residential buildings of a similarly low height and low density. Furthermore, *Environs* the hill setting, lush greenery and broad views complement this heritage site.

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 10
Lei Yue Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. Located at the northern top of the main barrack area, **Block 10** was built in 1900-1910 (the new annex was added in 1935).

***Historical
Interest***

Block 10 is probably the most elegant building of the former barracks. It can be classified as **Italianate Renaissance**. It is a three-storey long rectangular building featuring open arched, colonnaded and balustraded verandahs on the front and rear facades. The segmental arches are supported on square Tuscan order columns. The first and second floor verandahs have classical urn-shaped balustrading. The walls are painted pristine white. The block is a typical army barrack block with adjoining barrack rooms formed by cross walls. Alterations (showers and toilets) are situated at the ends, with staircases placed at intervals. The construction is brick structural walls with reinforced concrete floors. Original wooden doors and windows still exist. Unusual vaulted ceilings can be seen over part of the verandahs which are believed to be an early (now obsolete) form of fire resistant construction.

***Architectural
Merit***

Although the verandahs on the rear elevations appear to have been partially enclosed at the ablution areas, Block 10 retains its elegant authentic appearance. It should be regarded as a rare piece of classical revival architecture with considerable built heritage value as well as important group value.

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

As a barrack block used exclusively by the British army, Block 10 had a relatively low social value. Now as part of the Lei Yue Mun Holiday Village, it has acquired rather higher social value and local interest.

***Social Value
& Local
Interest***

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to

Group Value

other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟).

Now used as an indoor recreation centre for the Holiday Village, Block 10 ***Adaptive*** has been put to a useful adaptive re-use. Presumably it could be adapted for ***Re-use*** other uses if need be.

Historic Building Appraisal
CCC Hop Yat Church (Hong Kong Church)
No. 2 Bonham Road, Mid-levels, Hong Kong

Established in 1926, **Hop Yat Church** (合一堂) was very closely associated with the Chinese Self-administering Society (華人自理會), a Chinese religious group separated from the **London Missionary Society**. The Church was the first indigenous church ever built and funded by the local Christian church in Hong Kong. *Historical Interest*

The predecessor of Hop Yat Church is **Daoji Mission House** (道濟會堂) which was established in 1888 by the London Missionary Society. The stone plaque (1888) from the old Daoji Mission House, inscribed with Chinese characters 道濟會堂, is set into the foundations of today's Hop Yat Church. In 1918, the Society gave the site to the **Church of Christ in China** (中華基督教會, founded in 1920) and a new church, known as Hop Yat Church, was constructed under the latter's management.

The Hop Yat Church is associated with certain historic figures. One of the most important members of the Hop Yat Church was Mrs. Ng Hoh Siu-ling, daughter of Rev. Hoh Fuk Tong (何福堂). Evidently, when Dr. Sun Yat-sen (孫逸仙 / 孫中山) was studying at the College of Medicine, the Daoji Mission House was the place where he always went for religious gatherings.

Hop Yat Church was built in the **Neo-Gothic** style of architecture with very distinctive polychromatic treatment of red banded brickwork and mouldings set off by the cream coloured stuccoed walls. Gothic features include flying buttresses, pointed windows and curvilinear tracery. The clock tower was a local landmark for many years. This kind of architecture is quite rare in Hong Kong and the church therefore has significant built heritage value. Some modernization has taken place but generally the appearance of the church seems to be fairly authentic. *Architectural Merit, Rarity, Built Heritage Value & Authenticity*

The construction of the church marked the rising social position of Chinese in Hong Kong, their increasing wealth and the growth of Christianity in the Chinese community. The church therefore has great social value and local interest. *Social Value, Local Interest*

The church also contributes to the history of the area, and together with other historic buildings nearby – e.g. London Mission Building (倫敦傳道會大樓) in Nos.78 -80 Robinson Road which is historically related to it, as well as other historic items graded by the Antiquities Advisory Board nearby including the Ohel Leah Synagogue (猶太教莉亞堂 / 猶太廟), Kom Tong Hall (甘棠第) and Jamia Mosque (清真寺) – it has certain group value. *Group Value*

It is considered that the question of adaptive re-use does not arise as the *Adaptive*
church will certainly continue to be used for its present purpose for many more *Re-use*
years to come.

Historic Building Appraisal
Ohel Leah Synagogue
No. 70 Robinson Road, Mid-levels, Hong Kong

The **Ohel Leah Synagogue** (猶太教莉亞堂 / 猶太廟) was built in 1901, and is the only surviving Jewish prayer house still in active use in China. The Synagogue is also the only one of this type of religious buildings so far to exist in Hong Kong. The **Sassoon** brothers, Iraq-born Jews who were prominent merchants, donated the site and bore the construction cost of the Synagogue in dedication to their mother, **Mrs. Leah Elias Sassoon**. *Historical Interest*

In addition to the Sassoon family, the highlight of the Jewish community in the early twentieth century was the appointment of **Sir Matthew Nathan**, Hong Kong's only Jewish Governor, as Honorary President of the Ohel Leah Synagogue during the period of his service from 1904 to 1907.

The Jewish Recreation Club was later built in 1907. During the Japanese Occupation (1941-45), the synagogue building suffered no serious damage whereas the Jewish Recreation Club was completely destroyed. After its reconstruction in 1949, the Club was demolished in 1994 to make way for high-rise development.

Ohel Leah Synagogue is an elegant mix of **Classical**, **Baroque** and **Italianate Renaissance** architectural features externally, with a lavish and grandiose interior with Jewish secular features and decorations. Craftsmanship is of a high order. Externally, Classical architectural features are predominant particularly at the entrance porch with its **Serliana** or **Palladian** openings and **Baroque** style towers on either side of the Vestibule. *Architectural Merit*

There is an opinion that Ohel Leah Synagogue is in a nineteenth-century “international style” used for synagogues across the Western world which clearly shows Classical influences but which should not be labelled as “Renaissance”, either Italian or English. Synagogues in a similar style (many of them much more lavish) may be found throughout Europe, Britain, Australia and the USA. It is often the fine detailing of the buildings which gives away their particular religious purpose but this is not the case with Ohel Leah Synagogue because it has virtually no fine detailing of any religious significance on the outside. A pertinent question would be why the designers of Ohel Leah Synagogue shied away from Jewish symbolism in the external decoration when elsewhere in the British Empire in the 19th century they used it freely. Another opinion was that the influence was more colonial English and is called “Edwardian free-baroque”. Leigh & Orange were the architects – same as the University of Hong Kong. Original synagogue was in red bricks with

bands of white stucco.

For rarity, built heritage value and authenticity it rates very highly and won the **Unesco Asia Pacific Heritage Award** for Cultural Heritage Conservation in the year 2000. Not only did the Synagogue preserve its integrity and use as a Jewish communal place, it also partook a very positive contribution to architectural conservation in Hong Kong and Asia.

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

The social and historical values of Ohel Leah Synagogue lie not only in its ties with prominent merchant families closely involved in the commercial development of Hong Kong, but also in the growth of an originally small but important ethnic minority - the Jewish community. Although it has lost its vantage point on the slopes of Victoria Peak and is now encircled by high-rise development, it is enclaved in a recessed site enjoying a quiet and peaceful environment. Together with the nearby **Jewish Community Centre** and **Carmel School**, the Synagogue has high social value to the Jewish community. Its role is therefore unlikely to change in the foreseeable future.

***Social Value
& Local
Interest***

Other historic items graded by the Antiquities Advisory Board physically close to the building include, but are not limited to, the London Mission Society (倫敦傳道會大樓), Hop Yat Church (合一堂), Kom Tong Hall (甘棠第) and Jamia Mosque (清真寺). No.15 Robinson Road is a recorded item of the Antiquities and Monuments Office.

Group Value

Historic Building Appraisal
St. Andrew's Church Compound
No. 138 Nathan Road, Tsim Sha Tsui, Kowloon

St. Andrew's Church was built in 1906. **Sir Paul Chater** (遮打爵士) *Historical Interest* donated 35,000 dollars for the construction cost of the Church on the 67,500 sq. ft of land granted by the Government. **Bishop Hoare**, the Bishop of Victoria, laid the foundation stone on 15 December 1904. It is the oldest Protestant church in Kowloon and with the exception of the period of Japanese occupation during World War II, the church has been in continuous use for Christian worship. It is one of the Anglican churches in Hong Kong designated to serve the non-Chinese speaking community and it uses English during the service.

During the Japanese Occupation Period (1941-1945), the Vicar of the church, the **Rev. H.N. Wittenbach** was interned. The Church was converted into a Shino Shine. The old Vicarage was used as the residence of the Shinto priest, the Rev. Ishii Utsuki and the local chief of Kempeitai (憲兵). Church services resumed after the War and in 1978 the new St. Andrew's Christian Centre was built.

The Church was designed by Mr. Alfred Bryer of **Messrs. Leigh & Orange**. The three oldest buildings are built in the **Gothic Revival** style. The composition is red brick façades with white painted surrounds to doors and windows, complimented by painted plinths, string courses, castellated copings and other ornamental features. The main Gothic motifs are the pointed arched windows, trefoils, curvilinear tracery and colourful stained glass windows. *Architectural Merit*

When the Church was built in 1906, there was no vicarage in the original plan. The need to build this soon emerged. Again with the donation of 15,000 dollars from Sir Paul Chater, the old Vicarage was built in 1909. Later, the Amah's Quarters and the Caretaker's Quarters were also built around 1910.

The Old Vicarage is a two-storey brick structure in Gothic style. It comprised a drawing room, dining room and a study room on the ground floor and three bedrooms and a sitting room on the upper floor. This building served as the home of the vicar until 1978.

The Amah's Quarters are located at the right hand side of the old Vicarage. It was constructed around 1910. It comprises two independent single storey red-brick blocks. The larger block consists four entrances, three separate rooms and a toilet. The Christian Action Group and the Helpers for Domestic Helpers now use it. The smaller block is used as a store room.

The Caretaker's Quarters was also constructed around 1910. It is located to the east of the St. Andrew's Christian Centre and comprises two single storey red-brick blocks. The blocks are abandoned now.

Architecturally the church probably has the greatest merit, especially the interior which has a warm and homely feeling. The use of red bricks (source unknown) makes the church quite rare and a valuable piece of built heritage.

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

The Church is a popular gathering place for local and expatriate residents and also attracts a large number of visitors because of its location. A recent restoration project of St. Andrew's Church has won a UNESCO Award of Merit in 2006. The project involved refurbishment of the exterior, repairs to damaged panels of stained glass, structural repairs to the bell tower and restoration of the bell-ringing mechanism which had been in a state of disrepair since 1980.

***Social Value
& Local
Interest***

The buildings in the compound, together with the **Former Kowloon British School** (Declared Monument) (now Antiquities and Monuments Office) and the **Hong Kong Observatory** (Declared Monument) make a very interesting group of historic buildings.

Group Value

The question of adaptive re-use does not arise for the Church, but the Old Vicarage, the Amah's Quarters and Caretaker's Quarters are no longer used for their original purposes. The Old Vicarage and the Amah's Quarters are utilised by the Church for other activities. As these buildings are complimentary to the Church, any attempt to alter or adapt them should be strongly resisted.

***Adaptive
Re-use***

Historic Building Appraisal

Former Whitfield Barracks, Block S61

Kowloon Park, Tsimshatsui, Kowloon

The site on which Kowloon Park, formerly Whitfield Barracks (威菲路軍營), now stands was designated a military area in 1864. The barracks was named after Major General H.W. Whitfield, Major General China, Hong Kong and Straits Settlement (1869-1874). The first troops to be garrisoned at the barracks were Indian soldiers of the Hong Kong Regiment. Troops were at first accommodated in tents and matsheds, but later more permanent buildings were erected. By 1910, 85 barrack buildings had been constructed.

*Historical
Interest*

Prior to the outbreak of the Second World War, certain precautions were carried out in Hong Kong and Kowloon. Whitfield Barracks, one of the vital strategic points in Kowloon, was responsible to prepare the precaution work and was part of the defense scheme of Hong Kong. During the Japanese Occupation (1941-1945), it was believed that Whitfield Barracks was used as internment camp. Immediately after the War in 1945, the Japanese forces were evacuated from Hong Kong Island to Kowloon. It was assumed that part of the disarmed army was moved to Whitfield Barracks, which became a temporary Prisoners of War camp.

The site of Whitfield Barracks was handed over to the Government in 1967. In 1970, the then Urban Council took over the site and redeveloped it into the Kowloon Park. Most barrack buildings were demolished and only 4 blocks are left for reuse.

Block S61 (formerly Block D) was probably erected in the 1890s. The first troops to be garrisoned at Whitfield Barracks were Indian soldiers of the Hong Kong Regiment. **Block S61**, together with Block S62, was converted into the Hong Kong Heritage Discovery Centre in 2005.

Block S61, which originally was one of six barrack blocks built parallel to one another, is similar in type to Block 58. It is a typical **Colonial Neo-Classical** army barrack block of the period, being a long two-storey block with verandahs on the north and south elevations (now enclosed). The building was raised off the ground on low arches for ventilation and damp-proofing purposes. The ground floor verandah is formed by a series of key-stoned arches supported on columns, whilst the first floor verandah is formed by a series of rectangular openings divided by square columns with simple bases and capitals. There is a wide overhanging eaves and a pitched roof of Chinese tiles with gable end walls. The interior had cross walls every two bays to form barrack rooms. The verandahs are now enclosed with large windows with a new entrance formed on the south elevation. As part of the new Heritage Discovery

*Architectural
Merit*

Centre, Block S61 provides accommodation for the main entrance hall, souvenir shop, management office, reference library, toilets and cloakroom, and office areas.

As one of the first army barrack blocks to be built in Kowloon, Block S61 has historical interest and built heritage value. It cannot be said to be rare or unique since similar barrack block exist in other old army camps. Unfortunately the authenticity has inevitably been affected by the conversion works.

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

When Block S61 was used as barrack accommodation it had little social value for the local community. As part of the new Heritage Discovery Centre it now has high social value providing a useful heritage awareness service to the community.

***Social Value
& Local
Interest***

Whitfield Barracks is important both architecturally and historically as an integral component of Tsim Sha Tsui. Together with Gun Club Hill Barracks (槍會山軍營), the subject barracks showed the military importance of Tsim Sha Tsui in the past. The architecturally interesting Kowloon Mosque and Islamic Centre (九龍清真寺) besides the Kowloon Park has close association with the history of barracks. Quite a number of declared monuments are found in close proximity, they include the Former Kowloon-Canton Railway Clock Tower (前九廣鐵路鐘樓), the Former Marine Police Headquarters (水警總區總部), the Hong Kong Observatory (香港天文台) and the Former Kowloon British School (前九龍英童學校).

Group Value

As the Heritage Discovery Centre, the question of adaptive re-use will probably not arise for many years to come.

***Adaptive
Re-use***

Historic Building Appraisal

Former Whitfield Barracks, Block S62

Kowloon Park, Tsimshatsui, Kowloon

The site on which Kowloon Park, formerly Whitfield Barracks (威菲路軍營), now stands was designated a military area in 1864. The barracks was named after Major General H.W. Whitfield, Major General China, Hong Kong and Straits Settlement (1869-1874). The first troops to be garrisoned at the barracks were Indian soldiers of the Hong Kong Regiment. Troops were at first accommodated in tents and matsheds, but later more permanent buildings were erected. By 1910, 85 barrack buildings had been constructed.

*Historical
Interest*

Prior to the outbreak of the Second World War, certain precautions were carried out in Hong Kong and Kowloon. Whitfield Barracks, one of the vital strategic points in Kowloon, was responsible to prepare the precaution work and was part of the defense scheme of Hong Kong. During the Japanese Occupation (1941-1945), it was believed that Whitfield Barracks was used as internment camp. Immediately after the War in 1945, the Japanese forces were evacuated from Hong Kong Island to Kowloon. It was assumed that part of the disarmed army was moved to Whitfield Barracks, which became a temporary Prisoners of War camp.

The site of Whitfield Barracks was handed over to the Government in 1967. In 1970, the then Urban Council took over the site and redeveloped it into the Kowloon Park. Most barrack buildings were demolished and only 4 blocks are left for reuse.

Block S62, together with Block S61, was converted into the Hong Kong Heritage Discovery Centre in 2005.

Block S62, which originally was one of six barrack blocks built parallel to one another, is similar in type to Block 58. It is a typical **Colonial Neo-Classical** army barrack block of the period, being a long two-storey block with verandahs on the north and south elevations (now enclosed). The building was raised off the ground on low arches for ventilation and damp-proofing purposes. The ground floor verandah is formed by a series of key-stoned arches supported on columns, whilst the first floor verandah is formed by a series of rectangular openings divided by square columns with simple bases and capitals. There is a wide overhanging eaves and a pitched roof of Chinese tiles with gable end walls. The interior had cross walls every two bays to form barrack rooms. The verandahs are now enclosed with large windows. As part of the new Heritage Discovery Centre, Block S62 provides accommodation for a conference room, activities rooms and washrooms.

*Architectural
Merit*

As one of the first army barrack blocks to be built in Kowloon, Block S62 has historical interest and built heritage value. It cannot be said to be rare or unique since similar barrack blocks exist in other old army camps. Unfortunately the authenticity has inevitably been affected by the conversion works.

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

When Block S62 was used as barrack accommodation it had little social value for the local community. As part of the new Heritage Discovery Centre it now has high social value providing a useful heritage awareness service to the community.

***Social Value
& Local
Interest***

Whitfield Barracks is important both architecturally and historically as an integral component of Tsim Sha Tsui. Together with Gun Club Hill Barracks (槍會山軍營), the subject barracks showed the military importance of Tsim Sha Tsui in the past. The architecturally interesting Kowloon Mosque and Islamic Centre (九龍清真寺) besides the Kowloon Park has close association with the history of barracks. Quite a number of declared monuments are found in close proximity, they include the Former Kowloon-Canton Railway Clock Tower (前九廣鐵路鐘樓), the Former Marine Police Headquarters (水警總區總部), the Hong Kong Observatory (香港天文台) and the Former Kowloon British School (前九龍英童學校).

Group Value

As the Heritage Discovery Centre, the question of adaptive re-use will probably not arise for many years to come.

***Adaptive
Re-use***

Historic Building Appraisal

Sik Sik Yuen, Wong Tai Sin Temple

Wong Tai Sin, KLN

Wong Tai Sin (黃大仙), which literally means Great Deity Wong, was originally called Wong Choh-ping (黃初平), a Zhejiang (浙江) shepherd in the Jin (晉) dynasty (265-316 BC) who had immortal powers to heal the sick. He became a Taoist deity much worshipped by the sick and temples were built to worship him after his death. The present temple in Wong Tai Sin was set up by a Leung Yan-am (梁仁菴) and his son Leung Gwan-juen (梁鈞轉) first in Wan Chai and later moved to the present site in 1921. *Historical Interest*

The temple had the same charitable service as the deity did providing free Chinese herbal medicine to the locals. The deity is said to be highly efficacious not only for the sick but any request. The temple has been much expanded after the Second World War and due to the presence of the renowned temple at the area, the district Wong Tai Sin was named after it.

The temple is situated in an enormous compound in a Taoist setting comprising a deity building with pavilions, ponds, halls, a garden and a clinic. The yellow-tiled deity building is constructed with modern materials and technology in the form of a Qing Chinese temple. It however is still furnished with all required features and fixtures a traditional temple does have including wall paintings, hand-painted pattern decorations, ridge ceramics, plaques and couplets, carvings and others. *Architectural Merit*

It is a typical modern sample of Wong Tai Sin temple in terms of the kind, size and patronage. The building mainly dedicated to the Wong Tai Sin deity in Taoist form and mode though modernized is of high built heritage value. *Rarity & Built Heritage Value*

Though the temple is erected on the site in 1921, much of its old structures have been removed due to normal wear-and tear, war and natural disasters. The present building is constructed with modern materials for easy maintenance with adequate lighting and ventilation facilities. *Authenticity*

Owned by Sik Sik Yuen (耆色園), a charitable organization, the temple is providing both western and Chinese medical services for the public. Worshippers are those who beg for the general blessing on luck, fortune, health and others rather than purely health. It is one of the most popularly patronized temples in Hong Kong especially on days close to the end of the lunar Chinese year, the first day of the year and on the 23rd of the eight lunar month, the birthday of the deity, when numerous worshippers make their tribute. Many worshippers believe that their offerings at the very first moments on the first day of the Chinese new year would bring them the best *Social Value & Local Interest*

luck throughout the year.

The temple is the only venue where Taoist marriage ceremony can be held and recognized by the government.

The temple building with its auxiliary buildings and structures are on the whole ***Group Value*** formed by themselves in a Taoist setting having their own group value and not with others outside the compound.

Historic Building Appraisal
Tai Tam Tuk Raw Water Pumping Station
(Pumping Station, Chimney Shaft, Senior Staff Quarters, Staff Quarters and No. 2 Staff Quarters)
Tai Tam Reservoir Road, Tai Tam, Hong Kong

Tai Tam Tuk Raw Water Pumping Station (大潭篤原水抽水站) was first constructed in the First Section of the Tai Tam Tuk Scheme in 1907, including the engine hall, store and office. It was extended during the Second Section in 1914-16 to accommodate additional pumping machinery. Further extension to the site was also made in 1925. The former senior staff quarters were built in 1905, and the other two staff quarters were built in 1907 and 1936 respectively. The chimney shaft was built in 1907.

*Historical
Interest*

The **Engine Hall** (機房) is a large single-storey warehouse type building with red-brick walls and Chinese tiled pitched roofs. There are several annexes built on to it used as boiler room, stores and offices. Architectural features include brick quoins at the corners, semi-circular arches and keystones to windows, pediments, column capitals and bull's-eye windows. The annexes built at a later date have simple concrete lintels and cills. The windows are steel framed with small glazing squares. Loopholes formed in the wall facing the sea probably were for wartime defensive purposes. An underground air raid shelter is situated at the east end of the building. The architectural style has been classified as **Neo-Georgian** but it is better described as **Georgian Revival**.

*Architectural
Merit*

The **Chimney Shaft** (煙囪體) is situated at the rear of the Engine Hall. A smoke tunnel connected it to the engine house to take off the smoke generated by the coal burning steam engines that used to work the pumps. The chimney shaft is square in plan and built of red bricks with a plinth of offset courses and a coping of oversailing courses. It generally matches the Engine Hall in style, but is classified in the **Utilitarian** category.

The **Senior Staff Quarters** (高級員工宿舍) are situated on a raised platform at the east end of the Engine Hall. The main building is two stories high with plain white walls, pitched roof and arched windows. A covered walkway at the rear connects to the single-storey servants' quarters. It is white in color and was originally built for the manager of the waterworks. The architectural style has been classified as **Neo-Georgian**.

The **Staff Quarters** (員工宿舍), with additional concrete stairways and connected to a store, was built between 1905 and 1907, while another staff quarters, namely **No. 2 Staff Quarters** (第2號員工宿舍) was built in 1936. The former is situated at the west end of the Engine Hall. The brick walls have been painted, but probably originally they were exposed red brickwork matching the Engine Hall. The roof is pitched covered with Chinese tiles.

Windows are wooden casements with segmental arched heads. The larger building is long, narrow and rectangular. It is two stories high with open verandahs on the side facing the sea. A single-storey store building is built at one end of the quarters at a slight angle to it. There is also a small detached block which dates from 1936. The architectural style has been classified as **Arts and Crafts**.

The Engine Hall is a rare piece of industrial architecture and should be regarded as having considerable built heritage value, together with the associated buildings and structures. Alterations and additions have been made over the years, but these should be regarded as part of the history of the buildings.

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

The social value of Tai Tam Tuk Raw Water Pumping Station lies in the role it has played in the development of public water supply in Hong Kong. These buildings are in their own compound and are little known to the general public.

***Social Value
& Local
Interest***

The Engine Hall is a large building and no doubt could be converted for industrial use. The senior staff quarters are no longer used as such and have been rented out. The staff quarters are still used as such and it would be difficult to find an adaptive re-use for them.

***Adaptive
Re-use***

Historic Building Appraisal

Signal Tower, Blackhead Point (Tai Pau Mei), Tsim Sha Tsui, Kowloon

This signal tower (訊號塔) was built in **1907** at Signal Hill, also known as *Historical* Blackhead Hill (黑頭山) or Tai Pau Mei (大苞米), to house a time-ball *Interest* apparatus previously located in the nearby Marine Police Headquarters. From 1908 to 1920, the time ball dropped once daily except Sundays and government holidays. Precisely at 1 pm every day, a large hollow copper ball suspended on the top of the Tower was released and dropped to the foot of the mast to enable sailors to check the chronometers of the ships. From 1920 onwards the ball dropped twice a day at 10 am and 4 pm until 1933.

Significant alteration was undertaken in the 1920s. The Signal Tower was originally 42 feet high with three storeys. In 1927, to enhance the structure's visibility weakened by the continuous development of taller buildings around, an additional storey was added to the original mass, extending its height by 20 feet.

The dropping of the time-ball ceased on 30 June 1933. With the approval of the Naval Authorities and the Hong Kong General Chamber of Commerce, the opinion being expressed that in comparison with radio-telegraphy and telephony, the method had become obsolete. By then, time signal by radio wave became commonplace for its greater precision. In a word, the year 1933 marked the end of time ball service in Hong Kong.

During World War II, the Tower was used as a temporary ammunition store and was gradually abandoned. By 1958, the War Department surrendered its claim to Signal Hill. In 1980 Signal Hill opened as a public garden. Situated in a prominent position with a remarkable view of Victoria Harbour for more than 90 years, the retired tower is a testimony of the evolution of Hong Kong marine time-calibrating service.

Signal Tower was built as a three-storey red-brick building 12.8 metres *Architectural* high and was increased by a further 6.1 metres in 1927. The plan of the Tower *Merit* is square with indented chamfered corners. The architectural style is **Edwardian Baroque** displaying lavish granite dressings against the red brickwork. Architectural features include a granite plinth, band course, moulded projecting cornices, pedimented entrance and Gibbs surrounds to windows. Round bull's-eye and arched windows are featured in the top portion of the Tower which is fitted with a green dome, cat ladder and mast. The interior is simple with virtually no architectural details. The walls are plain, plastered and white-washed. A concrete and steel spiral staircase is the main feature. The floors are constructed of reinforced concrete.

The Blackhead Hill Signal Tower and the Marine Police Headquarters Tower are the only two time-ball towers ever erected in Hong Kong. The architectural style of the Signal Tower was popular in Edwardian times displaying grandeur, complexity, richness and craftsmanship. It is a valuable piece of built heritage. The Tower has been sympathetically restored and maintained and retains its original appearance.

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

Despite fundamentally a timing device for mariners, Signal Tower had a deep significance in the daily life of the neighbourhood. It gave precise time signals to the Harbour Office, and also to clock makers, banks and other public buildings.

***Social Value
& Local
Interest***

The Tower is integral with the nearby declared monuments, the Former Marine Police Headquarters Compound (尖沙咀前水警總部) and the Hong Kong Observatory (尖沙咀香港天文台), both in close connection with the architecture. Besides, it is also physically close to declared monuments and buildings graded by the Antiquities Monuments Board and items recorded by the Antiquities and Monuments Office such as the Former Kowloon-Canton Railway Clock Tower (尖沙咀鐘樓), Peninsula Hotel (半島酒店) and Old Kowloon Fire Station (舊九龍消防局) in Tsim Sha Tsui.

Group Value

The Tower is an integral part of Signal Hill Garden and it is open to the public for viewing. It is not appropriate for the Tower to be converted for adaptive re-use. It is part of Hong Kong's history and should be preserved just as it is for public enjoyment.

***Adaptive
Re-use***

Historic Building Appraisal
Former Whitfield Barracks, Block S4
Kowloon Park, Tsimshatsui, Kowloon

The site on which Kowloon Park, formerly Whitfield Barracks (威菲路軍營), now stands was designated a military area in 1864. The barracks was named after Major General H.W. Whitfield, Major General China, Hong Kong and Straits Settlement (1869-1874). The first troops to be garrisoned at the barracks were Indian soldiers of the Hong Kong Regiment. Troops were at first accommodated in tents and matsheds, but later more permanent buildings were erected. By 1910, 85 barrack buildings had been constructed.

*Historical
Interest*

Prior to the outbreak of the Second World War, certain precautions were carried out in Hong Kong and Kowloon. Whitfield Barracks, one of the vital strategic points in Kowloon, was responsible to prepare the precaution work and was part of the defense scheme of Hong Kong. During the Japanese Occupation (1941-1945), it was believed that Whitfield Barracks was used as internment camp. Immediately after the War in 1945, the Japanese forces were evacuated from Hong Kong Island to Kowloon. It was assumed that part of the disarmed army was moved to Whitfield Barracks, which became a temporary Prisoners of War camp.

The site of Whitfield Barracks was handed over to the Government in 1967. In 1970, the then Urban Council took over the site and redeveloped it into the Kowloon Park. Most barrack buildings were demolished and only 4 blocks are left for reuse.

Block S4 (formerly Block G) was probably erected in the 1890s. The first troops to be garrisoned at Whitfield Barracks were Indian soldiers of the Hong Kong Regiment. Block S4 is at present used as a Health Education Exhibition and Resource Centre (衛生教育展覽及資料中心) under the management of Food and Environmental Hygiene Department.

Block S4 is situated at the southeast corner of Kowloon Park at the top of the tree-lined slope along Haiphong Road next to the Kowloon Mosque and Islamic Centre and entrance to the MTR station. The building is similar in type to Block 58. It is a typical **Colonial Neo-Classical** army barrack block of the period, being a long two-storey block with verandahs on the north and south elevations (now enclosed with glazing). The building was raised off the ground on low arches (now blocked up) for ventilation and damp-proofing purposes. The ground floor verandah is formed by a series of key-stoned arches supported on columns, whilst the first floor verandah is formed by a series of rectangular openings divided by square columns with simple bases and capitals. There is a wide overhanging eaves and a pitched roof of Chinese tiles with gable end

*Architectural
Merit*

walls. The interior probably originally had cross walls every two bays to form barrack rooms. In the conversion, the cross walls were removed and new steel trusses inserted to support the roof. The verandahs are enclosed with large windows, and a new entrance porch and pergola added on to the east and south façades.

As one of the first army barrack blocks to be built in Kowloon, Block S4 has historical interest and built heritage value. It cannot be said to be rare or unique since similar barrack blocks exist in other old army camps. Unfortunately the authenticity has been affected by the conversion works.

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

When the block was used for barrack accommodation, it had little social value for the local community. As a Health Education Centre it now has high social value providing a useful community health awareness service.

***Social Value
& Local
Interest***

Whitfield Barracks is important both architecturally and historically as an integral component of Tsim Sha Tsui. Together with Gun Club Hill Barracks (槍會山軍營), the subject barracks showed the military importance of Tsim Sha Tsui in the past. The architecturally interesting Kowloon Mosque and Islamic Centre (九龍清真寺) besides the Kowloon Park has close association with the history of barracks. Quite a number of declared monuments are found in close proximity, they include the Former Kowloon-Canton Railway Clock Tower (前九廣鐵路鐘樓), the Former Marine Police Headquarters (水警總區總部), the Hong Kong Observatory (香港天文台) and the Former Kowloon British School (前九龍英童學校).

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
St. Paul's Church,
No. 76 Glenealy, Central, Hong Kong

St. Paul's Church (聖保羅堂) in Hong Kong was built in 1911 to serve the spiritual needs of expatriate residents and visitors of the Anglican faith. Its founding emanated from the joint efforts of four individuals: Lam Woo (林護), Huang Mou-lin (黃茂林), Li Wei-zhen (李維楨) and the Rev. A.D. Stewart (史超域牧師). It has evolved from a small church for the expatriates living in Hong Kong since those early days into one that accommodates a wide range of churchgoers. In 1938, St. Paul's Church Parish was put under the direct control of the Anglican Church of Hong Kong. During the Japanese Occupation, the building was used as a training school for gendarmes. In the post-war years of reconstruction, St. Paul's Church expanded its activities and established the Sheng Kung Hui Kindergarten.

***Historical
Interest***

There is a saying that the Church's greatest asset is its talented personnel, as evidenced by the fact that six out of the thirty-five bishops produced by the Church have become archbishops in Hong Kong and overseas. It is indeed a "cradle of church leaders."

Architecturally the church is an interesting mix of styles, predominantly **Neo-Gothic** with features and motifs drawn from **Tudor**, **Dutch** and **Classical Revival** styles. The colour scheme externally consists of crisp white stuccoed walls accentuated by the blue-painted roof and mouldings. A Dutch gable and canted bay adorn one end of the Church and a Gothic tower dominates the other end. A variety of different window shapes contribute to the interesting architectural composition. Overall the effect is rather pleasing and makes the Church a rarity of its kind with obvious built heritage value.

***Architectural
Merit***

In order to keep the building in good condition, renovations would take place regularly in the St. Paul's Church. For example, the church has undergone a renovation process in mid 1980s, mainly in repairing works like re-painting of walls and repairs of furnishings. The Church is believed to have retained much of its original appearance and is therefore considered to be authentic.

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

Administering to spiritual needs means that the Church has obvious social value to the community. The Church occupies a prominent position at the lower end of Glenealy in Central and together with the Bishop's House (會督

***Social Value &
Local Interest***

府) form important religious landmarks of local and historical interest.

Together with Bishop's House (會督府), Church Guest House (教堂禮賓樓) and Old S.K.H. Kei Yan Primary School (舊聖公會基恩小學, now Kong Kit Building, originally the south wing of St. Paul's College) in its neighbourhood, the integrity of the Diocese is very strong. Other historic buildings around the area include the Old Dairy Farm Depot (舊牛奶公司倉庫) and the Former Victoria Barracks (舊域多利軍營).

Group Value

It is considered that the question of adaptive re-use does not arise as the Church will certainly continue to be used for its present purpose for many more years to come.

Adaptive Reuse

Historic Building Appraisal

Ex-Commodore's House, No. 5 Bowen Road, Central, Hong Kong

Ex-Commodore's House (前准將官邸) at No. 5 Bowen Road was built in 1914 for the Secretary of **Hongkong Land Investment and Agency Company Limited** (香港置地投資及代理有限公司). This Company was founded in 1889 by two prominent businessmen, Sir Catchick Paul Chater, an Armenian born in an old commercial family in Calcutta, and his partner James Johnstone Keswick, a *Tai-pan* (大班) of Jardine, Matheson & Company (怡和洋行). The Company changed its name into the Hongkong Land Company Limited (香港置地公司) in 1971. **Historical Interest**

In 1923 Mr. Ho Leung (何亮), who was son of Mr. Ho Fook (何福, brother of Sir Robert Hotung) and the comprador of Jardine, Matheson & Company, purchased the building at a cost of \$67,500. After his death, his wife Edna Ho inherited the premises in 1934. One year later, the House was sold back to the Hongkong Land Investment and Agency Company Limited, and was then converted into the residence of the then Company's Secretary O. Eager. He lived there until 1941. During the Japanese Occupation, the invading Japanese Naval Commander occupied the House and turned it into his living quarters.

After changing hands several times, the Royal Navy eventually acquired the house, which then became the Naval Commander's residence known as the "Commodore's House". In 1979 the house was handed over to the Hong Kong Government and was used for office and storage purposes before being leased to **Mother's Choice** (母親的抉擇), a local charitable organization, as a baby care centre.

The house is a three-storey building situated on an awkward site in a corner formed by the Peak Tramway and Magazine Gap Road. The architectural style is **Neo-Classical** with **Baroque** and **Mannerist** features. Classical elements and decorations include moulded cornices and string courses, balustrades, Corinthian columns, stucco-work, segmental arches and many other ornamental features designed to show the wealth and status of the owner. Internally, the classical elegance of the rooms still predominates, in spite of modern intrusions. Fluted columns on pedestals with Corinthian capitals support entablatures with dentil mouldings, and glazed and panelled doors with moulded architraves add to the architectural splendour. Although there is ample evidence of alterations and additions, much of the original house remains, making the house a rare example **Architectural Merit**
Built Heritage Value
Authenticity, Rarity,

of its kind in the locality and of obvious built heritage value and local interest. Its ***Social Value & Local Interest*** social value lies in its importance as a residence for high-ranking people in commerce, industry and the Royal Navy.

The house is physically close to a number of historic buildings, namely, 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 The Union Church (香港佑寧堂). Many Declared Monuments are also nearby; for example, Helena May (梅夫人婦女會), St. Joseph's College (聖若瑟書院), and Government House (香港禮賓府). ***Group Value***

The house, which started as a residence, has also been used for offices and storage purposes and now as a baby care centre. The elegant architecture surely deserves a better adaptive re-use, preferably a use which would showcase the house to the public and also to tourists as an image of old Hong Kong. ***Adaptive Re-use***

Historic Building Appraisal
Former Whitfield Barracks, Block 58
Kowloon Park, Tsimshatsui, Kowloon

The site on which Kowloon Park, formerly Whitfield Barracks (威菲路軍營), now stands was designated a military area in 1864. The barracks was named after Major General H.W. Whitfield, Major General China, Hong Kong and Straits Settlement (1869-1874). The first troops to be garrisoned at the barracks were Indian soldiers of the Hong Kong Regiment. Troops were at first accommodated in tents and matsheds, but later more permanent buildings were erected. By 1910, 85 barrack buildings had been constructed.

*Historical
Interest*

Prior to the outbreak of the Second World War, certain precautions were carried out in Hong Kong and Kowloon. Whitfield Barracks, one of the vital strategic points in Kowloon, was responsible to prepare the precaution work and was part of the defense scheme of Hong Kong. During the Japanese Occupation (1941-1945), it was believed that Whitfield Barracks was used as internment camp. Immediately after the War in 1945, the Japanese forces were evacuated from Hong Kong Island to Kowloon. It was assumed that part of the disarmed army was moved to Whitfield Barracks, which became a temporary Prisoners of War camp.

The site of Whitfield Barracks was handed over to the Government in 1967. In 1970, the then Urban Council took over the site and redeveloped it into the Kowloon Park. Most barrack buildings were demolished and only 4 blocks are left for reuse. **Block 58** (formerly Block A) was probably built in the **1890s**. It is at present used as a store by the Hong Kong Museum of History.

Block 58 is situated at the southwest corner of Kowloon Park at the top of the tree-lined slope along Haiphong Road. A flight of steps leading up to Block 58 from Haiphong Road has been blocked up and access is now from inside the park. The building is a typical **Colonial Neo-Classical** army barrack block of the period, being a long two-storey block with verandahs on the north and south elevations (now blocked up). The ground floor verandah is formed by a series of key-stoned arches supported on columns, whilst the first floor verandah is formed by a series of rectangular openings divided by square columns with simple bases and capitals. There is a wide overhanging eaves and a pitched roof of Chinese tiles with gable end walls. The interior probably originally had cross walls every two bays to form barrack rooms. The block, since conversion into a museum store, is virtually windowless with air conditioners fitted in every bay. The exterior walls are painted white and the blocked up verandah bays painted dark green.

*Architectural
Merit*

As one of the first army barrack blocks to be built in Kowloon, Block 58 has historical interest and built heritage value. It cannot be said to be rare or unique since similar barrack blocks exist in other old army camps. Unfortunately the authenticity of the building has been spoilt by the conversion works but this is considered to be reversible.

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

The building has never had much social value to the local community as it has only been used for barrack accommodation and museum storage. It is not open to the public and therefore only has limited local interest except to military enthusiasts.

***Social Value
& Local
Interest***

Whitfield Barracks is important both architecturally and historically as an integral component of Tsim Sha Tsui. Together with Gun Club Hill Barracks (槍會山軍營), the subject barracks showed the military importance of Tsim Sha Tsui in the past. The architecturally interesting Kowloon Mosque and Islamic Centre (九龍清真寺) besides the Kowloon Park has close association with the history of barracks. Quite a number of declared monuments are found in close proximity, they include the Former Kowloon-Canton Railway Clock Tower (前九廣鐵路鐘樓), the Former Marine Police Headquarters (水警總區總部), the Hong Kong Observatory (香港天文台) and the Former Kowloon British School (前九龍英童學校).

Group Value

If the museum ever gives up its store, it is hoped that a sensible adaptive re-use can be found for Block 58, which will include restoration of the building.

***Adaptive
Re-use***

Historic Building Appraisal
Hong Kong City Hall
Edinburgh Place, Central, Hong Kong

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Hong Kong City Hall was built in **1962** and it was inaugurated by the then Governor, Sir Robert Black (柏立基) on 2 March 1962. On the same day, the services of art performance, libraries and museums commenced. In the past, City Hall was used for the inauguration of new Governors of Hong Kong. The 24th to 28th Governors all swore their oaths of office at the City Hall. The open space in between the City Hall and the Queen's Pier was also a special area for most of the historical events. Royal visitors including HM Queen Elizabeth II, HRM Prince Charles, Princess Diana passed through it before entering the City Hall. Moreover, a small part of the Hall was used as the former Urban Council Chamber while it has been changed to the other function such as the venue for exhibition after the dissolution of the Urban Council in 1999. Besides, members of the legal profession would gather at the City Hall for the ceremonial opening of new Legal Year in the past British colonial period. City Hall was also regularly used as a polling station for Legislative Council and Urban Council elections. Furthermore, it is well known to most citizens for the Public Library and Marriage Registry which are located in the high block.

***Historical
Interest***

The City Hall complex consists of a three-storey Low Block facing Queen's Pier and eleven-storey High Block built on two sides of an enclosed Memorial Garden. The complex also incorporates a three-storey car park. The architectural style is **International Modern**. Both blocks are simple and cubic in form with rectangular grid pattern glazing on the north elevations. The other elevations are plain and simple and devoid of any ornamentation. The roofs are flat with deep fascias above the glazing. The covered one-storey concourse or walkway which unites the Low Block and the Memorial Garden also has a horizontal fascia of similar depth to the roof fascias. The Low Block contains the concert hall, theatre and foyer together with other large function rooms, dressing rooms, toilets and offices. The High Block is more of a conventional office block design consisting of identical floors served by lifts and staircases. The Memorial Garden is of modern design incorporating paved areas at different levels, steps, planters, benches, water features and a Memorial Shrine. Modern sculptures, grassed area and mature trees soften the harshness of the stark paving to some extent.

***Architectural
Merit***

The International Modern Style cannot be said to be rare in Hong Kong, but the City Hall complex has built heritage value. Although renovations and alterations have been made since it was first built, the complex retains much of

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

its authenticity.

Authenticity

City Hall has been a cultural centre for over 40 years being a venue for important civic events and celebrations and also a place of entertainment. The Memorial Garden commemorates those who sacrificed their lives for Hong Kong in the Second World War. City Hall therefore has great significance in the social and cultural development of the community.

*Social Value
& Local
Interest*

Edinburg Place, Statue Square, Hong Kong Bank, Old Bank Of China, Legislative Council (Former Supreme Court), and many other famous buildings and places are nearby that enrich the recreational, cultural and social atmosphere in the surrounding.

Group Value

Adaptive re-use is probably not appropriate for the City Hall complex especially the Low Block and the Memorial Garden. The High Block however could probably be used for commercial or government offices.

*Adaptive
Re-use*

Historic Building Appraisal
Jamia Mosque
No. 30 Shelley Street, Central, Hong Kong

The **Jamia Mosque** (清真寺) was built in 1915 with donations from local Muslim worshippers. Originally the Mosque was a small stone house erected in 1850 by Indian seamen and soldiers who were among the first Muslim Settlers in Hong Kong. Attracted by the opportunities created by the development of the opium and tea trade, Bohra Muslim merchants from India soon followed the steps of the Indian seamen and soldiers. Later in the 1860s, another group of Muslim traders from the southern Indian city of Madras arrived, and successfully established their business in the colony before World War II.

***Historical
Interest***

A three-storey building behind the Mosque, built probably in the **early 20th century**, provides rent-free accommodation to followers. The Mosque is an important place of worship for Muslims. Evidently, it is a symbol of the religious and cultural diversity of Hong Kong, witnessing the history of the Muslims in the early days of the colonial era.

In **Islamic** architecture a mosque is a place for prayer strictly orientated towards **Mecca** the birthplace of **Muhammad** in Saudi Arabia and spiritual centre of Islam. The architecture of the Mosque is dictated by liturgical needs with a large central hall or chamber for prayer and worship. Typical Islamic architectural features found in the Mosque are ogee arches, rich surface decorations and mouldings, coloured glass windows, a dome and a minaret which is a tall tower with a balcony to call people to prayer.

***Architectural
Merit***

The Mosque has been painted green in the recent past. A photo for 2002 indicates that it was covered by white-coloured plaster. There is an opinion that green is a colour associated with Islam in many countries (Pakistan, for example) and this may have something to do with the repainting. The repainting therefore may have religious rather than architectural significance.

Although not the only mosque in Hong Kong, this type of building is rare with obvious built heritage value. The only alterations are modern floor finishes and the addition of a temporary cover over the porch, so that the Mosque remains fairly authentic. In contrast the residential building behind the Mosque is in western **Neo-classical** style with colonnaded verandahs and fine **Neo-Georgian** style doorways and fanlights.

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

To the Muslim community the Mosque has obvious social value being a place of worship, retreat and tranquillity. The rent-free accommodation that is provided for those in need is also a social service. The street names Mosque Junction and Mosque Street, Upper Lascar Row and Lower Lascar Row (known by the Chinese as “Mo Lo Gai” 摩囉街, for the meaning of “Lascar” [Mo Lo] is Indian) obviously are named after the Mosque and the original Indian inhabitants. The Mosque has therefore considerable local interest.

Nowadays, Jamia Mosque is physically close to other religious structures graded by the Antiquities Advisory Board such as the Hong Kong Catholic Cathedral of The Immaculate Conception (聖母無原罪主教座堂) and the Sacred Heart Chapel (聖心教堂). Other graded items include Kom Tong Hall (甘棠第).

Historic Building Appraisal
Old Halls (May Wing & Eliot Hall)
The University of Hong Kong, Pok Fu Lam, Hong Kong

The Old Halls (明原堂) of The University of Hong Kong originally comprised three blocks, namely Lugard Hall (盧迦堂) (opened in 1913), Eliot Hall (儀禮軒) (opened in 1914) and May Wing (梅舍) (opened in 1915). They were student hostels named after Governors of Hong Kong or Vice-Chancellor of the University of Hong Kong. When the Japanese invaded Hong Kong at the end of 1941, these buildings became part of a temporary relief hospital set up to provide additional support to Queen Mary Hospital. Torrential rain in 1966 necessitated repairs to Eliot Hall and May Wing. When works were completed, they were combined with Lugard Hall to become one residential unit - **Old Halls**. When Lugard Hall was subsequently demolished in 1991, the two remaining wings reverted back to using their old names of Eliot Hall and May Wing. Nowadays, **Eliot Hall** has been converted for administrative purposes while **May Wing** is used as hostel for postgraduate students.

***Historical
Interest***

Eliot Hall and May Wing are three-storey red-brick buildings of the **Edwardian Neo-Classical** style. The elegant façades feature **Queen Anne** style curved pediments or hoods over entrance doorways, rusticated columns, and white painted mouldings, capitals, window cills, cornices and balustrading. The visual richness of the architecture is very typical of the **Italianate Renaissance** style popular in the Edwardian period under names like **Queen Anne** and **Wrenaissance**. The Chinese tiled roofs are a local adaptation. Although renovated internally, original coloured floor tiles and old fireplaces have been retained.

***Architectural
Merit***

Eliot Hall and May Wing are good examples of Edwardian architecture and as fairly rare period pieces have considerable built heritage value as well as being an important part of Hong Kong's history. Although some alterations and additions are evident and the interiors have been renovated, the buildings retain much of their original authentic appearance externally.

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

The social value of Eliot Hall and May Wing lies in the important part they played as student hostels run by the University. They meant that students could live on the campus and fully participate in university life and training. They are fondly remembered by past students and people associated with the University. They are also well-known landmarks on the campus.

***Social Value
& Local
Interest***

As two of the oldest structures on campus, Eliot Hall and May Wing

Group Value

present predominant college architecture and are good examples of Edwardian architecture of the time. They are also situated in the University of Hong Kong where declared monuments such as the 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. They undoubtedly form a strong cultural environment providing an academic atmosphere. 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).

In fact, adaptive re-use of the two halls has already been achieved in their conversion to administrative office. Their use as hospital accommodation during the Second World War shows that they can be put to other uses as well if need be.

Adaptive

Re-use

Historic Building Appraisal
Tai Tam Tuk Raw Water Pumping Station
(Pumping Station, Chimney Shaft, Senior Staff Quarters, Staff Quarters and No. 2 Staff Quarters)
Tai Tam Reservoir Road, Tai Tam, Hong Kong

Tai Tam Tuk Raw Water Pumping Station (大潭篤原水抽水站) was first constructed in the First Section of the Tai Tam Tuk Scheme in 1907, including the engine hall, store and office. It was extended during the Second Section in 1914-16 to accommodate additional pumping machinery. Further extension to the site was also made in 1925. The former senior staff quarters were built in 1905, and the other two staff quarters were built in 1907 and 1936 respectively. The chimney shaft was built in 1907.

*Historical
Interest*

The **Engine Hall** (機房) is a large single-storey warehouse type building with red-brick walls and Chinese tiled pitched roofs. There are several annexes built on to it used as boiler room, stores and offices. Architectural features include brick quoins at the corners, semi-circular arches and keystones to windows, pediments, column capitals and bull's-eye windows. The annexes built at a later date have simple concrete lintels and cills. The windows are steel framed with small glazing squares. Loopholes formed in the wall facing the sea probably were for wartime defensive purposes. An underground air raid shelter is situated at the east end of the building. The architectural style has been classified as **Neo-Georgian** but it is better described as **Georgian Revival**.

*Architectural
Merit*

The **Chimney Shaft** (煙囪體) is situated at the rear of the Engine Hall. A smoke tunnel connected it to the engine house to take off the smoke generated by the coal burning steam engines that used to work the pumps. The chimney shaft is square in plan and built of red bricks with a plinth of offset courses and a coping of oversailing courses. It generally matches the Engine Hall in style, but is classified in the **Utilitarian** category.

The **Senior Staff Quarters** (高級員工宿舍) are situated on a raised platform at the east end of the Engine Hall. The main building is two stories high with plain white walls, pitched roof and arched windows. A covered walkway at the rear connects to the single-storey servants' quarters. It is white in color and was originally built for the manager of the waterworks. The architectural style has been classified as **Neo-Georgian**.

The **Staff Quarters** (員工宿舍), with additional concrete stairways and connected to a store, was built between 1905 and 1907, while another staff quarters, namely **No. 2 Staff Quarters** (第2號員工宿舍) was built in 1936. The former is situated at the west end of the Engine Hall. The brick walls have been painted, but probably originally they were exposed red brickwork matching the Engine Hall. The roof is pitched covered with Chinese tiles.

Windows are wooden casements with segmental arched heads. The larger building is long, narrow and rectangular. It is two stories high with open verandahs on the side facing the sea. A single-storey store building is built at one end of the quarters at a slight angle to it. There is also a small detached block which dates from 1936. The architectural style has been classified as **Arts and Crafts**.

The Engine Hall is a rare piece of industrial architecture and should be regarded as having considerable built heritage value, together with the associated buildings and structures. Alterations and additions have been made over the years, but these should be regarded as part of the history of the buildings.

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

The social value of Tai Tam Tuk Raw Water Pumping Station lies in the role it has played in the development of public water supply in Hong Kong. These buildings are in their own compound and are little known to the general public.

***Social Value
& Local
Interest***

The Engine Hall is a large building and no doubt could be converted for industrial use. The senior staff quarters are no longer used as such and have been rented out. The staff quarters are still used as such and it would be difficult to find an adaptive re-use for them.

***Adaptive
Re-use***

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Dam, Valve House & Memorial Stone)
Tai Tam Reservoir Road, 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 Tuk Reservoir** (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate reservoir. It is the largest and most important of the four reservoirs. *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 **Dam** (水壩) is 364 metres long and approximately 49 metres high. It is a masonry faced concrete gravity dam with an overflow of twelve arched spillways in the middle. There is a stilling pool and footbridge at the base of the dam on the downstream side. The masonry to the dam is coursed granite with ornamental parapets of rock-faced rusticated granite. Ten spillways have been modified by additional concrete structure to work as siphon spillways while the two remaining spillways on either end of the row are original. The side spillways are faced with granite with half-rounded columns on either side. A road runs along the top of the dam. *Architectural Merit*

The **Valve House** (水掣房) is situated near the south end of the dam. It is built on a projecting platform which has cantilevered steel balconies or catwalks fixed to the front of it. The valve house is built to a rectangular plan with walls of rock-faced rusticated granite. The roof is flat and the parapet has a moulded projecting cornice and coping all around the building. Window and door openings have semi-circular arches and flush cills. The windows on the side facing the road have been blocked up.

The **Memorial Stone** (紀念碑) at the south end of the dam has a moulded plinth, a recessed panel and a splayed top. The inscription on the stone commemorates the completion of the reservoir and has the names of the

Governor Sir Henry May, the Director of Public Works, the Engineer and the Contractor.

The reservoir structures can be classified as **Utilitarian** with the valve house having **Italianate Renaissance** features. They are interesting examples of early 20th century civil engineering structures with considerable built heritage value. All the structures retain much of 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 reservoir structures which can hardly be put to any other use.

***Adaptive
Re-use***

Historic Building Appraisal
Lui Seng Chun,
Nos. 119, 119B and 119C Lai Chi Kok Road,
Mong Kok, Kowloon

Lui Seng Chun (雷生春) was built in 1931 by **Mr. Lui Leung** (雷亮), who was one of the founders of the Kowloon Motor Bus Company (1933) Limited (KMB) (九龍巴士 1933 有限公司). The building is a four-storey shophouse with the ground floor originally used as a herbal shop selling Chinese medicine, and the upper floors used as accommodation for the Lui family members. Lui Seng Chun was purely a family business. The motivation of establishing Lui Seng Chun was not profit-making, as **Mr. Lui** intended to benefit the community by offering inexpensive medicine to the lower class. The Chinese herbal medicine sold in Lui Seng Chun was exported to overseas markets (e.g. Australia, Manila, Peru, the United States) through Lui's trading company, Man Sun Loong Kam San Chong (萬信隆金山庄).

*Historical
Interest*

The medicine business was closed down after the death of **Mr. Lui** in 1944. For decades, **Mr. Lui** and his descendants had been living in Lui Seng Chun, but it has been left vacant since 1980. The building was donated to the Government in 2003 by the Lui family.

The four-storey shophouse has a curiously shaped irregular plan due to its wedge-shaped site. W.H. Bourne, a local architect, was hired to design Lui Seng Chun. It is built in Western Classical style with curved colonnaded and balustraded verandahs on all floors. The verandahs extend over the public pavement forming arcades. This type of shophouse is classified as **Verandah Type**. Classical features on the façade include a curved broken pediment over the main entrance, urn-shaped balusters to the verandah balustrading and moulded projecting cornices.

*Architectural
Merit*

Internally, each floor was provided with a kitchen and bathroom with flushing toilet facilities. A central staircase serves all floors and the roof. The verandahs which are quite wide are connected to the living accommodation by double doors. Many original wooden doors and windows and decorative carved panels remain. Although various repairs have been carried out, there are no obvious alterations which destroy the authenticity and integrity of the building. The shophouse is a rare and interesting piece of built heritage with special architecture merit.

*Rarity &
Built Heritage
Value &
Authenticity*

As a popular Chinese herbal and medicine shop in the past, the building has social value and local interest. With other old shophouses and historical buildings in the area it also has group value.

***Social Value
& Local
Interest***

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

***Adaptive
Re-use***

Historic Building Appraisal
Nos. 172, 174 and 176 Queen's Road Central
(Nos. 123, 125 and 127 Wellington Street),
Central, H.K.

Built before 1900, these shophouses have frontages facing Queen's Road Central and also shops at the back facing Wellington Street. Presently, Nos. 172 and 174 are jewelry shops and No. 174 is an art shop-cum-gallery. The ground floors facing Wellington Street are used as showrooms and photographic studio, and the upper stories are either vacant or used for storage and as living quarters.

**Historical
Interest**

The building at **No. 172 Queen's Road Central** was the first store of The Sincere & Co., Ltd. (先施公司) which commenced operation in Hong Kong on 8 January 1900. The Sincere & Co., Ltd. was founded by an Australian Chinese **Mr. Ma Ying-piu** (馬應彪, 1864-1944) who purchased **No. 172** in 1899 for the eventual opening of the store. In late 1900, a very severe typhoon occurred in Hong Kong which caused extensive damages to the upper floors of the store at **No. 172** (i.e. the ground and upper floors of No. 123 Wellington Street). Fortunately, the foundation remained intact, and consequently, repairs of the building were fully completed in 1904.

The Sincere & Co., Ltd. is not only the first Chinese-owned department store in Hong Kong, but also the first of this kind to establish a fixed-price policy, to insist on issuing receipts for every transaction, and to hire women in sales positions. Commencing with a capital of \$25,000 in 1900, it grew to be one of the most famous retail groups in Asia before World War II. **No. 172** remained the retail outlet of 'Sincere' before a 6-storey new department store was opened in Nos. 173-179 Des Voeux Road Central in 1917.

These three back-to-back Verandah Type shophouses have frontages facing Queen's Road Central and also shops at the back facing Wellington Street. Back-to-back building was a cost-saving system of building houses in blocks with no space or yard between those facing in opposite directions. The houses therefore shared a party wall at the rear as well as along the sides. This system was much adopted in the northern industrial towns of Britain in the 19th century. Most have now been demolished under slum-clearance programmes. In this case the back-to-back system appears to have been adopted due to the restrictions of the very narrow wedge-shaped site. The facades of the three shops facing Queen's Road Central are built to a trabeated (beams & columns) classical design with Tuscan order square columns, and open balconies featuring ornamental balustrade of win-shaped baluster. The front balconies project over the pavement on columns to form an open arcaded verandah. The shops are three stories high at the front over the pavement and four stories high

**Architectural
Merit**

over the shop areas.

The facades of the shops facing Wellington Street are simple rendered and painted with two tall windows to the upper storeys of each shophouse. The windows to No. 123 & 125 are modern aluminum replacements. The windows to No. 127 still have some of the original wooden balustrades. Nos. 123 & 125 has segmental arches over open shopfronts which can be closed off by side-hung sliding and folding metal doors. No. 127, which is a photographic studio, has a modern shopfront and fascia board protected by a projecting canopy of corrugated roof sheeting. The three shops are stepped to follow the incline of the street. An old photo of Wellington Street shows shops with similar facades. Windows were quite primitive with side-hung wooden shuttlers, and the walls were simply exposed brickwork or lime-washed not rendered.

The facades facing Queen's Road Central are very typical of the arcaded verandah type shophouses of a hundred years ago. Their classical design is reminiscent of the grander colonial style buildings in Central of those days such as municipal buildings, hotels, banks, clubs and the waterfront buildings along Praya Central. The Wellington Street facades are typical of old Chinese commercial premises in side streets.

Shophouses are tenacious survivors from the past and becoming quite rare, most having been demolished. They 3 shophouses compliment each other with their similar architectural style and old fashioned charm.

There have been minor alternations to the Queen's Road Central facades and some of the balconies have been enclosed. Most of these alternations would seem to be reversible. The shopfront of No. 176 Queen's Road Central is shored up with iron girders. It is obvious that some structural repairs are necessary.

The western end of Queen's Road Central, where Central District and Sheung Wan meet, has been a traditional Chinese commercial-cum-residential area. The shophouses, especially the first store of The Sincere & Co., Ltd., are significant in the evolution of Hong Kong's socio-economic development.

The shophouses could be put to other uses if need be.

***Rarity,
Built Heritage
Value &
Authenticity

Social Value
& Local
Interest

Adaptive Re-use***

Historic Building Appraisal

Hau Wong Temple

Corner of Junction Road & Tung Tau Tsuen Road, Kowloon City

Hau Wong Temple (侯王古廟), old temple of the marquis, in Kowloon City was ***Historical Interest*** probably rebuilt in 1730. It might have a longer history of different versions. Some believe that it was built to commemorate Yang Liangjie (楊亮節), a loyal follower and a marquis of the last Emperors of the Southern Song dynasty (南宋, A.D. 1127-1279) who fled with the royal family to Kowloon driven by the Mongols in the last years of the remnant court. His bravery and royalty was much memorized by the inhabitants of Kowloon and a temple was built probably as early as the Ming dynasty (明 1368-1644). Other believe that the temple, like many other Hau Wong (侯王) temples in Hong Kong and around the Pearl River, was built to commemorate the bravery and loyalty of a marquis, but not the particular Marquis Yang. The temple was much patronized by military officials and soldiers in the Qing dynasty and earlier.

A number of plaques hanging at the temple witness important events affecting Hong Kong's history. The plaques brushed by two Qing commanders, Lai Sijue (賴思爵) and Zhang Yutang (張玉堂), show their gratitude to the deity who was believed to have blessed them to win a battle they made at the Opium War with the British. Many stone tablets, couplets and plaques bear inscriptions of calligraphy by many famous scholars such as Chan Pak-to (陳伯陶), Luo Sai-sheung (羅世常) and others who tendered thanks to the deity.

The temple is a small Qing vernacular building having two halls with later added ***Architectural Merit*** side chambers for other deities, keeper's quarters and pavilions all standing on a terrace. A pavilion with fine granite columns and wooden brackets almost the size of its front hall is awkwardly standing in front of the temple. Separated by a small roofed sky-well to the entrance hall, the end hall houses the Hau Wong deity, Kwun Yam (觀音) and other deities at the altar. Its roof is in flush gable style having purlins and rafters supported by its gable walls. The end hall's gables are in Five Peaks Paying Tribute to Heaven (五岳朝天) style, a very rare design seldom found in Hong Kong.

No other temple is so deep in association with the historic battle of the Opium War than this Hau Wong Temple. The temple is an example of the Hau Wong type of Chinese temple though it is not the biggest one and with no elaborate features. Its relics however are historic, some do record the War with the British. ***Rarity & Built Heritage Value***

The historic temple has undergone a number of renovations with only some recorded in 1822, 1859, 1879, 1917 and 2006. ***Authenticity***

The temple was patronized by the Qing soldiers and officials particularly Zhang Yutang when Kowloon Walled City (located south of the temple) was in existence guarding the territory against the British. The temple and the Kowloon Walled City (now open to the public as a theme park) have related group value. ***Group Value***

Celebrations are held annually on the 16th day of the sixth lunar month, the birthday of Hau Wong. ***Social Value & Local Interest***

Historic Building Appraisal
Old Halls (May Wing & Eliot Hall)
The University of Hong Kong, Pok Fu Lam, Hong Kong

The Old Halls (明原堂) of The University of Hong Kong originally comprised three blocks, namely Lugard Hall (盧迦堂) (opened in 1913), Eliot Hall (儀禮軒) (opened in 1914) and May Wing (梅舍) (opened in 1915). They were student hostels named after Governors of Hong Kong or Vice-Chancellor of the University of Hong Kong. When the Japanese invaded Hong Kong at the end of 1941, these buildings became part of a temporary relief hospital set up to provide additional support to Queen Mary Hospital. Torrential rain in 1966 necessitated repairs to Eliot Hall and May Wing. When works were completed, they were combined with Lugard Hall to become one residential unit - **Old Halls**. When Lugard Hall was subsequently demolished in 1991, the two remaining wings reverted back to using their old names of Eliot Hall and May Wing. Nowadays, **Eliot Hall** has been converted for administrative purposes while **May Wing** is used as hostel for postgraduate students.

***Historical
Interest***

Eliot Hall and May Wing are three-storey red-brick buildings of the **Edwardian Neo-Classical** style. The elegant façades feature **Queen Anne** style curved pediments or hoods over entrance doorways, rusticated columns, and white painted mouldings, capitals, window cills, cornices and balustrading. The visual richness of the architecture is very typical of the **Italianate Renaissance** style popular in the Edwardian period under names like **Queen Anne** and **Wrenaissance**. The Chinese tiled roofs are a local adaptation. Although renovated internally, original coloured floor tiles and old fireplaces have been retained.

***Architectural
Merit***

Eliot Hall and May Wing are good examples of Edwardian architecture and as fairly rare period pieces have considerable built heritage value as well as being an important part of Hong Kong's history. Although some alterations and additions are evident and the interiors have been renovated, the buildings retain much of their original authentic appearance externally.

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

The social value of Eliot Hall and May Wing lies in the important part they played as student hostels run by the University. They meant that students could live on the campus and fully participate in university life and training. They are fondly remembered by past students and people associated with the University. They are also well-known landmarks on the campus.

***Social Value
& Local
Interest***

As two of the oldest structures on campus, Eliot Hall and May Wing

Group Value

present predominant college architecture and are good examples of Edwardian architecture of the time. They are also situated in the University of Hong Kong where declared monuments such as the 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. They undoubtedly form a strong cultural environment providing an academic atmosphere. 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).

In fact, adaptive re-use of the two halls has already been achieved in their conversion to administrative office. Their use as hospital accommodation during the Second World War shows that they can be put to other uses as well if need be.

Adaptive
Re-use

Building Appraisal

Pottinger Street, Hong Kong

Pottinger Street (砵甸乍街) was constructed around 1845 and was named after **Sir Henry Pottinger** the first Governor of Hong Kong who was in office during 1843-1844. It is believed that the street was constructed to facilitate transportation of goods and construction materials for the new prison and magistracy nearby. It was not officially named Pottinger Street until 1858. Because of the steepness of the street, it is covered with rough granite slabs so that pedestrians can walk on the street easily. Thus, many Chinese call the street “Shek Ban Gai” (石板街), literally, “stone slab street.” In the beginning of the 20th century, the area gradually developed into a prosperous commercial zone when traders set up shops and hawker stalls along the street.

***Historical
Interest***

The section of Pottinger Street now under consideration extends from Queen’s Road Central at the north end up to Hollywood Road opposite the entrance to the former Central Police Station at the south end. It is laid out on a northeast-southwest axis and is intersected by Stanley Street and Wellington Street. The street is formed of granite slabs laid breaking bond to form steps. There are open drainage channels on each side of the street, also raised sidewalks with steps on either side of the street. The street is pedestrianised, that is to say, it is closed to vehicular traffic. The heavy granite sections used for the steps probably came from Pedder Hill which was the nearest stone quarry. The slabs were laid on a cement or lime mortar bed with a sub-base of granite chippings and gravel. Originally the granite slabs were laid with a convex crown at the centre of the street to allow rainwater to run off to the drainage channels at the sides. It is of no particular architectural style but can be classified as **Utilitarian**.

***Architectural
Merit***

Pottinger Street is a rare piece of built heritage with considerable historic interest. Although the granite slabs have been taken up and re-laid from time to time for replacement of underground services, the street still retains its authentic appearance.

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

The social value of the street lies in the role it has played as an access route and as a place where shops and hawker stalls could set up. It therefore has contributed to the commercial development of the area. The street is now one of the sites on the Central and Western Heritage Trail (中西區文物徑).

***Social Value
& Local
Interest***

Pottinger Street is surrounded by high-rise buildings. However, the buildings erected along the Street present the architectural characteristic of Chinese residential buildings. There are some declared monuments near to the Street, namely Central Police Station, Victoria Prison and the Former Central Magistracy.

Group Value

Adaptive re-use is not really applicable as it is very unlikely Pottinger Street will be used for any other purpose than a street.

Adaptive

Re-use

Historic Building Appraisal
Old British Military Hospital, Main Block
Nos. 10-12 Borrett Road, Hong Kong

Construction work on the Old British Military Hospital (舊英軍醫院) started in 1903. It was officially opened in 1907. During the Japanese Occupation it continued to function, surrounded by a fence and watchtowers and part of the hospital was used for the sick British prisoners-of-war requiring hospital care. After the War it continued to be used by the British Garrison until the new British Military Hospital opened in King's Park in 1967. It was then used as the Hong Kong Island School until 1979, and offices of several Government Departments until 1988. Since 1990, a number of non-government organizations have set up their offices in the building at a nominal rent to the Government.

***Historical
Interest***

The Main Block is a three-storey red brick building built in **Edwardian Neo-Classical** style. It consists of a Central Block, East Wing and West Wing. The main features are long arched and colonnaded verandahs, some open and some enclosed. There are projecting bays or annexes at intervals which serve as staircase enclosures, toilets, storerooms and water towers. The red brick walls are relieved by horizontal granite bands, vertical rainwater downpipes and pedimented entrance doorways. A heavy moulded painted cornice runs around the building at parapet level. The roofs are pitched covered with Chinese tiles. Doors to rooms off the verandahs are mostly original glazed and panelled doors. Windows are a mixture of original wooden framed windows and modern aluminum units. Internally, original features such as stone staircases, metal balustrades, floor finishes, skirtings, cornices, doors, and transverse arches across the verandahs and corridors still exist. The Central Block has a basement which was once the boiler house. The two wings have semi-basements or cellars used as underground operating theatres and X-ray department during the Second World War.

***Architectural
Merit***

The extensive use of exposed red brickwork and the dates of construction place this building firmly in the Edwardian period. It is therefore an architectural period piece with built heritage value. It has undergone many changes, most internally, over the years but manages to retain a fairly authentic appearance externally.

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

The building has great significance in the military medical development of Hong Kong. It has contributed to the well-being and development of society and the local community having been used firstly as a hospital, and then for

***Social Value
& Local
Interest***

school premises and NGOs for charitable social purposes.

At the rear side, the Old British Military Hospital faces woodland. The surroundings are very quiet with limited traffic, thus creating a peaceful environment which further enhances the building's splendour. It is situated close to the historic compound of the old Victoria Barracks, including the Former Explosive Magazine (舊域多利軍營軍火庫), Flagstaff House (前三軍司令官邸), Rawlinson House (羅連信樓), Cassels Block (卡素樓), Wavell Block (華福樓), Roberts Block (羅拔時樓) and Montgomery Block (蒙哥瑪莉樓), with the Flagstaff House being a declared monument and the others graded by the Antiquities Advisory Board. Together they form a significant group of buildings which served the former British military garrison. **Group Value**

The Main Block has been used for several purposes since it was built proving that it is fairly adaptable. It might even be possible to convert it for residential purposes. **Adaptive Re-use**

Historic Building Appraisal

Kin Tak Mun (Entrance Gate)

Nos. 15-16 Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling

Kin Tak Lau (乾德樓) is a huge mansion in Shung Him Tong Tsuen (崇謙堂村) of Lung Yeuk Tau (龍躍頭), Fanling. Shung Him Tong Tsuen, located in the southwest of the historic Five Wais (walled villages) and Six Tsuens (villages) (五圍六村) of the Tang (鄧) clan, was named after the church of the village, namely, Tsung Kyam Church (崇謙堂) erected in 1951. *Historical Interest*

Kin Tau Lau was built in 1910 by three pastors, Ling Kai-lin (凌啓蓮, 1844-1917), Ling Shin-un (凌善元, 1867-1936), son of Kai-lin, and Pang Lok-sam (彭樂三, 1875-1947). It was built to accommodate the two Lings and Pang and their families. The name Kin Tak (乾德) probably derived from the baptized names respectively of Ling Kai-lin and Pang Lok-sam – Kin-fu (乾甫) and Tak-fuk (德福). The building, under the corporate ownership of Ling Shin Un Tso of the Lings as well as Kuk Yi Tong and Lok Sin Tong of the Pangs, is still managed by the descendents of the two families.

Ling Kai-lin was one of the first Christians under Theodore Hamberg (韓山明) of the Basel mission preaching in Bao'an (寶安) and Wuhua (五華) and other regions in Guangdong (廣東) province. He studied theology in Lilang (李朗) of Bao'an and so was his son and Pang Lok-sam. Kai-lin came to Lung Yeuk Tau with his son for retirement because of the bandit problem in Lilang in 1903. The place where he settled was named Tsung Hom Tong (松凹塘 or 松壩塘) in Lung Yeuk Tau. He bought a large piece of land in the area and hired Hakkas (客家) from his native place Buji (布吉) and Lilang as tenants to cultivate his land. The Lings began preaching to the Hakkas in the area and Kai-lin requested the Basel mission to establish a church in the area. Pang Lok-sam became the pastor in the village in 1905.

The mansion is composed of a five-bay main block at the back flanked by four ancillary blocks of different sizes on either side. An entrance gate is in front of the blocks surrounding by a low wall with a forecourt in-between. The compound is symmetrical and the two-storey main block is having living rooms on the ground floor with two arched openings at the front facade. The building is a Qing (清) vernacular building constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The entrance gate is in the forefront of the compound on the central axis. It is in an H-shape plan with a pitched roof. The recessed structure is covered with red sandstone blocks and its doorframe is of granite. The name of the gate Kin Tak Mun (乾德門) and the year of construction, 1910, are *Architectural Merit*

moulded in a plastered board above the lintel. The floor is with cement screeding. A flight of four steps is in front of the gate entrance.

It is a big residential building to witness the settlement of the Lings and the Pangs in the religious village. It is one of the historic buildings to witness the history of the Basel mission in Hong Kong. ***Rarity***

It has high built heritage value.

***Built Heritage
Value***

It has its authenticity kept.

Authenticity

It has group value with Tsung Kyam Church and Shek Lo (石廬) in the village and Lok Yuen (樂園), Lok Dao Shan Fang (樂道山房) and the cemetery of Tsung Kyam Church nearby. ***Group Value***

Dao-yeung (道揚), grandson of Kai-lin, was the president of Chung Chi College (崇基書院). Pang Lok-sam served as the head evangelist of Tsung Kyam Church until 1913 and then dedicated to land investment in the New Territories including the village. With his brother-in-law Tsui Yan-sau (徐仁壽), he established in 1925 a modern school called Tsin Him School (從謙學校) at Kuk Yi Study Hall (穀貽書室) for Christian and non-Christian Hakka children. Tsui Yan-sau moved with his family to the village and built his residence called Shek Lo in 1924. Under the leadership of Pang Lok-sam, the cottage church at the village was replaced by one constructed in 1927. It was later replaced by another one built in 1951. Pang Lok-sam was active in public service. He was one of the originators of Tsung Tsin Association (崇正總會) of the Hakkas established in 1921 and one of the founders and later four times served as the chairman of Heung Yee Kuk (鄉議局) established in 1926. ***Social Value,
& Local Interest***

Historic Building Appraisal

Watchtower and Side Chamber of the Ho Residence

Pak Sha O, Tai Po

The Ho Residence (何氏舊居) in Pak Sha O (白沙澳) of Hoi Ha (海下), Sai Kung peninsula, was built by the Ho brothers in 1911-1915. The village of Pak Sha O was inhabited by both Punti (本地) and Hakka (客家) with six families of five different surnames who engaged mainly in farming, firewood collecting, charcoal production, fishing and building construction. The Hos were Hakkas from Yantian (鹽田) of Shenzhen (深圳) whose founding ancestor Ho Cheung-yuen (何祥元) settled in the village before the 1860s. Two grandsons of Ho Cheung-yuen, Yik-piu (奕標, 1869-?) and Yik-ko (奕高, 1875-1950s) worked as seaman and firemen in the Blue Funnel's steamships starting from the 1910s. They became heads of the workers and later operated a recruitment agency called Yan Yee Wo (仁義和) in Yaumatei (油麻地) for foreign steamships in the first half of the 20th century. With the booming of their business, they built the residence for the Ho families. They stayed in the Ho Residence until the 1970s when many of the members moved to the urban areas and overseas. The residence has been rented out for residential uses since 1980s.

***Historical
Interest***

The compound is composed of two rows of residential blocks and another to their right. The rear row has an ancestral hall in the middle. A watchtower is at the right end corner of the vertical block. The buildings are in Qing (清) vernacular design with the use of some contemporary features like green ceramic vase-shaped balustrades for decoration. The two horizontal rows are in symmetrical layout with the ancestral and entrance halls at the central axis. Each hall is flanked by side chamber on its left and right having rooms of different designs. An open courtyard is between the two halls and another between the vertical and the horizontal blocks. The buildings are constructed of green bricks with its walls to support its pitched/flat roofs of timber rafters, purlins and ceramic tiles. The front row of the horizontal blocks is the most decorative building of the compound with elaborate wall paintings, fascia boards and plastered mouldings.

***Architectural
Merit***

The side chamber are subdivided into six units for residential use with two having cocklofts. A flight of granite staircases is on the left of the row of building whilst doors are also opened on the right of the units. The watchtower is of three storeys accessed with timber staircases. The row of building has pitched roofs. The watchtower is in square plan having the highest watch position in the village for watching and security functions as bandits and

pirates were active in the 1910-1920s.

The compound is a rare combination of residential units, an ancestral hall and a watchtower to witness the historic glory of the Hos. ***Rarity***

The 1911-15 buildings are having extremely high built heritage value. ***Built Heritage Value***

Minor modifications are done to the buildings. Its authenticity is kept. ***Authenticity***

The residential units, the ancestral hall and the watchtower in the compound have related group value. ***Group Value***

A teacher named Ho Sz-yam (何仕欽) was invited to teach at the ground floor of the watchtower until 1930. After that, the children had their lessons at a school organized by Yung Sze-chiu (翁仕朝), a noted scholar and herbal doctor in Pak Sha O Ha Yeung (白沙澳下洋). In 1947-48, a new school called Ming Sun School (明新學校) was operated in Pak Sha O for children of the village and nearby villages. ***Social Value & Local Interest***

The Hos had their ancestral worship at the ancestral hall in which photographs and a soul tablet are placed. Wedding parade, meals and other rituals were held at the compound of the residence. As some members of the Hos became Catholics, some funeral rituals were held at the ancestral hall by the Catholic Fathers.

A *dagangu* (打更鼓) patrol system was organized by local villagers who took turn at night and beat the drum at intervals so as to report time.

Historic Building Appraisal
Old Dairy Farm Depot,
No. 2 Lower Albert Road, Central, Hong Kong

The Old Dairy Farm Depot (舊牛奶公司倉庫) was established in 1892 as a central depot for the distribution of milk from the Dairy Farm at Pok Fu Lam founded by **Sir Patrick Manson**, a Scottish surgeon, and five prominent Hong Kong businessmen in 1886. The Company's declared objectives were threefold: to improve the health of Hong Kong people by supplying them with cow's milk kept free from contamination by means of stringent hygiene; to import a herd of dairy cattle in order to lower the price of milk by more than half; to realize a profit for the Company Shareholders. ***Historical Interest***

The original depot only comprised about half (the southern part) of the present premises. As the business thrived and its enterprises expanded, the Depot was enlarged with further extensions built in 1913, 1917 and 1925. During the Japanese occupation, the Company's property was looted. The depot remained as the company's headquarters until 1970s. Since 1982, the Foreign Correspondent's Club (香港外國記者會) occupied the north block and two years later, Fringe Club (藝穗會) has leased the south block.

Although constructed over a period of time, the building, which now comprises a North Block and a South Block, is built in the same **Eclectic** architectural style with strong **Neo-Classical** and some **Arts and Crafts** influence. The use of polychromatic so-called "bandaged brickwork" gives the building a very striking appearance. Neo-classical features include moulded cornices, bull's eye windows, architraved windows, keystones, pilasters and pediments combined together in eclectic profusion. ***Architectural Merit***

With its unique shape (due to the difficult corner site), it is a piece of architecture of a style now rare in Hong Kong. It is therefore of considerable built heritage value and externally at least remains fairly authentic in appearance. ***Rarity, Built Heritage Value & Authenticity***

The historical social value of the building lies in Sir Patrick Manson's original objective to improve the health of Hong Kong people by supplying them with cow's milk kept free from contamination by means of stringent hygiene. The building's local interest stems not only from the current use as the well known FCC and Fringe Club, but also as one of an important group of graded historical buildings in Central. ***Social Value & Local Interest***

The Old Dairy Farm Depot is important both architecturally and historically as an integral component of the Central District. Other western style historic buildings ***Group Value***

are found nearby. Historic items of Bishop's House (1892) (會督府) and St. Paul's Church (early 20th century) (聖保羅堂) are opposed. Three declared monuments of the Former Central Magistracy (1913-14, Neo-Grecian style) (前中區裁判司署), Victoria Prison (1814, Neo-Georgian) (域多利監獄) and the Central Police Station (1864) (中區警署) are located in close proximity.

Although other adaptive re-uses could probably be found, the present uses of the building seem to be compatible and suitable.

***Adaptive
Re-use***

Historic Building Appraisal
Peninsula Hotel,
Salisbury Road, Tsim Sha Tsui, Kowloon

The Peninsula Hotel (半島酒店) was constructed over a three-year period from **1924 to 1927** and was officially opened in 1928. It quickly became a popular venue for the rich and famous and the social elite. The Duke of Gloucester became the first member of royalty to stay at the hotel in 1929. In the 1930s the hotel became the focal point of society where many functions such as balls, dances, dinners and parties were held.

***Historical
Interest***

On 25 December 1941, Hong Kong fell into the Japanese hands after 18 days of fighting. The Governor Sir Mark Young (楊慕琦) signed the Instrument of Surrender in the Hotel. The Japanese then used the Hotel as a headquarters for the administration for two months. Lieut. General Rensuke Isogai (磯谷廉介), Japanese Governor of Hong Kong, resided in this hotel for 2 months (from February to April 1942) before moving into the Government House. The Hotel resumed business in April 1942 and renamed “The Toa Hotel” (East Asia Hotel) (東亞酒店). The Hotel resumed its old name after the War.

This grand and impressive building is considered to be the most representative example in Hong Kong of the **Italian Renaissance** and **Baroque Revival** styles of architecture. The seven-storey building was built to an H-shaped plan with a small piazza featuring a marble fountain in front. The façades are strictly symmetrical treated with a rich vocabulary of classical features such as rusticated stonework, arched windows, keystones and a heavy projecting cornice at parapet level giving the hotel the appearance of an Italian palazzo. Internally there is a wide range of Neo-classical and Baroque decorative features. The ground floor lobby is particularly impressive.

***Architectural
Merit***

In order to retain its premier place and keep up with competition in the hotel industry, the “Grand Old Lady” has undergone several face-lifts and renovations including a new high-rise extension in the post-war years. Nevertheless the style has remained true to type and should be considered as a rare and unique piece of Hong Kong’s built heritage.

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

The historical social value of the hotel cannot be disputed. Although now surrounded by modern high-rise office blocks and hotels, it remains a famous local landmark and dear to the hearts of local Hong Kong people even though they may never have set foot inside its doors.

***Social Value
& Local
Interest***

Historic items nearby include the Former Kowloon-Canton Railway Clock Tower (前九廣鐵路鐘樓) and the Marine Police Headquarters (水警總區總部), both being Declared Monuments. ***Group Value***

As for adaptive re-use this problem is unlikely to arise in the foreseeable future. Its historical value to Hong Kong is inestimable. ***Adaptive Re-use***

Historic Building Appraisal

Tin Hau Temple

Joss House Bay, Sai Kung

Tin Hau Temple (天后古廟) in Joss House Bay (大廟灣), Sai Kung, is **Historical Interest** legendarily to have been built by Lam Tao-yi (林道義) in the 2nd year of the Hsienshun reign (咸淳, 1266) of the Southern Song dynasty (南宋, A.D. 1127-1279). The location of the temple is called Pak Fat Tong Mun (北佛堂門, north of Fat Tong Mun) and a stone inscription behind the temple indicates that a temple was built in South Fat Tong Mun (南佛堂門, somewhere around Tung Lung Island). The temple has been the most popular Tin Hau temple both for fishermen and for others in Hong Kong and is called the 'Great Temple' (大廟). Even the police have the launching ceremony of their new cruisers held at the temple. The temple was managed by the Lams until 1939 and since then it has been managed by the Chinese Temples Committee (華人廟宇委員會).

The sea-facing temple is in Qing vernacular design having two halls in the middle flanked by two annexes on each side of the middle halls. Between the halls and the annexes is a lane with an arched entrance. The open courtyard between the middle halls have been covered whilst those between the halls of the annexes are open. The recessed main entrance has a raised platform with a system of granite columns and timber brackets to support the roof. Granite columns, greenbrick walls and timber frameworks are the main support of the building which roofs have timber rafters, purlins and clay tiles. The main ridge is decorated with a ceramic pearl, a pair of *aoyus* (鰲魚) and dragons and the gable ridges with ceramic unicorns and geometric patterns. Wall paintings, gable mouldings, wall friezes and eave boards are with patterns of scrolls, landscape, flowers-and-rocks and others for decorations. **Architectural Merit**

It is the most popular Tin Hau temple in Hong Kong in a very strategic position. **Rarity**

Though modernized it has some built heritage value. Recorded repairs include that in 1840, 1877, 1962 and 1990. During the last renovation, the temple roof has been covered with green glazed ceramic tiles. **Built Heritage Value & Authenticity**

The 'Great Temple' has been the most popular temple in Hong Kong that it is crowded with worshippers on or before the 23rd day of the third lunar month, the Tin Hau Festival (天后誕), and at the end and beginning of the Chinese New Year for thanks and fortune-begging offerings. **Social Value, & Local Interest**

Historic Building Appraisal

To Ancestral Hall

Tuen Tze Wai, Tuen Mun

The To Ancestral Hall (陶氏宗祠) in Tuen Tsz Wai (屯子圍) village, Tuen Mun, was built by the descendents of To Ka-yee (陶嘉儀) in the 57th year of the Kangxi reign (康熙, 1718) of the Qing (清) dynasty. Originated from Watlam (鬱林) of Guangxi (廣西) province, the To clan moved to Ngau Tam Mei (牛潭尾) and then to Tuen Mun Tai Tsuen (屯門大村). Their founding ancestor is To Man-chat (陶文質) and one of his grandson is Ka-yee. Due to the increase of the clan population, the village dispersed and developed into five villages, namely, Nai Wai (泥圍), Tsing Chuen Wai (青磚圍), Tuen Tsz Wai (屯子圍), Lam Tei Tsuen (藍地村) and Tuen Mun San Tsuen (屯門新村). It had been served as the ancestral hall of the Tos until a new one was built a few blocks away to its left in 1971. The building was leased for use as rattan and fiber factories from then on until 1998. A fire broke out in the 1980s which central part was damaged. A minor repair was carried out to the building. It has been left vacated since 1998.

***Historical
Interest***

The ancestral hall is a Qing (清) vernacular building having a three-hall-two-courtyard plan of three-bays. It is in symmetrical design. The two open courtyards are between the three halls. The entrance hall and the two courtyards have side chambers to their left and right. 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 columns and brackets to support its pitched roofs of rafters, purlins and clay tiles. The recessed entrance has one platform on either side. The platforms are of granite with granite columns supporting the roof. The door frame and a pair of *menzhen* blocks (門枕石) are also of granite. The main ridges are in curling ends. The moulding decorations on the ridges have been weathered which design was probably with treasures, floral and plants patterns. Wall friezes, fascia boards and beam carvings are in dilapidated condition and decoloured, some of their patterns are hardly recognizable. A kitchen is constructed to its right.

***Architectural
Merit***

The ancestral hall is a rare building to witness the historic settlement of the To clan in Tuen Mun.

Rarity

It is one of the sizable ancestral hall buildings in Hong Kong having a high built heritage value.

***Built Heritage
Value***

The building is in poor condition especially the middle hall. It has not got the required care and upkeep. With the structure attacked by overgrown, the building would be further deteriorated. ***Authenticity***

The new ancestral Hall, the Sam Shing Temple (三聖宮), to the left, and this ancestral hall have their related group value. ***Group Value***

The ancestral hall had all the routine worships made to the soul tablets of the ancestors including offerings made daily, during the Chinese New Year, lunar year end, Spring and Autumn Equinoxes (春秋二祭), Ching Ming and Chung Yeung Festivals, Dim Dang ritual (點燈), Da Chiu (打醮) and others . Like other ancestral halls, it also served as a venue for teaching village children. The school inside the hall was called Ng Lau Primary School (五柳小學) and then Tuen Mun Primary School (屯門小學) in 1947. With the construction of a school complex for the latter, the hall ceased to perform its education function. The hall was also used by a Chung Yee Tong (忠義堂), a self-defense organization of the villages which provided martial arts classes at the hall. ***Social Value, & Local Interest***

Historic Building Appraisal
No. 26 Kennedy Road,
Central, Hong Kong

Land records show that the lease on the property (Inland Lot No. 1378) commenced on 11 May 1896 when Harry Bathurst purchased the lot together with the dwelling house thereon known as No. 26 Kennedy Road “Medway House”. In 1900, the ownership of the lot was transferred to Mr. Li Po-lung (李寶龍) and Mr. Li Po-yung, the former being a businessman who developed the slope near Belcher Street (卑路乍街) and Sands Street (山市街) in Kennedy Town into a residential area for the wealthy Chinese in the early 20th century. Still later, in 1919, the ownership of the land lot was transferred to the Japanese. *Historical Interest*

The existing building was constructed by donations from Japanese companies in Hong Kong. In around 1935, the Japanese Primary School Hong Kong, which was located at No. 12 Kennedy Road, was moved to No. 26 Kennedy Road where a new building containing one auditorium, four teachers’ quarters, and six classrooms for 300 students was constructed.

After the Second World War, the building was respectively occupied by the Queen’s College between 1947 and 1950, the Government Vernacular Senior Middle School (now known as the Clementi Secondary School) between 1946 and 1961, the Kennedy Road Junior School between 1961 and 1991 and the Hong Kong International School between 1991 and 1999. Since 1999, it has been run as the St. Paul’s Co-Educational (Kennedy Road) Primary School, one of the two affiliated primary schools of St. Paul’s Co-Educational College.

The school building is built to a one-room-and-a-corridor deep plan around three sides of the site comprising a north wing, a west wing and an east wing. There is a small open playground area cum courtyard with another playground at higher level. Due to the nature of the site there are several retaining walls around the school in random rubble and coursed masonry with two ornamental gateways. The retaining wall between the upper and lower playgrounds features a shrine with alters, Japanese style palisading, and a nature-spirit tree in a semi-circular planter at lower playground level. The architectural style of the building can be described as Neo-Classical with Art Deco, Japanese and Greek Revival elements. Architectural features include numerous arches and columns forming colonnades and galleries, and gateway and entrance with voussoired arches and stone ornaments. A colonnaded verandah in Japanese motifs and features include pagoda style canopies over doorways, a sun motif emblem in a stylized wreath, Japanese style parapets and roofs. Art Deco influence can be seen in the chimney stacks and ornamental gateways. *Architectural Merit*

Internally, architectural features include moulded ceiling cornices, moulded skirtings, architraves, dado rails and picture rails, paneled doors and wooden window with antique ironmongery, fanlights, hexagonal quarry tiles floors, and ornamental staircases. The School Hall features exposed beams supported on unusual Art Deco style “skyscraper” pattern pilasters. The General Office features a very fine ornamental fireplace in classical style with heavy bolection mouldings and a semi-circular arched ornamental with a blank circular panel for display purpose or to take a mirror.

The fine Neo-classical façade, the interesting architectural features and the high quality workmanship make this building one of the finest examples of its type in Hong Kong. It has considerable architectural interest and merit.

This type of building is now becoming quite rare in Hong Kong. Generally, the building is well-kept and in a very good state of repair. Some alterations have been made out but appear to be insignificant and do not affect the authenticity of the building. Toilets have been modernized and staircases and floors resurfaced, and some alterations to the stage area in the School Hall appear to have been made.

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

The social value of the building lies in the historical role it has played in the field of education. St. Paul’s has considerable social value as it has a long history of providing education to local children of all nationalities. The school is well-known and is one of the landmark buildings along Kennedy Road.

***Social Value
& Local
Interest***

It has group value with No. 28 Kennedy Road, St. Paul’s Co-educational College (聖保羅男女中學), the Cassels Block (now Hong Kong Visual Arts Centre) and Nos. 6 & 8 Kennedy Road. Many Declared Monuments are also nearby; for example, Helena May (梅夫人婦女會) and St. Joseph’s College (聖若瑟書院).

Group Value

The building has been used for educational purposes since it was built indicating that it is adaptable.

***Adaptive
Re-use***

Historic Building Appraisal
Hung Shing Temple
No. 9 Hung Shing Street, Ap Lei Chau, H.K.

The temple (洪聖廟) was built in 1773 by the fishermen in Ap Lei Chau and Aberdeen for the worship of the deity Hung Shing (洪聖) who is reputed for giving protection to the seafaring fishermen and traders. Hung Shing (洪聖), literally holy Hung, refers to a Tang (唐 A.D. 618-907) official who was an expert in astronomy, geography, mathematics and most importantly in weather forecast which was of great importance to the fishermen and sea-faring traders. Hung Shing temples have been widely built in southern China especially Guangdong province. Ap Lei Chau was a tiny islet and together with Aberdeen to its north has long been one of the oldest, sizable and most important fishing anchorages in Hong Kong. It is believed that fishermen have lived in the area as early as the 15th century. The temple has been managed by the Chinese Temples Committee since 1930. ***Historical Interest***

The temple is a Qing vernacular two-hall building with two side chambers on its left and right. A covered courtyard, originally an open one, is between the two halls. The entrance hall is fronted by a recessed porch supported by a system of elegant granite columns and lintels. The green-tile roofs are in flush gable (硬山) style except the covered courtyard's which is hip-and-gable (歇山). The Hung Shing deity together with other deities are served at the end hall whilst the side chambers are for incense burning and for the keepers' quarters. The Shiwan ceramic figurines, firing pearl, fish and other decorations on the main ridge and gable ridge are the most valuable relics of the temple. ***Architectural Merit***

It is the only Hung Shing temple erected by fishermen in Ap Lei Chau and Aberdeen. ***Rarity & Built Heritage Value***

It has been well maintained. A number of repairs were carried out in the past with only some dated, in 1888, 1948 and 1988. Green tiles were put up on its roofs in a renovation in 1988. ***Authenticity***

The birthday of Hung Shing, that is, on the 13th day of the second lunar month, is widely celebrated by fishermen and locals with offerings and meals. Fishing junks are anchored at the typhoon shelters with colourful flags hoisted to make tribute the deity. Days before and at the beginning of the Chinese new year also see the passion of the folks. ***Social Value & Local Interest***

Historic Building Appraisal
Tung Lin Kok Yuen
No. 15 Shan Kwong Road, Happy Valley, Hong Kong

Tung Lin Kok Yuen (東蓮覺苑) is a Buddhist nunnery founded by **Lady Clara Ho Cheung Lin-kok** (何張蓮覺) (1878-1938), wife of **Sir Robert Ho Tung** (何東) on 10 May 1935. The Yuen's opening was also recorded in the Chinese Buddhist Reformation Chronicle. The Yuen's opening gathered thousands of guests from different sectors of Hong Kong's Chinese society, including merchants and intellectuals. Local Buddhist bodies Xianghai Foxue Hui (香海佛學會) and Xianghai Lianshe (香海蓮社) sent congratulatory compliments to support the Yuen's foundation. The visit of Shi Tai Xu (釋太虛, a famous leader of the Buddhist movement in China) to the newly founded Tung Lin Kok Yuen in 1935 was another recognition of the Yuen's importance. **Historical Interest**

The Yuen was established in Happy Valley, an urban residential area, for easy access by urban citizens. A famous monk Shi Yongming (釋永明) pointed out that the location of the Yuen signified the emergence of "Urban Buddhism" (市區佛教) in Hong Kong, in contrast to "Rural Buddhism" (山林佛教), the traditional mode of Buddhist existence. Its urban orientation served two main functions: to maintain close ties with the secular lay (在家居士) community and to reach out to the potential pool of masses for more lay recruits.

Lady Clara Ho stated in her autobiographical notes *Travelogue on Famous Mountain* (名山遊記) that the Yuen was meant to be a place to preach Buddhism as a universal moralizing force. The Yuen was at first a private temple with ancestral chambers dedicated to Clara Ho's natal Cheung family and the Ho Tung family. It also ran Buddhist seminaries for nuns and founded a school in 1931 providing free secular education (義學) for girls. As the school for girls outgrew available classrooms in the Yuen building, a new school building was constructed in 1951 on the adjacent site, No. 11 Shan Kwong Road. In 2003, the school decided to admit boys and, since then, it has been named Po Kok Primary School (寶覺小學).

On the walls of the main hall of the Yuen hung embroidered banners, scrolls and couplets of calligraphy and Chinese paintings which Lady Clara Ho had collected and obtained from her husband and her scholar friends, including the famous late Qing reformer Kang Youwei (康有為), Chinese general Zhang Yueliang (張學良), the second president of Republican China, Xu Shichang (徐世昌), President of Guangdong Provincial Municipal, Hu Hanmin (胡漢民) and monks Shi Ai Ting (釋霽亭).

Tung Lin Kok Yuen can be classified as a **Chinese Renaissance** style building which incorporates Chinese and Western elements in its design. The **Architectural Merit**

elaborate double eaved hip-and-gable and cross-shaped ridge Chinese tiled roofs contrast with the stripped-down Neo-classical walls of red bricks and stonework. The school building on the adjacent site, No. 11 Shan Kwong Road, was constructed in 1951. The school building is not quite so elaborate but follows the same Eclectic style.

Internally, the plan is that of a Western church with nave, aisles, sanctuary and clerestory. The internal decorations, however, are in strong Chinese colours and designs and Chinese craftsmanship can be seen everywhere in rampant and eclectic profusion. The unconventional north-south orientation and use of reinforced concrete for the structure are notable architectural features.

The Yuen is a rare example of “east-meets-west” architecture with obvious architectural and built heritage value. Alterations are difficult to detect and the Yuen appears to be fairly authentic.

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

The social value of the Yuen obviously lies in the religious and educational role it plays in the Chinese community. As an urban Buddhist temple in a residential area of modern high-rise apartment blocks, it is of local interest with its contrasting architecture. Together with the historical Jewish Cemetery situated next to it, it forms an important part of Hong Kong’s built heritage.

***Social Value
& Local
Interest***

The area around the Yuen, Happy Valley, is mainly made up of high-grade residences of the 50’s to 70’s. The surrounding’s are made up of apartments and houses on narrow streets on slopes having neither heritage nor celebration atmosphere and lack of public open space.

***Immediate
Environs***

It is unlikely that its religious and educational role will change in the foreseeable future and the question of adaptive re-use does not therefore arise.

***Adaptive
Re-use***

Historic Building Appraisal

Man Ancestral Hall

Fan Tin Tsuen, San Tin, Yuen Long

The Man Ancestral Hall (文氏宗祠), alias Tun Yue Tong (惇裕堂), in Fan Tin Tsuen (蕃田村), San Tin (新田) is the main ancestral hall of the Man (文) clan and the earliest erected among other four built in San Tin. The Mans 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. Due to the lengthy settlement of the Man clan and numerous families branched off in the area, there are altogether five ancestral halls built in the village. This one is the main clan hall for all Mans where major affairs affecting the whole clan would be dealt with. The ancestral hall is believed to be erected in the mid-18th century.

**Historical
Interest**

The building is one of the sizable ancestral halls in the territory. It is a Qing (清) vernacular design having a two-hall plan of three bays. An open courtyard is between the two halls in the middle bay and two aisles are on either side of the courtyard. The middle bay of the deep main hall houses rows of ancestral soul tablets at the altar. The tall building is basically supported by granite columns and greenbrick walls topped by timber-bracketed pitched roofs. Its grand entrance has two raised platforms one on either side supported by granite columns also. The main ridge is decorated with two glazed ceramic *aoyus* (鰲魚), and mouldings of a dragon, a unicorn, and a set of geometric pattern. Carvings of the fascia boards and wall and gable friezes are with motifs of auspicious flowers, plants and treasures.

**Architectural
Merit**

It is a rare historic building to witness the settlement of the Man clan in San Tin. A significant ancestral hall of high built heritage value.

**Rarity &
Built Heritage
Value**

Parts of its roofs and buttresses are turned into concrete and concrete columns are added. This would very much diminish its authenticity.

Authenticity

This building and the other four ancestral halls in Fan Tin Tsuen, namely, Man Lun Fung Ancestral Hall (麟峯文公祠), Man Sun Ye Ancestral Hall (莘野文公祠), Ming Yuen Tong (明遠堂) and Ming Tak Tong (明德堂) have co-related group value.

Group Value

The major function of the hall has been for ancestral worship especially during the Chinese New Year, the Spring and Autumn Equinoxes (春秋二祭), Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual is still held at the hall where lanterns of new baby boys born in previous year would be lit up. Tai Ping Ching Chiu (太平清醮) was held in the village but has been discontinued. The building had been used for teaching village children until the establishment of a primary school in 1952.

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

Historic Building Appraisal
Nos. 72, 72A, 74 and 74A Stone Nullah Lane,
Wan Chai, Hong Kong

Laid out in 1855, Stone Nullah Lane (石水渠街) takes its name from an old stream or nullah that ran below Hospital Hill (醫院山，即今律敦治醫院一帶). It has long been occupied by the Chinese community with the establishment of two important Chinese social institutions, Yuk Hui Temple (玉虛宮) (Pak Tai Temple 北帝廟) and the Headquarters of the “Patrol Guards of the Four Circuits” (四環更練). The Yuk Hui Temple was built in 1863 near to the southern end of the lane to worship Pak Tai and was once managed by the Wan Chai Kaifong Committee (灣仔街坊會). The Patrol Guards of the Four Circuits were situated at the present site of St. James’ Settlement (聖雅各福群會), opposite the shophouses.

**Historical
Interest**

The four shophouses at Nos.72-74A Stone Nullah Lane were built in the 1920s. As well as providing living accommodation for the lower class Chinese community, the shophouses also provided accommodation for organizations providing medical services and education. The ground floor units were occupied by shops selling wine and groceries, and the Chamber of Commerce for Fishmongers (鮮魚商會) also had a meeting room and office on one of the floors.

The ground floor of No.72 was once occupied by Wah To Hospital (華陀醫院) set up in the sixth year of Tongzhi (1867) (同治丁卯). Around the 1950s, Lam Cho (林祖), the nephew of Lam Sai-wing (林世榮), one of the followers of the famous *kung fu* (功夫) master Wong Fei-hung (黃飛鴻), rented the flat for use as a *Wuguan* (martial art school, 武館). In the 1960s, Lam Chun-hin (林震顯), the son of Lam Cho, succeeded the business and changed the *Wuguan* to an osteopathy clinic (醫館).

The upper floors of the shophouses were also once used as the Kang Ham Free School (鏡涵義學) before the Second World War offering free education.

Architecturally, the shophouses are typical of the **Balcony Type**, taking their name from the cantilevered balconies on the front elevations. The balconies, which overhang the street, are supported on shaped cantilevered brackets and have ornamental ironwork balustrades or railings. Pairs of panelled and glazed doors open onto the verandahs. The side elevations are plain rendered walls with rows of casement windows at each floor level, each storey delineated by plain projecting band courses. The windows are protected from the weather by projecting hoods. Windows in the rear kitchen annexes are few (perhaps blocked up), the ones that do exist having curved heads and label mouldings.

**Architectural
Merit**

**Built Heritage
Value &
Authenticity**

Internally, floors and stairs are constructed of timber and ornamentation is minimal. Although alterations have been made over the years the shophouses retain much of their authenticity and being now a rare type of building have built heritage value and local interest as well as social value because of their contribution to the community.

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

Stone Nullah Lane is mainly made up of old residences built before the 1960s with shops and other commercial functions on the ground floor. Street activities are still going on as they were when the shophouses were built. The shophouses on Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East and Wan Chai Market (灣仔街市) and Old Wan Chai Post Office 舊灣仔郵政局(Declared Monument) are also other important heritage buildings nearby.

Group Value

Adaptive re-use should reflect their importance as part of the local urban fabric.

***Adaptive
Re-use***

Historic Building Appraisal

Nos. 72, 72A, 74 and 74A Stone Nullah Lane, Wan Chai, Hong Kong

Laid out in 1855, Stone Nullah Lane (石水渠街) takes its name from an old stream or nullah that ran below Hospital Hill (醫院山，即今律敦治醫院一帶). It has long been occupied by the Chinese community with the establishment of two important Chinese social institutions, Yuk Hui Temple (玉虛宮) (Pak Tai Temple 北帝廟) and the Headquarters of the “Patrol Guards of the Four Circuits” (四環更練). The Yuk Hui Temple was built in 1863 near to the southern end of the lane to worship Pak Tai and was once managed by the Wan Chai Kaifong Committee (灣仔街坊會). The Patrol Guards of the Four Circuits were situated at the present site of St. James’ Settlement (聖雅各福群會), opposite the shophouses.

**Historical
Interest**

The four shophouses at Nos.72-74A Stone Nullah Lane were built in the 1920s. As well as providing living accommodation for the lower class Chinese community, the shophouses also provided accommodation for organizations providing medical services and education. The ground floor units were occupied by shops selling wine and groceries, and the Chamber of Commerce for Fishmongers (鮮魚商會) also had a meeting room and office on one of the floors.

The ground floor of No.72 was once occupied by Wah To Hospital (華陀醫院) set up in the sixth year of Tongzhi (1867) (同治丁卯). Around the 1950s, Lam Cho (林祖), the nephew of Lam Sai-wing (林世榮), one of the followers of the famous *kung fu* (功夫) master Wong Fei-hung (黃飛鴻), rented the flat for use as a *Wuguan* (martial art school, 武館). In the 1960s, Lam Chun-hin (林震顯), the son of Lam Cho, succeeded the business and changed the *Wuguan* to an osteopathy clinic (醫館).

The upper floors of the shophouses were also once used as the Kang Ham Free School (鏡涵義學) before the Second World War offering free education.

Architecturally, the shophouses are typical of the **Balcony Type**, taking their name from the cantilevered balconies on the front elevations. The balconies, which overhang the street, are supported on shaped cantilevered brackets and have ornamental ironwork balustrades or railings. Pairs of panelled and glazed doors open onto the verandahs. The side elevations are plain rendered walls with rows of casement windows at each floor level, each storey delineated by plain projecting band courses. The windows are protected from the weather by projecting hoods. Windows in the rear kitchen annexes are few (perhaps blocked up), the ones that do exist having curved heads and label mouldings.

**Architectural
Merit**

**Built Heritage
Value &
Authenticity**

Internally, floors and stairs are constructed of timber and ornamentation is minimal. Although alterations have been made over the years the shophouses retain much of their authenticity and being now a rare type of building have built heritage value and local interest as well as social value because of their contribution to the community.

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

Stone Nullah Lane is mainly made up of old residences built before the 1960s with shops and other commercial functions on the ground floor. Street activities are still going on as they were when the shophouses were built. The shophouses on Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East and Wan Chai Market (灣仔街市) and Old Wan Chai Post Office 舊灣仔郵政局(Declared Monument) are also other important heritage buildings nearby.

Group Value

Adaptive re-use should reflect their importance as part of the local urban fabric.

***Adaptive
Re-use***

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Group Value

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***Adaptive
Re-use***

Building Appraisal
Observation Post at Mau Wu Shan,
Tiu Keng Leng, Sai Kung, N.T.

The structure is located at the upper hillslope of Mau Wu Shan (茅湖山) and is accessible via a footpath starting from Po Lam Road South (寶琳南路) near the former Rennie's Mill Police Station at Tiu Keng Leng, now converted into a Buddhist temple. The structure is shown in an ordnance survey sheet in 1904, updated and printed at the War Office in 1924. It is also shown in an old photo in 1907/08.

***Historical
Interest***

The exact year of construction of the structure cannot be ascertained, but from a review of historical materials it is concluded that it is an observation post built before 1898 and established here with the stationing of Chinese troops. The circular structure would have been a watchtower and the windows are so situated to give an observer unobstructed views of maritime movements in the adjacent sea channels. The single storey structure behind the tower would have been the living accommodation or quarters of the official in charge of the post. The official would have kept in touch with the customs cruisers and his headquarters, the Chinese Customs Station at Fat Tong Chau (佛堂洲, Junk Island), by signal lamp or possibly by smoke in daytime and bonfire at night.

In 1905 the lot on which the structure stands (New Kowloon Inland Lot No.31) was leased to the Hong Kong Milling Company. Mr. Albert Herbert Rennie (1857-1908), a retired civil servant, established his flour mills at Chiu Keng Wan (照鏡灣). This gave the place the English name of Rennie's Mill. The business failed in 1908 and popular legend has it that Mr. Rennie hanged himself but in fact he was drowned. The area was subsequently renamed as Tiu Keng Leng (調景嶺), which became a Nationalist refugee camp in 1950. The Tiu Keng Leng Cottage Area, as it was known officially, was cleared by the Housing Department in the late 1990s. The structure was just within the clearance limit of the Cottage Area but fortunately was saved from demolition.

The ruined structure consists of the lower half of a circular stone tower and a roofless gable ended rectangular single storey village type stone house behind it. A flight of stone steps leads up to a broken landing. The structure is built of dark grey volcanic rock believed to have been quarried locally. The rubble walls are built of roughly dressed rectangular stone blocks leveled up to form courses to coincide with the lintels and cills of windows and door openings. The courses are roughly the same height and the stones are laid to a breaking joint pattern with interstices filled with small stones. The bedding and jointing mortar appears to have a high sand or earth content, but the pointing mortar appears to be a lime based mix. The window and door openings to the house have stone

***Architectural
Merit***

lintels but the window openings in the tower have rough semi-circular arches. The gable ends of the house have copings and label mouldings. The holes where the China fir roof purlins fitted in can be seen on the inside face of the gable walls. The walls of the house and the tower are partially plastered internally.

The design of the stone house follows the local vernacular style of village houses, but the tower is reminiscent of Martello towers and castle architecture found in Europe. Although ruined and derelict the structure has a great deal of character and charm.

The structure is very unusual for Hong Kong. The only other circular structures we have are lighthouses and the old time ball tower at the former Marine Police Headquarters in Tsim Sha Tsui. There are two stone watchtowers on Stonecutters Island but these are octagonal in shape. A number of rural villages also have watchtowers but these are usually built of brickwork and square in shape. Standing alone, the structure does not have any group value, but it does have a relationship with the former Chinese Customs Station at Fat Tong Chau.

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

Photographic evidence shows that the tower was originally two stories high with a conical roof like a Chinese hat. The upper part of the tower appears to be missing. It is not known when or why the upper part was demolished. No windows or doors remain and the roof to the stone house is also missing.

The structure has its place in history as part of the presence of the old Imperial Chinese Customs Service in Hong Kong. It is well known locally and is a landmark in the area.

***Social Value
& Local
Interest***

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

***Adaptive
Re-use***

Historic Building Appraisal

Entrance Hall and Side Chamber of the Ho Residence

Pak Sha O, Tai Po

The Ho Residence (何氏舊居) in Pak Sha O (白沙澳) of Hoi Ha (海下), Sai Kung peninsula, was built by the Ho brothers in 1911-1915. The village of Pak Sha O was inhabited by both Punti (本地) and Hakka (客家) with six families of five different surnames who engaged mainly in farming, firewood collecting, charcoal production, fishing and building construction. The Hos were Hakkas from Yantian (鹽田) of Shenzhen (深圳) whose founding ancestor Ho Cheung-yuen (何祥元) settled in the village before the 1860s. Two grandsons of Ho Cheung-yuen, Yik-piu (奕標, 1869-?) and Yik-ko (奕高, 1875-1950s) worked as seaman and firemen in the Blue Funnel's steamships starting from the 1910s. They became heads of the workers and later operated a recruitment agency called Yan Yee Wo (仁義和) in Yaumatei (油麻地) for foreign steamships in the first half of the 20th century. With the booming of their business, they built the residence for the Ho families. They stayed in the Ho Residence until the 1970s when many of the members moved to the urban areas and overseas. The residence has been rented out for residential uses since 1980s.

***Historical
Interest***

The compound is composed of two rows of residential blocks and another to their right. The rear row has an ancestral hall in the middle. A watchtower is at the right end corner of the vertical block. The buildings are in Qing (清) vernacular design with the use of some contemporary features like green ceramic vase-shaped balustrades for decoration. The two horizontal rows are in symmetrical layout with the ancestral and entrance halls at the central axis. Each hall is flanked by side chamber on its left and right having rooms of different designs. An open courtyard is between the two halls and another between the vertical and the horizontal blocks. The buildings are constructed of green bricks with its walls to support its pitched/flat roofs of timber rafters, purlins and ceramic tiles. The front row of the horizontal blocks is the most decorative building of the compound with elaborate wall paintings, fascia boards and plastered mouldings.

***Architectural
Merit***

The front row of the horizontal blocks has the entrance hall in the middle which entrance has a *tanglung* (趟籠), a timber sliding fence. One side chamber was on its left and right for residential use and cocklofts are both at the entrance hall and the side chambers. The front and rear elevations are richly decorated with wall friezes and plastered mouldings of calligraphy, auspicious treasures, lions, unicorns, flowers-and-birds, landscape, fruits and geometric pattern.

The compound is a rare combination of residential units, an ancestral hall and a watchtower to witness the historic glory of the Hos. ***Rarity***

The 1911-15 buildings are having extremely high built heritage value. ***Built Heritage Value***

Minor modifications are done to the buildings. Its authenticity is kept. ***Authenticity***

The residential units, the ancestral hall and the watchtower in the compound have related group value. ***Group Value***

A teacher named Ho Sz-yam (何仕欽) was invited to teach at the ground floor of the watchtower until 1930. After that, the children had their lessons at a school organized by Yung Sze-chiu (翁仕朝), a noted scholar and herbal doctor in Pak Sha O Ha Yeung (白沙澳下洋). In 1947-48, a new school called Ming Sun School (明新學校) was operated in Pak Sha O for children of the village and nearby villages. ***Social Value & Local Interest***

The Hos had their ancestral worship at the ancestral hall in which photographs and a soul tablet are placed. Wedding parade, meals and other rituals were held at the compound of the residence. As some members of the Hos became Catholics, some funeral rituals were held at the ancestral hall by the Catholic Fathers.

A *dagangu* (打更鼓) patrol system was organized by local villagers who took turn at night and beat the drum at intervals so as to report time.

Historic Building Appraisal

Old Lei Yue Mun Barracks, Block 18

Lei Yue Mun, Chai Wan

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 18** is believed to have been built around 1890-1895.

*Historical
Interest*

The building is situated at the north end of the parade ground with the front façade facing south. It is a typical British army barrack block, three storeys high with open colonnaded verandahs. The roof, which presumably originally was pitched, is now flat featuring three ornamental chimney stacks. Tuscan order square columns support the verandahs and the bays between the columns have simple cross-braced ornamental ironwork balustrading. The architectural style is Colonial **Classical Revival** with **Regency** influence. Internally adjacent barrack rooms are formed by cross walls, and ablutions (showers and toilets) are situated at each end of the block. Original doors and windows appear to have been replaced with modern steel framed units. An unusual feature is the installation of steel staircases on the verandahs. As the design of the balustrading matches the verandah balustrading, these staircases may well be original. The façade facing the parade ground presents a very simple well proportioned symmetrical composition which gives this elegant building an almost **Georgian** appearance.

*Architectural
Merit*

Block 18 is an excellent example of classical military barrack architecture much favoured in Georgian and Victorian times. It should be regarded as an important piece of built heritage. With the exception of the roof and windows, Block 18 retains much of its authentic appearance. As a backdrop to the parade ground it is an important component of the barracks, and with the other buildings has group value.

*Rarity,
Built Heritage
Value &
Authenticity*

As an army barrack block, Block 18 had a relatively low social value to the community. Now as part of the Lei Yue Mun Holiday it has acquired rather higher social value. However it has limited local interest except in the context of a component building of the camp.

*Social Value
& Local
Interest*

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟). **Group Value**

Now used as an indoor recreation centre for the Holiday Village, Block 18 has been put to a useful adaptive re-use. Presumably it could be adapted for other uses if need be. **Adaptive Re-use**

Li Cottage, Tung Lo Wan, Sha Tin, N.T.

The Li Cottage (玉山艸堂) and the Li Tomb (李玉山伉儷墓) uphill, *Historical Interest* which are historically related to each other, fall onto Lots Nos. 365 and 366 R.P. in D.D. 186 respectively. The Li Tomb was erected in the 4th year of the Chinese Republic (1915). Later on, in around **1918**, the Li Cottage was built and intended to provide a resting-place for the Li family descendents who paid homage to their ancestors at the Tomb. There is a path leading from the Li Cottage to the Li Tomb up on the hill.

The Li Cottage was built by **Mr Li Shui-kam** (李瑞琴) (1871-1953) and named after his father **Li Yu-shan** (李玉山) to exercise his filial piety. **Li Yu-shan**, together with his wife, were buried in the Li Tomb. Born in Wuhua county in Guangdong province (廣東省五華縣), Li Shui-kam migrated to Hong Kong in his youth. Eventually, he became a building contractor and was successful in business, in charge of many different projects such as waterworks, schools and road improvement all over the territory.

Li was a notable philanthropist and community leader. At various times, he served on the boards of directors of the Tung Wah Hospital (東華醫院) and the Po Leung Kuk (保良局). He was also a father figure of the Hakka (客家) community. With the aid of his fellow regionals, he took the lead to establish the Hong Kong Tsung Tsin Association (香港崇正總會) in 1921 and became its Permanent Honorary President. He also raised funds for building Wuhua Zijinshan School (五華紫金山學校) in his native place.

Li was active in charity and social affairs. To take one more example, Li subscribed funds for the construction of the Sham Shui Po Public Dispensary (深水埗醫局) in the benefit of local inhabitants. Together with other social leaders such as Li Yau-chuen (李右泉), Tsoi Seen-wan (曹善允), Chou Shou-son (周壽臣) and Li Pao-kwai (李葆葵), he successfully petitioned the Government to allocate land for the construction of the Chinese Permanent Cemetery in Aberdeen (香港仔華人永遠墳場).

In recognition of his public service, Li was made a Justice of the Peace (JP) in 1921. When Li died in 1953, the social celebrities who paid their farewell to him included the Secretary for Chinese Affairs R.R. Todd (華民政務司杜德), local tycoons Robert Hotung (何東) and Aw Boon Haw (胡文虎), and members of the Executive Council and Legislative Council such as Chau Sik-nin (周錫年), Tsun-nin Chau (周峻年) and Kwok Chan (郭贊).

The Li Cottage (玉山艸堂) is situated at the corner of Tung Lo Wan Hill Road and Chung Ling Road. It is elevated above road level on a platform cut *Architectural Merit*

into the hillside supported by stone retaining walls. The entrance gate is situated next to a village shrine set into a recess in the retaining wall. A U-shaped ramped path leads up to the front of the house. Around the cottage, there are several inscribed boundary stones or markers erected by the District Commissioner (District Officer), Tai Po in 1917. A Wong family grave has been built on the slope opposite the new luxury residential development called 'The Great Hill' in Tung Lo Wan Hill Road.

The house itself is an enclosed courtyard house which faced south. Western and Chinese styles are combined together in the architectural composition of the front façade. The main feature of the façade is the perron or double-entry external symmetrical stone staircase which leads up to the main entrance at piano nobile level. Plain wooden doors are hung in a recessed doorway framed in granite with an engraved lintol above. The entrance is flanked on either side by small arched windows with wooden casements hung on iron strap hinges. The upper part of the wall is rough cast rendered and the lower part of the wall is a battered rubble wall which forms a plinth. The wings on either side of the central entrance hall have flat roofs and rectangular shaped windows with miniature Tuscan columns, green glazed ceramic bamboo pattern grilles, and ornamental cills. The pitched roof over the entrance hall has green glazed ceramic Chinese tiles, ornamental gables and red italics bracketed eaves.

The internal courtyard elevations of the house are also architectural compositions blending Western and Chinese architecture. Tuscan columns on pedestals flanking doorways, windows featuring foliated and geometric tracery are combined with Chinese tiled roofs. Ornamental eaves and gables, and decorative panels of Chinese scenes under the eaves. One interesting feature is a moulded ornamental window grille with repeated Chinese coin motifs. The walls facing the courtyard are plastered and painted white. There is a circular stone bowl or fountain feature in the centre of the courtyard. The rear wall of the house is simply plastered and painted with no architectural features of note.

Internally, the walls and ceilings of the rooms are plastered and painted white. The main rooms have beautiful tiled floors of different patterns with ornamental borders some in the Greak Key pattern. The rooms are finished with Chinese blackwood furniture, with framed family portraits and calligraphy boards hanging on the walls, and Chinese lanterns suspended from the ceilings. A Western style wooden staircase sews the first floor. There is an old-fashioned Chinese style kitchen with wood – bumming stoves, a more modern kitchen fitted with cupboards and workbenches, and a bathroom fitted with modern sanitary fitments.

A side door gives access to the footpath leading up to the ancestral grave on top of the hill at the back of the house. The footpath passes through a 3-bay Western classical style stone gateway with four square columns supporting a

moulded, paneled and stepped entablature. The tomb has curved terraced dwarf walls, a rounded semi-circular front in Hakka style, and is decorated with symbolic stone ornamentals placed at strategic and prominent positions. A rainwater outlet in the shape of a golden carp's head drains the paved area of the tomb. The whole area is surrounded by trees and is very overgrown.

The Li Cottage (玉山艸堂) is a fascinating eclectic mix of Western and Chinese architecture skillfully blended together. The building is probably unique. The internal layout is not known, but from external observation consists of two halls – an entrance hall and an ancestor worshipping hall – flanked by side chambers and separated by an internal courtyard. There may be some small upper rooms or cocklofts. A signboard inside one of the rooms with the same 'Li Ping Contractor' in curly lettering may indicate the name of the family firm which presumably built the house.

The house owner **Mr. Li Shui-kam** was well-acquainted with Qing Dynasty loyalists such as Chan Pak-tao (陳伯陶) (1855-1930) who attained the degree of Tan-fa (探花, the third place in the Imperial Civil Examination) and Lai Chi-hsi (賴際熙) (1865-1937), a scholar of the Hanlin Academy (翰林院士) who taught at the Chinese Department of Hong Kong University. The four Chinese characters carved on the front door lintel of the cottage, "Yu Shan Tsoi Tang" (玉山艸堂), were the calligraphy of **Chan Pak-tao**.

The Li Cottage's grandiose style makes it a rare building type in the neighbourhood. The building itself remains largely authentic. It should be preserved if at all possible as a very fine example of this form of architecture in its setting. The house would appear to have been built as well as a place for worshipping ancestors, as a weekend holiday home as there are cooking and toilet facilities. This makes it quite unusual. As far as can be seen externally there have not been any alterations so that the house retains its authenticity.

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

Although the house was built for private use by the Li family, it can be said to have great social value to the community. As an example of the Chinese virtue of filial piety (Chinese: 孝; pinyin: *xiao*, a love and respect for one's parents and ancestors) the Li Cottage is of considerable educational interest. It would make an interesting place to visit if it was opened to the public.

***Social Value
& Local
Interest***

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

Adaptive Re-use

Historic Building Appraisal
Chinese Y.M.C.A. of Hong Kong (Central Building)
No. 51 Bridges Street, Sheung Wan, Hong Kong

The Chinese YMCA of Hong Kong Central Building (香港中華基督教青年會中央會所) was built in 1918 with funds donated by Chicago YMCA members as well as locally raised donations. The architects were **Stattuck and Hussey** also of Chicago. The construction of this six-storied redbrick building commenced in 1915 and its foundation stone was laid by the Bishop of Victoria, Right Rev. C.H. Lander D.D. (聖公會會督倫義華博士) on 10 February 1917. The building was completed and officially opened by Hon. Claud Severn, C.M.G. (施勳護督) in 1918. The premises was well-equipped with modern facilities at that time, including the first indoor swimming pool in Hong Kong and sports playground with a jogging track.

**Historical
Interest**

The building was used as the headquarters of the Chinese YMCA of Hong Kong until 1966 when they moved to new premises in Waterloo Road, Kowloon. The notable Chinese writer Lu Hsun (魯迅) once lectured in the building in 1927. During the Battle of Hong Kong in 1941, the building was used as the headquarters of Hong Kong's Air Raid Precaution (ARP) (Section A of Mid-level) (防空救護隊半山區 A 段總站) which served thousands of refugees. During the period of Japanese Occupation (1941-1945), YMCA was under the control of the Education Department of the Japanese Government and offered Japanese and German Courses. The old building is now a sheltered workshop and hostel for the mentally handicapped. A part of the building is still used by the YMCA as a Youth Service Centre.

The architectural style of the building is classed as **Eclectic** combining Western neo-classical and Chinese vernacular elements. The building is a large rectangular six-storey high block of symmetrical design built largely of red bricks. Its austere utilitarian appearance, particularly the rear elevation, with the repetitions use of identical fenestration for storeys of similar plan demonstrating functional expression and directness is characteristic of the **Chicago School** architectural style. However, the front elevation displays **Neo-Classical** features such as arches, keystones and Tuscan columns as well as Chinese features such as green glazed tiled roofs to the porches, although these features are used in a restrained manner. Internally there is further use of Western classical style features.

**Architectural
Merit**

The Eclectic architectural style and Chicago School influence is very rare in Hong Kong and the building should be considered as a valuable piece of built heritage. Externally, at least the building has retained its authenticity.

**Rarity, Built
Heritage Value &
Authenticity**

The social value of the building lies in its role in contributing to religion, education, sports and mental health care. As a significant piece of architecture and because of its historical background, it is of considerable local interest, and it is one of the buildings forming the Central and Western Heritage Trail.

***Social Value
& Local
Interest***

The building is important as an integral component of a significant architectural and historical complex. Physically close to the declared monument of Old Pathological Institute (舊病理學院) (1906, currently the Hong Kong Museum of Medical Sciences 香港醫學博物館) and Man Mo Temple (文武廟) (1847), it is one of the historic buildings forming the Central and Western Heritage Trail (中西區文物徑).

Group Value

The various uses to which the building has been put in the past prove that it can be converted if need be for adaptive re-use.

***Adaptive
Re-use***

Historic Building Appraisal

Ho Ancestral Hall

Pak Sha O, Tai Po

The Ho Residence (何氏舊居) in Pak Sha O (白沙澳) of Hoi Ha (海下), Sai Kung peninsula, was built by the Ho brothers in 1911-1915. The village of Pak Sha O was inhabited by both Punti (本地) and Hakka (客家) with six families of five different surnames who engaged mainly in farming, firewood collecting, charcoal production, fishing and building construction. The Hos were Hakkas from Yantian (鹽田) of Shenzhen (深圳) whose founding ancestor Ho Cheung-yuen (何祥元) settled in the village before the 1860s. Two grandsons of Ho Cheung-yuen, Yik-piu (奕標, 1869-?) and Yik-ko (奕高, 1875-1950s) worked as seaman and firemen in the Blue Funnel's steamships starting from the 1910s. They became heads of the workers and later operated a recruitment agency called Yan Yee Wo (仁義和) in Yaumatei (油麻地) for foreign steamships in the first half of the 20th century. With the booming of their business, they built the residence for the Ho families. They stayed in the Ho Residence until the 1970s when many of the members moved to the urban areas and overseas. The residence has been rented out for residential uses since 1980s.

***Historical
Interest***

The compound is composed of two rows of residential blocks and another to their right. The rear row has an ancestral hall in the middle. A watchtower is at the right end corner of the vertical block. The buildings are in Qing (清) vernacular design with the use of some contemporary features like green ceramic vase-shaped balustrades for decoration. The two horizontal rows are in symmetrical layout with the ancestral and entrance halls at the central axis. Each hall is flanked by side chamber on its left and right having rooms of different designs. An open courtyard is between the two halls and another between the vertical and the horizontal blocks. The buildings are constructed of green bricks with its walls to support its pitched/flat roofs of timber rafters, purlins and ceramic tiles. The front row of the horizontal blocks is the most decorative building of the compound with elaborate wall paintings, fascia boards and plastered mouldings.

***Architectural
Merit***

The Ho Ancestral Hall is in the middle of the rear row of the horizontal blocks. Its recessed entrance has wall corners, door frame and steps in granite. Immediately inside the entrance is an open courtyard. At the far end of the ancestral hall in the middle is the altar. No soul tablet is at the altar now. A pair of wood-carved couplet written by Yung Sze-chiu (翁仕朝), a noted scholar and herbal doctor in Pak Sha O Ha Yeung (白沙澳下洋), is still hanged on its wall. A black-and-white wall frieze under the eave in floral motif is the only decoration

at the hall. The hall is with pitched roof. The tie-beam is with the carving of four Chinese characters “百子千孫”, literally meaning hundreds of sons and thousands of grandsons. The floor is with cement screeding.

The compound is a rare combination of residential units, an ancestral hall and a watchtower to witness the historic glory of the Hos. **Rarity**

The 1911-15 buildings are having extremely high built heritage value. **Built Heritage Value**

Minor modifications are done to the buildings. Its authenticity is kept. **Authenticity**

The residential units, the ancestral hall and the watchtower in the compound have related group value. **Group Value**

A teacher named Ho Sz-yam (何仕欽) was invited to teach at the ground floor of the watchtower until 1930. After that, the children had their lessons at a school organized by Yung Sze-chiu (翁仕朝), a noted scholar and herbal doctor in Pak Sha O Ha Yeung (白沙澳下洋). In 1947-48, a new school called Ming Sun School (明新學校) was operated in Pak Sha O for children of the village and nearby villages. **Social Value & Local Interest**

The Hos had their ancestral worship at the ancestral hall in which photographs and a soul tablet are placed. Wedding parade, meals and other rituals were held at the compound of the residence. As some members of the Hos became Catholics, some funeral rituals were held at the ancestral hall by the Catholic Fathers.

A *dagangu* (打更鼓) patrol system was organized by local villagers who took turn at night and beat the drum at intervals so as to report time.

Historic Building Appraisal
St. Paul's Convent Church
Tung Lo Wan Road, Causeway Bay, Hong Kong

St. Paul's Convent Church (聖保祿修院) was built in 1928. The convent complex comprises the chapel with seating capacity for 1,000, a hospital, a primary school, a convent and a nurses' dormitory. The convent is a member of the order of the Sisters of St. Paul de Chartres which was founded in 1708 by Pere Louis Chauvet, Parish Priest of Levesville, a small village in France. ***Historical Interest***

The history of the Sisters of St. Paul de Chartres in Hong Kong can be traced back to 1848. When they arrived, they immediately took over the "Asile de la Sainte. Enfrance" (Home of the Holy Childhood), which was a charitable institution that already housed 170 children.

The Church and the whole convent area was converted into a shelter and a hospital during the Japanese invasion in 1941, and patients and injured people were rushed into the convent and were sheltered in the classroom, some even in the chapel, in the care of the sisters. The Church was renamed a number of times in the past decades and the official name of Christ the King Chapel (基督君王小堂) was adopted since 1995.

The church or chapel is built to a cruciform plan with a dome at the crossing. The style is **Classical Revival** with giant Corinthian columns all round the building supporting the entablature. The main entrance and the two side entrances are built as pedimented temple porticos. There is a bell tower at one end and the pitched roof is of double roll Chinese tiles. The giant columns form an open colonnade all around the building and support an open gallery at mezzanine floor level. Internally the nave has a barrel vaulted ceiling and there is a gallery on three sides at mezzanine level reached by a spiral staircase. The interior is elegantly decorated in classical style. Colourful mosaic floor tiles and sculptures of winged angels add to the splendour. ***Architectural Merit***

This elegant classical church featuring dome, pedimented porticos and colonnaded facades is quite rare in Hong Kong and must be considered as a valuable piece of architectural heritage. The chapel has almost survived in its original condition. Some minor alterations have taken place over the years but these have not significantly affected the authenticity of the building. ***Rarity, Built Heritage Value & Authenticity***

The Sisters of St. Paul of Chartres first came to Hong Kong to help with the social needs of the fledgling colony of Hong Kong and were soon providing a wide range of religious, educational and medical services for the community. ***Social Value & Local Interest***

The chapel is almost completely obscured these days by taller buildings all around and it is a world away from the noise, crowds and squalor only metres away on the streets of Causeway Bay. ***Group Value***

It is physically close to a number of historic churches in Causeway Bay, namely, St. Mary's Church (聖瑪利亞堂, No.2A Tai Hang Road), Shing Kwong Church (聖光堂, No.7 Eastern Hospital Road) and St. Margaret's Church (聖瑪加利大堂, No.2A Broadwood Road).

It is unlikely that the chapel will cease to be used for anything but its present purpose so that the question of adaptive re-use does not really arise. ***Adaptive Re-use***

Historic Building Appraisal

Tsing Shan Monastery –Tai Hung Po Din

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 19th century with the support of the To (陶) clan which had settled in Tuen Mun since the 15th 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**

Tai Hung Po Din is a near-square building built in 1918. It is in Qing vernacular design having one hall and surrounded by open verandah on four sides. Access to the hall is by a flight of staircases at its entrance. The hall is constructed of red bricks with round reinforced concrete columns indoor and square brick columns along the open verandah. Its hip-and-gable roofs are with timber rafter, purlins and ceramic tiles. At the end of the hall is a glass case houses three statues of three Buddhas with an altar in front displaying offering and ceremonial utensils. The name board is right above the entrance with other boards, couplets and silk banners on display. Its ridge in the front is decorated with Shiwan (石灣) glazed ceramic opera figurines, Eight Immortals (八仙), two dragons and a firing pearl, and geometric pattern. Its back is with flowers, birds and phoenix.

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

Rarity

few monasteries in Hong Kong.

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
Bank of China Building
No. 2A Des Voeux Road Central, Hong Kong

Construction of the 17-storey old **Bank of China Building** (中國銀行大廈) at No. 2A Des Voeux Road Central (德輔道中) was completed in **1951**. The foundation stone of the building was laid on 15 March 1950 by **Zheng Tieru** (鄭鐵如), also known as **Shou J Chen** (鄭壽仁), who was manager of **The Bank of China Hong Kong Branch** (中國銀行香港分行). On November 19, 1951, the Branch moved into this premises, marking the Branch's **fourth move**. *Historical Interest*

The Bank of China Hong Kong Branch commenced operation on September 24, 1917 in rented premises at No. 47 Bonham Strand East (文咸東街). Pei Zu-yi (貝祖詒), the first branch manager, headed a team of eight staff members. In February 1919, the Branch moved to No. 20 Connaught Road Central (干諾道中) and then on September 1, 1921, to its six-storey building built on rented land at No. 4, Queen's Road Central (皇后大道中).

The Bank of China Hong Kong Branch occupied this site for almost 40 years before moving into the Bank of China Tower at No. 1 Garden Road. When the new tower was opened in 1990, the ground floor of the building has been used as the Bank of China (Hong Kong) Central District Branch (中區支行).

The 17-storey old Bank of China Building is not only used by the bank but also some Chinese enterprises. The 1st to 12th floors have been used as bank offices, Hong Kong and Macau Authority (中國銀行港澳管理處) and some Chinese enterprises such as China Resources Company (CRC) (華潤集團). The 13th to 15th floors have been used by the China Club since 1990.

This 17-storey building was designed by the well known architectural practice **Palmer and Turner** and constructed by the equally well known firm **George Wimpey & Co. Ltd.** It was at the time it was built the tallest building in Hong Kong equipped with the latest advanced building services. The architectural style of the building is **Art Deco** believed to be influenced by similar buildings in Chicago and Shanghai. All four façades of the building are visible due to its island site. The façades feature set-backs (stepped recessions and projections in the walls) and are strongly emphasized vertically by mullions and columns rising up to unite the bands of windows at the various floor levels. The facing is granite and ornamentation is limited to the carved cappings to the columns, stylised frieze decorations and ornamental panels adjacent to and below windows. Stylised stone lions are placed on either side of the main entrance and also on the side elevation. *Architectural Merit*

The old Bank of China Building represents the early Art Deco style used for banking tower buildings in Central. Another famous one was the old HSBC building next to the BOC building which has been demolished. It therefore has considerable built heritage value. Although the façades still retain their original appearance, the interior has undergone extensive alterations and renovations to suit changing office use, technological requirements and customers' taste.

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

The Bank of China is regarded as one of the leading banks in the world due to its solid foundation, fine reputation and prudent approach in handling a comprehensive range of business activities. Because of its prominent position it is a well known local landmark in Central.

***Social Value
& Local
Interest***

The Bank of China Building is very important as an integral component of a significant architectural, historical and functional complex of Central district. It is physically close to the Former Supreme Court (舊最高法院大樓) (now Legislative Council building), the St. John's Cathedral (聖約翰座堂) and the Former French Mission Building (前法國外方傳道會大樓), etc.

Group Value

Functionally, it is located along the "banking belt" of Central. The headquarters of Hong Kong & Shanghai Banking Corporation Limited (香港上海匯豐銀行大廈) and the Standard & Chartered Bank (渣打銀行) are found nearby. Headquarters of East Asia Bank, Bank of China Tower (中銀大廈), Citibank Tower, Bank of America Tower (美國銀行中心) are also located in close proximity.

As far as is known there are no plans to close down or move the Bank of China (Hong Kong) Central District Branch. The question of adaptive re-use therefore does not really arise. However, presumably the building could be used for commercial offices if the bank ever moved out.

***Adaptive
Re-use***

Historic Building Appraisal
Wong Nai Chung Reservoir
(Dam, Valve House, Weir & Workmen's Quarters)
Tai Tam Reservoir Road, Wong Nai Chung, Hong Kong

The construction of the Wong Nai Chung Reservoir (黃泥涌水塘) was completed in 1899 at the cost of \$8,200, with a storage capacity of 27 million gallons – 38% of that of Pokfulam Reservoir. It was the third reservoir built in Hong Kong. As other larger reservoirs were constructed, the Wong Nai Chung Reservoir gradually became superfluous, and in 1982 it was allocated to the then Urban Services Department (USD) for conversion into Wong Nai Chung Reservoir Park – a country park with boating, fishing and other recreational facilities like picnic and barbecue areas, refreshment kiosks and children's play areas. The Park is now managed by the Leisure and Cultural Services Department, whilst the Water Supplies Department (WSD) remains responsible for all aspects of reservoir maintenance.

***Historical
Interest***

There are four structures at the reservoir which are considered to have historical and architectural merit. They are the **Dam**, the **Valve House**, the **Weir** and the **Workmen's Quarters** now still used by WSD.

***Architectural
Merit***

The **Dam** is built at the northeast corner of the reservoir across a small valley. It is 50ft. high and 270ft. long with a boomerang shape. It is constructed of large granite blocks laid to courses with a walkway along the top of the Dam.

The **Valve House** (水掣房) is situated halfway along the Dam. It is a small square structure built of rusticated masonry with dressed ashlar stones around the door and window openings. The construction year of the reservoir, 1899, is inscribed on the lintel above the entrance. The original hipped roof was replaced by a concrete flat roof in 1979.

The **Weir** (溢流口) is incorporated into the Dam to channel off excess water. It is formed of masonry, stepped and curved, connected to a bevelled channel to join the natural watercourse downstream of the Dam. As engineering structures, the Dam, Valve House and Weir do not really fall into any architectural style, but the heavily rusticated stonework is reminiscent of the monumentality of **Florentine** architecture.

The **Workmen's Quarters** (工人宿舍) is a single-storey building with a U-shaped plan enclosing a small courtyard at the centre. The walls are rendered and painted and the windows have heavy projecting cills and lintels. The roof is pitched and covered with asbestos sheeting. The gable ends at the front are finished at the top with neat flat copings. The architectural style of the building can be classified as **Utilitarian**.

Although neither rare nor unique, the reservoir structures have built heritage value. The Valve House and the Quarters have undergone some alterations, but nevertheless retain much of their original appearance.

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

The social value of the reservoir and its associated structures lies in the role they played in providing a water supply to Hong Kong residents, and latterly in providing a place of recreation. The reservoir is located at the start of the Wilson Trail Stage One and is frequently visited by hikers.

***Social Value
& Local
Interest***

Located at the start of the Wilson Trail Stage One (衛奕信徑第一段), Wong Nai Chung Reservoir is frequently visited by hikers. The Reservoir blends in nicely with the greenery of the valley. It is close to Tai Tam Reservoir (大潭水塘), which is the largest and the second oldest reservoir on Hong Kong Island.

Group Value

The question of adaptive re-use does not really arise for the dam structures as they could not be used for anything else. The Quarters, which are divided into three flats, could probably be adapted for some other use, but are probably best as residential accommodation.

***Adaptive
Re-use***

Historic Building Appraisal
Tai Tam Tuk Raw Water Pumping Station
(Pumping Station, Chimney Shaft, Senior Staff Quarters, Staff Quarters and No. 2 Staff Quarters)
Tai Tam Reservoir Road, Tai Tam, Hong Kong

Tai Tam Tuk Raw Water Pumping Station (大潭篤原水抽水站) was first constructed in the First Section of the Tai Tam Tuk Scheme in 1907, including the engine hall, store and office. It was extended during the Second Section in 1914-16 to accommodate additional pumping machinery. Further extension to the site was also made in 1925. The former senior staff quarters were built in 1905, and the other two staff quarters were built in 1907 and 1936 respectively. The chimney shaft was built in 1907.

*Historical
Interest*

The **Engine Hall** (機房) is a large single-storey warehouse type building with red-brick walls and Chinese tiled pitched roofs. There are several annexes built on to it used as boiler room, stores and offices. Architectural features include brick quoins at the corners, semi-circular arches and keystones to windows, pediments, column capitals and bull's-eye windows. The annexes built at a later date have simple concrete lintels and cills. The windows are steel framed with small glazing squares. Loopholes formed in the wall facing the sea probably were for wartime defensive purposes. An underground air raid shelter is situated at the east end of the building. The architectural style has been classified as **Neo-Georgian** but it is better described as **Georgian Revival**.

*Architectural
Merit*

The **Chimney Shaft** (煙囪體) is situated at the rear of the Engine Hall. A smoke tunnel connected it to the engine house to take off the smoke generated by the coal burning steam engines that used to work the pumps. The chimney shaft is square in plan and built of red bricks with a plinth of offset courses and a coping of oversailing courses. It generally matches the Engine Hall in style, but is classified in the **Utilitarian** category.

The **Senior Staff Quarters** (高級員工宿舍) are situated on a raised platform at the east end of the Engine Hall. The main building is two stories high with plain white walls, pitched roof and arched windows. A covered walkway at the rear connects to the single-storey servants' quarters. It is white in color and was originally built for the manager of the waterworks. The architectural style has been classified as **Neo-Georgian**.

The **Staff Quarters** (員工宿舍), with additional concrete stairways and connected to a store, was built between 1905 and 1907, while another staff quarters, namely **No. 2 Staff Quarters** (第2號員工宿舍) was built in 1936. The former is situated at the west end of the Engine Hall. The brick walls have been painted, but probably originally they were exposed red brickwork matching the Engine Hall. The roof is pitched covered with Chinese tiles.

Windows are wooden casements with segmental arched heads. The larger building is long, narrow and rectangular. It is two stories high with open verandahs on the side facing the sea. A single-storey store building is built at one end of the quarters at a slight angle to it. There is also a small detached block which dates from 1936. The architectural style has been classified as **Arts and Crafts**.

The Engine Hall is a rare piece of industrial architecture and should be regarded as having considerable built heritage value, together with the associated buildings and structures. Alterations and additions have been made over the years, but these should be regarded as part of the history of the buildings.

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

The social value of Tai Tam Tuk Raw Water Pumping Station lies in the role it has played in the development of public water supply in Hong Kong. These buildings are in their own compound and are little known to the general public.

***Social Value
& Local
Interest***

The Engine Hall is a large building and no doubt could be converted for industrial use. The senior staff quarters are no longer used as such and have been rented out. The staff quarters are still used as such and it would be difficult to find an adaptive re-use for them.

***Adaptive
Re-use***

Historic Building Appraisal
Tsung Tsin Mission of Hong Kong Kau Yan Church
No. 97A High Street, Hong Kong

Tsung Tsin Mission of Hong Kong Kau Yan Church (基督教香港崇真會救恩堂) was previously a church for Hakka people (some of whom fled to Hong Kong from China during the time of the Taiping Rebellion in the mid-19th century. A church known as Sai Kwok Lau (四角樓) was established in 1861 by the Rev. Rudolph Lechler of the Society of Basel Mission (巴色傳道會) whose missionaries first came to Hong Kong from Switzerland in 1847. *Historical Interest*

After various moves and changes of name a permanent home was found and the present church was built in 1931-1932. In December 1941, when Hong Kong came under Japanese invasion, the Church became a refugee shelter for the residents nearby. In 1944, Mr. Aw Boon-par (胡文豹, a Burmese Chinese entrepreneur and philanthropist best known for introducing Tiger Balm) donated rice through the Church to alleviate the food shortage suffered by members of the public. In 1952, after a visit by the Governor Sir Alexander Grantham (葛量洪), the Government provided a loan (\$150,000) to the Church.

The Church was believed to have been designed by the well known local architectural firm of **Palmer and Turner**. The architectural style is **Neo-Gothic** with some **Tudor** features externally, but internally **Romanesque** arches, and **Neo-Classical** columns and beams are found. This mixture of styles gives the church a transitional feel of moving from one architectural style to another which is not uncommon in early churches. The north-south orientation of the church is unusual. The church is three stories high with a turreted tower at the north end and a Tudor style entrance porch at the south end. The fenestration of the facades consists of regular rows of paired lancet windows in bays separated by buttresses. There are four corner canted bays. The first and second floors are supported by a trabeated structure of moulded beams supported by square shaped columns in debased classical style. The chapel on the second floor has great transverse arches supporting the pitched roof and a tripartite arched screen separating the nave from the chancel. Externally a Gothic style parapet wall and entrance gates surround the elevated site. *Architectural Merit*

The style of the church is unusual in Hong Kong and the mixture of styles in which the architect has tried to introduce a transitional feeling is quite rare. The church therefore definitely has built heritage value. No evident alterations or additions can be observed apart from minor building services works. The overall condition of the building is good. *Rarity & Built Heritage Value & Authenticity*

The church originally aimed at Hakka people before the Second World War, but after the War the language medium was changed to Cantonese as the Hakka population declined. Kan Yan Church believes in spreading the words of God by educational development, and runs the Kau Yan School (救恩學校) next door as well as the Kau Yan College (救恩書院) in Tai Po. Due to its distinctive Neo-Gothic style which is rare in the area, and also due to its prominent elevated position in Western Street it is a well known local landmark.

***Social Value &
Local Interest***

The Church has group value with the masonry facade of the Old Mental Hospital (舊精神病院) and King's College (英皇書院) in the same street. Another historic building nearby is the Old Tsan Yuk Maternity Hospital (舊贊育醫院) in No.104 Western Street. The Church is also geographically close to the Hong Kong University compound on which a number of declared monuments stand.

Group Value

As Kau Yan Church is likely to remain as a place of worship for many years to come, the question of adaptive re-use does not really arise.

***Adaptive
Re-use***

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 30
Lei Yun Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 30** was built in 1936 according to the date on the façade. It is one of a group of several blocks collectively known as “Poets’ Corner” as they were all named after famous poets. Block 30 was called **Masefield Block** after the poet **John Masefield**. *Historical Interest*

The building is a long rectangular two-storey block in **Neo-Classical** style with strong **Modernist** influence. The structure appears to be reinforced concrete beams, columns and slabs. The front façade is strongly symmetrical featuring the long horizontal edges of the first floor slab and the roof slab united by slender square vertical columns. Open balustraded verandahs run the full length of the building at ground floor and first floor levels. The roof is flat with a plain parapet wall and tubular steel “ship’s railings” all around the perimeter. There are two staircase bulkheads on the roof and projecting chimney stacks. Doors and windows are steel framed and regularly spaced along the verandahs. There is no ornamentation at all to the façade which is painted pale cream. Modern installations include floodlights and air conditioning units. *Architectural Merit*

The building does not appear to have been altered significantly, at least externally, and retains its original authentic appearance. As a component building of the barracks it has group value and built heritage value. It is similar in design to Block 34. *Rarity, Built Heritage Value & Authenticity*

As an army barrack block, Block 30 had a relatively low social value to the community. Now as part of the Lei Yue Mun Holiday Village it has acquired greater social value. It has however limited local interest except in the context of a component building of the camp. *Social Value & Local Interest*

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has *Group Value*

group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟).

Now used as a hostel, Block 30 has been put to a useful adaptive re-use. ***Adaptive***
No doubt it could be adapted for other uses if need be. ***Re-use***

Historic Building Appraisal

Haw Par Mansion

No. 15A Tai Hang Road, Wan Chai, Hong Kong

Haw Par Mansion (虎豹別墅) was named after two Burmese Chinese brothers, **Mr. Aw Boon-haw** (胡文虎) and **Mr. Aw Boon-par** (胡文豹). The Mansion was built in 1935 by **Aw Boon Haw** (胡文虎) for his family. In the adjoining landscaped Tiger Balm Garden, which was built for the public, there were sculptures and tableaus teaching traditional Chinese moral values. The garden has now been demolished for redevelopment but Haw Par Mansion has been saved together with its private garden.

**Historical
Interest**

At the very beginning of the Japanese Occupation of Hong Kong (1941-1945), Aw Boon Haw was being captured by the Japanese. He was forced to stay in The Hong Kong Hotel (香港大酒店) for two months' of time but he was released back to the Mansion due to sickness.

The Aw family came from Fujian Province (福建省). Aw Boon Haw was the second son of **Aw Chi Kim** (胡子欽) who settled in Rangoon (仰光) in the 1860s, where he opened a small herbal shop, Eng Aun Tong (永安堂) in 1870. In 1908, Aw Boon Haw and his brother **Aw Boon Par** (胡文豹) inherited the medical business. Their most famous product, Ten Thousand Golden Oil (萬金油), became a household name in Rangoon and other parts of Southeast Asia. Apart from investing in the pharmaceuticals industry, Aw Boon Haw also founded the well-known "Star Press" (星系報業), with twelve newspapers published in different countries, which won him the title of "The King of the Press" (報業大王). Aw Boon Haw was also notable for his generosity in sponsoring the establishment of schools, hospitals, orphanages and homes for the aged, as well as providing timely relief to victims of natural disasters.

Architecturally, Haw Par Mansion is built in the **Chinese Renaissance** style, a blend of Western and Chinese construction methods and architectural theory. Chinese architectural features include flying eaves, brackets, moon-gates, red columns and green glazed tiled roofs. The plan is more Western being roughly symmetrical with the adoption of porches, bay windows and fireplaces. Internally, there are beautiful painted glass windows from Italy, carvings and mouldings, gilded with gold and murals showing Indian and Burmese influence. The Mansion is composed of a two-storey main block with a lower ground floor with a servants' quarters annex at the rear. On the roof there is a penthouse in Chinese style with two corner towers, a roof terrace, a hexagonal pavilion and a pagoda-like structure acting as a tower for the water tank. Chinese Renaissance is a rare style in Hong Kong and therefore has considerable built heritage value. Over the years there has not been a great deal of change to the Mansion which

**Architectural
Merit**

**Rarity &
Built Heritage
Value &**

retains its authentic appearance as envisaged by Aw Boon Haw.

Authenticity

The social value and local interest lies in the Mansion's image of a residence of a rich and powerful merchant family in the 1930s and a focal point of Chinese culture in Hong Kong.

***Social Value &
Local Interest***

Haw Par Mansion is now surrounded by a number of high residential buildings, such as Villa Splendor (華苑) built in 1964, Dragon Garden (龍園) built in 1976 and Ronsdale Garden (龍華花園) built in 1986 which led to the demolition of parts of the Tiger Balm Garden. In front of the Mansion is True Light Middle School of Hong Kong (香港真光中學). Physically, it is close to Lin Fa Temple (蓮花宮).

Group Value

Ideas for adaptive re-use of the Mansion have included the setting up of a Hall of Fame also a Folk Art Centre including a period display to show furniture and other household items illustrating the daily life of the Aw family.

***Adaptive
Re-use***

Historic Building Appraisal
Wong Nai Chung Reservoir
(Dam, Valve House, Weir & Workmen's Quarters)
Tai Tam Reservoir Road, Wong Nai Chung, Hong Kong

The construction of the Wong Nai Chung Reservoir (黃泥涌水塘) was completed in 1899 at the cost of \$8,200, with a storage capacity of 27 million gallons – 38% of that of Pokfulam Reservoir. It was the third reservoir built in Hong Kong. As other larger reservoirs were constructed, the Wong Nai Chung Reservoir gradually became superfluous, and in 1982 it was allocated to the then Urban Services Department (USD) for conversion into Wong Nai Chung Reservoir Park – a country park with boating, fishing and other recreational facilities like picnic and barbecue areas, refreshment kiosks and children's play areas. The Park is now managed by the Leisure and Cultural Services Department, whilst the Water Supplies Department (WSD) remains responsible for all aspects of reservoir maintenance.

***Historical
Interest***

There are four structures at the reservoir which are considered to have historical and architectural merit. They are the **Dam**, the **Valve House**, the **Weir** and the **Workmen's Quarters** now still used by WSD.

***Architectural
Merit***

The **Dam** is built at the northeast corner of the reservoir across a small valley. It is 50ft. high and 270ft. long with a boomerang shape. It is constructed of large granite blocks laid to courses with a walkway along the top of the Dam.

The **Valve House** (水掣房) is situated halfway along the Dam. It is a small square structure built of rusticated masonry with dressed ashlar stones around the door and window openings. The construction year of the reservoir, 1899, is inscribed on the lintel above the entrance. The original hipped roof was replaced by a concrete flat roof in 1979.

The **Weir** (溢流口) is incorporated into the Dam to channel off excess water. It is formed of masonry, stepped and curved, connected to a bevelled channel to join the natural watercourse downstream of the Dam. As engineering structures, the Dam, Valve House and Weir do not really fall into any architectural style, but the heavily rusticated stonework is reminiscent of the monumentality of **Florentine** architecture.

The **Workmen's Quarters** (工人宿舍) is a single-storey building with a U-shaped plan enclosing a small courtyard at the centre. The walls are rendered and painted and the windows have heavy projecting cills and lintels. The roof is pitched and covered with asbestos sheeting. The gable ends at the front are finished at the top with neat flat copings. The architectural style of the building can be classified as **Utilitarian**.

Although neither rare nor unique, the reservoir structures have built heritage value. The Valve House and the Quarters have undergone some alterations, but nevertheless retain much of their original appearance.

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

The social value of the reservoir and its associated structures lies in the role they played in providing a water supply to Hong Kong residents, and latterly in providing a place of recreation. The reservoir is located at the start of the Wilson Trail Stage One and is frequently visited by hikers.

***Social Value
& Local
Interest***

Located at the start of the Wilson Trail Stage One (衛奕信徑第一段), Wong Nai Chung Reservoir is frequently visited by hikers. The Reservoir blends in nicely with the greenery of the valley. It is close to Tai Tam Reservoir (大潭水塘), which is the largest and the second oldest reservoir on Hong Kong Island.

Group Value

The question of adaptive re-use does not really arise for the dam structures as they could not be used for anything else. The Quarters, which are divided into three flats, could probably be adapted for some other use, but are probably best as residential accommodation.

***Adaptive
Re-use***

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(Dam, Valve House, Weir & Workmen's Quarters)
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***Adaptive
Re-use***

Historic Building Appraisal
Façade of Old Mental Hospital,
No. 2 High Street, Sai Ying Pun, Hong Kong

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Erected in 1892, the Old Mental Hospital (舊精神病院) was originally quarters for the European nursing staff of the Government Civil Hospital. In the 1940s, the building was used for the treatment of mentally ill female patients. After the opening of the Castle Peak Hospital in the 1960s, it was turned into an out patient clinic for mentally ill patients. The building was vacated in the 1970s and left abandoned for two decades. Over a two-decades' abandonment, the building was given an infamous name, the "Haunted House in High Street." Only the façade the Hospital (which features boulder faced rustication) now remains, the old building having been demolished and the site redeveloped as the Sai Ying Pun Community Complex (西營盤社區綜合大樓) completed in 2001.

***Historical
Interest***

In considering the arched verandah, the bolder faced rustication, and the Roman style gables, the Old Mental Hospital resembles a work of Italianate Renaissance architecture in Florentine style. The proportion used in elevations and the balustrade design show similarities to Henry Hobson Richardson's work who was a famous American architect in the 19th century.

***Architectural
Merit***

The two-storey boulder or rock-faced rusticated arched granite façade resembles **Florentine** style, **Italianate Renaissance** architecture and also the massive **Romanesque** architecture of the American architect **Henry Hobson Richardson**. The technique was used to create an appearance of strength and impregnability. The robust and rugged composition is relieved by dressed ashlar moulded and profiled imposts and cornices, and plain quoins and band courses giving the whole structure elegance and dignity. Further graceful effects are achieved by the use of pediments, pinnacles, decorative parapets and ornamental ironwork balustrading to the verandahs.

This style of architecture is quite rare in Hong Kong so that the façade is a valuable piece of built heritage. The present timber ceiling, marble flooring and concrete roof over the verandahs are new works completed during the construction of the Sai Ying Pun Community Complex. Although the façade can be said to be authentic, its retention at the expense of the building which it represented is a questionable conservation practice.

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

The historical social importance of the Old Mental Hospital has now been recognized after two decades of abandonment. It is a well-known landmark in Western District and had a perhaps understandable reputation for being haunted with local residents.

***Social Value
& Local
Interest***

The Old Mental Hospital has group value with the existing Eastern Street Methadone Treatment Centre (Old Lunatic Asylum Chinese Block) on the opposite site. The site of the Diocesan Home and Orphanage (now Diocesan Boy's School) in Eastern Street, one of the stations of Sun Yat-sen Historical Trail, is at the back. The aged district of Sai Ying Pun area, the neighbouring King George V Park and the surround huge old trees match with this heritage building nicely.

Group Value

The retention of the façade only does not give very much scope for adaptive re-use, but the long verandahs or galleries could be used for art exhibitions to display the work of local artists.

***Adaptive
Re-use***

Historic Building Appraisal
Entrance Hall, Shut Hing Study Hall
Tong Fong Tsuen, Ping Shan, Yuen Long

Shut Hing Study Hall (述卿書室) in Tong Fong Tsuen (塘坊村) of Ping Shan (屏山), Yuen Long, was built in the 13th year of Tongzhi (同治, 1874) reign of the Qing (清) dynasty by Tang Wai-sing (鄧惠成), alias Kwan-shek (均石), to commemorate his father Shut-hing (述卿), a 21st generation ancestor of the Tang clan in Ping Shan. Shut-hing was granted a *wenlinlang* (文林郎) title, a civil official of the 7th grade in the Qing government. His father Shui-tai (瑞泰, 1777-1831) had the *ligongsheng* (例貢生) title with donation to the government. The study hall was built to educate the village children for preparation of the Imperial Civil Service Examination to gain position in the government. Wong Kat-wun (黃吉雲) and his brother Chee-lut (子律) both having the title of *xiucai* (秀才) taught in the hall. Chee-lut had a very important role in the education of the New Territories who also taught in Kun Ting Study Hall and Tat Tak School (達德學校) and later founded Chung Sing School (鐘聲學校) in 1934 and Chung Sing Girls' School in 1938.

***Historical
Interest***

The study hall was a medium size Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard was between the halls and flanked by two side chambers. It was built for use as a school and library. It had termite attack in the 1940s causing serious dilapidation. It was demolished leaving its entrance hall only. The surviving hall has a recessed entrance fronted by four granite columns which support the pitched roof. The entrance has fine granite door frame, high wall bases, wall corners and lintel. Above the lintel is the finely engraved name board of the study hall. The ridge has rich mouldings of dragons, unicorns, flowers and plants. The gable ridges are with end-of-straw mouldings. Fascia board and wall friezes are with carvings and paintings of auspicious treasures, flowers-and-birds and figurines motifs.

***Architectural
Merit***

The entrance hall is a structure to remind the past glory of the Tang clan in Ping Shan. The structure is of high built heritage value.

***Rarity & Built
Heritage Value***

The entrance hall is well-preserved.

Authenticity

Kun Ting Study Hall (覲廷書室), the Tang Ancestral Hall (鄧氏宗祠) and this structure with others in the village have related group value.

Group Value

Chinese classics were taught at the hall in the old days. It was also used as an ancestral hall where soul tablets of Shut-hing's lineage were worshipped. The educational role of the study hall was changed when modern schools were introduced in the area and the Tat Tak School in the village took up its position in 1931.

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

Historic Building Appraisal

Pang Ancestral Hall

Fanling Pak Wai, Fanling

The Pang Ancestral Hall (彭氏宗祠) in Fanling Pak Wai (粉嶺北圍) *Historical Interest* village, Fanling, is the ancestral hall of the Pangs whose ancestors moved south from Gansu (甘肅) province to Jishui (吉水) in Jiangxi (江西) province in A.D. 739, to Chaozhou (潮州) and Dongguan (東莞) of Guangdong (廣東) province in the Northern Song dynasty (北宋, 960-1127) and to Lung Yeuk Tau (龍躍頭) of Fanling in A.D. 1220 of the Southern Song dynasty (南宋, 1127-1279). The founding ancestor, Pang Kwei (彭桂), moved from Lung Yeuk Tau and settled in Fan Ling Lau (粉嶺樓).

The Pangs had its first ancestral hall built in northern part of Wai Noi Tsuen (圍內村, now called Fanling Wai which are divided into 3 wais, namely, Pak Wai (北圍, north wai), Ching Wai (正圍, central wai), and Nam Wai (南圍, south wai). Due to *fung shui* reason, the ancestral hall was moved to the present site in the 26th year of the Daoguang reign (道光, A.D. 1846) of the Qing (清) dynasty. It was rebuilt in the 10th year of the Guangxu reign (光緒, A.D. 1884) of the same dynasty. The hall is also called Tai Tak Tong (大德堂) where soul tablets of the Pangs including Pang Yin-lin (彭延年), the founding ancestor of the Pang clan in Guangdong, Pang Kwei and others are worshipped. On the left room of the hall, a tablet of martyrs (忠烈牌主) is also on worship for those who have made sacrifices or contribution to the village.

The ancestral hall is a one-storey two-hall building of Qing (清) vernacular *Architectural Merit* design. It is in symmetrical layout having in its main hall a sizable elegantly carved altar housing soul tablets of different generations from the seniors in the top rows to the younger ones in the lower rows. The open courtyard between the two halls has an aisle and a chamber on each side. The building is mainly constructed of green bricks with granite columns and walls supporting its pitched roofs of timber rafter, purlins and clay tiles. Its recessed entrance is fronted by two raised platforms to each side with a system of granite columns and timber brackets to support the roof. The main ridge is decorated with a set of geometric pattern, two dragons chasing a pearl and treasures moulding. Fascia boards, wall and gable friezes are with auspicious patterns of floral motifs.

It is the core building to witness the lengthy settlement of the Pang clan in Fanling. *Rarity*

It is an outstanding ancestral hall having a high built heritage value.

***Built Heritage
Value &***

Though the walls have been plastered with false brick lines and the roofs of the side aisles turned flat concrete, the authenticity of the building on the whole can be retained.

Authenticity

The ancestral hall has been the centre for dealing with clan and village matters by the clan members. It is kept by a hall manager who is responsible for cleaning and preparing offerings of fruit and incense. Ancestral worship which takes place on the 2nd day of the second lunar month is attended by the elders and others with basin meals served after the ritual. Da Chiu (打醮) and Dim Dang (點燈) activities are still held in the village. The former would be held every 10 years whilst the latter held outdoor in a shed (not in the ancestral hall). The hall was used as classrooms for teaching village children of primary 5 and 6 (the others in Tsz Tak Study Hall 思德書室 in Fanling Nam Wai) from 1948 until the late 1950s. The hall was used as classrooms for a Fanling Kindergarten operated by the Rural Committee of Fan Ling Tsuen from 1979 to 1993.

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

Historic Building Appraisal
Holy Spirit Seminary – Old Block
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

Old Victoria Barracks, Wavell Block, Cotton Tree Drive, Hong Kong Park, Central, H. K.

Old Victoria Barracks was one of the first British military compounds in Hong Kong. There were over thirty military buildings in the Barracks but most of them were demolished. The buildings which still exist; for example, Cassels Block (卡素樓), Montgomery Block (蒙哥瑪莉樓), Roberts Block (羅拔時樓), Rawlinson House (羅連信樓) and Wavell Block (華福樓) – together with the declared monument Flagstaff House (前三軍司令官邸) – used to serve as residences and dormitories. During the Japanese Occupation (1941-1945), the buildings were used by the Japanese. In 1979, Victoria Barracks was handed back to the Hong Kong Government, and part of it was converted into the Hong Kong Park. Today, the buildings are individually converted into a visual arts centre, offices, and museum respectively.

*Historical
Interest*

Wavell Block was built in the early 1900s and was originally known as ‘Warrant Officers’ Quarters 3 & 4’. It was named after the Second World War after Field Marshal **Archibald Percival Wavell** (1883-1950). Since 1991, it has been converted into the Hong Kong Park Aviary Support Centre (**Education Centre**) mainly for primary school pupils to study birds.

Wavell Block (or Wavell House to give it its correct name) consists of two handed wings on either side of a central entrance and balustraded flight of steps. The building is two-storeys high raised off the ground on low arches (now blocked up). Originally there were open verandahs on the ground floor and first floor, but they have been enclosed with windows. Fortunately the urn-shaped classical balustrading still survives. The architectural style is **Edwardian Classical Revival**. Besides the balustrading there are other classical features including a moulded string course, moulded capitals to columns, moulded cornices, a triangular central pediment and a panel-and-post parapet wall. Unfortunately not much of architectural interest survives internally due to conversion works.

*Architectural
Merit*

Unfortunately due to conversion works, the authenticity of the building has been impaired by enclosure of the verandahs and an unsuitable pink and grey colour scheme painted on to the walls. Originally the brickwork would have been exposed with architectural features painted white like Roberts Block. This building is rare and has built heritage value and deserves sympathetic restoration.

*Rarity,
Built Heritage
Value &
Authenticity*

As army married quarters, Wavell House had limited social value to the

Social Value

local community, but as the Aviary Support Centre it now provides educational and veterinary services. As one of the surviving blocks of the old Victoria Barracks it has historical and local interest. **& Local Interest**

Wavell Block, together with other blocks of the Old Victoria Barracks, the Flagstaff House (前三軍司令官邸) and the Former Explosives Magazine (舊域多利軍營軍火庫) in the vicinity form an integral part of the historic compound of the old Victoria Barracks. They are also physically close to items graded by the Antiquities Advisory Board such as St. Joseph's College (聖若瑟書院), St. Paul's Co-educational College (聖保羅男女中學) and First Church of Christ Scientist (基督科學教會香港第一分會). **Group Value**

The present adaptive re-use would have been more acceptable from a conservation point of view if the front elevation had been restored instead of converted. The present colour scheme is also entirely inappropriate and more suited to Disneyland. **Adaptive Re-use**

Historic Building Appraisal
Old Victoria Barracks, Cassels Block
No. 7A Kennedy Road, Hong Kong Park, Central, H.K.

Old Victoria Barracks was one of the first British military compounds in Hong Kong. There were over thirty military buildings in the Barracks but most of them were demolished. The buildings which still exist; for example, Cassels Block (卡素樓), Montgomery Block (蒙哥瑪莉樓), Roberts Block (羅拔時樓), Rawlinson House (羅連信樓) and Wavell Block (華福樓) – together with the declared monument Flagstaff House (前三軍司令官邸) – used to serve as residences and dormitories. During the Japanese Occupation (1941-1945), the buildings were used by the Japanese. In 1979, Victoria Barracks was handed back to the Hong Kong Government, and part of it was converted into the Hong Kong Park. Today, the buildings are individually converted into a visual arts centre, offices, and museum respectively.

**Historical
Interest**

Originally known as ‘C’ Block, **Cassels Block** was built as **married army quarters** in the early 1900s to solve the quartering problem following the surrender of North Barracks and part of Wellington Barracks to the Royal Navy. During the Japanese Occupation, the building survived heavy bombardments and was later restored after the war. In 1985, when the former Urban Council decided to build a park on the site of Victoria Barracks, the building was converted into the **Hong Kong Visual Arts Centre** opened on 28 April 1992 by Dr. Ronald Leung Ding-bong (梁定邦), OBE, JP, Chairman of the former Urban Council.

Cassels Block is a three-storey building raised off the ground on low arches. The architectural style is colonial **Edwardian Classical Revival**. The block is built in four stepped sections to follow the sloping site. The main east and west elevations have arched and colonnaded balustraded verandahs, originally open, but now enclosed with glazing. The brick walls, which originally would have been exposed brickwork, are now painted. The elevations have moulded string courses and column capitals, with pediments, entablatures, cornices and parapets at each stepped roof level. The roofs are pitched, covered with Chinese tiles with several projecting chimney stacks. The internal conversion has been carefully carried out, but there is little of historical architectural value left now except the main structure.

**Architectural
Merit**

Cassels Blocks was originally one of two such blocks built side by side, but the other one known as Birdwood Block was unfortunately demolished. The stepped design of Cassels Block makes it rather special and something of a rarity. As one of the surviving buildings of the old Victoria Barracks, it has built

**Rarity,
Built Heritage
Value &
Authenticity**

heritage value although the conversion works have destroyed much of its authenticity.

As army married quarters, the social value of Cassells Blocks was relatively low to the community, but as a visual arts centre it now has considerable social value and local interest.

***Social Value
& Local
Interest***

Cassells Block, together with other blocks of the Old Victoria Barracks, the Flagstaff House (前三軍司令官邸) and the Former Explosives Magazine (舊域多利軍營軍火庫) in the vicinity form an integral part of the historic compound of the old Victoria Barracks. They are also physically close to items graded by the Antiquities Advisory Board such as St. Joseph's College (聖若瑟書院), St. Paul's Co-educational College (聖保羅男女中學) and First Church of Christ Scientist (基督科學教會香港第一分會).

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Yuk Hui Temple
No. 2 Lung On Street, Wan Chai, H.K.

Yuk Hui Temple (玉虛宮) in Wan Chai was erected by local residents in 1863 for the worship of the Taoist deity Pak Tai (北帝), Emperor of the North, also known as Yuen Tin Sheung Tai (玄天上帝), the Supreme Emperor of the Dark Heaven. Pak Tai was a brave warrior who had once defeated the Demon King (魔王) of the Shang (商) dynasty. The deity was very much worshipped by fishermen but has become less popular after the World War II. It was initially kept by a Kaifong Worship Committee in Wan Chai and later managed by the Chinese Temples Committee (CTC).

Historical Interest

It is a Qing vernacular temple with its main deity halls in the middle. Two side chambers for other deities, keeper's quarters, incense burners and light-wells are on its left and right. Right in front of the main building is a raised platform accessed by a granite staircase. The main building is a two-hall building separated by a covered courtyard in between having the Pak Tai statue right in front of the end hall and another statue of his at the altars at the very end of the hall accompanied by other deities including Kwun Yam (觀音), Kwan Tai (關帝), Lui Cho (呂祖) and others.

Architectural Merit

Connected to the left of the Yuk Hui Temple is a Hall of Dragon Mother (龍母殿) and a Hall of God of Wealth (財神殿) and to its right a Hall of Three Treasures (三寶殿) and the keeper's quarters which are probably later additions.

The roofs of all the buildings are in flush gable (硬山頂) style except that of the covered courtyard in hip-and-gable (歇山頂) style. The ceramic ridge decorations including a pair of dragon, a firing pearl, two aoyus (鰲魚, dragon fish), figurines of Chinese opera, floral patterns, etc. made by a Shiwan kiln dated 1907 are still kept in good condition. The granite columns and the wooden brackets are elegantly engraved with ornate carvings. Its statues including the four Tin Wongs (天王, heavenly kings) are exquisitely carved in tradition style.

It is one of the biggest temples on Hong Kong Island and one of the two biggest Yuk Hui temples (the other is the Yuk Hui Temple in Cheung Chau) in Hong Kong. Though it is not the oldest Yuk Hui temple in Hong Kong, it is the best maintained one having the highest built heritage value.

Rarity & Built Heritage Value

Though numerous repairs have been carried out throughout the years with only some recorded in 1870, 1884, 1897, 1907 and 1994, the temple is kept in good condition with its structures, fixtures and relics well maintained without losing their authenticity.

Authenticity

The temple is highly celebrated by worshippers on the 3rd day of the third lunar month, the birthday of the deity. Lung Mo's (龍母), another deity at the side chamber, will also be celebrated on the 8th day of the fifth lunar month. Also at the Awakening from Hibernation Festival (驚蟄) and on days at the Chinese year end and beginning of the new year, the temple is crowded with worshippers seeking blessings from the deities.

***Social Value &
Local Interest***

Historic Building Appraisal

Tai Tam Upper Reservoir

(Dam, Valve House, Masonry Aqueduct, Masonry Bridge, Tunnel Inlet and Recorder House)

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 Upper Reservoir was the first of the four reservoirs built in the upper reaches of Tai Tam Valley. The works was started in 1883 and completed in 1888. *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 Pok Fu Lam 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 reservoir **Dam** (水壩) is 150 metres long and approximately 42 metres high originally, but it was raised a further 3.84 metres in 1897. The overflow spillway is independent of the dam, located some 150m to the south-west of it and discharges into Tai Tam Byewash Reservoir (大潭副水塘) located immediately downstream. The dam is a masonry faced concrete gravity dam. The masonry is roughly coursed with dressed ashlar copings. Access walkways or berms running along the dam (presumably for regular inspections) have cast iron safety railings consisting of two rows of round iron bars supported by inverted T-shaped cast iron stanchions. *Architectural Merit*

The **Valve House** (水掣房) is situated on top of the dam about a third of the way along it. It is a square structure built of rock-faced rusticated granite blocks laid to courses. There is only one door opening and the two window openings at the back have been blocked up. The original hipped roof has been converted to flat roof with a projecting cornice supported on carved ornamental corbels. Small gaps for ventilation have been formed between the corbels.

The **Masonry Aqueduct and Masonry Bridge** (石砌輸水道及石橋) are situated behind a small hill to the south-west of the dam. They are built at right angles to one another and span across narrow channels that presumably were once streams. They are simply constructed with thick concrete slabs supported on masonry piers or columns. The piers and columns are capped with moulded

capitals or corbels to provide support for the slabs which presumably are constructed of reinforced concrete. They are fitted with tubular steel guard rails, and the bridge has several large pipes fixed to one side.

The **Tunnel Inlet** (隧道進水口) and **Recorder House** (記錄儀器房) is situated to the south of the dam. The tunnel inlet or culvert which is situated within the recorder house has a decorative pedimented stone plaque incised with the dates 1883-8. The inlet is fitted with an iron grating and there are access catwalks with tubular steel guard rails constructed above it. The recorder house is built with coursed granite walls with no architectural features of note. The roof is flat with a plain coping to the parapet. The entrance door and window are of plain design. A small square building attached to the recorder house at the south-east corner is built in a different style with rock-faced rusticated granite walls.

The reservoir structures can be classified as **Utilitarian** engineering structures with **Italianate Renaissance** influence. They are interesting examples of Victorian civil engineering and should be regarded as having considerable built heritage value. All the structures have retained their original authentic appearance.

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.

The question of adaptive re-use does not really arise for the reservoir structures which can hardly be put to any other use.

**Rarity,
Built Heritage
Value &
Authenticity**

**Social Value
& Local
Interest**

**Adaptive
Re-use**

Historic Building Appraisal

Tai Tam Upper Reservoir

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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 Pok Fu Lam 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 reservoir **Dam** (水壩) is 150 metres long and approximately 42 metres high originally, but it was raised a further 3.84 metres in 1897. The overflow spillway is independent of the dam, located some 150m to the south-west of it and discharges into Tai Tam Byewash Reservoir (大潭副水塘) located immediately downstream. The dam is a masonry faced concrete gravity dam. The masonry is roughly coursed with dressed ashlar copings. Access walkways or berms running along the dam (presumably for regular inspections) have cast iron safety railings consisting of two rows of round iron bars supported by inverted T-shaped cast iron stanchions. *Architectural Merit*

The **Valve House** (水掣房) is situated on top of the dam about a third of the way along it. It is a square structure built of rock-faced rusticated granite blocks laid to courses. There is only one door opening and the two window openings at the back have been blocked up. The original hipped roof has been converted to flat roof with a projecting cornice supported on carved ornamental corbels. Small gaps for ventilation have been formed between the corbels.

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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.

The question of adaptive re-use does not really arise for the reservoir structures which can hardly be put to any other use.

**Rarity,
Built Heritage
Value &
Authenticity**

**Social Value
& Local
Interest**

**Adaptive
Re-use**

Historic Building Appraisal

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**Rarity,
Built Heritage
Value &
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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 reservoir structures which can hardly be put to any other use.

**Adaptive
Re-use**

Historic Building Appraisal
Nos. 172, 174 and 176 Queen's Road Central
(Nos. 123, 125 and 127 Wellington Street),
Central, H.K.

Built before 1900, these shophouses have frontages facing Queen's Road Central and also shops at the back facing Wellington Street. Presently, Nos. 172 and 174 are jewelry shops and No. 174 is an art shop-cum-gallery. The ground floors facing Wellington Street are used as showrooms and photographic studio, and the upper stories are either vacant or used for storage and as living quarters. **Historical Interest**

The building at **No. 172 Queen's Road Central** was the first store of The Sincere & Co., Ltd. (先施公司) which commenced operation in Hong Kong on 8 January 1900. The Sincere & Co., Ltd. was founded by an Australian Chinese **Mr. Ma Ying-piu** (馬應彪, 1864-1944) who purchased **No. 172** in 1899 for the eventual opening of the store. In late 1900, a very severe typhoon occurred in Hong Kong which caused extensive damages to the upper floors of the store at **No. 172** (i.e. the ground and upper floors of No. 123 Wellington Street). Fortunately, the foundation remained intact, and consequently, repairs of the building were fully completed in 1904.

The Sincere & Co., Ltd. is not only the first Chinese-owned department store in Hong Kong, but also the first of this kind to establish a fixed-price policy, to insist on issuing receipts for every transaction, and to hire women in sales positions. Commencing with a capital of \$25,000 in 1900, it grew to be one of the most famous retail groups in Asia before World War II. **No. 172** remained the retail outlet of 'Sincere' before a 6-storey new department store was opened in Nos. 173-179 Des Voeux Road Central in 1917.

These three back-to-back Verandah Type shophouses have frontages facing Queen's Road Central and also shops at the back facing Wellington Street. Back-to-back building was a cost-saving system of building houses in blocks with no space or yard between those facing in opposite directions. The houses therefore shared a party wall at the rear as well as along the sides. This system was much adopted in the northern industrial towns of Britain in the 19th century. Most have now been demolished under slum-clearance programmes. In this case the back-to-back system appears to have been adopted due to the restrictions of the very narrow wedge-shaped site. The facades of the three shops facing Queen's Road Central are built to a trabeated (beams & columns) classical design with Tuscan order square columns, and open balconies featuring ornamental balustrade of win-shaped baluster. The front balconies project over the pavement on columns to form an open arcaded verandah. The shops are three stories high at the front over the pavement and four stories high **Architectural Merit**

over the shop areas.

The facades of the shops facing Wellington Street are simple rendered and painted with two tall windows to the upper storeys of each shophouse. The windows to No. 123 & 125 are modern aluminum replacements. The windows to No. 127 still have some of the original wooden balustrades. Nos. 123 & 125 has segmental arches over open shopfronts which can be closed off by side-hung sliding and folding metal doors. No. 127, which is a photographic studio, has a modern shopfront and fascia board protected by a projecting canopy of corrugated roof sheeting. The three shops are stepped to follow the incline of the street. An old photo of Wellington Street shows shops with similar facades. Windows were quite primitive with side-hung wooden shuttlers, and the walls were simply exposed brickwork or lime-washed not rendered.

The facades facing Queen's Road Central are very typical of the arcaded verandah type shophouses of a hundred years ago. Their classical design is reminiscent of the grander colonial style buildings in Central of those days such as municipal buildings, hotels, banks, clubs and the waterfront buildings along Praya Central. The Wellington Street facades are typical of old Chinese commercial premises in side streets.

Shophouses are tenacious survivors from the past and becoming quite rare, most having been demolished. They 3 shophouses compliment each other with their similar architectural style and old fashioned charm.

There have been minor alternations to the Queen's Road Central facades and some of the balconies have been enclosed. Most of these alternations would seem to be reversible. The shopfront of No. 176 Queen's Road Central is shored up with iron girders. It is obvious that some structural repairs are necessary.

The western end of Queen's Road Central, where Central District and Sheung Wan meet, has been a traditional Chinese commercial-cum-residential area. The shophouses, especially the first store of The Sincere & Co., Ltd., are significant in the evolution of Hong Kong's socio-economic development.

The shophouses could be put to other uses if need be.

***Rarity,
Built Heritage
Value &
Authenticity

Social Value
& Local
Interest

Adaptive Re-use***

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The shophouses could be put to other uses if need be.

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

***Social Value
& Local
Interest***

Adaptive Re-use

Historic Building Appraisal

Pok Fu Lam Reservoir

(Former Watchman's Cottage, Masonry Bridges, Dam Embankment, Gauge Basin, 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 former **Watchman's Cottage**, now used as a country park management centre (管理中心), is a 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 **Gauge Basin** (量水站) are situated below the dam. The structure is an elongated pit with coursed granite walls, a semi-circular end and a tunnel inlet 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 former Watchman's Cottage 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
St. Margaret's Church
No. 2A Broadwood Road, Causeway Bay, Hong Kong

St. Margaret's Church (聖瑪加利大堂) was built in 1923. It was associated with the First World War which attracted a massive influx of immigrants to Hong Kong. This prompted Bishop Pizzoni (the third Vicar Apostolic of Hong Kong) to negotiate with the Hong Kong government for the exchange of lands. Lands were granted by the government on 14 January 1922 for erecting the present church in order to serve the spiritual needs of the growing population. The Church was intended to provide seating capacity for four times the number of worshippers at the old church (St. Francis Church in Wan Chai) and to serve as the administrative centre for the Pontifical Institute the Foreign Missions of Milan (P.I.M.E.) 宗座外方傳教會 in China.

Historical Interest

With a typical basilica plan, St. Margaret's Church is a good example of church architecture in the **Classical Revival** style in Hong Kong. The front façade resembles an ancient Greek temple with its use of giant columns, entablature, triangular pediment and sculptures. There are two towers: the nave tower, also pedimented, above and behind the entrance portico and the bell tower at the other end. The church has a semi-circular apse surmounted by the half-dome and a barrel vaulted coffered ceiling over the nave which has colonnaded aisles on either side. The interior is tastefully decorated in classical style. Paintings, sculptures, marble floors and stained glass windows add to the grandeur. Classical style balustrading and decorative stone urns decorate the main structure and parapet to the terrace.

Architectural Merit

St. Margaret's Church is a fine example of Classical Revival Style and a valuable piece of built heritage. The church appears to be fairly authentic in appearance with only minor alterations and additions in evidence.

Built Heritage Value & Authenticity

There are other churches in Hong Kong in this architectural style, but each church is unique in its design excepting the basilica plan which is common to all having been adopted by the early Christian Church from Roman architecture.

Rarity

Although the church was not built by public subscription, many Catholics living in the neighbourhood made their contributions by donating furniture to adorn and embellish the church. This reflects their strong sentimental connection with the building.

Social Value & Local Interest

The church administers to the needs of the local Catholic community through its church services and St. Margaret's Parish Centre next door. Although

now surrounded by high-rise buildings, the church is situated on an elevated site at the junction of Ventris Road and Broadwood Road and is a well known local landmark in the area.

The Church has group value with other historic buildings in Happy Valley and Causeway Bay such as St. Paul's Primary Catholic School (聖保祿天主教小學) in Wong Nai Chung Road. ***Group Value***

It is unlikely the church will cease to be used as a place of worship and therefore the question of adaptive re-use does not arise. ***Adaptive Re-use***

Historic Building Appraisal
Hung Shing Temple
Nos. 129-131 Queen's Road, Wan Chai, H.K.

This Hung Shing Temple (洪聖古廟) was probably built in 1847 with boulders from the hillside and its right portion and back are sitting on rocks. It is one of the earliest temples on Hong Kong Island, and may have existed as a shrine long before the British came to the Island. It was close to the sea off the present Queen's Road East. The sea facing temple is dedicated to the deity Hung Shing is revered as the god of the seas who protects Chinese fishermen. Hung Shing (洪聖), literally holy Hung, refers to a Tang (唐 A.D. 618-907) official who was an expert in astronomy, geography, mathematics and most importantly in weather forecast which was of great importance to the fishermen and sea-faring traders. Hung Shing temples have been widely built in southern China especially Guangdong province. Well patronised by local residents, this Hung Shing Temple has lain at the heart of the religious life of the area.

Historical Interest

The temple is a simple one-hall building with a granite platform right in front of its façade. The roof of the platform is supported by elaborate granite columns and accessing staircases are built on either ends rather than in the middle facing the temple entrance. The ceramic decorations of Shiwan kiln is made by the renowned ceramicist Lee Man-yuk (李萬玉) with a dating on the first year of Xuantong reign (宣統 1909). An annex Kwun Yum temple is constructed to its left in 1867 which design is not complementary to the main temple. It is topped with a square block supported with two columns.

Architectural Merit

The temple is known as 'the temple on the rock' retaining a development evidence of temple changes, from a somewhat shrine to a proper temple. What is most valuable is the backing rocks have not been removed. Its age is not the oldest amongst the Hung Shing temples in Hong Kong. The simple one-hall building however is a typical example.

Rarity & Built Heritage Value

Renovations were recorded to have been carried out in 1857, 1860, 1867, 1949 and 1992. Many good features such as the ceramic ridge decorations were added in subsequent repairs which are still kept in good condition. The only unauthentic addition is the storey-block above the Kwun Yum annex.

Authenticity

The temple is managed by the Chinese Temples Committee delegated by the Tung Wah Group of Hospitals. Together with the Hung Shing, other deities including Madame Kam Fa (金花娘娘), Pau Kung (包公), Shing Wong (城隍) and others are having frequent patronage by the worshippers.

Social Value & Local Interest

Historic Building Appraisal

Tai Tam Upper Reservoir

(Dam, Valve House, Masonry Aqueduct, Masonry Bridge, Tunnel Inlet and Recorder House)

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 Upper Reservoir was the first of the four reservoirs built in the upper reaches of Tai Tam Valley. The works was started in 1883 and completed in 1888. *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 Pok Fu Lam 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 reservoir **Dam** (水壩) is 150 metres long and approximately 42 metres high originally, but it was raised a further 3.84 metres in 1897. The overflow spillway is independent of the dam, located some 150m to the south-west of it and discharges into Tai Tam Byewash Reservoir (大潭副水塘) located immediately downstream. The dam is a masonry faced concrete gravity dam. The masonry is roughly coursed with dressed ashlar copings. Access walkways or berms running along the dam (presumably for regular inspections) have cast iron safety railings consisting of two rows of round iron bars supported by inverted T-shaped cast iron stanchions. *Architectural Merit*

The **Valve House** (水掣房) is situated on top of the dam about a third of the way along it. It is a square structure built of rock-faced rusticated granite blocks laid to courses. There is only one door opening and the two window openings at the back have been blocked up. The original hipped roof has been converted to flat roof with a projecting cornice supported on carved ornamental corbels. Small gaps for ventilation have been formed between the corbels.

The **Masonry Aqueduct and Masonry Bridge** (石砌輸水道及石橋) are situated behind a small hill to the south-west of the dam. They are built at right angles to one another and span across narrow channels that presumably were once streams. They are simply constructed with thick concrete slabs supported on masonry piers or columns. The piers and columns are capped with moulded

capitals or corbels to provide support for the slabs which presumably are constructed of reinforced concrete. They are fitted with tubular steel guard rails, and the bridge has several large pipes fixed to one side.

The **Tunnel Inlet** (隧道進水口) and **Recorder House** (記錄儀器房) is situated to the south of the dam. The tunnel inlet or culvert which is situated within the recorder house has a decorative pedimented stone plaque incised with the dates 1883-8. The inlet is fitted with an iron grating and there are access catwalks with tubular steel guard rails constructed above it. The recorder house is built with coursed granite walls with no architectural features of note. The roof is flat with a plain coping to the parapet. The entrance door and window are of plain design. A small square building attached to the recorder house at the south-east corner is built in a different style with rock-faced rusticated granite walls.

The reservoir structures can be classified as **Utilitarian** engineering structures with **Italianate Renaissance** influence. They are interesting examples of Victorian civil engineering and should be regarded as having considerable built heritage value. All the structures have retained their original authentic appearance.

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.

The question of adaptive re-use does not really arise for the reservoir structures which can hardly be put to any other use.

**Rarity,
Built Heritage
Value &
Authenticity**

**Social Value
& Local
Interest**

**Adaptive
Re-use**

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 20
Lei Yue Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 20** is believed to date back to 1890-1895. *Historical Interest*

This building is situated on the west side of the old parade ground. It is a simple pitched roof single-storey building, with the roof projecting on one side to form an open verandah supported on cast iron posts. A tall ornamental chimney stack is featured in the centre of the roof. The walls are painted brickwork. When originally built the brickwork (probably local red bricks) would have been left unpainted which would have given the building a completely different appearance. The architectural style of the building is difficult to classify, but it probably falls into the **Utilitarian** category. Doors and windows may not be original. The roof almost certainly is not the original roof. A small two-door dustbin enclosure or D.G. store has been built on at one end of the building. It is difficult to say more about the building except that it resembles the traditional army guardhouse. Similar examples exist on other army camps particularly in the New Territories where such buildings are known as Verandah Huts or simply Hong Kong Huts. *Architectural Merit*

This is not a particularly rare type of army building, but it contributes to the group value and therefore has built heritage value. It appears to be the only example of its type in the camp. As previously mentioned the doors, windows and roof do not appear to be original, nevertheless the building manages to retain an authentic look about it. *Rarity, Built Heritage Value & Authenticity*

As an army barrack block, Block 20 had a relatively low social value to the community. Now as part of the Lei Yue Mun Holiday Village, it has acquired rather higher social value. However it has limited local interest except in the context of a component building of the camp. *Social Value & Local Interest*

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has *Group Value*

group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟).

Now used as an indoor entertainment centre for the Holiday Village, Block 20 has been put to a useful adaptive re-use. Presumably it could be adapted for other uses if need be. ***Adaptive*** ***Re-use***

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 21
Lei Yue Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 21** is believed to date back to 1890-1895. *Historical Interest*

This old building is situated on the west side of the former parade ground with its front façade forming a backdrop. It is a long two-storey building with open colonnaded verandahs back and front. The main part of the roof is pitched with gable end walls, but the roofs over the verandahs are flat. Three ornamental chimney stacks project above the roofline. Tuscan order square columns support the verandahs and the bays between the columns have cross-braced ornamental ironwork balustrades. The architectural style is Colonial **Classical Revival** with **Regency** influence. Internally adjacent barrack rooms are formed by cross walls and the ablutions (toilets and showers) are situated at each end. There is a steel staircase on the front verandah which may be original. The building is raised off the ground on low segmental arches to create an underfloor crawl space for ventilation and damp-proofing purposes. The façade facing the parade ground presents a well proportioned symmetrical composition, similar to Block 18, giving it an almost Georgian appearance. The roof appears to have been replaced, some verandah spaces blocked up, and original doors and windows replaced. *Architectural Merit*

Like Block 18, this building is a good example of classical military barrack architecture favoured in the Georgian and Victorian periods. It should be regarded as an important piece of built heritage. Its appearance remains fairly authentic. As a backdrop to the parade ground it is an important component of the barracks, and contributes to the group value of the historic buildings. *Rarity, Built Heritage Value & Authenticity*

As an army barrack block, Block 21 had a relatively low social value to the community. Now as part of the Lei Yue Mun Holiday Village, it has acquired rather higher social value. It has however limited local interest except in the context of a component building of the camp. *Social Value & Local Interest*

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟). ***Group Value***

Now used as camp offices, Block 21 has been put to a useful adaptive re-use. No doubt it could be adapted for other uses if need be. ***Adaptive Re-use***

Historic Building Appraisal

Tai Tam Upper Reservoir

(Dam, Valve House, Masonry Aqueduct, Masonry Bridge, Tunnel Inlet and Recorder House)

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 Upper Reservoir was the first of the four reservoirs built in the upper reaches of Tai Tam Valley. The works was started in 1883 and completed in 1888. *Historical Interest*

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The reservoir structures can be classified as **Utilitarian** engineering structures with **Italianate Renaissance** influence. They are interesting examples of Victorian civil engineering and should be regarded as having considerable built heritage value. All the structures have retained their original authentic appearance.

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**Rarity,
Built Heritage
Value &
Authenticity**

**Social Value
& Local
Interest**

**Adaptive
Re-use**

Historic Building Appraisal
Tin Hau Temple
Fung Chi Tsuen, Ping Shan, Yuen Long, N.T.

Tin Hau Temple (天后宮) in Fung Chi Tsuen (鳳池村) of Ping Shan (屏山), Yuen Long was built in 1684, the 23rd year of the Kangxi reign (康熙, A.D. 1662-1722) of the Qing (清) dynasty, and the temple bell has the dating inscribed on it. The temple was built by fishermen of the areas which was close to the Deep Bay (后海灣) to the west of Yuen Long. Tin Hau had long been their patron deity for worship. Other than fishermen, villagers in nearby Wang Chau (橫洲) and Ping Shan were frequent worshippers. Two roads in the vicinity, Ma Miu Road (媽廟路) and Ma Wang Road (媽橫路) (Ma refers to Tin Hau) are named after the temple.

Historical Interest

The temple is a Qing vernacular building having three halls in the middle and flanked by two side chambers to the left and right. Each of the chamber has an open courtyard in the middle. The building is a pitched roof structure constructed of green bricks having a timber bracket system, gables and columns supporting the roofs. Decoration is simple on the ridges with sets of geometric patterns. Scroll decorations of flowers-and-birds motifs are on the façade friezes and curling grass motifs on the gables.

Architectural Merit

A Tin Hau temple having survived for more than 320 years is rare.

Rarity

Though not an elaborate Tin Hau temple in itself, its lengthy association with Yuen Long villagers deserves a high built heritage value.

Built Heritage Value

A major repair was held in 1908. Others are not recorded. The later added fixtures do not on the whole affect its authenticity.

Authenticity

Tin Hau Festival (天后誕) on the 23rd day of the third lunar month would be celebrated at the temple but not as popular as before. Villagers of Shap Pat Heung (十八鄉), Ping Shan and Wang Chau are still the keen supporters holding Fa Pow (花炮) activities. Wang Chau villagers even bring home a small statue of Tin Hau from the temple on the 1st or 2nd day of the first lunar month for blessing and return on the 8th day of the month. They would also have traditional Dim Dang (點燈) ceremony for their new born baby boys in the first month of the lunar year at the temple.

Social Value, & Local Interest

Historic Building Appraisal
Hong Kong Cemetery – Chapel
Wong Nai Chung Road, Happy Valley, Hong Kong

Hong Kong Cemetery, previously called Protestant Cemetery (基督教墳場), Colonial Cemetery (殖民地墳場) or Hong Kong Colonial Christian Cemetery, is the oldest public cemetery remaining in Hong Kong. The **Chapel** in this Cemetery was built in **1845**, the same year that the Cemetery was established. It was originally built for holding funeral services, but no services have been held in the Chapel for over a decade. In the 19th century the Cemetery was under the charge of the Colonial Chaplain, who kept a register of burials. There are two memorials on the wall of the chapel, one dedicated to the memory of **Rachel Mary Hele Lampson** and the other one dedicated to **Charles Henry Eastwick Lodwick**. *Historical Interest*

The Chapel is a small single storey pitched roof building built to a cruciform plan featuring coped buttresses, gable end walls, latticed windows and panelled hardwood doors. The flat pointed arches of the door and window openings and the square shaped label mouldings are characteristic of the **Tudor Revival** architectural style. The Chinese tiles on the roof are a local adaptation. Yellow ochre paint has been used to colour the walls, but the masonry plinth, steps and other stone features have been left in their natural state. Internally the Chapel has tall transverse **Gothic** arches supporting the roof structure. The colour scheme consists of white walls with woodwork either left as natural hardwood or painted brown. *Architectural Merit*

Tudor Revival Style is quite rare in Hong Kong, and taking into account that the Chapel was built in 1845 and therefore one of the earliest Western religious buildings, it is a valuable piece of built heritage and part of Hong Kong's history. When compared with the original plans dated 10th March 1845 prepared in the Surveyor General's Office, it can be seen that the Chapel retains much of its original appearance. No major alterations have taken place except for routine maintenance such as re-rendering of walls and re-roofing. The Chapel is maintained to a fairly high standard. *Rarity, Built Heritage Value & Authenticity*

The social value of the Chapel lies in its historical function as a place to hold funeral services and later Sunday evening services, but it has not been used for this purpose for over a decade. Situated in a prominent position near the elevated road approach to the Aberdeen Tunnel and opposite the Hong Kong Jockey Club, the Chapel is a well known local landmark. *Social Value & Local Interest*

The graves of many notable Hong Kong personalities can be found in the

Cemetery, such as Sir Robert Ho Tung (何東爵士) and Lady Margaret Ho Tung, Sir Kai Ho Kai (何啟爵士), Sir Catchick Paul Chater, and a Chinese revolutionary Mr. Yang Qu-yun (楊衢雲).

The region of Happy Valley is formed by a cluster of historic cemeteries *Group Value* such as the neighbouring Saint Michael's Catholic Cemetery (天主教聖彌額爾墳場 / 天主教墳場), Muslim Cemetery (回教墳場), Jewish Cemetery (猶太墳場) and Parsee Cemetery (波斯墳場).

A suitable adaptive re-use needs to be found for the Chapel, but due to its *Adaptive* location and purpose for which it was built, this is not so easy. Perhaps the best *Re-use* future use is to leave it as a Chapel and a place of contemplation and prayer. Any other use not compatible with this spiritual and ecclesiastical building would be sacrilegious.

Historic Building Appraisal

King Siu Sai Kui and Hau Fuk Mun

Pak Sha O Ha Yeung, Tai Po

King Siu Sai Kui (京兆世居) and Hau Fuk Mun (厚福門) are two houses in Pak Sha O Ha Yeung (白沙澳下洋) of Sai Kung. They were built by Yung Sze-chiu (翁仕朝, 1875-1944) respectively in 1918 and 1940. The former was the residence of the Yungs and the latter a gatehouse. The village was established in 1811 by the Yungs from Guishan (歸善, now known as 惠陽 Huiyang) of Guangdong (廣東) province. **Historical Interest**

The Yungs were farmers and they also took part in fishing and lime production. In the mid-19th century some of the Yungs worked in the U.S. as coolies. Yung Sze-chiu had some basic schooling and at the age of 10, he was entrusted to his cousin, Yung Sze-kei (仕璣), to work as an herbal doctor trainee and geomancer in Sai Kung Market. After the death of Yung Sze-chiu, Yung Sze-chiu followed his practice. By 1900 he had already had established his status in Sai Kung Market in medicine, fortune-telling and geomancy. He also engaged in the manufacture of herbal medicine which was sold in Sai Kung and in Yau Ma Tei (油麻地) in a shop with the brand name Cheung Shau Tang (長壽堂) during 1922-1939. He also engaged in money lending and mortgage of land. From 1910 to the mid-1920s, he was also a teacher in Pak Sha O Ha Yeung.

The house is in the scenic and undisturbed village of Hoi Ha (海下) of the Sai Kung peninsula. The residence is built on a terrace with a *wo tong* (禾塘) in its front for grain drying. The two-storey building is in Qing (清) vernacular design. It is constructed of green bricks with its walls supporting its pitched roofs of timber rafters, purlins and ceramic tiles. The symmetrical building has the ancestral hall at the central axis in the middle with photographs and a soul tablet at its altar for worship. To the left and right of the hall are two side rooms and at its front room, staircases are provided for access to the upper floor with two bedrooms only. To its far left and right ends are the kitchens, washrooms and storerooms. The two-storey entrance gate house with a name board at its entrance was built in 1940 and later connected to the main building with a room in between. A bedroom is added to its right. The name board of the building is above the entrance doorway. Its front façade is highly decorated with wall friezes of paintings and plaster mouldings having calligraphy and motifs of auspicious treasures, flowers-and-birds and fruits. **Architectural Merit**

It is a unique building to capture the very special character of Yung Sze-chiu. **Rarity**

It is a residence of high built heritage value. Its upkeep is good, despite some later added structures.

***Built Heritage
Value &
Authenticity***

Other than being a teacher, Sze-chiu set up a school in his village. In 1930 a new school called Luk Kwai School (六桂學堂) was established which continued to operate until 1941. With his wealth and social prestige, he was the village representative of Pak Sha O Heung (白沙澳鄉) in 1936. His medical books, textbooks for teaching, manuscripts on fortune-telling, geomancy, family records, accounts and deeds were donated to Sha Tin Central Library by his grandson which has become a well documentary archive for the study of Sze-chiu and his career.

***Social Value
& Local Interest***

Historic Building Appraisal

Pok Fu Lam Reservoir

(Former Watchman's Cottage, Masonry Bridges, Dam Embankment, Gauge Basin, 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 former **Watchman's Cottage**, now used as a country park management centre (管理中心), is a 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 **Gauge Basin** (量水站) are situated below the dam. The structure is an elongated pit with coursed granite walls, a semi-circular end and a tunnel inlet 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 former Watchman's Cottage 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

Stanley Mosque

No. 53 Tung Tau Wan Road, Stanley, Hong Kong

Built around 1936-1937 at the time when the Stanley Prison was established, Stanley Mosque was constructed by the hundreds of Indian and Pakistani staff who then worked for the Prisons Department. It was built on an east-west axis to face Mecca, a city in Saudi Arabia, which is the holiest city in Islam because the Prophet Mohammed was born there. In the 1970s, around 150 Muslim staff attended the Friday prayers in the prison compound in Stanley, while the figure fell to just seven families in 1998. The Mosque features 14 arched windows which illuminate the delicate Arabic script of framed passages from the Koran hanging on the walls of the prayer-hall. The Mosque is still in operation and mainly serves the Muslim officers of the prison.

**Historical
Interest**

Stanley Mosque is built to a symmetrical T-shaped plan with an open forecourt in front. A small toilet block at one side provides facilities for ablutions. There is an open verandah (from the Indian word *varanda*) on the front façade raised above the forecourt level by continuous steps along the whole front. The roof is flat and has a decorative crenellated parapet all the way around. The facades of the building are arcaded with decorative ornamental arches, columns and imitation minarets. The finish is painted stucco.

**Architectural
Merit**

The internal accommodation consists of one large rectangular room which is the prayer-hall. Access is via the main entrance or *iwan* and there are three sets of glazed double doors on each side of the entrance opening on to the verandah. The interior decoration is very subdued. The plain walls and panelled ceiling are painted white. The floor of the prayer-hall is carpeted with prayer mats of geometric and floral patterns. On the opposite wall to the entrance can be seen a niche or recess called the *mihrab* which faces Mecca and indicates the direction in which the congregation should kneel and pray or prostrate themselves. At the side of the *mihrab* can be seen the *minbar* or pulpit for the priest or *iman*. A *pardah* screen separates the area reserved for women, and there are various pieces of furniture to keep head-coverings, religious texts, prayer books and the like.

Stanley Mosque has considerable architectural merit being built in an unusual eclectic mixed style known as orientalism. This style draws on forms, motifs and details selected in this case from Islamic, Ottoman, Saracenic, Moorish, Byzantine and Chinese architecture. The main entrance has an unusual form of arch reminiscent of the horseshoe arch found in the Moorish architecture

of Caliphate Spain. The arched verandah and arcading on the facades feature an unusual oriental form of cusped ogee or ogival arch, which is quite rare and occasionally found in Chinese architecture. The stone bases to the columns and minarets are similar to column bases found in local ancestral halls and temples. The round or semicircular arches to the prayer-hall door and window openings exhibit the Byzantine influence on Ottoman architecture. A typical 1930s feature can be seen in the Art Deco streamlining to the dwarf wall surrounding the forecourt.

It is a rare building style in Stanley and as a good example of this pre-war building style has built heritage value. There is no visual evidence of alterations to the mosque and therefore it can be said to be authentic and ‘as-built’. The Mosque 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.

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

The mosque stands in the Stanley Prison compound and together with Stanley Prison itself and other buildings dating from this time such as the Prison Officer’s Club and the old married officers’ accommodation blocks, it has group value and considerable local interest. Although not used as much as in the old days, the mosque is still important to the Muslim community in Hong Kong. The Incorporated Trustees of the Islamic Fund of Hong Kong are particularly concerned about preservation of the mosque.

***Social Value,
Local Interest***

Stanley Mosque has distant group value with a number of graded buildings in Stanley; for example, 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).

Group Value

There are no plans to close down the mosque so that the question of adaptive re-use does not really arise.

***Adaptive
Re-use***

Historic Building Appraisal
Hung Lau, near Shek Kok Tsui Village
Castle Peak, Tuen Mun, New Territories

The exact year of construction of Hung Lau is not known. Hung Lau is commonly known as the “Red House” (紅樓), although whether this name comes from its revolutionary associations or its reddish colour may be a matter of conjecture. ***Historical Interest***

Hung Lau is situated at the former Castle Peak Farm (青山農場). The Farm was originally owned by Li Ki-tong (李紀堂), alias Li Pak (李柏), a dedicated follower of Dr. Sun Yat-sen (孫逸仙 / 孫中山) and a member of the anti-Qing revolutionary society Hsing Chung Hui (興中會). Between 1901 and 1911, the former Castle Peak Farm had been used as a depot for weapon storage, a ground for the manufacture and experimentation of firearms required for the contemplated uprisings, a meeting place of revolutionaries and a haven for disbanded revolutionaries escaping from the Manchu vengeance. Having said that, no direct relationship between the building and revolutionary activities led by Dr. Sun Yat-sen could be fully established.

Hung Lau, which is more Western than Chinese, is not particularly distinguished. The main part of the house is a two-storey pitched-roof building divided into two units by cross walls, with a two-storey verandah extension at the front and a two-storey kitchen and storeroom annexe at the rear. There is also a single-storey annexe at one end of the building. From the layout, it would appear that the building originally was two semi-detached living units. There are few architectural embellishments. Windows are plain metal windows in hooded openings. The balustrade to the first floor verandah is formed of pierced screen blocks, virtually the only ornamentation. The walls are constructed of bricks and plastered with a faded pink finish. The roof and floor construction is of timber using Western structural methods. Internally, the only items of interest are the glazed and panelled wooden doors to the verandahs. ***Architectural Merit***

The present building carries some characteristics of the architecture in the 1920s and 1930s. In comparison of old survey plans, discrepancy is noted on the building's location and configuration. It is uncertain as to whether the existing building is the same original structure that existed on the site in the early 20th century. Its present use is residential. ***Built Heritage Value & Authenticity***

Due to its location in the former Castle Peak Farm, Hung Lau is a piece of built heritage with social value and local interest. The former Castle Peak Farm is reminders of Hong Kong's role in the revolutionary movement during a very tumultuous period in Chinese history.

***Social Value
& Local
Interest***

Historic Building Appraisal

Kwun Yam Temple

Station Lane, Hung Hom, KLN

The Kwun Yam Temple (觀音廟) in Station Lane, Hung Hom, stands on a *fung shui* site facing the sea. It was built by residents of Hung Hom Sam Yeuk So (紅磡三約所) for the worship of Kwun Yam, Goddess of Mercy. Together with the temple a Kung So (公所), a communal office, and a school were built to its left and right for the benefit of the then farming community. The two buildings were later demolished. The temple has been managed by a Kaifong Worship Committee and by the Chinese Temples Committee (華人廟宇委員會) since 1929. The temple building was spared from bombing during the Second World War, though its surroundings were levelled.

**Historical
Interest**

The temple is a Qing vernacular building constructed with elegant materials on a two-hall-one-courtyard plan with a big deity hall in the middle and two narrow side halls connecting to its left and right. The entrance is fronted by two open terraced platforms on either side which are supported by a system of nicely-carved granite columns and wooden brackets. The roofs are all in simple flush gable style except the covered courtyard in the middle in hip-and-gable style. The main ridge is the most decorated part of the temple with plastered carvings and Shiwan (石灣) ceramics including two *aoyus* (鰲魚), two dragons, opera figurines, auspicious geometric and floral patterns.

**Architectural
Merit**

It is one of the biggest and typical Kwun Yam temples and the most popular one in Hong Kong. It is of high heritage value and is the best preserved Kwun Yam temple in the territory.

**Rarity & Built
Heritage Value**

Renovations were carried out to the temple with a number recorded in 1889, 1910 and 1988. They are sympathetic to the building.

Authenticity

The Kwun Yam's birthdays are on the 19th days of the second, sixth, ninth and the eleventh lunar months corresponding to its birth (誕), ordination (受戒), deification (登仙) and sea-goddess assumption day (入海爲神) respectively. The 26th day of the first lunar month is the day when the activity of Kwun Yam Je Fu, (觀音借庫, that is, Kwun Yam lending treasure (money 富) to ordinary people) is held. At the time, the temple will be crowded with numerous worshippers from different areas of the territory seeking 'treasure' from the deity.

**Social Value &
Local Interest**

Historic Building Appraisal
Old Victoria Barracks, Rawlinson House
Cotton Tree Drive, Hong Kong Park, Central, Hong Kong

Old Victoria Barracks was one of the first British military compounds in Hong Kong. There were over thirty military buildings in the Barracks but most of them were demolished. The buildings which still exist; for example, Cassels Block (卡素樓), Montgomery Block (蒙哥瑪莉樓), Roberts Block (羅拔時樓), Rawlinson House (羅連信樓) and Wavell Block (華福樓) – together with the declared monument Flagstaff House (前三軍司令官邸) – used to serve as residences and dormitories. During the Japanese Occupation (1941-1945), the buildings were used by the Japanese. In 1979, Victoria Barracks was handed back to the Hong Kong Government, and part of it was converted into the Hong Kong Park. Today, the buildings are individually converted into a visual arts centre, offices, and museum respectively.

***Historical
Interest***

Rawlinson House was built in the early 1900s and was originally known as ‘Warrant Officers’ Quarters 1 & 2’. It was named after the Second World War possibly after General Sir **Henry Rawlinson** (1864-1925). Once the residence of **Brigadier D.T. Crabtree**, the Deputy Commander British Forces Hong Kong in the 1970s, it is now used as **Cotton Tree Drive Marriage Registry**.

Rawlinson House was built originally as two handed wings which were two separate quarters later converted into a single residence. The front façade is very similar to Wavell House with enclosed balustraded verandahs, moulded string courses, column capitals, cornices and a parapet wall. Like Wavell House, the building is two storeys high raised off the ground on low arches (now blocked up). The architectural style is **Edwardian Classical Revival**. It underwent two conversions, the first in 1961 when it was converted from two army quarters into a single residence, and the second conversion into a marriage registry in the 1980s. Substantial alterations were made in these conversions including removal of chimney stacks, replacement of doors and windows, and the addition of an entrance porch. Unfortunately not much of architectural interest remains internally due to these conversions.

***Architectural
Merit***

Unfortunately due to the conversion works, the authenticity of the building has been severely impaired by enclosure of verandahs, the additions, and the unsuitable pink and grey colour scheme applied to the external walls. Originally the brickwork would have been exposed with the architectural features painted

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

white like Roberts Block. The building is a rare piece of built heritage and deserves sympathetic restoration.

As army married quarters, Rawlinson House had limited social value to the local community, but as a marriage registry it now provides an essential social service. As one of the surviving blocks of old Victoria Barracks it has historical and local interest.

Rawlinson House, together with other blocks of the Old Victoria Barracks, the Flagstaff House (前三軍司令官邸) and the Former Explosives Magazine (舊域多利軍營軍火庫) in the vicinity form an integral part of the historic compound of the old Victoria Barracks. They are also physically close to items graded by the Antiquities Advisory Board such as St. Joseph's College (聖若瑟書院), St. Paul's Co-educational College (聖保羅男女中學) and First Church of Christ Scientist (基督科學教會香港第一分會).

The present adaptive re-use would have been more acceptable from a conservation point of view if the front elevation had been restored instead of converted. The present colour scheme is also entirely inappropriate and more suited to Disneyland.

Historic Building Appraisal
Nam Koo Terrace
No. 55 Ship Street, Wan Chai, Hong Kong

Nam Koo Terrace (南固臺) was probably built between 1915 and 1921. *Historical Interest*

The two-storey residential house belonged to a rich Shanghai merchant family by the name of To (杜). The land lot where Nam Koo Terrace stands was first leased to a “Victoria Hong Kong gentleman” called **To Chung-man** (杜仲文) in 1915. The building was later sold to **To Chak-man** (杜澤文) in 1921, then later mortgaged it back to To Chung-man in the same year. To Chak-man was the Chief Chinese Silks Salesman (專理紗羅綢緞員) of Wing On Company Limited (永安有限公司) in circa 1915 and later promoted to the post of Assistant Manager (副司理). He was also the Secretary (司理) of Commercial Chamber of The Heung Shan District (香邑僑商會所) and member of The Chinese General Chamber of Commerce. (華商總會).

A story goes that during the Japanese Occupation of Hong Kong in 1941-1945, Nam Koo Terrace was used as a “comfort house” (慰安所) as well as “geisha (藝妓) house” for the Japanese soldiers. Nam Koo Terrace remained the property of the To family until 1988 when it was sold to YUBA Co. Ltd. It has been owned by Hopewell Holdings Limited since 1993, but has been left vacated for many years.

The building is designed in **Colonial Eclectic** style adopting **Classical Revival** and **Italianate Renaissance** architectural features combined with Chinese decorations and motifs. The main construction material is red bricks which are used for the walls. The red brickwork is relieved by ornamentation such as rusticated quoins, moulded cornices, and voussoired arches over windows. The front façade, facing the garden is simple and symmetrical, consisting of a curved colonnaded porch and verandah resembling a temple portico. The Doric Order and Ionic Order are applied to the columns. The main entrance gate, which is situated in the side wall to the Ship Street steps, is a combination of Greek and Roman features. A pavilion on the rooftop is built in traditional Chinese style. The position of the entrance gate, the rooftop pavilion and the asymmetrical plan suggest the influence of Chinese *fung shui* on the design. The use of architectural ironwork for the window grilles and entrance gates give an artistic touch to the building. *Architectural Merit*

Rarity & Built Heritage Value

No obvious alterations have taken place in the house, which remains authentic, although seriously neglected and in need of renovation. It is considered to be a rare building type with obvious built heritage value. *Authenticity & Rarity*

Nam Koo Terrace is geographically close to other items graded by the Antiquities Advisory Board. They include the shophouse at No. 18 Ship Street, 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). Other physically close graded items include 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**

The social and historical value of the building is not fully appreciated by the locals. If the building is to be saved an appropriate adaptive re-use needs to be found which will bring some benefit to the local community. **Adaptive Re-use**

Historic Building Appraisal
Cheung Chun Yuen
No. 82 Shui Tau Tsuen, Kam Tin, Yuen Long

Cheung Chun Yuen (長春園) in Shui Tau Tsuen (水頭村), Kam Tin (錦田), **Historical Interest** was built by Tang Ming-hok (鄧鳴鶴), 30th generation ancestor of the Tang clan in around the Daoguang (道光, A.D. 1821-1850) reign of the Qing (清) dynasty. It was a school providing martial arts training for village children aiming to gain success in the military stream of the Imperial Civil Service Examination. The examination required the accomplishment of candidates in riding, archery, halberd twirling and stone-weight lifting. Tang Ming-hok himself was an official of sixth grade and his son Tsz-ban (子賓) graduated from Cheung Chun Yuen and achieved the title of military *juren* (武舉人). Three Kwan Daos (關刀, iron halberds) for the training of candidates in martial arts are still kept in the building. The hall has a dual purpose for use as an ancestral hall. Four rows of soul tablets are on display at the altar for worship.

It is a Qing vernacular building having a two-hall-one-courtyard plan. The courtyard is between the halls. The front hall has two storeys. The front hall is basically for reception and its upper floor was used as a lookout. The main hall has the altar in the middle which houses soul tablets for worship. Through side door of the courtyard is an open parade ground for martial arts training and further left is a courtyard garden. At the back of the building is an extension in L shape for residential use. The building is constructed of green bricks with its walls supporting its pitched roofs of timber beams, purlins and clay tiles. The slightly recessed entrance has granite bases, door frame and lintel. Above the lintel is the name board of Cheung Chun Yuen. The main ridge is with geometric and treasures mouldings. Wall friezes and fascia boards are with cloud, landscape, flowers-and-rocks paintings and carvings. **Architectural Merit**

A historic building for the training of candidates in martial arts to gain success in the Examination is rare in the territory. **Rarity**

It is a building of considerable built heritage value.

**Built Heritage
Value &
Authenticity**

Walls with plastering, painting and imitation brick lines and parts of the roofs turned concrete are not sympathetic.

Historic buildings nearby include Tang Ching Lok Ancestral Hall (清樂鄧公祠), Chow Wong Yi Kung Study Hall (周王二公書院) and other historic items **Group Value**

in Shui Tau Tsuen and Shui Mei Tsuen.

In the old days, when the area had the problem of pirates, the Tangs would assemble at Cheung Chun Yuen in the event of pirate attacks. Two round openings at the top of the façade were for defense and surveillance purposes.

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

Historic Building Appraisal
Yan Tun Kong Study Hall
No. 127 Hang Tau Tsuen, Ping Shan, Yuen Long

Yan Tun Kong Study Hall (仁敦岡書室) in Hang Tau Tsuen (坑頭村), of Ping Shan (屏山), Yuen Long, was probably built in the 17th century by descendents of Tang Waai-tak (鄧懷德, 1548-1622) who was the 14th generation ancestor of the Tang clan in Ping Shan. The construction of the study hall was initiated by Waai-tak's son and grandson, namely, Ji-fong (枝芳, 1576-1649) and Fung (鳳, 1596-1685). The building was named after their three ancestors, namely, Yan-shaw (仁所), Tun-fuk (敦服) and Ming-kong (鳴岡). The hall was originally called Yen Yi Tong (燕翼堂) deriving from a Chinese saying '燕詒孫子 翼勵綱常', which literally mean the ancestors will bless and protect their descendents as swallows treating their chicks whilst the descendants should take basic virtues as their guidelines. **Historical Interest**

The study hall was used to educate the village children preparing them for the Imperial Civil Service Examination so that they can gain position in the government. It then can enhance their power, wealth and status. Both Chinese classics and martial arts were taught in the hall. With the introduction of modern education in the 20th century, the role of the study hall has been changed. The Tat Tak School (公立達德學校) established in 1931 took most of the students in Ping Shan and, at one time, the study hall held classes organized by the School.

The study hall is a Qing (清) vernacular building having a three-hall-two-courtyard plan of three bays. It is one the biggest in the territory. The two courtyards are between the three halls, the bigger one is at the back whilst the front one is flanked by two side chambers, one on each side. Cocklofts are at the side rooms of the middle hall. The end hall (two-storey) and the rear courtyard were added to the original Hall in 1951 for *fung shui* reason and demand of more space. The building is in symmetrical design with the altar worshipping the ancestors at the central axis in the middle hall. The building was constructed of green bricks with its walls and granite columns supporting its pitched roofs. At the recessed entrance, the door frame, lintel and wall bases are in red sandstone, which was very precious and expensive. The main ridge of the entrance hall is with geometric pattern and its wall friezes and fascia boards are with floral, flowers-and-rocks and geometric motifs. **Architectural Merit**

It is a historic building to show the settlement of the Tang clan in Ping Shan. **Rarity**

It is a medium size study hall of considerable built heritage value.

***Built Heritage
Value***

Roofs of the side chambers have been turned into reinforced concrete ones and much of its internal walls plastered. This would diminish its authenticity.

Authenticity

It has group value with Ng Kwai Tong (五桂堂), another study hall in the same village.

Group Value

The hall also serves as the ancestral hall with the soul tablets of the 14th to 23rd generation ancestors displayed at the altar for worship. Rituals such as Dim Dang (點燈) and offerings at the Spring and Autumn Equinoxes (春秋二祭) are still held at the hall.

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

Historic Building Appraisal
Rosary Church
No. 125 Chatham Road South, Tsim Sha Tsui, Kowloon

Rosary Church (玫瑰堂) is the oldest Roman Catholic church in Kowloon. It was established in **1905** by the Hong Kong Catholic Mission to cater for the needs of increasing numbers of Catholics in Tsim Sha Tsui in the early 20th century. A donation of \$20,000 for building the church was made in 1903 by a Portuguese Catholic couple, Dr. Anthony Simplicio Gomes (高安多尼醫生) and his wife Lady Helen. The foundation stone was laid in 1904 by Rev. Fr. P. de Maria, Vicar Delegate. ***Historical Interest***

The first parish priest of Rosary Church was Rev. Fr. J. M. Spada, P.I.M.E. Originally, Rosary Church mainly served non-Chinese including English, Portuguese from Macau and Goa, Spaniards from Manila and Indians. With an increase in Chinese followers, church services were extended to both Chinese and expatriates starting from 1927. Nowadays the congregation is predominantly Chinese.

During the Second World War, Italy was one of the axis-aligned nations at war and Portugal was neutral. At that time, Rosary Church was led by an Italian Parish Priest, Horace De Angelis (韓崇禮神父) and many Catholics in Rosary Church were Portuguese. Thus, the Church remained untouched by the Japanese armies. During 1941-1945, Rosary Church still carried on its religious services.

An attractive building, well maintained, Rosary Church is built in the **Gothic Revival** style. The Church has a distinctive appearance with its white stuccoed walls and brick-red architectural features. Gothic motifs include pointed arches, buttresses, lancet windows, tracery, stained glass and pinnacles. Gothic style catholic churches in similar architectural style and workmanship can be found in Hong Kong. One example is St. Andrew's Church, which is also located in Tsim Sha Tsui. Another one is St. John's Cathedral, but it is in larger scale. Nevertheless, Rosary Church is a very good example demonstrating the Gothic Revival architecture. ***Architectural Merit***

The church is of considerable built heritage value. Alterations and additions, renovations, upgrading works and improvements have been carried out almost continuously since the Church was built to keep it in good condition for public worship. Nevertheless the Church retains a certain authenticity and is a fairly rare example of Gothic Revival architecture in Hong Kong possessing built heritage value. ***Built Heritage Value & Authenticity***

It provides divine services for the multi-racial Catholics for over 90 years ***Social Value***, and is especially popular for weddings. It has active religious and non-religious ***Local Interest*** societies and associations providing social services to the community.

Its proximity to other historic buildings in the area – for example, St. ***Group Value*** Mary's Canossian College (嘉諾撒聖瑪利書院, built in 1900) immediately beside, Gun Club Hill Barracks (槍山會軍營, built in 1903), Kowloon Lawn Bowling Club (九龍草地滾球會), Kowloon Cricket Club (九龍木球會, built in 1932) – contributes to the overall group value and local interest.

The question of adaptive re-use does not arise as the Rosary Church will ***Adaptive*** obviously function in its religious role for many more years to come. ***Re-use***

Historic Building Appraisal
Old South Kowloon District Court
No. 38 Gascoigne Road, Yau Ma Tei, Kowloon

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Old South Kowloon District Court (舊南九龍裁判署), first known as the Kowloon Magistracy, was constructed in 1936 to handle minor criminal cases such as illegal hawker operations at magistrate's level. During the period of Japanese Occupation (1941-1945) the building was used as the Kempeitai headquarters in Kowloon. After the War, the building reverted to its original function as a magistrates' court.

***Historical
Interest***

The building was renamed South Kowloon District Court in 1957. The opening of the North Kowloon Magistracy in Sham Shui Po in 1960 helped to divert some cases away from the South Kowloon District Court, which remained in use as a district court until 1986 when it became the Judiciary Central File Repository. Since 1997 it has been used as the Lands Tribunal. Nowadays, it is the only Lands Tribunal (土地審裁處) in Hong Kong, which is responsible for all cases in its jurisdiction, including land disputes in the New Territories.

The building with its strong symmetrical neo-classical proportions is a very good example of **Classic Revival** architecture. The front elevation facing Gascoigne Road resembles an Italian palazzo with its double access balustraded staircase, rusticated stonework and Ionic Order colonnade. The absence of arches and predominance of flat-head windows given the building a Graeco-Roman appearance.

***Architectural
Merit***

The adoption of a strict classical style imparts to the building an imposing and majestic appearance designed to impress the public, to reflect law and order and the authority of Government, and to recall the ancient laws of classical times. As such, it is a rare piece of built heritage. Internally some alterations have been made for fitting out reasons, but externally the building retains its authenticity.

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

The social value of the building is the role it has played in the historical development of the court system and the judicial development of Hong Kong. Due to its imposing appearance and elevated position it is a landmark in the past of Kowloon and therefore of local interest to the community.

***Social Value
& Local
Interest***

Immediately adjacent to Old South Kowloon District Court is Kowloon Methodist Church (循道衛理聯合教會九龍堂) at No. 40 Gascoigne Road.

Group Value

As the Lands tribunal, the present uses, may be relocated in the future, *Adaptive* further adaptive re-use may have to be found for the building which should *Re-use* reflect its past importance and position in the historical context.

Historic Building Appraisal

Nos. 1A, 1, 1B, 2 & 3 Heung Yuen Wai

Sha Tau Kok

Heung Yuen Tsuen (香園村) or Heung Yuen Wai (香園圍) is in the closed frontier area in Ta Kwu Ling (打鼓嶺). It is a Hakka (客家) village occupied by the Mans (萬氏) who came from Liantang (蓮塘) of Shenzhen (深圳) due to an increase of clan members some 300 years ago. Other than Heung Yuen Tsuen, they also moved to Tong Fong (塘坊), both in the closed frontier area. In the late 19th century, many of the Mans worked in Panama and Jamaica where they engaged in the catering business. With the remittance sent from overseas, the Mans built new houses in the village. The two rows of houses at Nos.1A, 1, 1B, 2 and 3 of the front row and Nos.4 and 5 of the rear row were constructed in 1928 respectively by S.C. Man's father (who had grocery business in Panama) and K.F. Man. Houses in the two rows were built connected together and a four-storey watchtower was built at the corner of No.4.

***Historical
Interest***

The two rows of buildings are in Qing (清) vernacular design each house is a one-hall layout of two storeys high. The buildings are constructed of green bricks with its rammed earth walls to support its pitched roofs of timber rafters, purlins and ceramic tiles. Granite is used for its door frames, lintels and wall corners. The walls are mostly plastered. Wall friezes are at the front façade under the eaves with flowers-and-rocks, birds, and plants motifs. Each unit of the houses has a living room right behind the entrance flanked by side rooms. A rear room is at the end of the living room separated by a timber screen wall. A kitchen with sanitary facilities is on the left side room. Staircases provide access to the upper floor. Some units are with iron *tanglungs* (趟籠), sliding fences, painted green at the doorways.

***Architectural
Merit***

The Hakka village houses are to witness the settlement of the Mans in the area.

Rarity

The buildings are of considerable built heritage value.

***Built Heritage
Value***

The buildings have their authenticity kept though with some minor features added or altered.

Authenticity

The ancestral halls, the Pak Kung (伯公) shrine and the rows of houses have co-related group value.

Group Value

The Mans had their ancestral worship at Liantang though they had their ancestral halls worshipping their younger ancestors at their own village. They have their Pak Kung shrine in the village which serves as the protector of the village. Tin Hau Temple (天后廟) in Ping Che (坪輦) is the temple the Mans worship most. The temple was originally in Ping Yeung (坪洋) which they relocated to the present site. In the old days, the Mans were rice and vegetables growers selling their produce in Sheung Shui Market (上水墟) and Shenzhen Market (深圳墟) in earlier days.

***Social Value
& Local
Interest***

Historic Building Appraisal

No. 5 Heung Yuen Wai

Sha Tau Kok

Heung Yuen Tsuen (香園村) or Heung Yuen Wai (香園圍) is in the closed frontier area in Ta Kwu Ling (打鼓嶺). It is a Hakka (客家) village occupied by the Mans (萬氏) who came from Liantang (蓮塘) of Shenzhen (深圳) due to an increase of clan members some 300 years ago. Other than Heung Yuen Tsuen, they also moved to Tong Fong (塘坊), both in the closed frontier area. In the late 19th century, many of the Mans worked in Panama and Jamaica where they engaged in the catering business. With the remittance sent from overseas, the Mans built new houses in the village. The two rows of houses at Nos.1A, 1, 1B, 2 and 3 of the front row and Nos.4 and 5 of the rear row were constructed in 1928 respectively by S.C. Man's father (who had grocery business in Panama) and K.F. Man. Houses in the two rows were built connected together and a four-storey watchtower was built at the corner of No.4.

**Historical
Interest**

The two rows of buildings are in Qing (清) vernacular design each house is a one-hall layout of two storeys high. The buildings are constructed of green bricks with its rammed earth walls to support its pitched roofs of timber rafters, purlins and ceramic tiles. Granite is used for its door frames, lintels and wall corners. The walls are mostly plastered. Wall friezes, plastered mouldings and fascia boards are at the front façade with flowers-and-rocks, birds, and plants motifs. The house has a living room right behind the entrance flanked by two side rooms. A rear room is at the end of the living room separated by a timber screen wall. A kitchen with sanitary facilities is on the left side room. Staircases provide access to the upper floor. An iron *tanglungs* (趟籠), sliding fence, painted green is at the doorway.

**Architectural
Merit**

The Hakka village houses are to witness the settlement of the Mans in the area.

Rarity

The buildings are of considerable built heritage value.

**Built Heritage
Value**

The buildings have their authenticity kept though with some minor features added or altered.

Authenticity

The ancestral halls, the Pak Kung (伯公) shrine and the rows of houses have co-related group value.

Group Value

The Mans had their ancestral worship at Liantang though they had their ancestral halls worshipping their younger ancestors at their own village. They have their Pak Kung shrine in the village which serves as the protector of the village. Tin Hau Temple (天后廟) in Ping Che (坪輦) is the temple the Mans worship most. The temple was originally in Ping Yeung (坪洋) which they relocated to the present site. In the old days, the Mans were rice and vegetables growers selling their produce in Sheung Shui Market (上水墟) and Shenzhen Market (深圳墟) in earlier days.

***Social Value
& Local
Interest***

Historic Building Appraisal

No. 4 Heung Yuen Wai

Sha Tau Kok

Heung Yuen Tsuen (香園村) or Heung Yuen Wai (香園圍) is in the closed frontier area in Ta Kwu Ling (打鼓嶺). It is a Hakka (客家) village occupied by the Mans (萬氏) who came from Liantang (蓮塘) of Shenzhen (深圳) due to an increase of clan members some 300 years ago. Other than Heung Yuen Tsuen, they also moved to Tong Fong (塘坊), both in the closed frontier area. In the late 19th century, many of the Mans worked in Panama and Jamaica where they engaged in the catering business. With the remittance sent from overseas, the Mans built new houses in the village. The two rows of houses at Nos.1A, 1, 1B, 2 and 3 of the front row and Nos.4 and 5 of the rear row were constructed in 1928 respectively by S.C. Man's father (who had grocery business in Panama) and K.F. Man. Houses in the two rows were built connected together and a four-storey watchtower was built at the corner of No.4.

**Historical
Interest**

The two rows of buildings are in Qing (清) vernacular design each house is a one-hall layout of two storeys high. The buildings are constructed of green bricks with its rammed earth walls to support its pitched roofs of timber rafters, purlins and ceramic tiles. Granite is used for its door frames, lintels and wall corners. The walls are mostly plastered. Wall friezes, plastered mouldings and fascia boards are at the front façade with flowers-and-rocks, birds, and plants motifs. The house has a living room right behind the entrance flanked by two side rooms. A rear room is at the end of the living room separated by a timber screen wall. A kitchen with sanitary facilities is on the left side room. Staircases provide access to the upper floor. An iron *tanglungs* (趟籠), sliding fence, painted green is at the doorway. The watchtower is on the right front corner of the living room. Gun holes were constructed on its walls for firing at outside enemies.

**Architectural
Merit**

The Hakka village houses are to witness the settlement of the Mans in the area.

Rarity

The buildings are of considerable built heritage value.

**Built Heritage
Value**

The buildings have their authenticity kept though with some minor features added or altered.

Authenticity

The ancestral halls, the Pak Kung (伯公) shrine and the rows of houses have

Group Value

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The Mans had their ancestral worship at Liantang though they had their ancestral halls worshipping their younger ancestors at their own village. They have their Pak Kung shrine in the village which serves as the protector of the village. Tin Hau Temple (天后廟) in Ping Che (坪輦) is the temple the Mans worship most. The temple was originally in Ping Yeung (坪洋) which they relocated to the present site. In the old days, the Mans were rice and vegetables growers selling their produce in Sheung Shui Market (上水墟) and Shenzhen Market (深圳墟) in earlier days.

***Social Value
& Local
Interest***

Historic Building Appraisal
Old Tsan Yuk Maternity Hospital - Main Building
No. 36A Western Street, Sai Ying Pun, Hong Kong

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The building was erected in 1922 as Tsan Yuk Maternity Hospital (贊育醫院) operated under the Chinese Public Dispensary Committee (華人公共診所委員會, formed in 1908). It was the first Chinese maternity hospital in Hong Kong, with dual objectives of providing maternity services and training Chinese midwives in modern methods. *Historical Interest*

The erection of the Hospital was due to the work of Dr. Alice D. Hickling (the first foreign female doctor in Hong Kong who worked in the Alice Memorial and Affiliated Hospital 香港雅麗氏紀念醫院) and the support of the Chinese Public Dispensary Committee. With the land granted by the Government and the donations came from several organizations and private donors, the Hospital was formally opened on 17 October 1922. It became the teaching hospital of the Department of Obstetrics and Gynaecology of the University of Hong Kong in 1926, and was handed to the Government in 1934.

In 1955, a new Tsan Yuk Hospital was built in Hospital Road (醫院道) and the old hospital building was renamed Tsan Yuk Social Service Centre. In 1973, the name was changed to Western District Community Centre (西區社區中心) comprising offices and function rooms.

The complex consists of a Main Building and an Annex Block (former staff quarters). The four-storey **Main Building** is built in **Neo-Classical** architectural style to a symmetrical plan but on a sloping site. The composition of the main elevation facing Western Street consists of red-brick walls with rusticated quoins set on a coursed rubble plinth which is stepped to follow the sloping street. There is a central portico of granite featuring a broken pediment. Windows are tall and narrow with transomes and shutters in some cases. There is a projecting canopy over the central 2/F windows. The other elevations are built in the same architectural style and there is an interesting projecting bay or “Regency low” on the rear elevation. *Architectural Merit*

The two storey **Annex Block** was built in 1938, and is connected to the rear of main hospital building by means of bridges. This former staff quarters is a brick structure faced with painted roughcast rendering, main architectural feature being a projecting classical style “Juliet” Balcony with columns flanking on two corners. Other parts of this building are typical to other colonial buildings with simple pitched roof, chimney on roof top, fireplace, timber staircase, casement windows and doors. To be distinguished from the main hospital building, its brick façade is painted white and rendered with stucco. This Annex Block is now used as The Conservancy Association Centre

For Heritage (長春社文化古蹟資源中心).

Although there are other red-brick buildings in Hong Kong, this old hospital building has a rare feature which is the “Regency low” on the rear elevation which is the outer wall of the internal **Modernist** Style elliptical main staircase. As a historical hospital building it has built heritage value, unfortunately the elevations have been painted and the interior has undergone various fitting out works so that the authenticity of the fabric and layout have suffered.

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

The social value of the building lies in its pioneering role in providing maternity services and midwife training to the Chinese community. The Old Tsan Yuk Maternity Hospital is important as an integral component of a significant architectural and historical complex. It is physical close to Kau Yan Church (救恩堂) (1932, just opposite to the subject), King’s College (英皇書院) (1926), St. Stephen’s Girl’s College (聖士提反女子中學) (1924, declared monument) and the declared monuments in the University of Hong Kong. Being relatively close to other architecturally and historically important buildings in the area, it has local interest and group value and contribute to form up the Central and Western Heritage Trail - The Western District and the Peak Route (中西區文物徑-西區及山頂).

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

The old hospital is now used as a community centre.

***Adaptive
Re-use***

Historic Building Appraisal

Former Whitfield Barracks, Kowloon West II Battery

Kowloon Park, Tsimshatsui, Kowloon

Kowloon West II Battery was situated on the west of Whitfield Barrack. *Historical Interest* As the British discerned the strategic importance of this site in defending the entrance (waterway) to Victoria Harbour between Stonecutters Island and Green Island, the Battery was therefore built **between 1878 and 1880**. After several changes of armament, the Battery became defunct and seems to have been decommissioned by 1916. When Whitfield Barracks (威菲路軍營) was converted into Kowloon Park, the Battery was converted into a children's adventure playground.

The Battery is situated on a small hill on the west side of the park. Original structures currently still to be found in the former battery mainly comprise three *Architectural Merit* circular gun emplacements, two pieces of stone masonry wall (which now serve as the entrances), an engine room, a series of steps and a range finding positions viewing cones. One of the gun emplacements consists of a large circular concrete gunpit where the gun was mounted, while the other two only have mass concrete supporting structures. All these three emplacements have a surrounding parapet with newly replaced steel tubular balustrade, remains of ring bolts that fixed the gun in position, and expense lockers where shells ready for use were placed on the lower course of the parapet in the early days. The former engine room, a single storied simple structure, is now converted into a public toilet. The Battery does not fall into any of the usual architectural classifications but it could be categorized as **Utilitarian (Military)**.

Although now converted into a children's adventure playground, the Battery is still recognisable for what it was. The gun emplacements have been *Rarity, Built Heritage Value & Authenticity* renovated and 5 inch breech loading (BL) guns have been mounted in each emplacement. The Battery is an excellent example of a Victorian coastal defence battery with considerable built heritage value.

As a children's adventure playground, the old Battery is very popular and therefore has considerable social value. It has local historical interest especially *Social Value & Local Interest* for military enthusiasts.

The Battery is important both architecturally and historically as an integral *Group Value* component of Tsim Sha Tsui. Quite a number of declared monuments are found in close proximity, they include the Former Kowloon-Canton Railway Clock Tower (前九廣鐵路鐘樓), the Former Marine Police Headquarters (水警總區總

部), the Hong Kong Observatory (香港天文台) and the Former Kowloon British School (前九龍英童學校).

An alternative adaptive re-use is not recommended. The underground bunkers and magazines however should be restored and opened to the public with information panels illustrating how the Battery functioned. ***Adaptive Re-use***

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Dam, Valve House & Memorial Stone)
Tai Tam Reservoir Road, 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 Tuk Reservoir (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate reservoir. It is the largest and most important of the four reservoirs.

*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 Pok Fu Lam 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 364 metres long and approximately 49 metres high. It is a masonry faced concrete gravity dam with an overflow of twelve arched spillways in the middle. There is a stilling pool and footbridge at the base of the dam on the downstream side. The masonry to the dam is coursed granite with ornamental parapets of rock-faced rusticated granite. The main spillways appear to be constructed of concrete. The side spillways are faced with granite with half rounded columns on either side. A road runs along the top of the dam.

*Architectural
Merit*

The **Valve House** (水掣房) is situated near the south end of the dam. It is built on a projecting platform which has cantilevered steel balconies or catwalks fixed to the front of it. The valve house is built to a rectangular plan with walls of rock-faced rusticated granite. The roof is flat and the parapet has a moulded projecting cornice and coping all around the building. Window and door openings have semi-circular arches and flush cills. The windows on the side facing the road have been blocked up.

The **Memorial Stone** (紀念碑) at the south end of the dam has a moulded plinth, a recessed panel and a splayed top. The inscription on the stone commemorates the completion of the reservoir and has the names of the Governor Sir Henry May, the Director of Public Works, the Engineer and the

Contractor.

The reservoir structures can be classified as **Utilitarian** with the valve house having **Italianate Renaissance** features. They are interesting examples of early 20th century civil engineering structures with considerable built heritage value. All the structures retain much of 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 reservoir structures which can hardly be put to any other use.

***Adaptive
Re-use***

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Dam, Valve House & Memorial Stone)
Tai Tam Reservoir Road, 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 Tuk Reservoir (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate reservoir. It is the largest and most important of the four reservoirs.

*Historical
Interest*

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*Architectural
Merit*

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The **Memorial Stone** (紀念碑) at the south end of the dam has a moulded plinth, a recessed panel and a splayed top. The inscription on the stone commemorates the completion of the reservoir and has the names of the Governor Sir Henry May, the Director of Public Works, the Engineer and the

Contractor.

The reservoir structures can be classified as **Utilitarian** with the valve house having **Italianate Renaissance** features. They are interesting examples of early 20th century civil engineering structures with considerable built heritage value. All the structures retain much of 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 reservoir structures which can hardly be put to any other use.

***Adaptive
Re-use***

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Four Masonry Bridges)
Tai Tam Reservoir Road, 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 Tuk Reservoir (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate Reservoir. It is the largest and most important of the four reservoirs.

**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 Pok Fu Lam 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 four **masonry bridges** (石橋) carry Tai Tam Reservoir Road across the mouths of feeder streams. They are of similar design but not identical. They have either segmental or semi-circular arches supported by tapered piers or columns. The structure of the bridges is not known but they are faced with rock-faced masonry. Architectural features include imposts to the columns, voussoirs to the arches, and a horizontal band course. The architectural style of the bridges has been called **Utilitarian** with **Italianate Renaissance** influence.

**Architectural
Merit**

The bridges are fine examples of civil engineering. Such beautiful bridges are rarely found in Hong Kong. They definitely have built heritage value. Their authenticity does not appear to have been impaired.

**Rarity, Built
Heritage Value &
Authenticity**

The social value of the structures lies in the part they have played in the infra-structure (i.e. road) around the dam. They blend in well with the landscape and have become part of the local scene.

**Social Value
& Local
Interest**

Adaptive re-use is hardly applicable to these structures as they could not *Adaptive* be used for anything else unless they were dismantled and re-erected *Re-use* somewhere else.

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Four Masonry Bridges)
Tai Tam Reservoir Road, 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 Tuk Reservoir (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate Reservoir. It is the largest and most important of the four reservoirs.

**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 Pok Fu Lam 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.

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Merit**

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**Rarity, Built
Heritage Value &
Authenticity**

The social value of the structures lies in the part they have played in the infra-structure (i.e. road) around the dam. They blend in well with the landscape and have become part of the local scene.

**Social Value
& Local
Interest**

Adaptive re-use is hardly applicable to these structures as they could not *Adaptive* be used for anything else unless they were dismantled and re-erected *Re-use* somewhere else.

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Four Masonry Bridges)
Tai Tam Reservoir Road, 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 Tuk Reservoir (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate Reservoir. It is the largest and most important of the four reservoirs.

**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 Pok Fu Lam 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.

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**Architectural
Merit**

The bridges are fine examples of civil engineering. Such beautiful bridges are rarely found in Hong Kong. They definitely have built heritage value. Their authenticity does not appear to have been impaired.

**Rarity, Built
Heritage Value &
Authenticity**

The social value of the structures lies in the part they have played in the infra-structure (i.e. road) around the dam. They blend in well with the landscape and have become part of the local scene.

**Social Value
& Local
Interest**

Adaptive re-use is hardly applicable to these structures as they could not *Adaptive* be used for anything else unless they were dismantled and re-erected *Re-use* somewhere else.

Historic Building Appraisal
Tai Tam Tuk Reservoir
(Four Masonry Bridges)
Tai Tam Reservoir Road, 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 Tuk Reservoir (大潭篤水塘) was the last of the four reservoirs to be built in the upper reaches of Tai Tam Valley. It receives overflows from Tai Tam Byewash and Tai Tam Intermediate reservoir, as well as discharge through the draw-off pipe work of Tai Tam Intermediate Reservoir. It is the largest and most important of the four reservoirs.

**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 Pok Fu Lam 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.

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**Architectural
Merit**

The bridges are fine examples of civil engineering. Such beautiful bridges are rarely found in Hong Kong. They definitely have built heritage value. Their authenticity does not appear to have been impaired.

**Rarity, Built
Heritage Value &
Authenticity**

The social value of the structures lies in the part they have played in the infra-structure (i.e. road) around the dam. They blend in well with the landscape and have become part of the local scene.

**Social Value
& Local
Interest**

Adaptive re-use is hardly applicable to these structures as they could not *Adaptive* be used for anything else unless they were dismantled and re-erected *Re-use* somewhere else.

Historic Building Appraisal
Tai Tam Intermediate Reservoir
(Dam & Valve House)
Tai Tam Reservoir Road, 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 Intermediate Reservoir** (大潭中水塘), which was constructed in 1904-1908 in connection with the First Section of the Tai Tam Tuk Scheme to extend water supply to meet the continuous increasing demand for water from public, has a capacity of 210 million gallons.

***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 Pok Fu Lam 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 a masonry faced concrete gravity dam 134 metres long and approximately 31 metres high. There is a stilling pool at the foot of the dam with concrete side walls and tubular steel guard rails. For dam safety reasons, the north section of the spillway has been lowered by 9 feet in 1977, resulting in today's indented appearance of the crest of the dam.

***Architectural
Merit***

The **Valve House** (水掣房) is situated about midway along the dam reached by a footbridge over the dam. The valve house is built on a projecting platform. It is rectangular in plan with curved corners. The base or plinth consists of several courses of dressed ashlar, and the walls are constructed of rock-faced rusticated granite built to courses. Projecting string courses run around the building at parapet level. The roof is flat. The door and window openings have semi-circular arched heads and plain stone cills. A rectangular cast iron rainwater pipe with an ornamental hopper head fixed with ornamental pipe ears can be seen at one corner of the building.

The dam is a **Utilitarian** civil engineering structure with the valve house exhibiting some **Italianate Renaissance** influence. They are rare and interesting examples of early 20th century civil engineering and should be regarded as having considerable built heritage value. In spite of the alterations

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

carried out in 1977, the dam appears to have retained its original authentic appearance.

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.

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.

***Social Value
& Local
Interest

Adaptive
Re-use***

Historic Building Appraisal
Tang Tsing Lok Ancestral Hall
No. 297 Shui Mei Tsuen, Kam Tin, Yuen Long

Tang Tsing Lok Ancestral Hall (清樂鄧公祠) was built by the Tangs in Kam Tin to commemorate the 17th generation ancestor of the Tang clan, Tang Tsing-lok (鄧清樂) of the Ming (明) dynasty (1368-1644). It is also called Sze Shing Tong (思成堂) and a number of soul tablets of the earliest ancestors of the Tang clan including that of Tang Han-fat (鄧漢黻) is placed on the top row of the altar. The building is the oldest ancestral hall built in Kam Tin and could have been first erected in late 15th century. The present building was probably rebuilt in the 18th century. Tang Tsing-lok was a grandson of Tang Hung-yee (鄧洪儀) of the 15th generation, who was a well respected ancestor of the Tangs in Kam Tin. The Tang clan had settled in Kam Tin (錦田) as far back as the Song dynasty (宋, A.D. 960-1279). Shui Mei Tsuen (水尾村) where the ancestral hall situated is one of the most historic villages in the territory.

***Historical
Interest***

It is one of the biggest and spacious ancestral halls in Hong Kong. The hall is a Qing vernacular building having a three-hall-two-courtyard plan of symmetrical design. 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 columns and buttresses to support its roofs of timber rafters, purlins and clay tiles. The recessed entrance has one platform on either side. Parts of the bases at the entrance and columns of the main hall are made of red sandstone which is previous and expensive used only in a few number of ancestral halls in Hong Kong. The ridge is decorated with curling ends of grass patterns with dragon, bats, vases, treasures and floral patterns in the middle. Two glazed ceramic *aoyus* (鰲魚) are on top of the ridge. The two other ridges are of similar motifs of less complement. Timber beams, brackets and fascia boards are with unique carvings of unicorns, flowers, clouds, phoenixes and other patterns.

***Architectural
Merit***

It is a historic building of high built heritage value to witness the historic development of Kam Tin. It is one of the most important ancestral halls in Hong Kong.

***Rarity &
Built Heritage
Value***

With parts of its walls plastered and some unsightly added fixtures, such as the bar and fence at its entrance, the authenticity is kept.

Authenticity

A number of historic buildings in Shui Tau (水頭) and Shui Mei Tsuens in

Group Value

Kam Tin include Tang Kwong U Ancestral Hall (廣瑜鄧公祠), Yi Tai Study Hall (二帝書院) and this one which have closely related group value.

A number of tablets are displayed in the ancestral hall. The most respected ones are those of royalty (忠) and filial piety (孝), being the core elements of the Confucian belief of the clan. Some other honour boards of the successful clan members in the Qing Imperial Civil Service Examination such as Juren (舉人), Wujun (武舉) and others are also put on display. Carved couplets either to celebrate the completion of renovations of the building or to praise the clan are displayed at the main hall. Other than normal ancestral worship, special offerings are held at the Chinese New Year, Chung Yeung (重陽節) and Ching Ming Festivals (清明節).

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

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 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 Pok Fu Lam 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 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 original cast iron safety railings can still be found along the top of the subsidiary dam. *Architectural Merit*

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 20th 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
Fung Ping Shan Building, The University of Hong Kong,
No. 94 Bonham Road, Hong Kong

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The three-storey Fung Ping Shan Building (馮平山樓) was erected in 1932 as a library for Chinese books of the University of Hong Kong. It was named after its donor **Mr. Fung Ping-shan** (馮平山) (1860-1931), who was an eminent Chinese entrepreneur in Hong Kong. Construction of the library was completed in 1932 and the opening ceremony was presided over by Sir William Peel, Governor of Hong Kong, on 14 December 1932. In 1941, the First-aid Station of Air Defence at Mid-levels Section E (防空救護處半山區E段) set up by the British occupied the library as a dormitory. Since 1962, the Chinese books collection, now known as the **Fung Ping Shan Library**, was transferred to the University's new Main Library and the whole building was converted into a museum for Chinese art and archaeology. The museum was opened by **Sir Kenneth Fung Ping-fan** grandson of Fung Ping-shan. In 1996, the museum was integrated with the lowest three floors of the new **T.T. Tsui Building** (徐展堂樓) to form the **University Museum and Art Gallery**, where traditional Chinese art exhibitions are held.

Historical Interest

It is a three-storey building displaying a strong **Neo-Georgian** façade with a strict use of symmetry and stripped-down **Classical** elements. The chevron shaped “butterfly” plan and the bow shaped south facing elevation are architectural elements derived from **Arts and Crafts** and **Regency** architecture, but are probably to allow maximum natural lighting internally together with the roof skylight. The façades are mainly of red brickwork with dressed ashlar classical features such as giant pilasters, architraved windows, pediments and a moulded cornice and parapet. The ground floor storey is also of dressed ashlar which architecturally forms a podium or plinth. Internally the building has beautifully crafted staircases and a gallery supported on octagonal columns.

Architectural Merit

The building appears to be largely authentic and a rare piece of colonial classical architecture with obvious built heritage value.

Rarity, Built Heritage Value & Authenticity

The museum's social value obviously lies in its academic role in early Chinese education in the field of Chinese Studies and culture. Together with the Main Building of the Hung Hing Ying Building, Fung Ping Shan Building not only has local interest but also group value.

Social Value & Local Interest

Two declared monuments, namely the Main Building of the University of Hong Kong (香港大學本部大樓) and the Hung Hing Ying Building (孔慶熒樓), are both situated near the museum. ***Group Value***

Adaptive re-use is unlikely to arise in the foreseeable future as its academic function seems assured. ***Adaptive Re-use***

Historic Building Appraisal
Shek Lo, Main Building
Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling

Shek Lo(石廬), situated in Shung Him Tong Tsuen (崇謙堂村), a Hakka *Historical* Christian village founded by Basel Mission (巴色傳教會) in 1903, was built in *Interest* 1924 by **Peter Tsui Yan-sau** (徐仁壽), the founder of Wah Yan College (華仁書院). The main house was the residence of Peter Tsui and his family. The house was also used as a venue for village meeting. The annex block was used as a dormitory and to hold family parties and social functions. Shek Lo was inhabited by the Tsui family until the late 1980s. It has remained vacant ever since.

Peter Tsui Yan-sau, born in 1889 in Wuhua county (五華縣) in Guangdong Province, moved to Hong Kong with his family when he was a child. He graduated from St. Joseph's College (聖約瑟書院), where he was converted to Catholicism. Having graduated from St. Joseph's College, Peter Tsui went to Meixian (梅縣) and taught at a local secondary school. In 1919, he returned to Hong Kong and established Wah Yan College (華仁書院) at Hollywood Road.

In the 1920s, Peter Tsui went to Malaysia and was engaged in rubber business. In the late 1920s, he returned to Hong Kong. Together with Pang Lok-sam (彭樂三), he got actively involved in community affairs. They founded Luen Wo Tong (聯和堂) in the late 1920s. The organization functioned until the Japanese Occupation. In 1952, when a new town market was established in Fanling, it was called Luen Wo Market (聯和墟) which was named after Luen Wo Tong. Peter Tsui passed away in 1981 at the age of 92. His funeral was held at St. Ignatius Chapel at Wah Yan College.

Shek Lo is a two-storey **Italianate Renaissance** style villa with *Architectural* colonial-style characteristics. The main walls are built of grey brick stuccoed *Merit* and whitewashed externally and plastered internally. The lower courses are built of granite slabs up to the ground floor window cills. The main part of the building has a Chinese tiled pitched roof. Each gable end of the pitched roof is formed in a triangular pediment featuring a circular bull's eye window in the tympanum. The polygonal portico is designed with simple Tuscan order columns supporting a balcony on the first floor with green glazed ceramic balustrading. Located centrally over the porch is a semi-circular upstand panel or pediment inscribed with the name of the horse in Chinese characters. There is an ornamental parapet wall to the main roof with ornamental pinnacles and *fung shui* spikes on top of the intermediate posts. Windows are barred and shuttered.

The annex block is a simple two-storey building consisting of a Chinese tiled pitched roof house and a front façade divided into five bays with open verandahs. The walls are plain whitewashed stucco externally built of grey bricks and plastered internally. The building is plain and functional with virtually no decorative features. Windows are a mixture of wooden and steel framed casements. As the construction of the house is mixed style, it can be classified as **Chinese Eclectic**.

Shek Lo is a relatively large-scale villa of an architectural style which is quite rare to find in a rural village. As the residence of the Tsui family for over 50 years it has built heritage value. Both buildings have retained much of their original appearance and authenticity.

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

The social value of the two buildings comprising Shek Lo lies in their role as meeting place for villagers and venue for Tsui family reunions and celebrations. Its local interest is that it was the home of the founder of Wah Yan College, one of the most prestigious Catholic schools in Hong Kong.

***Social Value
& Local
Interest***

The two buildings are now empty and have been left derelict for over 20 years. A suggested adaptive re-use is to convert them into a religious seminary or retreat which would be compatible with this Christian rural community.

***Adaptive
Re-use***

Historic Building Appraisal
Shek Lo, Annex Block
Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling

Shek Lo(石廬), situated in Shung Him Tong Tsuen (崇謙堂村), a Hakka *Historical* Christian village founded by Basel Mission (巴色傳教會) in 1903, was built in *Interest* 1924 by **Peter Tsui Yan-sau** (徐仁壽), the founder of Wah Yan College (華仁書院). The main house was the residence of Peter Tsui and his family. The house was also used as a venue for village meeting. The annex block was used as a dormitory and to hold family parties and social functions. Shek Lo was inhabited by the Tsui family until the late 1980s. It has remained vacant ever since.

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Shek Lo is a relatively large-scale villa of an architectural style which is quite rare to find in a rural village. As the residence of the Tsui family for over 50 years it has built heritage value. Both buildings have retained much of their original appearance and authenticity.

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

The social value of the two buildings comprising Shek Lo lies in their role as meeting place for villagers and venue for Tsui family reunions and celebrations. Its local interest is that it was the home of the founder of Wah Yan College, one of the most prestigious Catholic schools in Hong Kong.

***Social Value
& Local
Interest***

The two buildings are now empty and have been left derelict for over 20 years. A suggested adaptive re-use is to convert them into a religious seminary or retreat which would be compatible with this Christian rural community.

***Adaptive
Re-use***

Historic Building Appraisal
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. Before the Church finally opened its door to the public, church services were conducted at the St. John Ambulance Headquarters Building erected in 1935. 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. A small chapel was subsequently erected on the site. The Church initially served as a place of gathering for the Eyre Diocesan Refuge for Destitute Woman (晏氏棲留院). The fact that this organization aimed at providing shelter and education to homeless women corresponded to the name of the Church which modelled itself on the spirit of acceptance of St. Mary—the mother of Jesus Christ.

**Historical
Interest**

St. Mary's 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.

The architectural design of the Church echoed the Chinese indigenous church movement in the 1920s. Within the Chinese community, patriotism took its toll as the first group of overseas-educated Chinese, notably Liang Si-cheng (梁思成), Yang Ting-bao (楊廷寶) and Zhu Bin (朱彬), returned to China. Bringing home with them Western ideas and knowledge, they advocated a blend of Western architectural methods with Chinese architectural design. A Chinese indigenous church was thought to be one that met the “three self” ideals, namely “self governing, self-supporting and self-propagating.” Evidently, this movement was vital in reflecting the rapid growth of the Chinese community in Causeway Bay area and its subtle engagement in changing the life-style with the City of Victoria then dominated by Westerners.

The Church is built in **Chinese Renaissance** style, a fusion of Western and Chinese construction methods and architectural theory. The Church has a reinforced concrete and red brick structure. The front elevation is the most magnificent featuring a red colonnaded entrance porch approached by a grand flight of steps, flanked on either side by projecting bays and white ornamental

**Architectural
Merit**

balustrading. Stepped roofs ascending to the apex are finished in green glazed Chinese tiles. There is a large white cross in the centre of the façade. Internally the colourful stained glass windows and ornamental roof trusses give the Church a feeling of majesty and grandeur.

Chinese Renaissance is a rare style in Hong Kong, and therefore the Church has a certain rarity and built heritage value. Although renovations have taken place over the years, the Church retains much of its authenticity.

***Built Heritage
Value &
Authenticity***

In addition to its religious role, the Church has played a key role in educational development in Hong Kong, and therefore has significant social value. Due to its prominent position at the junction of Tung Lo Wan Road and Eastern Hospital Path it is an iconic landmark in the area.

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

Located at the road junction, St. Mary's Church stands as the most attractive icon as viewed from the entrance of Tung Lo Wan Road. It is close to a number of historic buildings with religious background, namely St. Paul's Primary Catholic School (聖保祿天主教小學), Shing Kwong Church (聖光堂) and St. Margaret Mary's Church (聖瑪加利大堂).

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

Tat Tak Communal Hall

Northwest of Sheung Cheung Wai, Ping Shan, Yuen Long

Tat Tak Communal Hall (達德公所) in Wing Ning Tsuen (永寧村) of Ping Shan (屏山) was built by Tang Fan-yau (鄧勳猷, 1812-1874) and his clansmen in the Xianfeng (咸豐, 1851-1861) reign of the Qing (清) dynasty as a meeting place of local merchants and an assembling place of *gengliantuan* (更練團), a security group for the protection of the villages. Fan-yau was a *wujusheng* (武舉生) and a 21st generation ancestor of the Tang clan in Ping Shan. Off the hall was the Ping Shan Shi (屏山市, market) where merchants came with their commodities for sale carried by boats via Deep Bay (深灣) from Yuen Long villages, Tai Po Tau (大埔頭) and even from the mainland.

**Historical
Interest**

The communal hall was the centre of resistance forces fight against the takeover of the New Territories by the British in 1899. During the war with the British, a number of villagers were killed and a tablet to commemorate them was erected at the hall. Chambers of the hall were named Wai Zik Tsz (慰寂祠, Hall of Lonesome Consolation) and Ying Yung Tsz (英勇祠, Hall of the Bravery) to honour their bravery death. Ping Shan Shi had its business declined in the early 1940s. Its neighbouring areas have been reclaimed for development. It has been left vacated for years.

The hall was originally a two-hall structure and later added with two side chambers on its left and right in 1939. It had a symmetrical design. Two blocks were added to its left for kitchen and dining use in later stage. The building was constructed of green bricks having its walls to support its pitched roofs of rafters, purlins and ceramic tiles. Its wall bases and door frames were with granite blocks. Its entrance has the name board of the hall above the lintel. Fascia boards and wall friezes are respectively with carvings and wall paintings of birds, plums, bamboo, and calligraphy. Its ridges are with geometric mouldings. The building was heavily plastered in its exteriors and internally much altered due to its use as an orphanage and a school in the 1950-70s. Its roofs and walls have been reinforced with concrete.

**Architectural
Merit**

It is a rare communal hall building to witness the changes in Ping Shan.

Rarity

The much altered building has some built heritage value.

**Built Heritage
Value**

The hall was much altered without any maintenance. It has been abandoned for years and flooded due to its low-lying condition.

Authenticity

The hall was used as a school premises of Tat Tak Public School (達德學校) in Hang Mei Tsuen (坑尾村) when its main premises at the ancestral halls could not take up so much students after the Second World War until the early 1950s. It was used as an orphanage operated by the Christian Children's Fund Incorporated (基督教兒童福利會) in 1951-58. A private primary school then made use of the hall for teaching children until the 1970s.

***Social Value
& Local
Interest***

Historic Building Appraisal
Shing Mun (Jubilee) Reservoir
(Gorge Dam, Valve Tower, Steel Bridge, Bellmouth Overflow, & Memorial Stone)
Kwai Tsing and Tsuen Wan, New Territories

Shing Mun (Jubilee) Reservoir 城門(銀禧)水塘 was built **between 1935 and 1937**. It is located in the lowland area known as Shing Mun Valley which nestles between the mountain ranges surrounding Tsuen Wan, Kwai Chung and Shatin. The Reservoir project involved the resettlement of the inhabitants of Shing Mun Valley to elsewhere in the New Territories.

*Historical
Interest*

Shing Mun (Jubilee) Reservoir was the core construction of Shing Mun Valley Scheme (城門谷計劃) formulated in the 1920s by Mr. R.M. Henderson, the then Director of Public Works, who studied the possibility of using Shing Mun stream as a source of water supply. The scheme was adopted in 1931, when Messrs. Binnie, Deacon & Gourley, of London were consulted with regard to it.

The major construction of the Reservoir was to build a gigantic dam at the mouth of the gorge to retain rainwater and form a huge reservoir to afford additional supply of water to Hong Kong Island and Kowloon. The reservoir was originally called Shing Mun Reservoir (城門水塘), which was officially renamed Jubilee Reservoir (銀禧水塘) in 1935 to commemorate the Silver Jubilee of King George V.

The main dam of the reservoir is called the **Gorge Dam** situated at the southern end of the reservoir. It incorporates several technological advances which were not used in previous dams. The dam consists of reinforced concrete diaphragm wall, a concrete thrust block, an absorbent sand wedge and rock fill on the downstream side. The upstream face of the dam is steeply sloped with a fair-face concrete finish. The downstream side has a slope with a gentle gradient faced with masonry incorporating several berms. A walkway runs along the crest of the dam with solid masonry parapet walls on each side.

*Architectural
Merit*

On the upstream face of the dam near the northeast end a **Steel Bridge** spans across the water to the **Valve Tower**. The bridge is a bowstring girder bridge with sides formed of segmental top booms and horizontal bottom booms connected by cross-braced lattices. The floor or decking is made up of chequer plate steel sheets. The Valve Tower is an octagonal masonry tower with an ornamental parapet to the flat roof and steel framed windows divided into small glazing squares. The window openings have projecting granite cills and flat arches with wedge-shaped granite voussoirs. The architectural style is reminiscent of castle towers in Europe.

To the north east of the Valve Tower can be seen the **Bellmouth Overflow**.

This is a circular masonry structure in the reservoir surmounted by a masonry footbridge connecting it to the shore. This unusual feature takes the place of the overspill weirs seen at other reservoirs. The overflow bellmouth was designed in 1935 by Geoffrey Binnie of Binnie, Deacon & Gourley and received the Telford Premium Award from the Institution of Civil Engineers.

The **Memorial Stone** is situated at the side of the road at the southwest end of the dam. It is a granite slab built onto the face of a granite retaining wall engraved in English with an inscription recording the year of construction of the reservoir, the names of the designers and engineer and details of the dam.

The Jubilee Dam incorporates some rare features not seen elsewhere and should therefore be regarded as having considerable built heritage value. All the structures do not appear to have been affected by changes or alterations and retain their authentic appearance.

***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 reservoir is now part of the rural landscape and falls within the Shing Mun Country Park. It attracts many visitors who come to walk the hiking trail and nature trail around the dam, fish in the reservoir, or see the many monkeys who live there.

***Social Value
& Local
Interest***

The question of adaptive re-use does not arise for the reservoir structures which are purpose-built **Utilitarian** civil engineering waterworks structures which cannot be used for anything else.

***Adaptive
Re-use***

Historic Building Appraisal

Pok Fu Lam Reservoir

(Former Watchman's Cottage, Masonry Bridges, Dam Embankment, Gauge Basin, 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 former **Watchman's Cottage**, now used as a country park management centre (管理中心), is a 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 **Gauge Basin** (量水站) are situated below the dam. The structure is an elongated pit with coursed granite walls, a semi-circular end and a tunnel inlet 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 former Watchman's Cottage 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

Pok Fu Lam Reservoir

(Former Watchman's Cottage, Masonry Bridges, Dam Embankment, Gauge Basin, 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 former **Watchman's Cottage**, now used as a country park management centre (管理中心), is a 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.

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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.

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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.

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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.

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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.

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Group Value

The former Watchman's Cottage 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
Old British Military Hospital, Annex Block
Nos. 10-12 Borrett Road, Hong Kong

Construction work on the Old British Military Hospital (舊英軍醫院) *Historical Interest* started in 1903. It was officially opened in 1907. During the Japanese Occupation it continued to function, surrounded by a fence and watchtowers and part of the hospital was used for the sick British prisoners-of-war requiring hospital care. After the War it continued to be used by the British Garrison until the new British Military Hospital opened in King's Park in 1967. The detached Annex Block at the north end of the Old British Military Hospital is believed to have been built at the same time as the Main Block. It was used originally as the Warrant Officers and Sergeants Mess and later as nurses' dormitories. It is now used by an organization known as Mother's Choice.

The Annex Block is an asymmetrical two-storey building with white *Architectural Merit* painted brick walls, a pitched roof and several tall chimney stacks. It probably originally had exposed red brick walls and open verandahs. As well as the chimney stacks, architectural features include a moulded cornice at eaves level, moulded capitals to columns between window openings, and original cast iron rainwater pipes and hopper heads. Original doors and windows no longer exist having been replaced with modern units. The appearance of the exterior has been severely disfigured by excessive *ad hoc* accretions such as cables, conduits, room coolers and signage. Internally, original features still exist such as wooden panelled doors, architraves, skirtings, boarded floors, cornices, a wooden staircase and two old cast iron fireplaces.

As there have been so many alterations to this building it is difficult to envisage what it looked like originally, but it presumably matched the *Rarity, Built Heritage Value & Authenticity* **Edwardian Neo-Classical** style of the Main Block. Although its integrity and authenticity have been destroyed it has built heritage value as part of the old BMH complex.

The social value and local interest of the Annex Block have to be less *Social Value & Local Interest* than the Main Block as it only served as a mess and dormitory accommodation.

At the rear side, the Old British Military Hospital faces woodland. The *Group Value* surroundings are very quiet with limited traffic, thus creating a peaceful

environment which further enhances the building's splendour. It is situated close to the historic compound of the old Victoria Barracks, including the Former Explosive Magazine (舊域多利軍營軍火庫), Flagstaff House (前三軍司令官邸), Rawlinson House (羅連信樓), Cassels Block (卡素樓), Wavell Block (華福樓), Roberts Block (羅拔時樓) and Montgomery Block (蒙哥瑪莉樓), with the Flagstaff House being a declared monument and the others graded by the Antiquities Advisory Board. Together they form a significant group of buildings which served the former British military garrison.

The best use for the Annex Block would be for it to be properly *Adaptive* restored and converted into a residence. Restoration to its original *Re-use* appearance would be quite a challenge in view of the extensive alterations and additions which have been carried out.

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 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 Pok Fu Lam 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 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 original cast iron safety railings can still be found along the top of the subsidiary dam. *Architectural Merit*

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 20th 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
Tai Tam Intermediate Reservoir
(Dam & Valve House)
Tai Tam Reservoir Road, 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 Intermediate Reservoir** (大潭中水塘), which was constructed in 1904-1908 in connection with the First Section of the Tai Tam Tuk Scheme to extend water supply to meet the continuous increasing demand for water from public, has a capacity of 210 million gallons. *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 Pok Fu Lam 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 a masonry faced concrete gravity dam 134 metres long and approximately 31 metres high. There is a stilling pool at the foot of the dam with concrete side walls and tubular steel guard rails. For dam safety reasons, the north section of the spillway has been lowered by 9 feet in 1977, resulting in today's indented appearance of the crest of the dam. *Architectural Merit*

The **Valve House** (水掣房) is situated about midway along the dam reached by a footbridge over the dam. The valve house is built on a projecting platform. It is rectangular in plan with curved corners. The base or plinth consists of several courses of dressed ashlar, and the walls are constructed of rock-faced rusticated granite built to courses. Projecting string courses run around the building at parapet level. The roof is flat. The door and window openings have semi-circular arched heads and plain stone cills. A rectangular cast iron rainwater pipe with an ornamental hopper head fixed with ornamental pipe ears can be seen at one corner of the building.

The dam is a **Utilitarian** civil engineering structure with the valve house exhibiting some **Italianate Renaissance** influence. They are rare and interesting examples of early 20th century civil engineering and should be regarded as having considerable built heritage value. In spite of the alterations *Rarity, Built Heritage Value & Authenticity*

carried out in 1977, the dam appears to have retained its original authentic appearance.

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.

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.

***Social Value
& Local
Interest

Adaptive
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Historic Building Appraisal

Tsing Shan Monastery – Hall of Kshitigabha

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 19th century with the support of the To (陶) clan which had settled in Tuen Mun since the 15th 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 Ksitigarbha Hall erected in 1926 is at the outskirts of the main terrace overlooking Tuen Mun. It is a rectangular building of three bays with a verandha in the front. It is constructed of bricks with its right side gable as its entrance. The gable wall has a pediment with a Sanskrit (梵文) character and the name board Puti Saduo (菩提薩埵, Bodhisattva) inscribed on the gable frieze. The building is painted in yellow with red brick lines at its façade. The Bodhisattva Hall is in the right bay housing a standing statue of Bhaisajyagura Buddha (藥師佛, Healing Buddha) and the Yin Laotaiye (陰老太爺) and other deities on the altar. The Ksitigarbha Hall is in the middle with the name board hung above the entrance. A pair of couplets in the hall suggests that it was rebuilt in 1948. The gilded statue of Ksitigarbha (地藏王, Guardian of the Earth) is on the altar and a large bronze bell with the dating binyin (丙寅, 1926) inscribed is hung in the middle of the hall. The right chamber is the Bo Yan Tong (報恩堂, Hall of Recompensing for Kindness) housing soul tablets on its three interior walls. The three halls have

pitched roofs supported by rectangular purlins and load bearing walls whilst the last one has false ceiling covering up its roof structure.

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
Nos. 51 and 53 Yen Chau Street,
Sham Shui Po, Kowloon

According to an inscription on the central pediment on the roof, the two adjoining shophouses at Nos. 51 and 53 Yen Chau Street were built in 1932. They are very characteristic of the shophouses commonly known as *tong-lau* (唐樓). The shophouses were usually built in contiguous blocks and range from three to five storeys with verandahs or balconies facing the street. They were usually used for both commercial and residential purposes. The upper floors are residential while shops occupy the ground floor for business. Nowadays, the ground floor of No. 53 is occupied by a café bakery (餐廳餅店).

Historical Interest

Nos. 51 and 53 were built as a pair of shophouses in **Neo-Classical** character. The building is four storeys high. The front façade juts out over the pavement supported on columns which forms a covered walkway or arcade. Giant square columns rise up the full height of the façade and terminate below the projecting eaves in Corinthian capitals. The front verandahs each have a short column on either side with Ionic Order voluted capitals. Pierced grille patterned balustrades are built between the columns. The staircase entrance has a small porch formed with Ionic columns supporting a simple entablature and arched pediment or fanlight filled with a metal decorative grille. Internally the originally wooden staircase can still be seen and also some original doors.

Architectural Merit

Shophouses built in this architectural style are quite rare, and Nos. 51 and 53 should be considered as having high heritage value. Inevitably alterations have been made over the years such as replacement of some of the doors and windows, enclosure of open balconies, partial replacement of the wooden staircase, and unauthorized rooftop structures. However most of these alterations appear to be reversible. The near part of the building appears to be in good condition and well maintained.

Rarity, Built Heritage Value & Authenticity

The social value of the shophouses lies in their historical role in the economic development of Sham Shui Po and the residential accommodation they provided. With their distinctive Neo-Classical façade, the shophouses are quite different from the modern neighbouring blocks and therefore have local interest.

Social Value & Local Interest

Structures nearby are mainly medium-rise building. Some other pre-war shophouses are also found in Sham Shui Po, such as Nos. 117, 119, 121, 123 and 125 Nam Cheong Street (南昌街) and Nos. 187 and 189 Apliu Street (鴨寮

Group Value

街).

The best use for the two adjoining shophouses is to continue to be used for *Adaptive* commercial-cum-residential purposes as at present. Adaptive re-use could *Re-use* probably be found for them, if necessary.

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According to an inscription on the central pediment on the roof, the two adjoining shophouses at Nos. 51 and 53 Yen Chau Street were built in 1932. They are very characteristic of the shophouses commonly known as *tong-lau* (唐樓). The shophouses were usually built in contiguous blocks and range from three to five storeys with verandahs or balconies facing the street. They were usually used for both commercial and residential purposes. The upper floors are residential while shops occupy the ground floor for business. Nowadays, the ground floor of No. 53 is occupied by a café bakery (餐廳餅店).

Historical Interest

Nos. 51 and 53 were built as a pair of shophouses in **Neo-Classical** character. The building is four storeys high. The front façade juts out over the pavement supported on columns which forms a covered walkway or arcade. Giant square columns rise up the full height of the façade and terminate below the projecting eaves in Corinthian capitals. The front verandahs each have a short column on either side with Ionic Order voluted capitals. Pierced grille patterned balustrades are built between the columns. The staircase entrance has a small porch formed with Ionic columns supporting a simple entablature and arched pediment or fanlight filled with a metal decorative grille. Internally the originally wooden staircase can still be seen and also some original doors.

Architectural Merit

Shophouses built in this architectural style are quite rare, and Nos. 51 and 53 should be considered as having high heritage value. Inevitably alterations have been made over the years such as replacement of some of the doors and windows, enclosure of open balconies, partial replacement of the wooden staircase, and unauthorized rooftop structures. However most of these alterations appear to be reversible. The near part of the building appears to be in good condition and well maintained.

Rarity, Built Heritage Value & Authenticity

The social value of the shophouses lies in their historical role in the economic development of Sham Shui Po and the residential accommodation they provided. With their distinctive Neo-Classical façade, the shophouses are quite different from the modern neighbouring blocks and therefore have local interest.

Social Value & Local Interest

Structures nearby are mainly medium-rise building. Some other pre-war shophouses are also found in Sham Shui Po, such as Nos. 117, 119, 121, 123 and 125 Nam Cheong Street (南昌街) and Nos. 187 and 189 Apliu Street (鴨寮

Group Value

街).

The best use for the two adjoining shophouses is to continue to be used for *Adaptive* commercial-cum-residential purposes as at present. Adaptive re-use could *Re-use* probably be found for them, if necessary.

Historic Building Appraisal
Shin Shut Study Hall
No. 20 San Uk Tsuen, Lung Yeuk Tau, Fanling

Shin Shut Study Hall (善述書室) in San Uk Tsuen (新屋村) of Lung Yeuk Tau (龍躍頭), Fanling, was erected some 200 years ago by Tang Wan-kai (鄧雲階), the 19th generation ancestor of the Tang clan in Lung Yeuk Tau. San Uk Tsuen was one of the 11 villages of the Tangs established in Lung Yeuk Tau collectively known as Five Wais and Six Tsuens (五圍六村).

***Historical
Interest***

The study hall has the dual functions to work as a study hall to provide education for the Tang children and as a family ancestral hall of the Wan-kai lineage. In the past, teachers were employed from the Chinese mainland. The study hall was the venue to provide traditional teaching of Chinese classics and martial arts for the village children to gain success in the Imperial Civil Service Examination so that the clan could gain more power and wealth. Later on, from 1917 to 1938, the study hall became the campus of Shin Shut School (善述學校) teaching modern subjects. A kindergarten was housed in the study hall in the 1960s with eight to ten children. It was closed in the 1980s and the children studied at the Lung Shan School (龍山學校) instead.

The study hall is the biggest building in the village in alignment with four rows of village houses. The hall is a Qing (清) vernacular building fronted by an entrance lodge. The study hall main block and the entrance lodge are separated by an open forecourt in the middle. One side room and two side rooms are on the right and left of the entrance. The main block has a two-hall-one-courtyard plan of three bays. A kitchen annex was added on the left of the main block in later stage. The open courtyard is in the middle of the entrance and main halls. Side rooms, aisles and side chambers are on either side of the open courtyard and the two halls in the middle bay. The building is constructed of green bricks with its walls, columns and brackets to support its pitched roofs of timber rafter, purlins and clay tiles. Part of the external walls and the internal walls are plastered and painted white. The floors are cement-screeded. Ten soul tablets are displayed on the carved wooden altar at the end wall of the main hall. In front of the altar is a finely carved wooden screen *huazhao* (花罩). Carved brackets supported by granite columns painted red are at the main and entrance halls and at the side aisles by the open courtyard to support the tiles roofs. The front roof is decorated with a pair of red geometric mouldings at its two ends and auspicious treasures in the middle. The rear ridge is of curling ends. The name of the study hall is engraved on the granite lintel at the entrance. The front façade is with wall friezes of landscape,

***Architectural
Merit***

flowers, rocks and figures mouldings and paintings.

It is a study hall of the Tangs to witness their settlement in San Uk Tsuen of Lung Yeuk Tau. ***Rarity***

It has considerable built heritage value.

***Built Heritage
Value &***

Concrete trusses have been put up to strengthen the bracket system of the building. ***Authenticity***

The Tangs did achieve success in the examination and a number of plaques hung in the hall show they obtained *juren* (舉人) title. The study hall has the ancestral worship regularly and with special offerings at festivals and on the 20th of the Chinese New Year. Banquets in the form of basin meal would be held at the hall after the worship. Wedding ceremonies were also held at the hall. The hall is managed in turn by the three branches of the Tangs. ***Social Value,
& Local
Interest***

Historic Building Appraisal

Tsing Shan Monastery – Gate House

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 19th century with the support of the To (陶) clan which had settled in Tuen Mun since the 15th 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 Gate House (客堂) is some distance from the main campus when entering it through the footpath. It was built in 1918 comprising in fore front a stretch of long wall with a one-hall rectangular building in the middle. Hung above the recessed entrance is an eye-catching white name board inscribed with four characters Ching Shan Shim Yuan (青山禪院, Green Mountain Meditation Cloister) painted green. Below the board is a pair of couplets and in front of it is a pair of stone guardian lions. The gate house is constructed of green bricks with plastered finishes painted in yellow. Its pitched roof is supported by timber purlins and load bearing walls. Two concrete benches are on left and right of the house for visitors' rest. Its ridge is decorated with mouldings of Sanskrit (梵文) characters and geometric pattern.

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
Old Lei Yue Mun Barracks, Block 31
Lei Yue Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 31** was built in 1907. It is one of several blocks alongside the road leading up to the old Sai Wan Redoubt.

***Historical
Interest***

This building is a long two-storey block in Colonial **Classical Revival** style. The front façade has verandahs at ground floor and first floor levels with rectangular openings. Square brick columns with simple bases and capitals support the entablatures. There are simple metal balustrades between the columns. A moulded projecting cornice runs along the verandah at first floor level. The roof appears to be flat with a wide projecting eaves. Windows and doors are regularly spaced along the verandahs. The walls and columns are painted brickwork. When originally built the brickwork (probably local red bricks) would have been left unpainted which would have given the building a completely different appearance. Modern installations include air-conditioning units, a cat ladder and a wire fence around the perimeter of the roof.

***Architectural
Merit***

The building does not appear to have been altered significantly, at least externally, and retains its original authentic appearance. As a component building of the barracks it has group value and built heritage value. It is similar in design to Block 32.

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

As an army barrack block, Block 31 had a relatively low social value to the community. Now as part of the Lei Yue Mun Holiday Village it has acquired greater social value. It has however limited local interest except in the context of a component building of the camp.

***Social Value
& Local
Interest***

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin

Group Value

Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟).

Now used as a hostel, Block 31 has been put to a useful adaptive re-use. ***Adaptive***
No doubt it could be adapted for other uses if need be. ***Re-use***

Historic Building Appraisal
Old Dairy Farm – Senior Staff Quarters
No. 141 Pok Fu Lam Road, Hong Kong

The Senior Staff Quarters (高級職員宿舍) was built in 1887 and is the oldest of the remaining Dairy Farm buildings in Hong Kong. It used to be the dwelling house of the farm manager. Formerly known as “Braemar”, it is a 2-storey building situated in the north-western corner of the cowshed compound. The Dairy Farm Co., Ltd. was founded in 1886 by **Sir Patrick Manson**, a Scottish surgeon. Pokfulam was selected as the site for dairy farmland due to its reliable water supply for livestock husbandry and its geographical location to benefit from every breeze in summer time. A dairy farm, initially stocked with 80 head of cattle imported from Britain and staffed by British livestock experts, was established. There were years when fresh milk yields were seriously affected, and most of the herd wiped out, owing to the outbreak of diseases. The personnel were not deterred, however, and these problems were overcome. *Historical Interest*

The year 1941 saw the outbreak of war that decimated the dairy herd and paralyzed the Dairy Farm Co., Ltd. along with the rest of Hong Kong. The Dairy Farm premises were looted. After the war, the Pokfulam dairy herd was restocked once more. In recent decades, vast new housing estates such as Baguio Villas, Wah Fu, and Chi Fu Fa Yuen were built on the original farmlands of some 300 acres. As a result, most of the Dairy Farm premises were demolished. Those still in existence include a Main Office Building, a Senior Staff Quarters, and a Cowshed. They serve as reminders of the success story of a Hong Kong enterprise.

The Senior Staff Quarters is a 2-storey building. The lower or ground floor storey, which corresponds to a basement, has thick granite block walls pierced at regular intervals by circular bull’s eye windows for ventilation. These granite walls act as a plinth to support the principal storey at first floor level which has simple classical architectural features. Each elevation is different but the main features are a bay window on the north-east side. The main features of the interior, which has suffered from vandalism and decay, are period fireplaces in the main rooms, panelled doors, and heavily moulded architraves to windows and door frames. There are two outbuildings comprising a single storey building probably used as servants’ quarters (僕人宿舍) and a garage block (車房) in simple classical architectural style. Both outbuildings have double-roll Chinese tile pitched roofs. *Architectural Merit*

It is a building of the Old Dairy Farm now rare in Hong Kong. It is of considerable built heritage value and it remains fairly authentic.

Built Heritage Value & Authenticity

The social value and local interest of the building lies in the history of the Old Dairy Farm and its founder's intention to produce a safe supply of cow's milk at an affordable price and free from contamination by means of stringent hygiene.

Social Value & Local Interest

The **Senior Staff Quarters** has group value with the other Old Dairy Farm buildings in the vicinity. They include a **Main Office Building** and a **Cowshed** (牛棚). On the opposite side of Pok Fu Lam Road, there is a Declared Monument called **Nazareth House** (納匝肋樓), now known as University Hall, which was used to be a printing house for the works from the priests in **Bethanie** (伯達尼修院). For many years, Nazareth House and Bethanie were a part of the operations of a religious order known as Société des Missions Etrangères de Paris (巴黎外方傳教會).

Group Value

The Senior Staff Quarters is adjacent to Bethanie which is now used as the second campus of The Hong Kong Academy for Performing Arts (HKAPA). It no doubt could be converted for many beneficial uses.

Adaptive Re-use

Historic Building Appraisal
Tang Kwong U Ancestral Hall
No. 32 Shui Mei Tsuen, Kam Tin, Yuen Long

Tang Kwong U Ancestral Hall (廣瑜鄧公祠), also known as Loi Shing Tong (來成堂), in Shui Tau Tsuen (水頭村), Kam Tin (錦田), is one of the three ancestral halls in Shui Tau Tsuen and Shui Mei Tsuen (水尾村). The other two are Tang Tsing Lok Ancestral Hall (清樂鄧公祠) and Tang Chan Yui Kuen Ancestral Hall (鎮銳錫鄧公祠). It was built by Tang Tseung-luk (鄧像六), the 21st generation ancestor of the Tang clan, in the 40th year of the Kangxi reign (康熙, 1701) of the Qing (清) dynasty to commemorate the 17th generation ancestor Tang Kwong U (鄧廣瑜). Apart from being use as an ancestral hall, it was once used as a retail shop in the 1950-60s. It then became a metal factory from the end of the 1970s to the early 1980s. The hall remained vacant until it was deemed as a monument in 1994 and restored in 1995.

***Historical
Interest***

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. On either side of the courtyard is a side chamber. The most important element of the hall, the ancestral altar, lies at the central axis in the middle of the main hall. The altar houses rows of soul tablets of the Tang ancestors for worship. It is a medium size ancestral hall constructed of green bricks having its walls to support its roofs of timber rafters, purlins and clay tiles. Granite block bases are used for damp proof purposes. A pair of big granite *menzhen* blocks (門枕石) are at both corners of the main entrance. At the recessed entrance above the lintel is the name board of the building. The ridges are decorated with curling ends with mouldings of floral and geometric patterns. Wall friezes and fascia boards are with auspicious pattern paintings and carvings.

***Architectural
Merit***

It is one of the important historic buildings in Kam Tin. It has high built heritage value.

***Rarity&
Built Heritage
Value***

Its authenticity is kept with the renovation completed in 1995.

Authenticity

The other historic buildings in Shui Mei Tsuen and Shui Tau Tsuen in Kam Tin include, but are not limited to, Tang Tsing Lok Ancestral Hall (清樂鄧公祠), Tang Chan Yui Kuen Ancestral Hall (鎮銳錫鄧公祠) and Yi Tai Study Hall (二帝書院). This one and others have close related group value.

Group Value

Apart from being used for ancestral worship, it was for dealing with family and lineage affairs of the Tangs. The ritual of Dim Dang (點燈, lighting up lanterns) is still held at the hall during the first 15 days of the first lunar month for newborn baby boys of previous year. Ding congee (燈粥) will be served after the ceremony.

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

Historic Building Appraisal

Oi Yuen Villa

Lot No. SSL 2RP, Kwu Tung, Sheung Shui, N.T.

The building now known as Oi Yuen Villa (愛園別墅) is believed to have been built before 1919 as there is an old photo of the building in that year in the Public Records Office. At the time, the building was described as “Ladies Club House” and it might have been historically associated with the nearby Fanling Golf Club. From 1922 to 1946, the building was owned by Jardine Matheson & Company Limited, a well-known British firm in Hong Kong. E.B. Moller bought the building in 1947 and used it as a villa. From 1949 to 1956, the building was bought by Mollers Lands Limited, a steamship company.

***Historical
Interest***

After changing hands several times, the villa eventually was acquired in 1957 by Mr Hui Oi-chow (許愛周) (1881-1966) as his private residence and renamed “Oi Yuen Villa”. Mr. Hui was a famous businessman in Zhanjiang (湛江) at the early stage of his life. Through the years, he became a large real estates owner. He was also active in charity and education in Hong Kong and South China. The Hui Oi Chow Science Building (許愛周科學館) of the University of Hong Kong, established in 1981, is named after him. Hui passed away in 1966 at the age of 85 and was buried at the site of Oi Yuen Villa. After his death, Oi Yuen Villa was inherited by his descendents.

Oi Yuen Villa is a single-storey house with a mezzanine floor built on a small hill within a wooded compound. A wide driveway leads up to the front of the house and the main entrance with its colonnaded and balustraded portico. The entrance is flanked by two projecting gabled bays. What appears to be an enclosed colonnaded verandah runs along the front of the house on the right hand side. On the left hand side there is a complex arrangement of small rooms built around internal courtyards. The rear elevation of the house has a colonnaded and balustraded open verandah and two gable ends. The various roofs are all pitched and tiled with projecting chimney stacks. The finish to the external walls is rough cast rendering. Windows are mullioned and transomed and divided into small glazing squares. Some windows are set in canted bays. The gables have decorative half-timbering. The architecture is a blend of Tudor and Classical styles and may be classified as **Arts and Crafts**.

***Architectural
Merit***

The building and its luxurious setting are very rare for Hong Kong. As far as can be seen there do not appear to have been many alterations so that

***Rarity,
Built Heritage***

the building retains its authenticity and should be regarded as a valuable piece of built heritage. ***Value & Authenticity***

As a private residence the villa has limited social value to the community, but the Hui family have been very prominent businessmen and philanthropists. The house not only a place for the family to live in, but also a venue for holding feasts, where social and political leaders such as Sir David C.C. Trench (戴麟趾 1964-1971), Hon. Sir Tsun-nin Chau (周峻年), Sir Sik-nin Chau (周錫年) and Sir Shiu-kin Tang (鄧肇堅) would be invited to join. Local villagers were employed as servants by the Hui family. ***Social Value & Local Interest***

Oi Yuen Villa, Yeung Garden (楊園), Kam Tsin Lodge (金錢別墅) and Enchi Lodge (恩慈之家) form a group of Western buildings and has group value recalling the lifestyle of the well-to-do people in Hong Kong. ***Group Value***

Probably the best use for the villa would be for it to continue to be used for residential purposes. As with many Arts and Crafts houses the plan is extended and sprawling with many corridors and doors which does not lend itself to adaptive re-use very well. ***Adaptive Re-use***

Historic Building Appraisal
Liu Ying Lung Study Hall
Po Sheung Tsuen, Sheung Shui Wai, Sheung Shui

Liu Ying Lung Study Hall (應龍廖公家塾) in Po Sheung Tsuen (莆上村) of Sheung Shui Wai (上水圍), Sheung Shui, was built in the 18th year of Daoguang reign (道光, A.D. 1838), Qing (清) dynasty to commemorate Liu Ying-lung (廖應龍), the 4th generation ancestor of the Liu clan in Sheung Shui. 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 (屯門). The study hall provided training for village children for their achievement in the Imperial Civil Service Examination of the dynasty. It did have many successful candidates gaining the titles of *juren* (舉人) and *gongsheng* (貢生) and having their commemorative boards displayed at the study hall. The study hall continued to provide education for children even in the modern times and a kindergarten was operated in the hall in 1965-88. The building is having no education function for the time being.

***Historical
Interest***

The study hall is a medium size Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. An open courtyard is between the halls and flanked by two side chambers, one on each side. It is in symmetrical design with the main altar at the far end of the central axis in the middle of the main hall. Two other altars are on the side bays of the main hall. At the entrance are two drum terraces, one on each side. The entrance is with granite door frame, threshold and lintel above which is the name board of the building. Opposite the entrance is a Chiu Pik (照壁) to ward off evil spirits. The building is constructed of green bricks with its walls and granite columns supporting the pitched roofs of bracketed systems. The ridges are with mouldings of floral pattern and the hip end ridges are in curling ends. The gable friezes are with moulding of cloud motif. Wall friezes and fascia boards are respectively with auspicious patterns of geometric and floral mouldings and carvings.

***Architectural
Merit***

It is one of the historic buildings in Sheung Shui Wai to witness the settlement of the Liu clan. It is of high built heritage value.

***Rarity &
Built Heritage
Value***

Side chambers at the central courtyard were altered when the building was used as a kindergarten. Side entrances and windows were added. Parts of the walls were plastered. This would affect the authenticity of the building.

Authenticity

The study hall was restored to its original Qing dynasty (1644 – 1911) condition in preparation for the 60-year Da Chiu (打醮) which was held in 2006. The removal of intrusive modern alterations added in the past has revealed the building's historic layout and structure. The historic murals and vernacular architectural details are conserved. It stands as one of the finest halls in Sheung Shui Wai.

It has group value with Ming Tak Tong (明德堂), another study hall at the back, and Liu Man Shek Tong Ancestral Hall (廖萬石堂), a declared monument in the same village. **Group Value**

The study hall is also used as an ancestral hall for ancestral worship. The soul tablets of ancestors including Chung-kit, Chi-yuk, Ying-lung are at the central altar. The left altar at the left bay of the main hall called 'Pui Yin (配賢)' is for those with excellent academic achievements in the Imperial Civil Service Examination. The right altar called 'Pui Heung (配享)' is for those having donation for a renovation held in 1923. Other rituals and celebration activities of the lineage such as births, weddings, traditional festival and the most important event, the Spring Equinox (春祭), were held at the study hall. **Social Value, & Local Interest**

The restoration project of the study hall has won an Honourable Mention in the 2006 UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation.

Historic Building Appraisal
Old Victoria Barracks, Roberts Block
No. 42A Kennedy Road, Central, Hong Kong

Old Victoria Barracks was one of the first British military compounds in Hong Kong. There were over thirty military buildings in the Barracks but most of them were demolished. The buildings which still exist; for example, Cassels Block (卡素樓), Montgomery Block (蒙哥瑪莉樓), Roberts Block (羅拔時樓), Rawlinson House (羅連信樓) and Wavell Block (華福樓) – together with the declared monument Flagstaff House (前三軍司令官邸) – used to serve as residences and dormitories. During the Japanese Occupation (1941-1945), the buildings were used by the Japanese. In 1979, Victoria Barracks was handed back to the Hong Kong Government, and part of it was converted into the Hong Kong Park. Today, the buildings are individually converted into a visual arts centre, offices, and museum respectively.

**Historical
Interest**

Located high above Kennedy Road, **Roberts Block** was built in the early 1900s and was originally known as army Married Quarters 'E' Block. It was named after the Second World War probably after Brigadier (later Major-General) **G.P. Roberts**, one of Montgomery's commanders. Since 1986, it has been occupied by the New Life Psychiatric Rehabilitation Association as a hostel (namely, Jockey Club New Life Hostel 賽馬會新生宿舍).

This block is three storeys high, divided into three sections with stepped flat roofs and wide projecting eaves. The north elevation is in elegant **Edwardian Classical Revival** style with open verandahs on all three floors formed by red-brick square columns supporting a classical entablature and moulded cornice at each floor level. The spaces between the columns are filled with classical urn-shaped balustrading. The architectural features are painted white in contrast to the red brickwork. The rear and side walls are painted white with modern windows and exposed plumbing. There are no architectural features on these elevations. The original steel staircases still exist, also some half-glazed wooden doors and fanlights.

**Architectural
Merit**

Roberts Block is quite a rare piece of built heritage as it unspoilt north elevation shows us what these army blocks looked like originally. The authenticity of the interior is not known as access was not obtained by the AMO researchers.

**Rarity,
Built Heritage
Value &
Authenticity**

As army married quarters, the social value of Roberts Block to the community was relatively low, but the present occupants are providing a necessary social service and give the building local interest.

**Social Value
& Local
Interest**

Roberts Block, together with other blocks of the Old Victoria Barracks, the Flagstaff House (前三軍司令官邸) and the Former Explosives Magazine (舊域多利軍營軍火庫) in the vicinity form an integral part of the historic compound of the old Victoria Barracks. They are also physically close to items graded by the Antiquities Advisory Board such as St. Joseph's College (聖若瑟書院), St. Paul's Co-educational College (聖保羅男女中學) and First Church of Christ Scientist (基督科學教會香港第一分會). **Group Value**

If the present occupants move out presumably others could be found, or the block restored for residential use. The building could also be converted into small offices or workshops. **Adaptive Re-use**

Historic Building Appraisal
Kowloon Reservoir
(Main Dam, Main Dam Valve House, Spilling Dam, Spillway Dam Recorder House
& Catchwater Recorder House)
Kam Shan Country Park, Sha Tin, New Territories

The Kowloon Group of Reservoirs is located in Kam Shan Country Park, *Historical Interest* north of Kowloon. They include: Kowloon Reservoir (九龍水塘), Kowloon Byewash Reservoir (九龍副水塘), Shek Lei Pui Reservoir (石梨貝水塘), and Shek Lei Pui Reception Reservoir (石梨貝接收水塘) which is also known as Kowloon Reception Reservoir (九龍接收水塘).

Kowloon Reservoir was the first reservoir built in Kowloon. It was part of the Kowloon Waterworks Gravitation Scheme Stage I which started in 1901 and finished in 1910. The Scheme originated from Osbert Chadwick (查維克), consulting engineer of the Crown Agents. The site of the Reservoir was investigated by Lawrence Gibbs (傑斯), J.P., assistant engineer of the Public Work Department; however, he left the Department and founded Dension, Ram & Gibbs Co. (丹尼遜·雷安及傑斯建築公司) with his partners to carry out and supervise the Scheme.

The existence of Kowloon Reservoir changed the Kowloon water supply system. The Reservoir started supplying water to Kowloon on 24 December 1906. Since then, the Pumping Station of Water Supplies Department in Yau Ma Tei was replaced by the 12 inch main linking the Reservoir along Tai Po Road and Shanghai Street to Yau Ma Tei.

The **Main Dam** (主壩) is situated between the Kowloon Reservoir and the Kowloon Byewash Reservoir for controlling water influx into the latter. The Dam is of concrete gravity construction faced with masonry. A road is constructed on top of the Dam with a solid parapet wall on the upstream side and steel railings on the downstream side. During the Japanese Occupation in 1941, the Main Dam of the Reservoir formed part of the route for the withdrawal of British troops and the invasion of Japanese troops. *Architectural Merit*

The **Main Dam Valve House** (主壩水掣房) is a square shaped building projecting from the upstream face of the Dam. It is built of rusticated granite blocks with a low pyramid shaped concrete roof. The Valve House sits on top of a shaft and has valves to control the draw-off and flow rates through the Dam.

The **Spillway Dam** (溢洪壩) is constructed to the southeast of the Main Dam. It is a concrete gravity weir faced with masonry on both sides. Whilst the Main Dam is curved in plan, the Spillway Dam is straight in plan. It carries a road bridge supported by nine granite piers. The bridge has simple steel railings on either side. The weir discharges water over the stepped downstream face to a

stilling basin below, and subsequently over a vee-notch weir.

A **Recorder House** (記錄儀器房) is built at the west end of the Spillway Dam. It is the same design and construction as the Main Dam Valve House. Another **Recorder House** (記錄儀器房), situated to the northeast of the Spillway Dam, is a small square building constructed of rusticated granite blocks with a flat concrete roof. It is fitted with a steel door, steel framed windows, guard bars and ventilators.

The Kowloon Reservoir structures, which have no particular architectural style, are early 20th century civil engineering **Utilitarian** works. They should be regarded as having considerable built heritage value. All the structures appear to retain their original authentic appearance.

**Rarity,
Built Heritage
Value &
Authenticity**

The social value of the structures lies in the role they have played in the development of water supply in Hong Kong. They are now part of the local rural landscape area and are popular places to visit.

**Social Value
& Local
Interest**

Kowloon Reservoir is one of several reservoirs in Kowloon which are all inter-related. After flowing through this network of reservoirs, the water from mainland China or local rainfall is finally treated either in Shek Lei Pui Treatment Works, Tai Po Road Treatment Works or Shatin Treatment Works, and thereafter discharged into public mains for ready supply.

Group Value

The question of adaptive re-use does not really arise since the reservoir structures were purpose-built and cannot be used for any other purpose than that for which they were designed.

**Adaptive
Re-use**

Historic Building Appraisal
Kowloon Reservoir
(Main Dam, Main Dam Valve House, Spilling Dam, Spillway Dam Recorder House
& Catchwater Recorder House)
Kam Shan Country Park, Sha Tin, New Territories

The Kowloon Group of Reservoirs is located in Kam Shan Country Park, north of Kowloon. They include: Kowloon Reservoir (九龍水塘), Kowloon Byewash Reservoir (九龍副水塘), Shek Lei Pui Reservoir (石梨貝水塘), and Shek Lei Pui Reception Reservoir (石梨貝接收水塘) which is also known as Kowloon Reception Reservoir (九龍接收水塘). *Historical Interest*

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Group Value

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***Adaptive
Re-use***

Old Tai Po Police Station

No. 11 Wan Tau Kok Lane, Tai Po, New Territories

Old Tai Po Police Station (舊大埔警署) was built in 1899 shortly after the British leased the New Territories. It was the first police station and Police Headquarters in the New Territories. According to the Convention Respecting an Extension of Hong Kong Territory (展拓香港界址專條) in 1898, the New Territories were leased to Britain for 99 years. Stewart Lockhart (1858-1937), Colonial Secretary of Hong Kong at that time, proposed to set up a police headquarters in Tai Po which was in a central location and easily accessible from different parts of the New Territories. Also, Tai Po was quite well developed with the old and new markets. Old Tai Po Police Station is said to be the site of the British flag raising ceremony which marked the official British take-over of the New Territories. This police station operated until the new district police station in Tai Po started up in 1987.

**Historical
Interest**

The buildings which make up the police station compound are in the main **Utilitarian** one-storey buildings of no particular architectural merit. The main building consists of a series of rooms connected by enclosed verandahs and corridors around a central courtyard. Architectural features are few being confined to one or two ornamental gables and voussoired arches over windows. Some buildings have pitched roofs of Chinese tiles or corrugated roof sheeting, and some buildings simply have flat roofs.

**Architectural
Merit**

The building style is not particularly rare but as the New Territories first police station, the buildings obviously have built heritage value. As the buildings were extensively looted during the Japanese Occupation and numerous alterations, such as enclosed verandahs, are evident the authenticity of the buildings has been jeopardized to a large extent.

**Rarity,
Built Heritage
Value &
Authenticity**

The Old Police Station is situated near to the Old District Office North responsible for civil administration in the area. The police station was of course responsible for maintaining law and order in the area. These buildings together with Island House, former residence of the District Officers, and the Old Police Bungalow, former residence of the Divisional Superintendent of the New Territories, symbolized the power of colonial administration in the old days and therefore have high group value, social value and local interest.

**Social Value
& Local
Interest**

The Old Tai Po Police Station is located in vicinity to the other colonial buildings of its time, such as **Old District Office North** (舊北區理民府),

Group Value

Declared Monument) in Wan Tau Kok Lane, **Old Police Bungalow** (舊警察宿舍) in Nos. 173 & 175 Kwong Fuk Road, **Tai Po Lookout** (大埔瞭望台) in No. 11 Lookout Link, and **Island House** (前政務司官邸, Declared Monument) in Yuen Chau Tsai.

As low-rise single storey buildings within their own compound, they might ***Adaptive*** be found an adaptive re-use such as a school or training centre, the only ***Re-use*** drawbacks being difficulty of access and lack of car parking space.

Historic Building Appraisal

Ladder Street, Hong Kong

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Ladder Street (樓梯街) was built between 1841 and 1850. The Street started from Queen's Road Central (皇后大道中) near the junction of Lok Ku Road (樂古道) to Caine Road (堅道). The name "Ladder Street" first appeared on a plan of Victoria dated 1856. It was so named because it extends straight up and down like a ladder. Its Chinese name was directly translated into *Lau Tai Gai* (樓梯街, meaning Ladder Street).

**Historical
Interest**

Ladder Street played an important role in connecting Central district and the Hill district. There are several historic items along Ladder Street, including the declared monument of the Old Pathological Institute (舊病理學院) built in 1906, now the Museum of Medical Sciences (香港醫學博物館) as well as two historic buildings, namely, Chinese Y.M.C.A. of Hong Kong Central Building (香港中華基督教青年會中央會所, opened in 1918) and Man Mo Temple (文武廟, built in 1847).

Ladder Street starts at Queen's Road Central at the junction with Lok Ku Road and extends up to Caine Road. It is intersected by Hollywood Road and Bridges Street and has junctions with Upper Lascar Row ("Cat Street"), Square Street and Rozario Street. The street is built with steps and landings formed by granite slabs or concrete paving. Metal railings are installed at the centre of the street and open drainage channels are provided at each side to drain off rainwater. There are many interesting old sections of stone retaining walls and boundary walls along Ladder Street. These old structures provide evidence of the long-term development of the area, show old construction techniques, and give visual variety to the appearance of the street. Ladder Street has no particular architecture style, but it may be classified as **Utilitarian**.

**Architectural
Merit**

Ladder Street is a valuable piece of Hong Kong's built heritage. It is of considerable historical interest. Although many old granite slabs have been replaced with concrete and modern railings have been installed the steps still manage to retain their authentic appearance.

**Rarity,
Built Heritage
Value &
Authenticity**

The social value of Ladder Street lies in the role it has played in providing a pedestrian access way connecting up to many important streets above Queen's Road Central. It is of considerable local interest.

**Social Value
& Local
Interest**

The two streets near to Ladder Street, where shops selling antiques or Chinese handicrafts can be found, are known as Upper Lascar Row and Hollywood Road.

Group Value

Adaptive re-use is not considered to be appropriate as Ladder Street is *Adaptive*
unlikely to be used for anything other than a street. *Re-use*

Historic Building Appraisal
Tai Tam Tuk Raw Water Pumping Station
(Pumping Station, Chimney Shaft, Senior Staff Quarters, Staff Quarters and No. 2 Staff Quarters)
Tai Tam Reservoir Road, Tai Tam, Hong Kong

Tai Tam Tuk Raw Water Pumping Station (大潭篤原水抽水站) was first constructed in the First Section of the Tai Tam Tuk Scheme in 1907, including the engine hall, store and office. It was extended during the Second Section in 1914-16 to accommodate additional pumping machinery. Further extension to the site was also made in 1925. The former senior staff quarters were built in 1905, and the other two staff quarters were built in 1907 and 1936 respectively. The chimney shaft was built in 1907.

*Historical
Interest*

The **Engine Hall** (機房) is a large single-storey warehouse type building with red-brick walls and Chinese tiled pitched roofs. There are several annexes built on to it used as boiler room, stores and offices. Architectural features include brick quoins at the corners, semi-circular arches and keystones to windows, pediments, column capitals and bull's-eye windows. The annexes built at a later date have simple concrete lintels and cills. The windows are steel framed with small glazing squares. Loopholes formed in the wall facing the sea probably were for wartime defensive purposes. An underground air raid shelter is situated at the east end of the building. The architectural style has been classified as **Neo-Georgian** but it is better described as **Georgian Revival**.

*Architectural
Merit*

The **Chimney Shaft** (煙囪體) is situated at the rear of the Engine Hall. A smoke tunnel connected it to the engine house to take off the smoke generated by the coal burning steam engines that used to work the pumps. The chimney shaft is square in plan and built of red bricks with a plinth of offset courses and a coping of oversailing courses. It generally matches the Engine Hall in style, but is classified in the **Utilitarian** category.

The **Senior Staff Quarters** (高級員工宿舍) are situated on a raised platform at the east end of the Engine Hall. The main building is two stories high with plain white walls, pitched roof and arched windows. A covered walkway at the rear connects to the single-storey servants' quarters. It is white in color and was originally built for the manager of the waterworks. The architectural style has been classified as **Neo-Georgian**.

The **Staff Quarters** (第2號員工宿舍), with additional concrete stairways and connected to a store, was built between 1905 and 1907, while another staff quarters, namely **No. 2 Staff Quarters** (二號員工宿舍) was built in 1936. The former is situated at the west end of the Engine Hall. The brick walls have been painted, but probably originally they were exposed red brickwork matching the Engine Hall. The roof is pitched covered with Chinese tiles. Windows are

wooden casements with segmental arched heads. The larger building is long, narrow and rectangular. It is two stories high with open verandahs on the side facing the sea. A single-storey store building is built at one end of the quarters at a slight angle to it. There is also a small detached block which dates from 1936. The architectural style has been classified as **Arts and Crafts**.

The Engine Hall is a rare piece of industrial architecture and should be regarded as having considerable built heritage value, together with the associated buildings and structures. Alterations and additions have been made over the years, but these should be regarded as part of the history of the buildings.

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

The social value of Tai Tam Tuk Raw Water Pumping Station lies in the role it has played in the development of public water supply in Hong Kong. These buildings are in their own compound and are little known to the general public.

***Social Value
& Local
Interest***

The Engine Hall is a large building and no doubt could be converted for industrial use. The senior staff quarters are no longer used as such and have been rented out. The staff quarters are still used as such and it would be difficult to find an adaptive re-use for them.

***Adaptive
Re-use***

Historic Building Appraisal
Old Lyemun Barracks, Block 7
Lei Yue Mun, Chai Wan, Hong Kong

Old Lyemun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village. Block 7**, formerly officers' quarters, was built in **1890** at the north end of the barracks on top of a small hill overlooking Lyemun Pass. It is believed to be one of the oldest buildings in the former barracks.

***Historical
Interest***

The architectural style of Block 7 is Colonial **Classical Revival** but it has been considerably modified over the years. The building is single-storey raised off the ground on low segmental arches to create an underfloor crawl space for ventilation and damp-proofing purposes. The building is rectangular in plan with verandahs at the back and front which are now enclosed. The roof originally was pitched and covered with Chinese tiles. Ornamental chimney stacks still exist. The external walls were painted white with pale blue doors and windows. Architectural features are few but Tuscan order square columns can still be seen along the enclosed verandahs. Internally most of the décor is modern but a few architectural features can be seen including an old fireplace. The main entrance which faces north has a short flight of steps with plain metal balustrading, and an entrance door with side windows set in a doorway with a segmental arch and central keystone. Modern additions include floodlights, surface mounted conduit, aerials and water tanks on the roof. The front façade is enhanced by decorative planting which adds a pleasant touch of greenery.

***Architectural
Merit***

Block 7 as one of the oldest buildings in the former barracks has historical and built heritage value as well as important group value. Its authenticity has been impaired to some extent by alterations and adaptations but the original structure still remains.

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

When Block 7 was exclusively used by the British army it had little social value to the local community. Now as part of the Lei Yue Mun Holiday Village, it has acquired rather higher social value and local interest.

***Social Value
& Local
Interest***

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟). **Group Value**

Originally officers' quarters, Block 7 was put to various purposes by the British Army. It is now a coffee shop for the Holiday Village but presumably **Adaptive Re-use** could be adapted for other uses if need be.

Historic Building Appraisal
Aberdeen Upper Reservoir
(Bridge, Dam, & Valve 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 (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 old Tai Shing Paper Manufacturing Co. (大成紙廠) site. In the 1960s, the catchwater channels were extended to enhance supply.

*Historical
Interest*

The **Aberdeen Upper Reservoir** (香港仔上水塘) was designed by Mr. R.M. Henderson of the Hong Kong Water Works and constructed by the Hong Kong Excavation, Pile Driving and Construction Company. The official inauguration of the Aberdeen Upper Reservoir Dam was presided over by the then Governor, Sir William Peel (貝璐, in office 1930-1935), and attended by members of the Executive and Legislative Council on 15 December 1931.

The **Bridge** (橋) carrying the outflow main is probably constructed of reinforced concrete. It is segmental in shape, raised off granite piers, and marked with lines to resemble masonry joints and voussoirs. There is a classical style balustrade on either side of the bridge. The culvert entrance is built of reticulated masonry blocks and features a voussoired arch fitted with steel doors and an ornamental ironwork grille. It has a thick flat roof slab.

*Architectural
Merit*

The **Dam** (水壩) was designed by Mr. R.M. Henderson of the Hong Kong Government Waterworks Department and constructed by Hong Kong Excavation, Pile Driving and Construction Company. It is a concrete gravity dam faced with concrete blocks laid to courses and finished with reticulated dressing. The upstream face of the dam is vertical and the downstream face is battered or inclined. A series of segmental arches span across the central spillway. A road runs along the top of the dam with guard rails on either side between granite posts built on top of the copings.

The **Valve House** (水掣房) is situated in the middle of the dam and is built on to the rear wall projecting into the reservoir. The walls are built of coursed concrete blocks. The structure is square in plan with a doorway facing the road. The windows are blocked up. The roof is flat with a plain parapet and a moulded projecting cornice all the way around. The style of the reservoir structures can be classified as **Utilitarian** with **Italianate Renaissance**

influence.

The Dam is an impressive engineering structure with unique architectural features as not all Hong Kong's dams were built to the same design. It has retained its authentic appearance and should be regarded as having considerable built heritage value.

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

The Aberdeen Upper 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 visitors 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.

Group Value

As utilitarian waterworks structures, the Dam and its associated structures cannot really be adapted for re-use unless they were demolished and the masonry salvaged for other purposes. This is unlikely to happen.

***Adaptive
Re-use***

Historic Building Appraisal
Aberdeen Upper Reservoir
(Bridge, Dam, & Valve 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 (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 old Tai Shing Paper Manufacturing Co. (大成紙廠) site. In the 1960s, the catchwater channels were extended to enhance supply.

*Historical
Interest*

The **Aberdeen Upper Reservoir** (香港仔上水塘) was designed by Mr. R.M. Henderson of the Hong Kong Water Works and constructed by the Hong Kong Excavation, Pile Driving and Construction Company. The official inauguration of the Aberdeen Upper Reservoir Dam was presided over by the then Governor, Sir William Peel (貝璐, in office 1930-1935), and attended by members of the Executive and Legislative Council on 15 December 1931.

The **Bridge** (橋) carrying the outflow main is probably constructed of reinforced concrete. It is segmental in shape, raised off granite piers, and marked with lines to resemble masonry joints and voussoirs. There is a classical style balustrade on either side of the bridge. The culvert entrance is built of reticulated masonry blocks and features a voussoired arch fitted with steel doors and an ornamental ironwork grille. It has a thick flat roof slab.

*Architectural
Merit*

The **Dam** (水壩) was designed by Mr. R.M. Henderson of the Hong Kong Government Waterworks Department and constructed by Hong Kong Excavation, Pile Driving and Construction Company. It is a concrete gravity dam faced with concrete blocks laid to courses and finished with reticulated dressing. The upstream face of the dam is vertical and the downstream face is battered or inclined. A series of segmental arches span across the central spillway. A road runs along the top of the dam with guard rails on either side between granite posts built on top of the copings.

The **Valve House** (水掣房) is situated in the middle of the dam and is built on to the rear wall projecting into the reservoir. The walls are built of coursed concrete blocks. The structure is square in plan with a doorway facing the road. The windows are blocked up. The roof is flat with a plain parapet and a moulded projecting cornice all the way around. The style of the reservoir structures can be classified as **Utilitarian** with **Italianate Renaissance**

influence.

The Dam is an impressive engineering structure with unique architectural features as not all Hong Kong's dams were built to the same design. It has retained its authentic appearance and should be regarded as having considerable built heritage value.

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

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***Adaptive
Re-use***

Historic Building Appraisal
Old Victoria Barracks, Montgomery Block
No. 42B Kennedy Road, Central, H.K.

Old Victoria Barracks was one of the first British military compounds in Hong Kong. There were over thirty military buildings in the Barracks but most of them were demolished. The buildings which still exist; for example, Cassels Block (卡素樓), Montgomery Block (蒙哥瑪莉樓), Roberts Block (羅拔時樓), Rawlinson House (羅連信樓) and Wavell Block (華福樓) – together with the declared monument Flagstaff House (前三軍司令官邸) – used to serve as residences and dormitories. During the Japanese Occupation (1941-1945), the buildings were used by the Japanese. In 1979, Victoria Barracks was handed back to the Hong Kong Government, and part of it was converted into the Hong Kong Park. Today, the buildings are individually converted into a visual arts centre, offices, and museum respectively.

**Historical
Interest**

Named after Field Marshal **Bernard Law Montgomery** (1887-1976), **Montgomery Block** is located high above Kennedy Road. It was built in the same phase as Cassels Block in the early 1900s as army married quarters to solve the quartering problem following the surrender of North Barracks and part of Wellington Barracks to the Royal Navy. In 1987, **Montgomery Block** was occupied by an organization known as Mother's Choice, and in 1992 a small portion of the building was given rent free to a non-government organization called KELY Support Group (啓勵扶青會).

Montgomery Block is a three-storey building with white painted stuccoed elevations. The front elevation consists of Tuscan order columns forming rectangular window and balcony openings supporting horizontal strings and cornices. The balconies on the west elevation have been enclosed by glazing but the original balustrading still exists at first floor level. The central part of the roof is pitched. Internally, some original wooden French doors, ceilings and fireplaces have been preserved. The architectural style of the building can be classified as colonial **Edwardian Classical Revival**.

**Architectural
Merit**

As one of the surviving buildings of the old Victoria Barracks, Montgomery Block has built heritage value, although enclosure of the verandahs and other alterations and additions have affected the authenticity and appearance of the building.

**Rarity,
Built Heritage
Value &
Authenticity**

As army married quarters, the social value to the community of Montgomery Block was relatively low, but Mother's Choice and KELY Support

**Social Value
& Local**

Group provide social services and give the place local interest.

Interest

Montgomery Block, together with other blocks of the Old Victoria Barracks, the Flagstaff House (前三軍司令官邸) and the Former Explosives Magazine (舊域多利軍營軍火庫) in the vicinity form an integral part of the historic compound of the old Victoria Barracks. They are also physically close to items graded by the Antiquities Advisory Board such as St. Joseph's College (聖若瑟書院), St. Paul's Co-educational College (聖保羅男女中學) and First Church of Christ Scientist (基督科學教會香港第一分會).

Group Value

If the present tenants move out presumably others could be found, or the block restored for residential use. The building could also be converted into small offices or workshops.

Adaptive

Re-use

Historic Building Appraisal
Main Block, Tung Wah Hospital,
No. 12 Po Yan Street, Sheung Wan, H.K.

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Tung Wah Hospital (東華醫院) was founded in 1872 and managed by the Tung Wah Board of Directors comprising Chinese community leaders. The establishment of Tung Wah Hospital could be traced back to Kwong Fuk Tze (廣福祠), a small temple built at No.40 Tai Ping Shan Street on the Hong Kong Island in 1856 for people to house the spirit-tablets of their ancestors. As the temple was gradually taken by the sick and the destitute as a refuge, it became reeked with dirt. With the endeavour of a group of Chinese community leaders, the first Chinese hospital in Hong Kong, named “Tung Wah Hospital”, was finally built upon the grant of some funds and a piece of land at Po Yan Street, Sheung Wan by the Government.

*Historical
Interest*

With subsequent expansion, Tung Wah Hospital became one of the Tung Wah Group of Hospitals, the other two being Kwong Wah Hospital (廣華醫院) and Tung Wah Eastern Hospital (東華東院). The current six-storey hospital building was built in 1934 to replace the old two-storey wooden block. Over the years, the Tung Wah Group of Hospitals has developed into the largest and most important Chinese association in Hong Kong, providing diversified and high quality medical, education and community services for the public.

Since its establishment, Tung Wah Hospital has undergone a lot of development. The **Main Block** is now the oldest part in the entire hospital complex. It is a six-storey building with a mezzanine level above the ground floor. The building is a very stripped down **Neo-Classical** style building featuring two entrance porches with classical columns and painted rendered walls (possibly Shanghai plaster) grooved to imitate stonework. Windows are rectangular, regularly spaced with small glazing squares. Some windows appear to have been installed to enclose open balconies or verandahs. Horizontal band courses run across the facades at each storey level and a projecting cornice runs around the building at parapet level. Internally grander classical architecture can be seen in the Great Hall which features classical columns, panelling to walls and ceiling, couplets and tablets on the walls, and a display of photo-portraits of former committee members of the Tung Wah Group in ornamental marble frames.

*Architectural
Merit*

Although the architecture of the building is not particularly rare or spectacular, the building itself has built heritage value as one of the oldest

*Rarity,
Built Heritage*

hospitals in the Tung Wah Group. It is known that alterations have taken place internally and modifications appear to have been made externally as well.

***Value &
Authenticity***

The social value of the Hospital lies in the role it has played in providing medical services to the community. As the Tung Wah Hospital helped the Chinese community socially and culturally, it is regarded with great respect by most local people.

***Social Value
& Local
Interest***

Situated at the end of Po Yan Street, the hospital is near to the Sun Yat Sen Historical Trail and very close to Kwong Fuk Tze, the old site which came to be used as a shelter where the dying poor were deposited awaiting death and where Tung Wah Hospital originated showing the significance of the present location.

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.

***Adaptive
Re-use***

Historic Building Appraisal
Kowloon Union Church
No. 4 Jordan Road, Yau Ma Tei, Kowloon

Founded by the London Missionary Society, Kowloon Union Church (九龍佑寧堂) was built in 1930/31 with the financial support of Sir Paul Chater. The foundation stone was laid on 27 May 1930 by the Colonial Secretary, the Hon. Mr. W.T. Southorn, C.M.G. and the church was completed and opened in 1931. During the Japanese Occupation (1941-45), the Church was converted into a horse stable of the Japanese army. In 1947, the Church resumed its religious service. The Church complex also includes the Manse built in 1931 and the Sunnyside Kindergarten built in 1955. The Reverend Carl Thurman Smith (1918-2008), missionary and historian, was one of the parishioners of the Church.

**Historical
Interest**

Kowloon Union Church was the sister church of Union Church (香港佑寧堂) which was founded in 1844/45 by the London Missionary Society under the leadership of Rev. Dr. James Legge. At the beginning, their missionary works were mainly concentrated on Hong Kong Island. Union Church started their religious services in Kowloon Peninsula in 1902, when Reverend C. Hickling of the Union Church commenced religious gatherings at the Kowloon British School in Tsim Sha Tsui. After the erection of St. Andrew's Church in 1905, the congregation of Union Church in Kowloon was moved to there.

Built in simplified **Perpendicular Gothic** style, Kowloon Union Church is one of the few Neo-Gothic churches in Kowloon. The red-brick building has a Chinese tiled pitched roof, a three-storey battlemented tower and flat-top windows with Gothic tracery. Internally the walls are painted while accentuating the Gothic tracery. The roof is supported by double hammer-beam roof trusses. The 1955 extension in contrast is built in simple **Modernist** style and the Manse on the corner of Jordan Road and Cox's Road is built in **Neo-Classical** Style.

**Architectural
Merit**

The three buildings (i.e. the Church building, the **Manse** and the **Sunnyside Kindergarten**) with their different architectural styles make a rare and interesting group of historic buildings with obvious built heritage value. Badly damaged and looted during the Japanese Occupation, the Church was restored after the War and has retained much of its authenticity. The double hammer-beam roof is quite unusual for Hong Kong.

**Rarity,
Built Heritage
Value &
Authenticity**

The Church fulfills religious and educational needs for the local community, providing religious services, Sunday school, kindergarten and scholarships. Social activities including group outings also take place. The Church, the Sunnyside Kindergarten and the Manse are well-known local landmarks in Jordan Road.

**Social Value
& Local
Interest**

Kowloon Union Church and its conjunct Manse 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. ***Group Value***

It is unlikely the Church's role in society will change for the foreseeable future, so that the problem of adaptive re-use does not really arise. ***Adaptive Re-use***

Historic Building Appraisal

Former Pumping Station of Water Supplies Department No. 344 Shanghai Street, Yau Ma Tei, Kowloon

Also known as “The Red Brick House” (紅磚屋), the Former Pumping Station of Water Supplies Department (舊水務署抽水站) was built in 1895. It is the oldest pumping station in the territory, even older than Tai Tam Tuk Pumping Station (大潭篤泵房) which was constructed in 1917. Its founding was proposed in 1890 by Osbert Chadwick (查維克), consulting engineer of the Crown Agents, who proposed in 1890 the building plan for a water supply system in Kowloon. He suggested collecting subterranean water by building underground mud barriers. Although his proposal was not adopted immediately, his proposal contributed to the construction of this pumping station.

*Historical
Interest*

The pumping station abstracted water from three wells nearby for the early inhabitants in the Kowloon Peninsula. With the supply of fresh water, commercial activities were able to take place and normal daily living was ensured. Due to this reason, the population of Kowloon was increased. In 1891, the population of Kowloon was approximately 23,000. It was increased by 33% to 34,782 by 1897.

The pumping station was equipped with steam-driven pumps, which were imported from England, and able to pump an estimated 400,000 gallons of water. The pumping station originally comprised four parts, namely, an engine room, a workshop, a chimneystack and an engineer's office. Except for the engineer's office, the other parts of the pumping station have been demolished.

This pumping station lost its importance in the 20th century. The Kowloon Reservoir was built in 1906 and other reservoirs were subsequently built. In the 1910s-1920s, the structure was converted into a post office and was abandoned in 1967. It has recently been restored.

This two-storey red brick building is built in colonial **Neo-Classical** style with **Arts and Crafts** influence. The roof is pitched and finished with Chinese tiles. A single chimney stack projects above the ridge. Windows are wooden casements set in window openings with granite cills and lintels. Rough brick relieving arches can be seen above the lintels. Doors are wooden, cross braced and battened. The Shanghai Street elevation has an arched verandah now enclosed with windows. The ornamental ironwork balustrading has been retained. Internally there is an arcade of columns and arches on the ground floor. The walls are plastered and painted. The floor is screeded. The first floor still has original wooden doors and windows, cornices, skirtings and floor boarding.

*Architectural
Merit*

Although red-brick buildings were once quite commonly seen they are becoming rarer. This building has built heritage value because it is historic and has architectural merit. It has recently been restored and much of the building has been preserved. However, other buildings in the pumping station complex including a latrine, cookhouse, chimney stack and boundary wall have been demolished.

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

The social value of the building lies in the part it played in early water supply distribution in Kowloon. It is known locally as “The Red Brick House” (紅磚屋) and is one of the few historic buildings still left in Yau Ma Tei.

***Social Value
& Local
Interest***

Yau Ma Tei is the oldest developed urban region in Kowloon. Some other low-rise historic structures are also found nearby, such as Yau Ma Tei Theatre (油麻地戲院) and Yau Ma Tei Wholesale Fruit Market (油麻地果欄). Architecturally they compliment each other.

Group Value

The building is now vacant awaiting a suitable adaptive re-use. A suggested use is to turn it into a tourist information centre.

***Adaptive
Re-use***

Historic Building Appraisal
The Bethanie,
No. 139 Pok Fu Lam Road, Hong Kong

The Bethanie (伯大尼修院) was built by a religious order known as *Historical Interest* Société des Missions Etrangères de Paris (巴黎外方傳教會) in 1875 as a rest home for old and sick missionaries and as a base for spreading Catholicism in Mainland China. Construction was started in 1873, according to the design of Father Osonf and under the supervision of Father Charles Patriat, it was completed in 1875. Priests learnt Chinese in Bethanie and also engaged in translation and publishing works. In 1883, Father Fong and two other fathers who worked in the Bethanie founded the Nazareth Press. In the same year, other fathers started propagating Catholic faith around the Bethanie. Workers of the Press began to settle near the monastery.

The Bethanie survived through the Japanese Occupation. After the establishment of People's Republic of China in 1949, many missionaries left China and lodged in Bethanie. It closed down in 1975. In 1978, the site was leased to the University of Hong Kong and used by the Hong Kong University Press and other departments of the University. In 1997 the University moved out of the building which was then left vacant until 2003 when the site was leased to The Hong Kong Academy for Performing Arts (HKAPA) for conversion into HKAPA's second campus.

The building consists of three parts: the Chapel, the Sanatorium and the Service Wing. The predominant architectural style is **Neo-Gothic** featuring *Architectural Merit* pointed lancet windows, pointed arched colonnades to verandahs, flying buttresses, pinnacles, crockets and trefoil ornamentation to parapets. An extension on the east side is of **Bauhaus** style with typical 1930s architectural features. Internally the Chapel is the most striking with a ribbed and vaulted dome supported on slender Gothic style columns. As a rare building type in the area it has obvious built heritage value and local interest.

Bethanie remains fairly authentic, despite the additions and alterations it has undergone during the change-of-use process to enable its present use as the second campus of the HKAPA. The additional flat roof built in the 1960s has been removed to reveal the original pitched roof design, which was rebuilt with glazed tiles and gable walls. To comply with the current safety standards and building requirements while preserving the heritage features of Bethanie, some decorative features such as fireplaces have been kept and restored; but some have been removed or salvaged for reuse and display purpose. *Authenticity, Rarity & Built Heritage Value*

The construction of the building marked the French presence in Hong Kong. The building was also used as a base for spreading Catholicism and publishing. It therefore has great social value and local interest.

***Social Value
& Local
Interest***

The restoration and conversion project of the Bethanie carried out by HKAPA was awarded an Honour Mention at the 2008 UNESCO Asia-Pacific Cultural Heritage Awards.

The Bethanie is adjoined by the site of the old Dairy Farm. Right now, there are a number of old Dairy Farm buildings in the vicinity. They include a senior staff quarters, a main office building and a cowshed in dumb-bell shape at the rear side of Bethanie. Together with the old Dairy Farm buildings on the adjacent site it also has group value.

Group Value

On the opposite side of Pok Fu Lam Road, there is a Declared Monument called Nazareth, now known as University Hall, which was used to be a printing house for the works from the priests in Bethanie. For many years, both buildings were a part of the operations of Société des Missions Etrangères de Paris.

The Bethanie has been converted into a campus of HKAPA. HKAPA has received a sponsorship from the Dairy Farm Group to restore the cowshed into a 150-seat theatre, now known as Wellcome Theatre. The restoration work was completed in 2006.

***Adaptive
Re-use***

Historic Building Appraisal
Maryknoll House
No. 44 Stanley Village Road, Stanley, Hong Kong

Maryknoll House (瑪利諾會) was established by **Bishop James A. Walsh**, the first Maryknoll priest who set foot in Hong Kong in 1917. Built in **1935** with funds borrowed from the **Paris Foreign Mission Society**, it served as the headquarters of the Maryknoll Fathers and Brothers, and also as a summer rest home and a language school for priests who were going to preach in China.

*Historical
Interest*

In 1941, the House was used by the British in preparation for the battle against the Japanese military. As the Japanese gradually approached Hong Kong Island, Maryknoll House became a refuge for many Chinese refugees. It did not take long for the Japanese to conquer Hong Kong, and they requisitioned two classrooms at the House for quartering their men numbering some two hundred. Later, the priests were ordered by the Japanese to evacuate Maryknoll House and they were interned at the Stanley Internment Camp together with several hundred other British, Canadian and Dutch civilians. The House was immediately converted into the Japanese military headquarters.

After World War II, many refugees found shelter there including displaced missionaries from the mainland. From then on, education and social welfare turned out to be the missionaries' major endeavour, as exemplified by the opening of a community centre administered by Father John Curran in Ngau Tau Kok and the Bishop Ford School in Tung Tao Tsuen (1953) as well as the Maryknoll Fathers School (1957). Medical care was also provided for the Chinese as the Maryknollers erected clinics in Ngau Tau Kok, Kowloon Tsai and Kwun Tong. The most ambitious project of all was the opening of Our Lady of Maryknoll Hospital in Wong Tai Sin.

The three-storey building has a handsome red-brick façade showing the strong character of Chinese architecture combined with western elements and details in a style known as **Chinese Renaissance** or **Chinese Eclectic**. This style was purposely chosen by the Maryknoll Fathers according to their vision of spreading the gospel in China. Chinese architectural features include green glazed tiled roofs, green glazed Chinese grilles, octagonal and hexagonal shaped windows, and various decorations and motifs on the façade. The building is symmetrical in plan and the façades also exhibit regular fenestration with only minor deviations here and there. There have been renovations, alterations and additions internally over the years to meet changing requirements, but externally the building remains fairly authentic and a rare piece of built heritage of architectural interest and value.

*Architectural
Merit*

*Rarity,
Built Heritage
Value &
Authenticity*

Today, the House stands as a reminder of the changes that have taken place in Stanley and is one of the most spectacular historic buildings in the area.

***Social Value &
Local Interest***

The building is situated in a quiet environment overlooking the beautiful scene of Stanley. Although its immediate environment has been developed into residential clusters, and the fishing village of Stanley has long since disappeared and replaced by a bustling tourist haven, several of its surviving predecessors in its proximity still hold the memory of Old Stanley. For instance, the declared monument Old Stanley Police Station (舊赤柱警署) can be found in the area. The building is also close to historic buildings graded by the Antiquities Advisory Board such as the Stanley Fort (赤柱炮台) and St. Stephen's College (聖士提反書院).

Group Value

It is considered that the question of adaptive re-use does not arise at the present time. However, economic pressures and changing circumstances may mean that an adaptive re-use may have to be found for the House in the future.

***Adaptive
Re-use***

Tai Po Lookout

No. 11 Lookout Link, Tai Po Kau, Tai Po, New Territories

Tai Po Lookout (大埔瞭望台) is situated on former Tai Po Inland Lot No. 5. In 1904, this piece of land was sold to Lawrence Gibbs (傑斯), a British civil engineer who worked with the Public Works Department before joining the firm of Denison, Ram & Gibbs (丹尼遜·雷安及傑斯建築公司) in 1900. The Lookout was designed and built by Lawrence Gibbs in the **early 1900s** and was used as his residence afterwards. It is believed that he chose to build his house on the top of a hill in Tai Po regardless of the poor transport at that time, probably because of the beautiful views there. Being an engineer, he probably knew how to get water supply from the hillside, and the tower found in the Lookout was a water tower.

*Historical
Interest*

In 1929, the Lookout was sold to a person called Herbert Austin Rogers. In August 1933, another person called Michael Howard Turner became the leaseholder of the house; three months later i.e. November 1933, the house was sold to John Alexander Fraser, a judge in Hong Kong. Fraser was interned in the Stanley camp during the Japanese Occupation. He died in the camp, and was awarded the George Cross after his death for his courage and braveness. During World War II, the Lookout was used by the Japanese as a torture chamber.

In December 1947, the land lot and the house thereon was sold to the government. Since then it was used as the living quarters of government officials such as the Tai Po District Officers and the head of the Police Secret Service until 1996 when it was leased to the Society for AIDs Care as a residential centre for AIDS patients. In 2000 the Lookout reverted to its original purpose as a private residence.

Architecturally, the Lookout is a **colonial** style one-storey flat-roofed building with an arched colonnaded verandah, a projecting portico (probably built at a later date) and a cylindrical watch tower which probably gives the building its name. The watch tower also serves as a water tower. The walls are painted stark white and are raised off a low random rubble plinth. A detached block of servants quarters is set at an angle to the side of the building. The buildings are situated on the top of a small hill served by driveway off Lookout Link. Internally, the house is fairly symmetrical and according to the original floor plan, has had a number of internal walls and partitions removed. Externally, however, apart from some infill windows to the rear verandah, the Lookout probably retains much of its original appearance.

*Architectural
Merit*

As an early colonial residence it has a certain charm, and is a rare piece of built heritage in this part of the New Territories. ***Built Heritage Value***

As the residence of successive District Officers for many years the Lookout is of local interest. Being in the remote location that it is away from other colonial buildings of its time, it cannot be said to have group value. ***Rarity, Social Value & Local Interest***

Tai Po Lookout is located in vicinity to the other colonial buildings of its time, such as **Old Tai Po Police Station** (舊大埔警署) in No. 11 Wan Tau Kok Lane, **Old District Office North** (舊北區理民府, Declared Monument) in Wan Tau Kok Lane, **Old Police Bungalow** (舊警察宿舍) in Nos. 173 & 175 Kwong Fuk Road, and **Island House** (前政務司官邸, Declared Monument) in Yuen Chau Tsai. ***Group Value***

The question of adaptive re-use does not arise at present as the Lookout is being used once again as a residence for which it was originally intended. ***Adaptive Re-use***

Historic Building Appraisal

Tai Wong Old Temple

No. 26C 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 23rd 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 18th and 19th 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.

Tai Wong Old Temple (大王古廟) was established at the same time as the old market. It was built for the worship of two Tai Wongs, literally great kings, Hung Shing Tai Wong (洪聖大王) and Yeung Hau Tai Wong (楊侯大王), the former being a governor in the Tang dynasty (唐朝, 618-907) legendarily an expert of geography and weather forecast very much worshipped by seafaring traders and fishermen whilst the latter was a marquis in the Southern Song dynasty (南宋, 1127-1279) reputed for his loyalty. The temple is built on the most busiest street of the market. Other than for worship and religious ceremonies, the temple was a venue for solving disputes and discussing market affairs among the villagers.

It is a Qing vernacular temple having a two-hall structure with a courtyard in between. The building has strong granite bases and columns with its load bearing gables and timber brackets to support the roofs. The main ridge is decorated with mouldings of geometric and auspicious treasures patterns whilst the curling ridges of its gables have curling grass pattern. The external wall friezes are relief mouldings of flowers-and-birds, scroll-and-treasures patterns and the gable friezes are mainly black-and-white painted floral patterns. The external walls have been painted with false brick lines. The inscriptions of renovation – part of

**Architectural
Merit**

them had already been worn off, which are affixed on the interior walls of the temple, tell the stories of the old market.

The temple housing two Tai Wongs under one single roof is rare in Hong Kong especially in the Old Market having a history of nearly 300 years.

Rarity

The building on the whole is kept intact having a high built heritage value.

***Built Heritage
Value &***

The repairs in the past had only little adverse effect on its integrity.

Authenticity

It has group value with other historic buildings in the old market, including 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 3rd, 6th and 9th 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 20th 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.

The temple is still popular for the villagers in the area. It is frequently visited by locals and tourists to the old market.

The question of adaptive re-use does not arise.

***Adaptive
Re-use***

Historic Building Appraisal

Tung Kok Wai

Lung Yeuk Tau, Fanling, N.T.

The founding ancestor of the Tangs in Lung Yeuk Tau (龍躍頭) is Tang Chung-ling (鄧松嶺, 1302-1387) of the Yuan dynasty (元, A.D. 1271-1368). The Tangs had a long history of development in Lung Yeuk Tau and they further spread to neighbouring areas and established 11 villages collectively known as Five Wais and Six Tsuens (五圍六村, that is, five walled villages and six villages). Tung Kok Wai (東閣圍) is one of the walled villages. Having a history of some 500 years, Tung Kok Wai was first erected by Tang Lung-kong (鄧龍崗, 1363-1421), son of Tang Chung-ling. The enclosing wall of the village was constructed to give protection to the villagers from attacks of bandits, pirates and enemy villagers. It was a small walled village and the enclosing walls are not in proper shape. The watchtowers in the four corners of the village have collapsed, leaving their bases.

**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-west front wall constructed of green and red bricks with its walls to support its pitched roof of timber rafters, battens and clay tiles. Two small rectangular windows are above the doorway. Above the lintel is a stone plaque with the name board of the wai engraved on it dated 1953, the year of restoration. The gate is accessed by a flight of steps. Inside the gate house are four red sandstone column bases and two big rectangular granite blocks which were the remnants of a temple built around the village.

**Architectural
Merit**

The remaining structure of the wai is to remind the past settlement of the Tangs in Lung Yeuk Tau.

Rarity

The structure is of some 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

Side Rooms on Two Sides of the Ho Ancestral Hall

Pak Sha O, Tai Po, N.T.

The Ho Residence (何氏舊居) in Pak Sha O (白沙澳) of Hoi Ha (海下), Sai Kung peninsula, was built by the Ho brothers in 1911-1915. The village of Pak Sha O was inhabited by both Punti (本地) and Hakka (客家) with six families of five different surnames who engaged mainly in farming, firewood collecting, charcoal production, fishing and building construction. The Hos were Hakkas from Yantian (鹽田) of Shenzhen (深圳) whose founding ancestor Ho Cheung-yuen (何祥元) settled in the village before the 1860s. Two grandsons of Ho Cheung-yuen, Yik-piu (奕標, 1869-?) and Yik-ko (奕高, 1875-1950s) worked as seaman and firemen in the Blue Funnel's steamships starting from the 1910s. They became heads of the workers and later operated a recruitment agency called Yan Yee Wo (仁義和) in Yaumatei (油麻地) for foreign steamships in the first half of the 20th century. With the booming of their business, they built the residence for the Ho families. They stayed in the Ho Residence until the 1970s when many of the members moved to the urban areas and overseas. The residence has been rented out for residential uses since 1980s.

***Historical
Interest***

The compound is composed of two rows of residential blocks and another to their right. The rear row has an ancestral hall in the middle. A watchtower is at the right end corner of the vertical block. The buildings are in Qing (清) vernacular design with the use of some contemporary features like green ceramic vase-shaped balustrades for decoration. The two horizontal rows are in symmetrical layout with the ancestral and entrance halls at the central axis. Each hall is flanked by side chamber on its left and right having rooms of different designs. An open courtyard is between the two halls and another between the vertical and the horizontal blocks. The buildings are constructed of green bricks with its walls to support its pitched/flat roofs of timber rafters, purlins and ceramic tiles. The front row of the horizontal blocks is the most decorative building of the compound with elaborate wall paintings, fascia boards and plastered mouldings.

***Architectural
Merit***

The front wall of the rear row of building is topped by a parapet with green ceramic vase-shaped balustrades. Fish-shaped outlets are on the front façade for draining of rainwater. The two side rooms are on the left and right of the ancestral hall. Their door frames and entrance steps are in granite but the formers have been painted red. The right room has been partitioned into two which front part has been used as kitchen. The front part of the building is flat-roofed and the rear pitched-roofed. The floors are with cement screeding.

The compound is a rare combination of residential units, an ancestral hall and a watchtower to witness the historic glory of the Hos. ***Rarity***

The 1911-15 buildings are having extremely high built heritage value. ***Built Heritage Value***

Minor modifications are done to the buildings. Its entire authenticity is kept. ***Authenticity***

The residential units, the ancestral hall and the watchtower in the compound have related group value. ***Group Value***

The residence has been rented out to some foreigners for residential use since the 1980s. ***Adaptive Re-use***

A teacher named Ho Sz-yam (何仕欽) was invited to teach at the ground floor of the watchtower until 1930. After that, the children had their lessons at a school organized by Yung Sze-chiu (翁仕朝), a noted scholar and herbal doctor in Pak Sha O Ha Yeung (白沙澳下洋). In 1947-48, a new school called Ming Sun School (明新學校) was operated in Pak Sha O for children of the village and nearby villages. ***Social Value & Local Interest***

The Hos had their ancestral worship at the ancestral hall in which photographs and a soul tablet are placed. Wedding parade, meals and other rituals were held at the compound of the residence. As some members of the Hos became Catholics, some funeral rituals were held at the ancestral hall by the Catholic Fathers.

A *dagangu* (打更鼓) patrol system was organized by local villagers who took turn at night and beat the drum at intervals so as to report time.

Historic Building Appraisal
Tai Tam Tuk Raw Water Pumping Station
(Pumping Station, Chimney Shaft, Senior Staff Quarters, Staff Quarters and No. 2 Staff Quarters)
Tai Tam Reservoir Road, Tai Tam, Hong Kong

Tai Tam Tuk Raw Water Pumping Station (大潭篤原水抽水站) was first constructed in the First Section of the Tai Tam Tuk Scheme in 1907, including the engine hall, store and office. It was extended during the Second Section in 1914-16 to accommodate additional pumping machinery. Further extension to the site was also made in 1925. The former senior staff quarters were built in 1905, and the other two staff quarters were built in 1907 and 1936 respectively. The chimney shaft was built in 1907.

*Historical
Interest*

The **Engine Hall** (機房) is a large single-storey warehouse type building with red-brick walls and Chinese tiled pitched roofs. There are several annexes built on to it used as boiler room, stores and offices. Architectural features include brick quoins at the corners, semi-circular arches and keystones to windows, pediments, column capitals and bull's-eye windows. The annexes built at a later date have simple concrete lintels and cills. The windows are steel framed with small glazing squares. Loopholes formed in the wall facing the sea probably were for wartime defensive purposes. An underground air raid shelter is situated at the east end of the building. The architectural style has been classified as **Neo-Georgian** but it is better described as **Georgian Revival**.

*Architectural
Merit*

The **Chimney Shaft** (煙囪體) is situated at the rear of the Engine Hall. A smoke tunnel connected it to the engine house to take off the smoke generated by the coal burning steam engines that used to work the pumps. The chimney shaft is square in plan and built of red bricks with a plinth of offset courses and a coping of oversailing courses. It generally matches the Engine Hall in style, but is classified in the **Utilitarian** category.

The **Senior Staff Quarters** (高級員工宿舍) are situated on a raised platform at the east end of the Engine Hall. The main building is two stories high with plain white walls, pitched roof and arched windows. A covered walkway at the rear connects to the single-storey servants' quarters. It is white in color and was originally built for the manager of the waterworks. The architectural style has been classified as **Neo-Georgian**.

The **Staff Quarters** (員工宿舍), with additional concrete stairways and connected to a store, was built between 1905 and 1907, while another staff quarters, namely **No. 2 Staff Quarters** (第2號員工宿舍) was built in 1936. The former is situated at the west end of the Engine Hall. The brick walls have been painted, but probably originally they were exposed red brickwork matching the Engine Hall. The roof is pitched covered with Chinese tiles.

Windows are wooden casements with segmental arched heads. The larger building is long, narrow and rectangular. It is two stories high with open verandahs on the side facing the sea. A single-storey store building is built at one end of the quarters at a slight angle to it. There is also a small detached block which dates from 1936. The architectural style has been classified as **Arts and Crafts**.

The Engine Hall is a rare piece of industrial architecture and should be regarded as having considerable built heritage value, together with the associated buildings and structures. Alterations and additions have been made over the years, but these should be regarded as part of the history of the buildings.

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

The social value of Tai Tam Tuk Raw Water Pumping Station lies in the role it has played in the development of public water supply in Hong Kong. These buildings are in their own compound and are little known to the general public.

***Social Value
& Local
Interest***

The Engine Hall is a large building and no doubt could be converted for industrial use. The senior staff quarters are no longer used as such and have been rented out. The staff quarters are still used as such and it would be difficult to find an adaptive re-use for them.

***Adaptive
Re-use***

Historic Building Appraisal
Church Guest House
No. 1 Upper Albert Road, Central, H.K.

Church Guest House (教堂禮賓樓), also known as Martin House, was built in 1919. It is a three-storey building owned by the Bishop of Victoria, Hong Kong. The main function of this building is residential use. It was purposely built and first used as the hostel of St. Paul's College (聖保羅書院), a school with a long history since the 19th century and was formerly situated on Glenealy Road. Shortly after the Second World War, Ms Han Suyin (韓素音), the author of a famous novel titled *A many-splendoured thing*, has once resided there. In fact, many missionaries who moved to Hong Kong also stayed there in that period. Han Suyin's novel was subsequently produced into a Hollywood film known as "Love is a many-splendored thing" (生死戀) (1955) starring William Holden (威廉荷頓) and Jennifer Jones (珍妮佛鐘斯).

***Historical
Interest***

The front façade of the Church Guest House facing Upper Albert Road is obscured by trees so that its architectural qualities cannot really be appreciated. The style has been described as **Neo-Classical** with **Baroque** influence although the stylised classical features are more akin to **Art Deco**. The main entrance porch is formed by square columns, arches, brackets and a flat roof with a parapet wall in a heavy blocky geometric style. The columns are very unusual and do not conform to any formal classical order. The glazing pattern of the entrance doors shows definite **Art Deco** influence although this style did not come into vogue until the 1920s and only was given its name in the 1960s.

***Architectural
Merit***

The elevations follow classical principles with giant pilasters, string courses, entablatures, cornices and ornamental parapets, but like the porch do not conform to any formal classical order. There appears to have been an open arched verandah at first floor level but this has been enclosed with windows. The central portion of the roof is pitched and covered with aluminum sheeting. The two side wings have flat roofs. Several ornate chimney stacks can be seen. The front parapet wall has a very distinctive pattern and matches the boundary wall. The building is rendered or stuccoed and tastefully painted in grey and white. The interior of the building retains many original features such as arches, doors, cornices, etc.

This style of architecture is rarely seen and the Church Guest House may be unique in Hong Kong. It has obvious built heritage value and great architectural interest. Some alterations have been made which are fairly obvious but the building retains much of its authentic appearance.

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

The social value of Church Guest House lies in the historical role it has played as a hostel to St. Paul's College, and also as a hostel for missionaries, etc. Its distinctive architecture makes it a well known building in Upper Albert Road.

***Social Value
& Local
Interest***

The Church Guest House has historical and local interest and also group value being situated alongside Bishop's House (會督府) and St. Paul's Church (聖保羅堂) and Old S.K.H. Kei Yan Primary School (舊聖公會基恩小學, now Kong Kit Building, originally the south wing of St. Paul's College).

Group Value

As the internal layout of the building is not known it is difficult to suggest an alternative adaptive re-use. Possibly the best use is for it to continue to be used for residential purposes.

***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 17th 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***

The fortified house at No. 55 Ha Pak Nai (下白泥) played a role in the history of the revolutionary movement under the leadership of Dr. Sun Yat-sen (or Sun Yixian 孫逸仙 in pinyin, 1866-1925) and his compatriots. The previous address of the fortified house is No. 39 Long Chok Tsuen (浪濯村). Formerly known as Leung Tseuk Hang Hau (良雀坑口), Long Chok Tsuen was a village facing Deep Bay (后海灣) and Shekou (蛇口) in Shenzhen (深圳).

*Historical
Interest*

The fortified house was built in **around 1910**, in the aftermath of the mutiny of New Army in Guangzhou (廣州新軍之役). The person who took the lead to build the fortified house was Tang Yam-nam (鄧蔭南) (1846-1923), a backbone of the revolutionary group Hsing Chung Hui (興中會, literally, “Revive China Society”) founded in 1894. The fortified house was intended to become another base of operation of the revolutionary movement, in addition to Castle Peak Farm in Tuen Mun (屯門青山農場) which was left to the care of Tang Yam-nam and owned by Li Ki-tong (李紀堂) (1873-1943), another pre-eminent supporter of China’s republican revolution. Indeed, in the early 20th century Li Ki-tong was the registered owner of some land lots around the fortified house.

A farmhouse for rice milling or sugar production was built near to the fortified house, serving as a safe haven for the revolutionaries who fled to Hong Kong; however, it was demolished long ago. In 1965, an aged inhabitant and village representative of the area Chiu Shun (趙信) confirmed in an oral interview that the fortified house was built by Tang Yam-nam. Also, he informed that his father Chiu Kam-wah (趙錦華), who was a stone mason, built a rubble pathway in between Long Chok Tsuen and Castle Peak Farm at the request of Tang Yam-nam. In this way, if the base in Tuen Mun was in danger of being raided, the revolutionaries could swiftly flee to Yuen Long for safety.

The fortified house is a rectangular structure three stories high built of grey bricks with a staircase bulkhead on the flat roof. The brickwork bond is a variation of garden wall bond with five to seven courses of stretches to one course of headers. Blocked up gun loops can be seen at various levels on three of the elevations. Window openings have been formed at ground floor level and first floor level, some with 3-ring rough brick arches and some with concrete or granite lintels which project to form sheltering hoods or canopies. The windows are rusty steel-framed casement. One of the windows is a modern aluminum framed window. The entrance doors are a pair of steel doors painted yellow with a projecting typhoon canopy. There is a lean-to temporary structure attached to the north elevation. The lower part of the south elevation is

*Architectural
Merit*

plastered and lime-washed and the remains of an attached structure (now demolished) can be seen. Internally the plain rooms have screeded floors and plastered and painted walls and ceilings. There are no architectural features. In the garden the remains of an outdoors kitchen can be seen.

Frankly, the fortified house has little architectural merit. The workmanship, especially around the window openings is very poor, and some of the brickwork is deteriorating. Some areas of brickwork have been badly repaired with ugly patches of rendering. The wall on south side has not been made good properly where an annex or addition has been removed.

Some rural villages have similar fortified houses, but this particular one is not really a village house and seems to have been built as a stronghold and place of refuge. Due to its historical background it is a rare piece of built heritage. This is reflected in its strong association with the revolutionaries.

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

It would appear from alterations that have been made to the fortified house, particularly the insertion of windows, that it was converted into a house for residential purposes. Most of the gun loops have been blocked up. There are some ruins in the surrounding garden which need further investigation and interpretation.

The fortified house definitely has historical interest. It is a reminder of Hong Kong's role in the revolutionary movement during a very tumultuous period in Chinese history. The whole place looks rather run-down and abandoned, but it probably could be restored and local interest in it revived.

***Social Value
& Local
Interest***

The structure is geographically related to the Tin Hau Temple in Sha Kong Tsuen, Ha Tsuen (廈村沙江村天后古廟) and the Lau Fau Shan Police Station.

Group Value

The fortified house is now vacant and the future of the site is not known.

Adaptive Re-use

Historic Building Appraisal
Kowloon Reservoir
(Main Dam, Main Dam Valve House, Spilling Dam, Spillway Dam Recorder House
& Catchwater Recorder House)
Kam Shan Country Park, Sha Tin, New Territories

The Kowloon Group of Reservoirs is located in Kam Shan Country Park, *Historical Interest* north of Kowloon. They include: Kowloon Reservoir (九龍水塘), Kowloon Byewash Reservoir (九龍副水塘), Shek Lei Pui Reservoir (石梨貝水塘), and Shek Lei Pui Reception Reservoir (石梨貝接收水塘) which is also known as Kowloon Reception Reservoir (九龍接收水塘).

Kowloon Reservoir was the first reservoir built in Kowloon. It was part of the Kowloon Waterworks Gravitation Scheme Stage I which started in 1901 and finished in 1910. The Scheme originated from Osbert Chadwick (查維克), consulting engineer of the Crown Agents. The site of the Reservoir was investigated by Lawrence Gibbs (傑斯), J.P., assistant engineer of the Public Work Department; however, he left the Department and founded Dension, Ram & Gibbs Co. (丹尼遜·雷安及傑斯建築公司) with his partners to carry out and supervise the Scheme.

The existence of Kowloon Reservoir changed the Kowloon water supply system. The Reservoir started supplying water to Kowloon on 24 December 1906. Since then, the Pumping Station of Water Supplies Department in Yau Ma Tei was replaced by the 12 inch main linking the Reservoir along Tai Po Road and Shanghai Street to Yau Ma Tei.

The **Main Dam** (主壩) is situated between the Kowloon Reservoir and the Kowloon Byewash Reservoir for controlling water influx into the latter. The Dam is of concrete gravity construction faced with masonry. A road is constructed on top of the Dam with a solid parapet wall on the upstream side and steel railings on the downstream side. During the Japanese Occupation in 1941, the Main Dam of the Reservoir formed part of the route for the withdrawal of British troops and the invasion of Japanese troops. *Architectural Merit*

The **Main Dam Valve House** (主壩水掣房) is a square shaped building projecting from the upstream face of the Dam. It is built of rusticated granite blocks with a low pyramid shaped concrete roof. The Valve House sits on top of a shaft and has valves to control the draw-off and flow rates through the Dam.

The **Spillway Dam** (溢洪壩) is constructed to the southeast of the Main Dam. It is a concrete gravity weir faced with masonry on both sides. Whilst the Main Dam is curved in plan, the Spillway Dam is straight in plan. It carries a road bridge supported by nine granite piers. The bridge has simple steel railings on either side. The weir discharges water over the stepped downstream face to a

stilling basin below, and subsequently over a vee-notch weir.

A **Recorder House** (記錄儀器房) is built at the west end of the Spillway Dam. It is the same design and construction as the Main Dam Valve House. Another **Recorder House** (記錄儀器房), situated to the northeast of the Spillway Dam, is a small square building constructed of rusticated granite blocks with a flat concrete roof. It is fitted with a steel door, steel framed windows, guard bars and ventilators.

The Kowloon Reservoir structures, which have no particular architectural style, are early 20th century civil engineering **Utilitarian** works. They should be regarded as having considerable built heritage value. All the structures appear to retain their original authentic appearance.

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

The social value of the structures lies in the role they have played in the development of water supply in Hong Kong. They are now part of the local rural landscape area and are popular places to visit.

***Social Value
& Local
Interest***

Kowloon Reservoir is one of several reservoirs in Kowloon which are all inter-related. After flowing through this network of reservoirs, the water from mainland China or local rainfall is finally treated either in Shek Lei Pui Treatment Works, Tai Po Road Treatment Works or Shatin Treatment Works, and thereafter discharged into public mains for ready supply.

Group Value

The question of adaptive re-use does not really arise since the reservoir structures were purpose-built and cannot be used for any other purpose than that for which they were designed.

***Adaptive
Re-use***

Historic Building Appraisal
Residence of Ip Ting-sz
Lin Ma Hang Tsuen, Sha Tau Kok, N.T.

Ip Ting-sz (葉定仕, 1882-1942) was the 8th generation ancestor of the Ip clan in Lin Ma Hang (蓮麻坑), Sha Tau Kok (沙頭角). Ip Si-fat (葉思發), who is considered to be the founding ancestor of the Ips in Lin Ma Hang, arrived in Hong Kong from Luoxi Yue (螺溪約) of Haifeng (海豐), Guangdong (廣東) province, some 300 years ago. *Historical Interest*

At his young age, Ip Ting-sz went to Thailand to work as an apprentice tailor and eventually gained his fortune. In 1908, three years before the 1911 Revolution in China, Dr. Sun Yat-sen (孫中山) visited Bangkok seeking support of overseas Chinese. Ip became an active member of Tongmenghui (同盟會), a revolutionary group which endeavored to overthrow the Qing government. He got involved in some uprising activities and was awarded a medal. Even after the Revolution he took part in the anti-warlord activities.

In the 1930s, Ip's landed property in Thailand was seized by local bandits in the wake of the anti-Chinese movement. Thereafter, he returned to Hong Kong with his family and stayed in his residence in Lin Ma Hang where he died in 1942 during the period of Japanese Occupation (1941-1945). The Residence of Ip Ting-sz was built around 1913 under the supervision of Ip's mother and his brother Ip Ting-wun (葉定煥). The design of the house followed the residence of Dr. Sun Yat-sen in Cuiheng Village (翠亨村), Zhongshan (中山).

The 1913 built residence has a style blended with Chinese and western architectural elements. Its Italianate façade dominates the outlook of the building. The two-storey building has a three-bay plan with its front façade having an open verandah on the ground floor and a balcony on the upper floor. The balcony is having three arches with its two green-brick square pillars extending to the ground floor. Vase-shaped green glazed ceramic balustrades are for the railings at the balcony. The rectangular building is constructed of mainly green bricks with its walls supporting its pitched roofs of fir purlins, timber rafters and ceramic tiles. Longitudinal granite beams to support the balcony are used whilst the arches are of concrete and steel bars. The arches have keystones in the middle for decoration and arch mouldings are above the doorways and windows. Chinese flowers and butterflies paintings are with three arch mouldings of the doorway on the ground floor. The building is slightly plastered with cream colour externally. An annex service block is constructed to its left. *Architectural Merit*

A residence of a Republican revolutionist is rare to witness the role he played in the history of modern China. ***Rarity***

The mixed- style house of the 1910s has high built heritage value. ***Built Heritage Value***

The building is not properly kept and is deteriorating in need of repair. ***Authenticity***

It is of interest that the design of the house followed the residence of Dr. Sun Yat-sen in Cuiheng Village (翠亨村). Also, during the Japanese Occupation, some of Ip Ting-sz's relatives from Guangzhou (廣州) took refuge in the residence. His two sons joined the guerrillas to fight against the Japanese in the Chinese mainland and one of them returned to Hong Kong in 1987. ***Social Value & Local Interest***

Historic Building Appraisal

Tsing Shan Monastery – Wu Fat Din

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 19th century with the support of the To (陶) clan which had settled in Tuen Mun since the 15th 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**

Wu Fat Din, Hall for the Protection of the Law, is opposite the Tai Hung Po Din built in 1920. It is a two-storey pavilion housing in the lower storey the fossilized bone of a dragon (fish) formerly placed in the Dragon Cave (化龍岩). The upper storey houses the statue of Skanda (韋陀, Sutra Protector), the guardian of the entire monastery. The building is mainly of brick wall construction with plastered finishes and concrete screed flooring. Its rear façade has a painting of Lei Luk Fat (彌勒佛, Buddhist Messiah). The hip-and-gable roof has unglazed concave tiles and glazed cylindrical tiles and drippers. The ridge is decorated with glazed Shiwan (石灣) ceramic figurines, two dragons and a firing pearl made by the Guangzhenxiang (廣禎祥) kiln. A plastered peacock is at each corner of the four unturned corners of the roof.

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

Rarity

few monasteries in Hong Kong.

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
Old Lei Yue Mun Barracks, Block 32
Lei Yue Mun, Chai Wan, Hong Kong

Old Lei Yue Mun Barracks is one of the earliest British Army fortifications in Hong Kong. The site is divided into three parts—the central area (main barracks), the western ridge (upper fort) and the headland (lower fort). The barracks in the central area, built at different times from 1890 to 1939, mainly served as offices and married quarters for the British Army. In 1985 the Army relinquished the site to the Hong Kong Government. The site was subsequently converted into **Lei Yue Mun Park and Holiday Village**. **Block 32** was built in 1909.

***Historical
Interest***

This building is a long two-storey block in Colonial **Classical Revival** style. The front façade has verandahs at ground floor and first floor levels with rectangular openings. Square brick columns with simple bases and capitals support the entablatures. There are simple metal balustrades between the columns. A moulded projecting cornice runs along the verandah at first floor level. The roof appears to be flat with a wide projecting eaves. Windows and doors are regularly spaced along the verandahs. The walls and columns are painted brickwork. When originally built the brickwork (probably local red bricks) would have been left unpainted which would have given the building a completely different appearance. Modern installations include air-conditioning units, a cat ladder and a wire fence around the perimeter of the roof.

***Architectural
Merit***

The building does not appear to have been altered significantly, at least externally, and retains its original authentic appearance. As a component building of the barracks it has group value and built heritage value. It is similar in design to Block 31.

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

As an army barrack block, Block 32 had a relatively low social value to the community. Now as part of the Lei Yue Mun Holiday Village it has acquired greater social value. It has however limited local interest except in the context of a component building of the camp.

***Social Value
& Local
Interest***

The Lei Yue Mun Park and Holiday Village is set in a quiet and relaxing environment with a beautiful landscape. In terms of military history, it has group value with the site of the Hong Kong Museum of Coastal Defence and the Sai Wan Fort and Redoubt (西灣炮台及堡壘). It is also physically close to other items graded by the Antiquities Advisory Board such as Tam Kung Sin Shing Temple (譚公仙聖廟) and Shing Wong Temple (城隍廟).

Group Value

Now used as a hostel, Block 32 has been put to a useful adaptive re-use. *Adaptive*
No doubt it could be adapted for other uses if need be. *Re-use*

Historic Building Appraisal
King's College
No. 63A Bonham Road, Hong Kong

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Construction of the school premises was completed in 1926, but it was not until 1928 that the school announced its official opening because it had been used as the quarters and hospital for the British Shanghai Defense Force (英國上海防衛隊) in 1927. The Force was deployed to protect British nationals in Shanghai during the Northern Expedition. It was reverted to a school in 1928. On 5 March 1928, the school was officially opened by the Governor Sir Cecil Clementi (金文泰). The school building was badly damaged during the Japanese Occupation of 1941-1945, and refurbishment and extension took place shortly after the War. In 1950, King's College was reopened as a primary school, and restored as a secondary school in the next year. It became a full time secondary school since 1960.

***Historical
Interest***

Architecturally the school is very striking with its **Neo-Classical** red-brick facades and colonnaded curved entrance portico. The school buildings are arranged in collegiate style around a central courtyard which serves as the school playground to form a quadrangle. Arched colonnades, colonnaded verandahs, rusticated quoins, moulded cornices and some classical stone surrounds to windows are all neo-classical style features. Internally a groin vault can be seen on the top floor of the Entrance Block. Externally, an arched colonnaded curvilinear screen is featured in the sunken garden. The use of red bricks in a Neo-Classical style is quite rare making the school an interesting piece of built heritage. As it has undergone extensive refurbishment, its authenticity has been compromised to some extent but its architectural value is obvious.

***Architectural
Merit***

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

The school's social value lies in its contribution to education and the historical / famous figures associated with it; for example, Dr. Simon Li Fook-sean (李福善) and the Hon Dr. Leung Chung-ying (梁振英) are alumni of King's College. Due to its prominent position it is a focal point in the area.

***Social Value
& Local
Interest***

Together with the University of Hong Kong (香港大學) (1910-12, Post-Renaissance style), St. Stephen's Girl's College (聖士提反女子中學) (1924, Neo-Georgian style) and St. Louis School (聖類斯中學) (1927, Art Deco style), they form a school belt provided education in the Mid-levels during the early days. Together with the Rhenish Church (禮賢會堂) (1914, Modern Eclectic style), Old Tsan Yuk Maternity Hospital (舊贊育產科醫院) (Western District Community Centre) (西區社區中心) (1922) and the Kau Yan Church (救恩堂) (1932, Gothic

Group Value

Revival style), they well-serve the community up till present.

As it will undoubtedly continue to be used as a school for the foreseeable future, the question of adaptive re-use does not arise.

*Adaptive
Re-use*

Historic Building Appraisal
St. Teresa's Church
No. 258 Prince Edward Road West, Kowloon

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St. Teresa's Church (聖德肋撒堂) was established in 1932. The foundation stone was laid by **Bishop Henry Valtorta**, the 4th Vicar Apostolic and the 1st Bishop of Hong Kong (第四任宗座代牧恩理覺主教及第一任香港教區主教). It is the second oldest Catholic church in Kowloon: second to Rosary Church (玫瑰堂) in Tsim Sha Tsui. On 23 April 1932, the foundation stone of the Church was laid by Bishop Valtorta. On 18 December 1932, the new church, dedicated to St. Teresa's of Child Jesus, was solemnly blessed and opened by the Bishop Valtorta. The main hall was also built beside the Church; however, it was demolished in 1950 and replaced by the Caritas Centre (明愛中心).

**Historical
Interest**

Most of the original congregation were Portuguese Catholics living in the Kowloon Tong and Homantin areas. During the Japanese occupation of 1941 to 1945, the Church's pastors were allowed to pay services to the internees in the Argyle Street Prisoners-of-War Camp. After the change of sovereignty in China in 1949, many Mainland missionaries settled in Hong Kong and joined the Church's team. With this reinforcement the St. Teresa's Parish was able to expand its services by running new schools and social welfare centres. Also, several new Parishes were born of St. Teresa's, such as St. Cecilia in Diamond Hill, St. Peter's in Kowloon Tsai in 1952. So, St. Teresa's Parish became the Mother of several new Parishes.

The architectural style of this church is **Romanesque Revival** based on Roman and Byzantine elements, characterized by massive articulated wall structures, round arches, and powerful vaults. Notable features include the basilican plan, semi-circular apse, central octagonal dome over the crossing, the bell tower or *campanile* and pantiled roof. The front entrance porch or portico is composed of a stepped pitched roof supported by arches springing from six columns with carved impostes and curled leaf shaped capitals in almost Persian or Egyptian style. The same style of columns is found internally forming arcaded aisles on each side of the nave. The pitched roof over the nave is supported by unusually shaped trusses.

**Architectural
Merit**

The Romanesque architectural style is very rare in Hong Kong and St. Teresa's Church has obvious built heritage value. Alterations and additions have been carried out over the years and are well documented. No major changes have been made to the church which is in nearly original condition and therefore largely authentic.

**Rarity,
Built Heritage
Value &
Authenticity**

St. Teresa's parish is the largest parish in the Diocese with a Catholic population of over 33,500. It has more than ten schools and numerous Catholic Centres for giving religious instruction. St. Teresa's Church is a well known local landmark in Kowloon Tong and a popular place for weddings.

***Social Value
& Local
Interest***

St. Teresa's Church is very important as one of a significant architectural group of historic buildings in the area. MaryKnoll Convent School and LaSalle College, which are long established architecturally interesting schools with important historical events, are found nearby. They have close associations with the St. Teresa's Church as some of their students worship there.

Group Value

It is very unlikely that St. Teresa's will ever cease to be a place of worship and therefore the question of adaptive re-use does not arise.

***Adaptive
Re-use***

Historic Building Appraisal

Yuen Kwan Yi Tai Temple

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 23rd 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 18th and 19th 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.

Yuen Kwan Yi Tai Temple (玄關二帝廟) in Yuen Long Old Market was built for the worship of two deities – Yuen Tai (玄帝), commonly called Pak Tai (北帝), a Taoist Emperor of divine bravery, as well as Kwan Tai (關帝), a symbol of loyalty, bravery and righteousness. A bell with the dating of 1714 indicates that the temple was probably built in the year. The temple is one of the only two temples in the market (the smaller one is the Tai Wong Temple (大王古廟) for the worship of Yeung Hau and others) at the far northern end of Cheung Shing Street (長盛街), the longest street of the old market.

It is a Qing vernacular temple on a north-south orientation with its door facing the south which is believed to be in good *fung shui* vein and would absorb wealth for the market users. The building is a two-hall structure with a courtyard (now covered) in between. The two deities are housed at the altar of the end hall. The roofs are in flush gable style. The recessed entrance has a system of granite and wooden bracket to support the roof. The main ridge of the temple is decorated with auspicious geometric patterns blended with the Eight Treasures including conch, wheel, umbrella, canopy, lotus, water bottle, goldfish and knotted cord. Other moulding decorations of floral motifs are also found in wall friezes. **Architectural Merit**

A temple housing two deities of Yuen Tai and Kwan Tai of equal status is rare in Hong Kong. **Rarity**

The temple is a building of high built heritage value. It bears witness to the development of the Yuen Long Old Market for well over 200 years. **Built Heritage Value**

There is a later added structure for a kitchen and keeper's quarters to the right of the temple. In recent repairs, the original walls of its façade have been plastered with false brick-lines. **Authenticity**

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

Market days fell on the 3rd, 6th and 9th 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 20th 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.

The temple continues to be a social and communal centre for the residents of the nearby villages. It also acts as an ancestral hall for Dim Dang (點燈) ceremony on the 1st to 15th days of the first lunar month. During the Tai Ping Ching Chiu (太平清醮) of Yuen Long held every 10 years, Yuen Tai and Kwan Tai deity statues will be on their sedan chairs to 'watch' the activities of the festival. Birthdays of the deities, also that of Tin Hau (天后), are celebrated at the temple with offerings and basin meals.

The question of adaptive re-use does not arise. **Adaptive Re-use**

Historic Building Appraisal

Shun Tak Kui,

No. 171 Shung Ching San Tsuen, Shap Pat Heung, Yuen Long

Shun Tak Kui (慎德居) was built in 1936 by four Indonesian Overseas Chinese, originally from Meixiang (梅鄉) of Guangdong province. However, only one of them, Leung Kon-sun (梁幹臣), had lived in the house for a short period. Leung Koon-sun's grandson, Leung Kwong-tak (梁廣德), lives elsewhere but visits the house from time to time. The building served as a residence and also a school (until 1960 when Shung Ching San Tsuen Primary School (崇正新村小學) was established) to provide education for local village children. The house was also used as a venue for village meetings, and also family ceremonies and celebrations.

**Historical
Interest**

Shun Tak Kui is a 2-house type 2-storey rectangular residential building built with a central open courtyard and single storey additions forming wings to the main building on each side. Stout load bearing structural walls and columns support the two main pitched roofs of Chinese tiles on China fir rafters. The side additions have flat roofs with parapet walls formed in traditional pattern screen block balustraded panels. The building is situated in rural surroundings with a vegetable garden on the south side and a large paved drying or threshing area on the north side. There is latrine block in the back garden and two wells to provide water supply. A *fung shui* pond used to exist in front of the house but has been filled in.

**Architectural
Merit**

The main front entrance bay, situated in the centre of the north elevation which is the main façade, comprises a porch or portico with two pairs of columns on either side of the doorway supporting the entablature and 4-columned balcony above at first floor level. Fenestration, that is the arrangement of windows, to the main façade consists of eight well proportioned windows regularly spaced on either side of the central bay showing western influence. Western influence is also apparent in the design of the single storey wings at either end of the building which have matching entrance porches with columns supporting bow-shaped pediments at the flat roof parapet level. The rear elevation facing south is similar in overall appearance to the front elevation but with four additional windows instead of a central portico. In addition to the main portico, noteworthy external architectural features are the unusually shaped gables characteristic of Hakka village houses, curved "fish-tail" ends to the ridges of the main pitched roofs, the ornamental balustrading to the balconies and flat roofs, column bases and capitals, shaped friezes to the porch entablatures, the moulded cornice at eaves level, and curved label or drip mouldings for weather protection over the heads of the ground floor windows. Circular ventilator grilles in the pattern of old Chinese coins are built into gable end walls and over doorways. Decorative panels of calligraphy and delicately painted botanical subjects surround the entrance doors also the first floor balcony

door. From photographic evidence the external walls were originally painted white, but natural weathering has exposed the grey cement walls underneath the paint layers.

Internally the main architectural feature is the central open courtyard overlooked by an ornate balustraded galley at first floor level supported on columns. The building is divided into 32 rooms by internal cross walls and partitions to form living accommodation with the kitchens confined to the two side additions or wings. Smaller courtyards are incorporated into the layout of the side wings. Decorative wall panels or murals are delicately painted with botanical subjects such as potted plants, tree branches, sprays of foliage, flowers and fruit, and landscape scenes. Other decorations include Chinese characters in geometric pattern roundels set within a cartouche, and painted representations of structural roof elements on panels to spandrel spaces.

The building is of interest for the skilful blending of local traditional and western architectural features and displays characteristics common to both Chinese and Western classical styles/ characters of symmetry, balance, formality, functional simplicity, and special effect.

***Rarity and
Built Heritage
Value***

The building does not appear to have been radically altered except for one of the side additions built in 1956. Although in need of repair and redecoration, and eradication of termites in the roof timbers, the building is basically in a structurally sound physical condition and worth of preservation for the future.

Authenticity

It should be noted when considering future use that the building lacks at present an electricity supply, main drainage, and mains water supply.

***Adaptive
Re-use***

Historic Building Appraisal

Former Explosives Magazine of the Old Victoria Barracks

Justice Drive, Central, Hong Kong

The buildings which comprise the Former Explosive Magazine (舊域多利軍營軍火庫) were intended to serve as a storehouse of explosives for the British Army of the Old Victoria Barracks. Erected between 1843 and 1874, the Magazine comprises three main buildings separated by large earth blast bunds. **Magazine A** and the **Old Laboratory** were in existence by 1868. **Magazine B** and the North and South Traverses (the large earth blast bunds separating the magazines for safety concern) were added between 1901 and 1925. In 1979, the Victoria Barracks were vacated and later redeveloped into the Hong Kong Park. The Former Explosives Magazine became the workshops and storehouses of different Government departments. The compound is of great interest to military historians being a superb example of a Victorian British Army explosives magazine probably unique to this part of the world.

*Historical
Interest*

The **Old Laboratory** on the north side is a single-storey building built on top of a massive granite retaining wall. There is a small detached toilet block at one end. The pitched roof is finished with Chinese tiles and extended at the front to form a colonnaded flag-stoned verandah. Some doors and windows may be original, and there are interesting architectural features such as the King-post roof trusses and dragon ties now considered to be obsolete construction.

*Architectural
Merit*

The central building was the old magazine storehouse for explosives known as **Magazine A**. It has thick granite walls with brick barrel vaulted roofs to the four storerooms. It is believed that it was purposely built in this way so that in the event of an explosion the blast would be directed upwards through the roof. There is a red-brick annex at the east end of the building. The remains of an old railway track for magazine trucks can still be seen outside this building.

Magazine B is situated at the south side of the compound at the foot of the retaining slope to Kennedy Road. It is a single-storey brick-built building with a vaulted roof and a verandah on the north elevation. There is a red-brick annex at the west end.

The three buildings, which may be categorised as **Utilitarian**, do not possess great architectural merit, but the compound is of great interest to

*Rarity,
Built Heritage*

military historians being a superb example of a Victorian British Army explosives magazine probably unique to this part of the world. It must be regarded as a very rare piece of built heritage. The buildings, although dilapidated, retain their original appearance and authenticity.

***Value &
Authenticity***

The social value to the community of the Former Explosives Depot lies in the role it played in the old days in the defensive system of Hong Kong. It is believed that Magazine Gap and Magazine Gap Road take their names from the magazine compound.

***Social Value
& Local
Interest***

The Former Explosives Magazine is an integral part of the historic compound of the Old Victoria Barracks, including Rawlinson House (羅連信樓), Cassels Block (卡素樓), Wavell Block (華福樓), Roberts Block (羅拔時樓) and Montgomery Block (蒙哥瑪莉樓) in the vicinity. In the northern side is another old building known as Block GG which was an Army Pay Corps Office for the former military camp and is considered an integrated part of the historic magazine buildings. It is also enclosed in an environment rich in natural resources.

Group Value

The magazine buildings will be preserved and restored by incorporated in a scheme to convert the compound into a “Place of Recreation, Sports and Culture” to be run by the **Asia Society Hong Kong Center** which was established in 1990 and has become a forum for public discussion of regional and global affairs.

***Adaptive
Re-use***

Historic Building Appraisal
Pedder Building
No. 12 Pedder Street, Central, H.K.

Pedder Building (畢打行) was built in **1923** by the architectural firm of **Palmer and Turner**. In the pre-Second World War period, most tenants were foreign commercial firms with their headquarters or branches set up in Central. Most tenants evacuated before the Japanese Occupation (1941-1945), and consequently the Japanese and Chinese firms moved in. The building remained intact during the Occupation, and it has always functioned as a commercial building for shops and offices. *Historical Interest*

Well known figures in Hong Kong community have had associations with Pedder Building. The earliest recorded owner of the building was **So Shek-chung**; however, the ownership was soon transferred to **Ng Wah** (伍華) in 1926. Starting as a foreman in the Hong Kong Royal Navy Shipyard, Ng Wah eventually became a renowned contractor. In the twentieth century, he was in charge of many building projects, such as the construction of Queen Mary Hospital, Queen's Theatre and Yau Ma Tei Shelter. During the war period, he was a member of the Chinese Co-operative Council (中國華民各界協議會) founded in 1942.

In 1962, Pedder Building was sold to a company owned by the late **Fok Ying-tung** (霍英東), who eventually attained the post of the Vice-Chairman of the National Committee (全國政協副主席).

Pedder Building is a nine-storey building with a narrow frontage on Pedder Street and a long rectangular plan stretching back to Theatre Lane. The architectural style of the building is **Neo-Classical** with some Art Deco influence. The style is similar to buildings of the same era found in other large cities of the world such as Shanghai and Chicago. The Pedder Street façade is strongly symmetrical made up of a vocabulary of classical features including rusticated stonework, moulded cornices, giant pilasters and a central pediment supported on columns prominently displayed at third floor level. An unusual feature, once common in pre-war buildings, is the projecting over the pavement forming a covered walkway or arcade for pedestrians. *Architectural Merit*

As the sole remaining historical building on Pedder Street, it has rare built heritage value and remains fairly authentic in appearance at least externally. *Rarity, Built Heritage Value & Authenticity*

Due to its commercial associations, Pedder Building has both social value and local interest. Nowadays, it continues to serve as a commercial block and shopping arcade, but the offices and shops inside it are more diverse in nature and nationality than the past. A row of small stands and old stalls still survive along the narrow alley sandwiched between the building and the adjacent MTR station, which preserves some flavour of old times. The traditional career: shoe-polishing blends well with the building as its backdrop. The running of Shanghai Tang also helps enhancing the flavour. They form a quite unique scene in the commercialized Central. It is remarkable that this old building still survives in the heart of Central.

***Social Value
& Local
Interest***

Along Pedder Street the old pre-war office building is surrounded by other office buildings, but much more modernized. Physically, it is close to a number of historical buildings, namely Old Dairy Farm Depot (舊牛奶公司倉庫), Bishop's House (會督府) and Duddell Street Steps and Gas Lamps (都爹利街石階及煤氣路燈).

Group Value

No doubt another adaptive re-use could be found for it, but it is a fitting tribute to this fine old building that it is still used for its original purpose: commercial offices and shops.

***Adaptive
Re-use***

Historic Building Appraisal

Yeung Hau Temple

Po Chue Tam, Tai O, Lantau Island

Yeung Hau Temple (楊侯古廟) in Po Chue Tam (寶珠潭) of Tai O, Lantau was built in 1699 of the Qing (清) dynasty as its iron bell has the dating engraved on it. The deity Yeung Hau is believed to be a marquis helping the last Emperors of the Southern Song (南宋 1127-1279) fleeing to Kowloon and established his court-in-exile in Mui Wo (梅窩). The temple was erected to commemorate his loyalty. It is also said that the temple is for the worship of a marquis and not the particular Marquis Yang. Some even suggest that Yeung was an “Uncle Yeung” (楊二伯公), a native who had cured the Emperor Xia (帝昞), and a temple was built to honour him by the Lantau natives. The temple has been patronized by fishing folks and villages in Tai O who kept the temple until 1932 when it has been managed by the Chinese Temples Committee (華人廟宇委員會).

**Historical
Interest**

The temple is in Qing vernacular style having two halls in the middle with a covered courtyard in between. The recessed façade is supported by granite columns and its entrance is also framed with granite blocks. The wooden brackets inside are with ornate auspicious fruit carvings. Hanging below are panels of Shiwan (石灣) ceramic opera figurines made by the Qiaoruzhang (巧如璋) dated 1888. So are the ceramic figurines and firing pearl, *aoyu* (鰲魚), dragons and other patterned decorations on the main ridge. Other wall paintings and carvings on the walls, gables and eave-boards are exquisitely made in high craftsmanship. To its left and right are two side chambers, separated by two lanes, housing the keeper’s quarters, kitchen and other facilities.

**Architectural
Merit**

It is one of the three Hau Wong temples on Lantau and the best preserved. It is the best sample Hau Wong temple amongst others with its original building structure, fixtures and features maintained.

**Rarity &
Heritage Value**

Renovations have been carried out in 1877, 1932 and 1988 and it is in good condition without unauthentic added structure.

Authenticity

Hau Wong Festival (侯王誕) is on the 6th day of the sixth lunar month. Celebrations before and on the day will be held at the temple by residents and fishermen in Tai O including dragon dance, Cantonese opera, meals and others. During the Dragon Boat Festival (端午節) on the 5th day of the lunar month, the Yeung Hau statue is escorted out of the temple on sheds and on dragon boats for worship expecting his blessings for security, safety and driving away the evils.

**Social Value
& Local
Interest**

Historic Building Appraisal

Nos.76-78 Heung Yuen Wai, Sha Tau Kok, N.T.

Heung Yuen Tsuen (香園村) or Heung Yuen Wai (香園圍) is in the closed frontier area in Ta Kwu Ling (打鼓嶺). It is a Hakka (客家) village occupied by the Mans (萬氏) who came from Liantang (蓮塘) of Shenzhen (深圳) due to an increase of clan members some 300 years ago. Other than Heung Yuen Tsuen, they also moved to Tong Fong (塘坊), both in the closed frontier area. In the late 19th century, many of the Mans worked in Panama and Jamaica where they engaged in the catering business. With the remittance sent from overseas, the Mans built new houses in the village. Nos.76-78 Heung Yuen Tsuen is a row of three houses built by F.C. Man in the early 1930s after his return from Panama. With the growth of its population, some of the Mans moved to Ha Heung Yuen (下香園) to the south-east. The former has been commonly called Old Heung Yuen (老香圍). The Mans were farmers in the early years and went abroad to gain a better life in the early 20th century. Five consecutive generations starting from F.C.'s grandfather worked in Panama and Peru.

***Historical
Interest***

The houses were constructed by a local constructor nicknamed Sing Hong Kau (成行九). The row of three connected houses is a two-storey building in Qing (清) vernacular design. Nos. 76 and 77 are identical whilst No. 78 has one additional side chamber. Each of the former two houses has one hall to its left with one chamber of two rooms on its right. One mezzanine is at the rear of the hall for senior members of the family. The bigger No.78 has one side chamber on its hall's left and right. The building is constructed of red bricks with rammed earth for its walls supporting its flush pitched roofs of timber rafters, purlins and ceramic tiles. Its door frames and corner stones are of granite. Upper floors are of timber circular boards and joists. Walls are plastered with internal cloud-shaped doorways. Wall friezes are plastered mouldings and paintings of floral and plants motifs.

***Architectural
Merit***

It is a rare block of residence to reflect the settlement of the Mans in Heung Yuen Tsuen.

Rarity

The connected houses are of considerable built heritage.

***Built Heritage
Value***

The row of houses is generally well-kept despite some minor later added fixtures.

Authenticity

The house and the ancestral hall in the village have related group value.

Group Value

The Mans were farmers growing rice, vegetables and fruits. The children were educated in the Kwai Heung School (桂香學校) of the village. The main deities they worshipped include Tree God (樹公), Pak Kung (伯公) and Tai Wong Yeh (大王爺). The Mans had their ancestral worship at their ancestral hall in the village. Couplets put up in their building emphasize the harmony among the community members.

***Social Value
& Local
Interest***

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
Lik Wing Tong Study Hall
No. 85 Shui Tau Tsuen, Kam Tin, Yuen Long

Lik Wing Tong Study Hall (力榮堂書室) 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 the descendents of Tang Lei-yuen (鄧履元) of the first branch (長房) of the clan in Kam Tin. The exact year of construction of the study hall is not known. It was probably built before 1835 as a wooden board at the study hall has the 15th year of Daoguang (道光, 1835) reign of the Qing (清) dynasty inscribed on it. *Historical Interest*

With the provision of new schools in Kam Tin such as the Kam Tin Mung Yeung Public School (錦田公立蒙養學校), Lik Wing Tong Study Hall ceased to function as a place for education about 50 years ago. It has, however, continued to be a place for the clan members to gather together for discussion and to deal with village matters.

The study hall is at the right end of the village with six rows of village houses on its left. 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. Side rooms and chambers are on either side of the halls and courtyard. The forecourt in its front is slightly smaller than the width of the building with an entrance opened at its left end. A narrow short side court was added on its right which reaches up to the extent of the front hall level. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are retained with their fair-faced green bricks except the main hall with imitation brick lines. The black ridges are in boat shape with white curling pattern. Wall frieze paintings of figures and calligraphy are above the lintel of the recessed entrance. Fascia boards and mouldings at the front façade and at the gable walls are of flowers, birds and landscape pattern. *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

A renovation was made by the Antiquities and Monuments Office in 2004. It has its authenticity kept. *Authenticity*

It has group value with the historic buildings in the village including So Lau Yuen (泝流園), Yi Tai Study Hall (二帝書院), Hung Shing Temple (洪聖宮), Loi Shing Tong (來成堂) and many others. ***Group Value***

The study hall was a private school to provide education for the children of the branch and others so that they could gain titles at the Imperial Civic Service Examination. ***Social Value, & Local Interest***

Historic Building Appraisal
CLP Power Hong Kong Administration Building (Head Office Building)
Nos. 139-147 Argyle Street, Kowloon

This building at the intersection of Argyle Street and Waterloo Road *Historical Interest* originally was a complex of three separated blocks. It is now the headquarters of the CLP Power Hong Kong Ltd. (中華電力有限公司, CLP), one of two companies in Hong Kong supplying electricity. The CLP was initially established in Guangzhou (廣州) in 1901. A few years later, it moved to Hong Kong and set up its first power station in Hung Hom (紅磡). The Kadoorie's Family was closely associated with the CLP. Lawrence Kadoorie was a member of the company board in 1930 and then the company chairman in 1935.

With the extension of their electricity supply to cater for the demand of increasing population, the CLP decided to construct a new building to house their administration offices in Kowloon. Construction of the new Administration Building commenced in 1938/39 and finished in 1940. Large general offices were provided on ground and first floors for the Cashier's and Accountant's staff, while the General Manager's and Assistant's offices were on the second floor. In addition to offices on the ground floor, there was a large showroom where electrical appliances were displayed.

The clock tower is a prominent feature of the Administration Building for the CLP, which was built, together with two residential blocks, on an area that formed part of the Garden City development of the Hong Kong Engineering & Construction Co. Ltd., another company of the Kadoorie's Family. Only the Administration Building was owned by the CLP. The two residential blocks belonged to the latter company, but their external appearance has been built to harmonize with the Administration Building; they have been owned by the CLP since 1959/1968 and subsequently converted to office use and connected to the clock tower, thus forming the existing complex.

The architectural style of the whole group is International Modern. The whole building is raised up on a landscaped embankment retained by a masonry wall. The exterior is finished with tapestry glazed facing tiles. The roof is flat with projecting bulkheads and has tubular steel safety railings around the parapet. The front elevations are strictly geometric with horizontal bands of windows unified by continuous projecting cills and hoods or string courses. Staircases are situated in vertical cores which are set back in recesses from the main façade. The east end of the building is slightly splayed and features a pagoda-like clock tower, which is of the highest architectural value as it carries all the character-defining elements of the building. *Architectural Merit*

The Administration Building with its very striking and unusual modern appearance must be considered as a rare piece of built heritage. It, in particular the clock tower, is of the highest heritage value and carries all the character-defining elements of the complex. Although it has been altered and refurbished internally its authenticity has not been substantially diminished.

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

The other two blocks, previously for residential use, were added to the CLP Administration Building subsequently and had undergone substantial alterations with the internal layout completely changed.

The construction of the Administration Building marked an important stage in the development of the CLP and also the development of electricity supply in Kowloon. The building with its prominent location and distinctive appearance has become a local landmark.

***Social Value
& Local
Interest***

The clock tower, in particular, forms an attractive landmark for the neighbourhood. In 1953, it was decorated and lighted at night to commemorate the coronation of Queen Elizabeth II. In 2001, it was decorated for the CLP's centenary lighting ceremony that was performed by the company chairman, Mr Michael Kadoorie. For the same occasion, a souvenir ticket set of the Mass Transit Railway was issued with the theme of the past and present of the company's headquarters.

The building's site is an important traffic junction of major roads and flyovers. The horizontal proportion of the building juxtaposed with the dynamic movement of the traffic on the road and the flyover. The advantage of site setting and the outstanding design of the building make it a distinctive landmark of the area. In addition, the CLP buildings and the historic buildings nearby (such as those within the Kowloon Hospital and the Diocesan Boy's School) witness the development of the area in the early 20th century.

Group Value

No doubt another adaptive re-use could be found for it, but it is a fitting tribute to this fine old building that it is still used for its original purpose: the headquarters of the CLP Power Hong Kong. Ltd or other purposes which can reflect the history of the building being related to electricity generation.

***Adaptive
Re-use***