

Historic Building Appraisal
Nos. 60A, 62, 64 and 66 Johnston Road,
Wan Chai, Hong Kong

The exact date of construction of these four shophouses on Johnston Road cannot be ascertained but they are believed to have been built around the **early 1920s**. **No.66 Johnston Road** is a pawnshop named “Wo Cheong Ngat” (和昌押) which was owned by the Lo family (羅氏). The Lo family is still operating over 20 pawnshops in the territory today. **No.64 Johnston Road** was first owned by Mr. Li Jowson. In 1966, the Yue Clan purchased this building and inscribed the name “The Hong Kong Yue Clansmen Association” (香港余氏宗親會) on the facade. **Nos.60 (now 60A)-62 Johnston Road** is largely altered and integrated into one unit which shares a common staircase in between as the access to the upper floors. They were first owned by Mr. Chee Guan Chaing and later owned by several owners after 1960s. The ground floors of these buildings were all used for retail trades.

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Interest*

Johnston Road originally was the Wan Chai waterfront, and it is now located several hundred metres northwards due to reclamation. Wan Chai is one of the earliest developed districts on Hong Kong Island since the British Occupation in 1841. It was also known as “Ha Wan” or “Lower Bay/ Circuit” (下灣／環) – one of the Four Circuits (四環), i.e. Lower Circuit, Central Circuit (中環), Upper Circuit (上環) and Western Circuit (西環).

These shophouses are built in the form of **Verandah Shophouse**. They are four stories high with the upper floor verandahs projecting over the pavement supported on columns to form a covered walkway in front of the ground floor shops. The façades are rendered and painted and display **Neo-Classical** influence in the simple design of the columns, the pediments at parapet level, and the regular arrangement of windows in the side elevation facing Tai Wong Street East (大王東街). According to typical shophouse design the plans are elongated with narrow frontages. The two pairs of shophouses each share a common staircase. The kitchens are located at the rear of the shophouses with chimneys carried up through the four stories to the flat roof. Some original green painted wooden windows still survive.

*Architectural
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Shophouses are becoming rarer each year due to redevelopment. Nos. 60-66 Johnston Road therefore are valuable pieces of built heritage. The authenticity and appearance of the front facades were marred by uncoordinated

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alterations and additions such as enclosure of open verandahs and rooftop structures. *Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. The shophouse has evolved through several types. These particular shophouses are the early types and are part of the historical urban fabric of Wan Chai. They are part of the local scene and are a well known landmark in the area. *Social Value & Local Interest*

The surroundings, bustling with daily activities, include shops and old residential blocks which match the shophouses. The tramway along Johnston Road is also another important part of Hong Kong's heritage. Shophouses on Nos. 186, 188 and 190 Queen's Road East, Nos. 72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), those on Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Old Wan Chai Post Office 舊灣仔郵政局 (Declared Monument), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East and Wan Chai Market (灣仔街市) are other historic buildings in the surrounding area. *Group Value*

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Historic Building Appraisal
Gateway and Chapel of St. Michael's Catholic Cemetery
Wong Nai Chung Road, Happy Valley, Hong Kong

St. Michael's Catholic Cemetery (天主教聖彌額爾墳場), also known as *Historical Interest* Roman Catholic Cemetery (天主教墳場) dates back to 1848. It is the oldest Catholic Cemetery in Hong Kong and its name "St. Michael" originated from one of the principal angels. The Gateway may have been built in **1848**, but it was moved to its present location in 1977 to make way for road works, i.e., Canal Road Flyover Extension. The Chapel was built in **1916**. St. Michael's is one of five Catholic cemeteries in Hong Kong.

The **Gateway** is situated at the northeast corner of the cemetery at the entrance from Wong Nei Chung Road. It simply consists of a granite archway with a pair of ornamental ironwork gates. The archway is constructed of granite blocks and voussoirs that are roughly dressed or rock-faced on the external face but smoothly dressed on the inside face and the intrados of the arch. The surround or sides of the gateway consist of alternating large and small blocks of stone in the manner of a "Gibbs Surround" named after the architect. Also, there is a pair of famous stone couplets at the main entrance wrote '今夕吾驅歸塵土，他朝君體也相同' (Today my body returns to the dust, someday your body will be the same) which reveals the view of death of the Catholic. A stone sculpture believed to be **St. Michael the Archangel** is set upon the crown of the arch. The gates are decorated with a cross and carry name plates with the name of the cemetery in English and Chinese. The architectural style is **Italianate Renaissance**. *Architectural Merit*

The **Chapel** is situated on the west side of the cemetery below the ossuriums and at the end of the central pathway of the cemetery. The shape of the floor plan has been described as a cross overlapping a circle. The Chapel is built in Roman **Classical Revival** style featuring a green domed roof or cupola, rusticated stonework, Doric Order columns, arched windows, stepped voussoirs and semi-circular and triangular pediments. The dome is surmounted by a stone lantern with a finial in the shape of cross. There are stone steps at the rear of the Chapel leading up to the ossuriums. The windows appear to be modern aluminium units and rather spoil the appearance of this little chapel.

These two structures are rather rare and have definite built heritage value. They are well maintained but their authenticity may have been undermined by relocation and unsuitable replacement windows. *Rarity, Built Heritage Value & Authenticity*

The social value of the two structures is in their association with the cemetery which serves the needs of the Catholic community. The graves of some famous historic figures can be found in the cemetery, such as Bishop Timoleon Raimondi (高主教, 1827-1894), Bishop Francis C.P. Hsu (徐誠斌主教, 1920-1973), Cardinal Wu Cheng-chung John Baptist (胡振中樞機, 1925-2002), Linda Lin Dai (林黛, 1934-1964), Tang King-po (鄧鏡波).

***Social Value
& Local
Interest***

Saint Michael's Catholic Cemetery is located opposite to the Hong Kong Jockey Club Building. There are five cemeteries along Wong Nai Chung Road: the Muslim Cemetery, the Catholics Cemetery, the Hong Kong Cemetery, the Parsee Cemetery and the Jewish Cemetery.

Group Value

Adaptive re-use is not appropriate for these two structures which are integral parts of the cemetery.

***Adaptive
Re-use***

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
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Historic Building Appraisal
Shing Mun (Jubilee) Reservoir
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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.

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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.

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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
Old Peak Café
No. 121 Peak Road, The Peak

As for the origins of the existing Old Peak Café (舊山頂餐廳), it is evident that an open-sided shelter was built in 1901-1902 by the Public Works Department (PWD) on this site for the accommodation of both public and private sedan chairs. On the other hand, it is believed that before the completion of the sedan chair shelter, the Peak Tramways had built on this site a workshop and a shelter for engineers responsible for the construction of the Peak Tram in 1888. On completion of the tramway the site and the building thereon was handed back to the government. The site was used as a shelter for sedan chair bearers until 1947, when the building was converted into an open-air cafeteria. In 1973 a public petition was raised to prevent redevelopment of the site and to save the building from demolition.

*Historical
Interest*

The Old Peak Café is a pitched-roof single-storey building built in the style of an English country cottage. It is built in the style of architecture known as **Arts and Crafts** which was a popular style in the late Victorian and Edwardian periods. Externally, notable architectural features are the stone walls, arched windows, black-and-white half timbering to the gable and prominent stone chimney stack. The use of Chinese tiles for the roof is a local adaptation. The low random rubble masonry boundary wall and the trees and shrubs in the garden complete the image of a picturesque rustic cottage.

*Architectural
Merit*

Examples of Arts and Crafts architecture are rare in Hong Kong and the Old Peak Café is an important part of our built heritage, although due to many alterations and improvements over the years its original appearance must have been changed somewhat.

*Rarity,
Built Heritage
Value &
Authenticity*

As the 1973 campaign to save the café proved, the building has sentimental and social value to many local people. Its rare style of architecture and rustic appearance blends in well with the surrounding environment.

*Social Value
& Local
Interest*

The Old Peak Café is physically close to the Peak Depot (山頂倉庫), the Victoria Gap Substation (爐峰峽變壓站) and the Peak Tramways Co. Ltd. (山頂纜車有限公司).

Group Value

Although adaptive re-uses could probably be found for the building, it has a loyal clientele as a café and is likely to remain as such in the foreseeable future.

*Adaptive
Re-use*

Historic Building Appraisal
Chou Wong Yi Kung Study Hall
Kam Tin, Yuen Long

Chou Wong Yi Kung Study Hall (周王二公書院) in Shui Tau Tsuen (水頭村) of Kam Tin (錦田), Yuen Long, was founded in 1684 to commemorate Zhou Youde (周有德), Viceroy of Guangdong and Guangxi (兩廣總督), and Wang Lairen (王來任), Governor of Guangdong (廣東巡撫), for their help in lifting the Evacuation Edict in the Kangxi reign (康熙, 1662-1722) of the Qing (清) dynasty. In the early years of the Qing dynasty, the Ming (明) loyalties still had their base in Taiwan and attacked the mainland coasts. The Qing government adopted an evacuation policy to stop help given to the loyalties and troubles made by ordering all the inhabitants to move 50 Chinese *li* (里) inland in 1662. The entire territory including Kam Tin was within the region and the people became refugees and many killed. In view of the situation, Wang urged the Emperor to rescind the edict in 1668. He however died shortly afterwards and the petition was continued by Zhou. The people were allowed to return to their homeland in 1669 and the edict was finally lifted in 1682. To reciprocate the two officials, many people in coastal Guangdong erected temples to commemorate them including the Po Tak Temples (報德祠) in Shek Wu Hui (石湖墟) and Sha Tau Hui (沙頭墟). This study hall was one erected by the Tang clan in Kam Tin to honour them as well as to provide a venue for educating the children in the area.

***Historical
Interest***

The study hall is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The courtyard is between the halls and flanked by two side chambers, one on each side. It is in symmetrical design with the altar worshipping the two officials' tablets 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 supporting the pitched flushed gable roofs. The recessed entrance has granite doorframe and a name board above the lintel. The ridges are with geometric pattern. Its fascia boards and wall friezes have carvings, mouldings and paintings of calligraphy, auspicious patterns of flowers-and-plants, dragons and treasures. An annex was added to its left for kitchen use.

***Architectural
Merit***

It is a rare study hall to show the historic past of Kam Tin.

Rarity

Being an old study hall of some 300 years, it has considerable built heritage value.

***Built Heritage
Value***

The building is internally and externally plastered and some of its roofs and

Authenticity

columns reinforced with concrete. The floors have been concrete-screeded. This would very much diminish its authenticity.

Many historic buildings such as Tang Tsing Lok Ancestral Hall (清樂鄧公祠), Hung Shing Temple (洪聖宮), Cheung Chun Yuen (長春園) and this one have co-related group value. ***Group Value***

Apart for the worship of the two officials and teaching purposes, it was for erecting important public requirements such as the weighting of grain engraved in a stone tablet installed at the hall. The hall is still worshipped by villagers in Kam Tin. ***Social Value, & Local Interest***

Historic Building Appraisal
Kowloon Byewash Reservoir
(Dam & Valve 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*

Kowloon Byewash Reservoir was designed and built by the Hong Kong Excavation Pile Driving and Construction Company (香港建築工程公司) in 1929-1931. The Reservoir received the surplus water from Kowloon Reservoir and Kowloon Reception Reservoir. Its net capacity is 185.5 million gallons, and the area of direct catchment area is 90 acres. If it was full, the water would go to Mei Foo (美孚) and flow to the sea. It impounded water and connected the 18 diameters pipe to the Kowloon Filter Beds; now known as Tai Po Road Treatment Works.

During the Japanese invasion of Hong Kong in the 1941, Shing Mun Redoubt (城門碉堡) played an important role to confront the Japanese troops. Golden Hill (also known as Kam Shan 金山) was also a resistance point led by the British troops. War ruins can still be found in Kam Shan Country Park near Kowloon Byewash Reservoir. The main dam of the Kowloon Reservoir was also part of the route for the withdrawal of British troops and the invasion of Japanese troops.

The **Dam** (水壩) of *Kowloon Byewash Reservoir* is a concrete gravity structure 41.1 metres high from lowest foundation level. The road built on top of the dam is 3.05 metres wide and 106 metres long. The upstream face of the dam is vertical but the downstream face is inclined at a gradient. Both faces are clad with masonry. The downstream face has a series of tall narrow elegant masonry arches over the spillway which discharges water into the stilling basin below. The parapets on either side of the road on the crest of the dam are formed of simple balustraded panels between granite posts. *Architectural Merit*

The **Valve House** (水掣房) is constructed on the upstream face of the dam and projects into the reservoir. It is situated in the centre of the dam, the lower part of the structure built of coursed ashlar blocks and the upper part built coursed ashlar blocks dressed in vermiculated style. The Valve House has a doorway on the road side but the window openings have been blocked up. The roof is flat with a plain parapet and a projecting moulded cornice all around the building. The balustrading of the dam parapet is extended on two sides of the Valve House

with a steel cat walk on the side facing the dam. The architectural style of the Dam and Valve House is **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 Kowloon Byewash 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, hikers and fishermen.

*Social Value
& Local
Interest*

Kowloon Byewash 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

As utilitarian waterworks structures, the Dam and Valve House cannot be adapted for re-use unless they were demolished and the masonry salvaged for other purposes. This is unlikely to happen.

*Adaptive
Re-use*

Dragon Garden

Nos. 32-42 Castle Peak Road, Tsing Lung Tau, Tsuen Wan

Dragon Garden (龍園) comprises a stretch of land of some 300,000 square feet. It is a private garden that comprises a complex of buildings of varied types – including pavilions and ponds – which have been constructed in the traditional Chinese architectural style. The Garden commenced construction in the 1950s and was developed into the present form under the auspices of late tycoon **Mr. Lee Iu-cheung** (李耀祥) (1896-1976), who was a successful businessman and community leader in influential positions. *Historical Interest*

Mr. Lee Iu-cheung had a distinguished record of public services that earned him a J.P. (1941), a M.B.E. (1949), an O.B.E. (1952), and a C.B.E. (1958). He joined the Kwong Wah Hospital Board of Directors (廣華醫院) in 1926, being member of the Po Leung Kuk Committee (保良局) in 1929-30 and chairman of the Tung Wah Hospital Board of Directors (東華醫院) in 1940. These are only some of the many well-known offices he had held, and he joined many other public services which are too numerous to mention.

It is evident that Dragon Garden was designed by **Mr. Chu Pin** (朱彬) (1896-1971), who was a fellow classmate of Mr. Liang Ssu-cheng (梁思成) in the University of Pennsylvania, USA, where he graduated with the degree of Master in Architecture in 1923. Mr. CHU was the key partner of Kwan Chu Yang, Architects & Engineers (基泰工程司), a famous architectural firm in China responsible for a number of commissioned government projects such as the Museum of Archives in Nanjing.

The **Chinese Garden** constitutes the formal entrance to the Golden Wedding Jubilee Building. It is bounded on one side by a series of interconnected shallow water ponds in which have been planted with different varieties of water lilies. In season the ponds are a living mosaic of yellow, white, blue, purple, and pink floating blossoms. The outstanding feature of this section is the Rock Garden, which measures approximately 12 feet in height, 50 feet in length, and 25 feet across at its widest part. The Rock Garden represents an ancient Chinese art, and it is believed that until recent times it could be found only in China. It is built of individual rocks so arranged as to represent a typical Chinese mountain landscape with peaks, streams, and waterfalls. The limestone rocks used for construction were especially imported from China for this purpose. When assembled the rocks simulate a miniature mountain that has been naturally eroded through the ages. The effect is that of a three-dimensional Chinese mural. This effect is further heightened by extensive decoration with pagodas, huts, figurines, and shrubbery, all to the appropriate scale. *Architectural Merits:*

The **Fish Pond** originally measured 300 feet long by 50 feet wide. On the side of this pond is a small pavilion of old Chinese design. It has the shape of a fan and is tiled entirely with glazed coloured mosaics in Chinese designs. There is a bridge leading from this pavilion to a small island where a number of willow trees have been planted. There is a fountain in the centre of the pond. There is also a garden boat in the form of a typical Chinese junk. The size of the pond has been decreased because of the Castle Peak Road widening works.

The **Pavilion of Leisure** is at the front of the Golden Wedding Jubilee Building. This octagonal building has been built after the style of pavilions of the Qing Dynasty. Two commemorative planks, presented by social celebrities Sir Shouson CHOU (周壽臣) and Sir LO Man-kam (羅文錦) to the garden founder, are hung above the entrance gate and the interior of the building.

The **Golden Wedding Jubilee Building** was built in 1967 to commemorate the Golden Wedding Jubilee of the garden founder. It has a roof of a special ochre colour called “Suen Wong” in Chinese. It is a dark golden hue. The steps leading to the front entrance have a centre panel which is customarily engraved with dragons and which is about 50 per cent of the width of the Building. The dragons have been created from multi-coloured plasters mixed with glass chips. The living room is paneled with blackwood, and the authentic furniture items are also of blackwood that is of great durability and of a hardness second only to ebony. The entire outside walls of the Building are tiled, and the roof is also tiled with up-curved eaves and stylistic patterns of legendary animals meant to guard off evil spirits. The Building has several features, such as imitation ashlar walls, colourful frieze panels, double eaved hip-and-gable rolling pitched roof and ornamental balustrading to terrace.

The **Glass Mosaic Dragon** is half above and half submerged in water. The part of the body above water is 50 feet long. The head of the dragon is tiled with many different coloured mosaics, and the body is covered entirely with scales out from a number of bottles.

The **Rest Area** is for resting before proceeding to the Mausoleum. In the centre there is a Memorial Column with a small lion on top and dragon carved around the pillar, a miniature replica of the Memorial Column outside the Tian An Men (Gate of Heavenly Peace) in Beijing. Surrounding the Column are two storks, an incense burner, and two tortoises that signify longevity. This area is connected to the Mausoleum by a staircase of Chinese design.

The **Mausoleum** occupies an area of about 10,000 square feet and has six structures on it. The **Front Portal** forms an entrance gate into the Mausoleum. It has the customary Chinese design of four columns and a plaque, and a green-tiled roof with up-turned eaves. The characters on the plaque are reminders to respect and remember one's forefathers. The **Tomb**, which was intended to serve as the final resting place of the founder and his wife but has

been removed, previously had a round polished granite base with a dome-shaped tile roof. The tomb site is now a circular patch of turf. The omega-shaped stone-faced retaining walls at the rear still remain. The vertical face of the lower wall is painted blue with a decorative motif in the centre. The **Memorial Hall** is an ornate building with vermilion columns, colourful frieze panels and ornamental windows with a green-tiled hip-and-gable roof. Internally, the Hall is equally ornate and was where the family portraits (now has been removed) were kept. The **Tablet Pavilion** is built in a similar colourful traditional Chinese style with a pyramidal roof, golden pommel finial and so-called “temple dogs” on the ridges. It was erected to house a tablet dated 1971 on which were carved the deeds of the founder’s life. Nowadays, the Pavilion remains but the tablet has been removed. The two **Rest Pavilions** were erected before 1972. They are of simple circular design, with vermilion columns, colourful frieze panels, domed roofs, and ball finials. For durability and ease of maintenance, the buildings are covered with coloured tile designs instead of being painted. The entire floor of the Mausoleum is also covered with granite slabs and pebbles for permanence.

The **Pavilion of Springs** is a peaceful grotto far from any noise except the sound of running water from the spring. The **Swimming Pool** measures 75 feet by 35 feet. Built in the early post-Second World times, the swimming pool was one of the earliest erections of the garden. Previously, the garden founder had opened the swimming pool for the use of students, including those from the Diocesan Boys’ School. At the back of the swimming pool there is a pond with various types of water lilies. At one end there is a large statue of Goddess of Mercy with her two attendants.

On the hillside above the changing pavilion adjoining the swimming pool, there is a large mosaic picture showing a fairy riding on a phoenix. On the side panels Chinese **Bone Characters** are seen, so called because they were original found carved on buffalo bones. These characters were being used some 3,500 years ago before the invention of pen and ink. These bone characters were discovered about 1920 through accidental excavation in Central China.

The **Song Pavilion**, built after the style of architecture of the Song Dynasty (A.D. 960-1276), is high up on the side of the hill facing the sea. It houses statues of two legendary warriors in typical old Chinese armour, who are said to be the best spiritual house guards, as they devour evil spirits. It is open sided, octagonal, with ornamental beams, columns and brackets in white stonework, set on a crenellated stone retaining wall, flanked by a colourful mural and calligraphy panels.

The **Hard Landscaping** of the garden consists of ornamental staircases of white stone in traditional Chinese style, stone-built bridges, steps, retaining walls and rubble walls, and paths and terraces paved with stone flags. The **Soft**

Landscaping consists of hundreds of species of trees, shrubs, and plants all having been selected for variety's sake, and strategically sited to enhance the topography and natural landscape.

Dragon Garden is a rare surviving example of a private garden in Hong Kong. It has a heritage value comparable to the existing Lou Lim Ioc Garden (盧廉若公園) in Macau, and the Tiger Palm Garden in Hong Kong which was demolished and redeveloped a few years ago.

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

Despite the high-rise development in its immediate surroundings, Dragon Garden commands a scenic environment and a nice waterfront sea view. The adverse impact on the garden's pond arising from the widening of Castle Peak Road is only partial.

The Garden comprises buildings and structures of varied types, in addition to many different species of trees and shrubs which form an integral component of a significant architectural and historic garden complex.

At some points of time, Mr. Lee Iu-cheung opened Dragon Garden for public viewing and enjoyment. He shared Dr. Sun Yat-sen's vision that the world should be shared by all. The garden features Dr Sun's calligraphy "*tin xia wei gong*" (天下為公, literally, "what is under heaven is for all"). He also threw open the swimming pool of the garden to the benefit of school students.

**Social Value
& Local
Interest**

Also, the Garden was used as the filming of movies including the glittering spy classic "The James Bond 007: The Man With The Golden Gun", starred by Roger Moore in 1974.

The question of adaptive re-use is being explored by the owner and those with a stake in the garden.

**Adaptive
Re-use**

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 17
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 17** is believed to have been built in the early 1900s. *Historical Interest*

Block 17 is built on a terrace between two slopes at an angle to the road facing a tennis court. It is shaded by trees and has a fairly secluded location. It is a two-storey building in Colonial **Classical Revival** style with open verandahs at ground and first floor levels. The verandah columns are square and slim painted brickwork. The first floor verandah has cross-braced balustrade panels in **Regency** style. The main walls of the building 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. Floors are presumably constructed of reinforced concrete and the roof is flat. Doors and windows appear to be original. Room coolers have been installed in the fanlights over the doors. The building is quite plain and devoid of architectural features or ornamentation. Nevertheless the simplicity and symmetrical classical proportions impart a certain elegance and gracefulness to the building. *Architectural Merit*

The building fits into its surroundings well and its architectural style contributes to the built heritage of the barracks, and also the building adds to the group value. The structure appears to be authentic, although the appearance of the building when first built would have been very different to what it is now. *Rarity, Built Heritage Value & Authenticity*

As an army barrack block, Block 17 would have had low social value to the local 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 with the site of the Hong Kong Museum of Coastal Defence and *Group Value*

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).

Block 17 is now used as Arts and Crafts Centre, but presumably could be put to other adaptive re-uses if need be. *Adaptive Re-use*

Historic Building Appraisal
No.10 Wong Chuk Hang San Wai
Wong Chuk Hang, Hong Kong Island

No. 10 Wong Chuk Hang San Wai (黃竹坑新圍) is an old house built in around 1890 by the Chow (周) family. A Hong Kong Wai (香港圍) was first inhabited in the 15th century in the area and later expanded and divided into two, the Kau Wai (舊圍, Old Walled village) and the San Wai (新圍, New Walled Village). The former was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty whilst the later in around 1860-70. The Chows have settled in the villages for some 300 years and one of their descendents was the late Sir Shouson Chow (周壽臣, 1861-1959). The house was first owned by a Chow Kwai-hing (周貴興) and later his son Yan-kit (恩傑). Yan-kit's wife stayed in the house for over 60 years until 1989. The house was surrendered to the government in 1992 for a plan to develop the area into a park.

**Historical
Interest**

The house is a Qing vernacular building of Hakka (客家) *doulang* (斗廊) style. It has a two-hall three-bay layout with a light well between the halls. It is in a symmetrical design which main hall is flanked by two side rooms, one on its left and right. The side room to the right of the entrance hall is the kitchen. Above the main hall and the rear side rooms are cocklofts. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its door frame, wall bases and wall corners are with granite blocks. At its entrance doorway is a *tanglung* (趟籠), a wooden sliding fence. Its ridges are with geometric plastered mouldings. At its entrance, the fascia board and wall friezes are with carvings and paintings of cranes, phoenixes and floral motifs. Plastered mouldings on the wall friezes of its front and side façades are with flowers, birds, unicorns, corns, and plants motifs. Its gables are with wall friezes of curling plants pattern painting. The highly decorated altar occupying the entire span of the main hall is with carvings of a theme called Two Phoenixes Adoring the Sun (雙鳳朝陽) symbolizing glory and grandeur. In its middle is the soul tablet of the Chows' ancestors for worship.

**Architectural
Merit**

It is one of the very few rare historic buildings on Hong Kong Island. It is to remind the settlement of the Chows in the old village.

Rarity

The tiny house has high built heritage value.

**Built Heritage
Value**

Its authenticity has been kept with its restoration made in 1996.

Authenticity

The old house to its left, No.11, is also of historic interest which will be ***Group Value*** retained. They are having related group value.

Up till the 1970s the villagers had minor agricultural activities in the area ***Social Value,*** such as the growing of flowers and vegetables. The government has a plan to ***& Local*** develop the area into a park for public use. The two old houses will be open to ***Interest*** the public for appreciation of their historic and architectural merits.

Historic Building Appraisal
Yau Ma Tei Theatre,
Waterloo Road, Yau Ma Tei, Kowloon

Built around **1930**, Yau Ma Tei Theatre (油麻地戲院) is probably the only *Historical Interest* surviving pre-World War II cinema premises in Kowloon. It was one of the precursors in the film industry. In its early days it featured silent films before 1935 when sound movies were not introduced to the industry. Over the years, the Theatre had long been targeting at the grassroots because the area was a community consisted of lower class people such as coolies working in the adjacent Wholesale Fruit Market and boat people living in the nearby typhoon shelter.

The Theatre kept running during wartime. At the beginning of the Japanese Occupation, most of the cinemas were temporarily closed down. By 1943, 28 of them were reopened but the films were censored by the Japanese. At that time, the owners of these 28 cinemas formed a group called "Hong Kong Kowloon Cinema Group" (香九戲院組合). They divided the cinemas into five categories aiming to schedule the sequence of films showing and to fix ticket prices. Yau Ma Tei Theatre was on the lowest fifth class.

The Theatre reached its peak in the 1960s when movie-going became a prime leisure activity in Hong Kong. The Theatre was one of the cinemas showing the very popular Shaws (邵氏) productions of the time, and had to employ more than 20 staff for daily operation. The final years of the Theatre saw its decline into a tawdry and disreputable establishment which finally closed its doors for the last time in 1998.

The Theatre is a pitched roof single-storey building consisting of a long auditorium with a two-storey entrance hall or foyer and projection room at the front facing Waterloo Road. Interesting architectural features are the gables and the front pediment which is decorated by *art deco* adornments. *Architectural Merit*

The front façade facing Waterloo Road features an interesting **Neo-Classical** round-arched Palladian style Diocletian blind or blank window with stepped voussoirs. Concealed classical style columns have been discovered on either side of the main entrance.

Its rarity and the fact that it still survives give it built heritage value.

*Rarity, Built
Heritage Value*

The Theatre's social value and local interest lie in its importance as a place of entertainment for lower working class people in the area. Its role as a centre of entertainment was particularly significant in the 1950s to 1970s when the Hong Kong film industry was at its peak. It had great recreational, cultural and leisure significance to the local community. Together with other historical buildings nearby *Social Value & Local Interest*

it also has group value.

Immediately across on its west is the Yau Ma Tei Wholesale Fruit Market (油麻地果欄). To its east is the Former Pumping Station of Water Supplies Department (舊水務署抽水站). Other important buildings in the bustling Yau Ma Tei district include the Tung Wah Museum (東華三院文物館), the Yau Ma Tei Police Station (油麻地警署) and the Yau Ma Tei Tin Hau Temple (天后古廟). **Group Value**

Historic Building Appraisal
Ma Tau Kok Animal Quarantine Depot
No. 63 Ma Tau Kok Road, To Kwa Wan, Kowloon

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The former Ma Tau Kok Animal Quarantine Depot (前馬頭角牲畜檢疫站) is the only surviving pre-war cattle slaughterhouse in the territory. It was constructed in **1908**. The total cost of construction was \$66,889, of which \$18,000 was contributed from the Railway Funds as the development was necessitated by the railway construction. Managed by the Sanitary Department, the whole compound had an area of 17,000 square metres, which included a general slaughterhouse, a room for Indians, a fodder store, offices and quarters as well as three sheds with capacity of 120 cattle, 200 sheep and 400 pigs.

*Historical
Interest*

The Depot served as a slaughterhouse (abattoir) and quarantine base for almost a century until mid-1999 when a modern centralized abattoir was set up in Sheung Shui. Renovation and conversion works took place in 2001 and an artist village known as the “Cattle Depot Arts Village” (牛棚藝術村) was set up to house local artists relocated from the Oil Street Arts Village (油街藝術村) in North Point.

Originally the cattle depot comprised a large complex of animal sheds and yards, including the five red-brick blocks which are the subject of this summary. These blocks are built in the vernacular **Arts and Crafts** architectural style featuring red-bricks walls, Chinese tiled roofs, corbelled gables, Dutch gables and 3-ring rough brick segmental arches over window openings. The main block is the Main Office facing Ma Tau Kok Road, a long one-and-two storey building composed of offices, stores, kitchen and toilets. The old Slaughterhouse has an interesting ridge vented pitched roof with Dutch gable ends. Mention should also be made of two adjoining brick-and-concrete sheds with usual barrel vaulted roofs.

*Architectural
Merit*

These buildings comprise a rare collection of Victoria style farm buildings with obvious group value and considerable built heritage value. Although having undergone conversion in 2001 into arts studios the original external appearance remains fairly authentic.

*Rarity,
Built Heritage
Value &
Authenticity*

The historical social value of the buildings lies in their original function as a public slaughter house and quarantine depot which functioned for over 90 years supplying hygienic and safe fresh meat. Complaints were often made by neighbours about the noise and odour, and the depot was well known by the local community.

*Social Value
& Local
Interest*

Ma Tau Kok Animal Quarantine Depot is physically close to items graded *Group Value* by the Antiquities Advisory Board including the Tin Hau Temple (天后古廟) on Ha Heung Road and Pak Tai Temple (北帝古廟) on Ma Tau Wai Road.

The conversion to an artists' village seems to have worked well and there are no plans to convert the buildings for other uses at present. *Adaptive Re-use*

Historic Building Appraisal
Kowloon Hospital, Block A
No. 147A Argyle Street, Mongkok, Kowloon

231

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital. **The first two blocks, A and B**, were general wards and opened on Christmas Eve, 1925.

*Historical
Interest*

Block A is a two-storey building built in **1925**. The plan is basically rectangular with a small annex projecting from the southeast corner. There is a central corridor with rooms opening off it on either side on both floors. Fireplaces are provided in some of the rooms. At ground floor level there are enclosed arcaded verandahs on the east and west elevations. An open verandah runs the whole length of the east elevation at first floor level. The façades are rendered and painted with regularly spaced steel framed windows divided into small glazing squares. Exposed grey gauged brickwork is used for the verandah columns and to trim window heads and cills and the verandah parapet coping. The main entrance on the north elevation is set in a concave recess and features an elongated red brick keystone. The roof is pitched and hipped, covered with Chinese tiles and features “cow’s horn” shaped curling ends to the ridge and roof corners. The projecting eaves are supported by ornamental brackets and the gutters drained by exposed rainwater downpipes. The architectural style of Block A is basically **Classical Revival** with **Arts and Crafts** and **Chinese** influences.

*Architectural
Merit*

This style of architecture is quite rare in Hong Kong. As one of the first blocks to be built in the Kowloon Hospital Complex, Block A has built heritage value and also group value. The interior has suffered from alterations needed for operational requirements, and the appearance of the exterior has been marred by window mounted room coolers, exposed pipework and surface mounted conduit. Nevertheless the building manages to retain its original authentic appearance quite well.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Block A lies in the role it has played in providing medical services to the community. Its unusual style of architecture and especially the Oriental appearance of the roof gives it local interest. The Kowloon hospital is isolated by Argyle Street, Waterloo Road and the greenery at the back. The surrounding area is mainly made up of medium-rise low density apartments built in the 60-70's. The low density and openness of the area match with the heritage, physical and functional character of the hospital.

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

The layout of the floor plans makes the building readily adaptable for a number of uses which need separate rooms or offices. An open plan arrangement would not be possible due to the number of structural cross walls.

Historic Building Appraisal
Kowloon Hospital, Block B
No. 147A Argyle Street, Mongkok, Kowloon

232

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital. The first two blocks, A and B, were general wards and opened on Christmas Eve, 1925.

*Historical
Interest*

Block B is a two-storey building built in 1925. The plan is symmetrical consisting of two separate wards (Chinese and European) side by side with arcaded and colonnaded open verandahs at ground and first floor levels on the east and west sides. Annexes consisting of toilets, small rooms and staircases are built at each end of the building. The external appearance of the building is similar to Block A, with painted and rendered walls and a Chinese tiled hipped and pitched roof. Steel framed windows are regularly spaced. Grey gauged brickwork is used for the ground floor verandah columns and to trim the window openings and first floor verandah parapet coping. The projecting eaves are supported by ornamental brackets and the gutters drained by exposed rainwater downpipes. The architectural style of Block B is the same as Block A, basically **Classical Revival** with **Arts and Crafts** and **Chinese** influences.

*Architectural
Merit*

This style of architecture is quite rare in Hong Kong. As one of the first blocks to be built in the Kowloon Hospital Complex, Block B has built heritage value and also group value. The authenticity of the interior is not known, but the exterior has suffered less from alterations and additions than Block A, and retains its original authentic appearance complete with open verandahs.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Block B lies in the role it has played in providing medical services to the community. Its unusual style of architecture and especially the Oriental appearance of roof gives it local interest.

*Social Value
& Local
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic

Group Value

buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

Block B is considerably smaller than Block A and has a totally different *Adaptive* layout so that an appropriate adaptive re-use might be more difficult to find. It *Re-use* could possibly be used as an annex to Block A as a covered walkway connects the two buildings.

Historic Building Appraisal
Kowloon Hospital, Block C
No. 147A Argyle Street, Mong Kok, Kowloon
Executive Summary

233

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital.

*Historical
Interest*

Block C is believed to have been built in **1932**. It is a two-storey building built to a fairly symmetrical plan with a large open ward for males on the ground floor, and another large open ward for females on the first floor. There are arcaded and colonnaded verandahs at ground floor and first floor levels on the east and west sides. Some of the openings have been blocked up. Annexes consisting of toilets, kitchens and staircases are built at each end of the building. The external appearance of Block C is similar to Blocks A and B, with rendered and painted walls and a Chinese tiled hipped and pitched roof. Grey gauged brickwork is used for the ground floor verandah columns and to trim the window openings and first floor verandah parapet coping. The projecting eaves are supported by ornamental brackets and the gutters drained by exposed rainwater downpipes. The architectural style of Block C is the same as Blocks A and B, basically **Classical Revival** with **Arts and Crafts** and **Chinese** influences.

*Architectural
Merit*

This style of architecture is quite rare in Hong Kong. As one of the blocks to be built in the 1930s, Block C has historical built heritage value as well as group value. The authenticity of the interior is not known, but the exterior apart from some blocked up verandah openings and a modern covered walkway, still retains much of its original authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Block C lies in the role it has played in providing medical services to the community. Its unusual style of architecture and especially the Oriental appearance of the roof with its “cow’s horn” curling ends to the ridge and corners, gives it local interest.

*Social Value
& Local
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot. **Group Value**

With its large open wards, Block C may be slightly more adaptable than Blocks A and B. Any adaptive re-use should aim at unblocking verandah openings rather than blocking up or enclosing the verandahs. **Adaptive Re-use**

Historic Building Appraisal
Kowloon Hospital, Block M
No. 147A Argyle Street, Mong Kok, Kowloon

234

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital.

*Historical
Interest*

Block M is believed to have been built in **1934**. It is a two-storey building built to a rectangular plan with a central corridor and wards on one side and toilets, kitchens, service rooms and staircases on the other side. There are open colonnaded and arcaded verandahs on the south elevation at ground floor and first floor levels. The external appearance of Block M is very similar to Blocks A, B and C, with rendered and painted walls and a Chinese tiled hipped and pitched roof. Grey gauged brickwork is used for the ground floor verandah columns and to trim the window openings and first floor verandah parapet coping. Windows are generally steel framed units painted black divided into small glazing squares. The projecting eaves are supported by ornamental brackets and the gutters drained by exposed rainwater downpipes. The “cow’s horn” curling ends to the ridge and corners give the roof an Oriental appearance. The architectural style of Block M is the same as Blocks A, B and C, basically **Classical Revival** with **Arts and Crafts** and **Chinese** influences.

*Architectural
Merit*

This style of architecture is quite rare in Hong Kong. As one of the blocks to be built in the 1930s, Block M has historical built heritage value as well as group value. The authenticity of the interior is not known, but the exterior apart from window mounted room coolers and surface mounted conduit, has not been altered too much and retains much of its original authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Block M lies in the role it has played in providing medical services to the community. Its unusual style of architecture and especially the Oriental appearance of the roof give it local interest.

*Social Value
& Local
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic

Group Value

buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

With its small sized rooms and long narrow plan, Block M is probably not *Adaptive* easy to adapt to an alternative re-use. Any proposals should aim at retaining the *Re-use* open verandahs as they are and not blocking up or enclosing the openings.

Historic Building Appraisal
Kowloon Hospital, Block P
No. 147A Argyle Street, Mong Kok, Kowloon

235

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital.

*Historical
Interest*

Block P was built in **1925** as Sisters Quarters. It is a two-storey building built to a fairly symmetrical plan. The main entrance is approached by a covered walkway from the ward blocks. The entrance has a covered porch and lobby which opens onto the hall where the main staircase is situated. The ground floor consists of a kitchen and utility areas, a dining room and various sitting rooms all served by a central corridor. The first floor consists of bedrooms, bathrooms and toilets. There are open verandahs at ground floor and first floor levels on the east and south elevations.

*Architectural
Merit*

The external appearance of Block P is very similar to the ward blocks, with rendered and painted walls and a Chinese tiled hipped and pitched roof. Grey gauged brickwork is used for the ground floor verandah columns and to trim the windows openings and first floor verandah parapet copings. Special architectural features particular to Block P are circular porthole windows, chimney stacks and shaped geometric forms to the wall enclosing the service yard at the north side. The windows are steel framed units painted black or dark blue. The projecting eaves of the roof are supported by ornamental brackets and the gutters drained by exposed rainwater downpipes. The “cow’s horn” curling ends to the ridge and corners give the roof an Oriental appearance. The architectural style of Block P is the same as the ward blocks, basically **Classical Revival** with **Arts and Crafts** and **Chinese** influence.

This style of architecture is quite rare in Hong Kong. Block P has historical built heritage value as well as group value. The building still retains its authentic original appearance internally and externally.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Block P lies in the role it played as Sisters' Quarters. Its unusual style of architecture and especially the Oriental appearance of the roof give it local interest.

***Social Value
& Local
Interest***

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

Group Value

Due to the relatively small sized rooms, it may be difficult to find an adaptive re-use for Block P. At present it is still used as quarters.

***Adaptive
Re-use***

Historic Building Appraisal
Kowloon Hospital, Block R
No. 147A Argyle Street, Mong Kok, Kowloon

236

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital.

*Historical
Interest*

Block R was built in **1925** as a ward block and converted into Nurses' Quarters in 1965. It is a two-storey building built to a long rectangular plan with a central corridor and rooms on either side. There is an enclosed yard at one end and open colonnaded and arcaded verandahs on the north and south elevations. The external appearance is very similar to the other ward blocks, with rendered and painted walls and a Chinese tiled hipped and pitched roof. Grey gauged brickwork is used for the ground floor verandah columns and to trim the windows openings and first floor verandah parapet copings. Windows are steel framed units painted black divided into small glazing squares. The projecting eaves of the roof are supported by ornamental brackets and the gutters drained by exposed rainwater downpipes. The "cow's horn" curling ends to the ridge and corners give the roof an Oriental appearance. Two chimney stacks project above the roof line at one end. The architectural style of Block R is the same as the other blocks, basically **Classical Revival** with **Arts and Crafts** and **Chinese** influences.

*Architectural
Merit*

This style of architecture is quite rare in Hong Kong. As one of the earlier blocks to be built in the hospital complex, Block R has historical built heritage value as well as group value. The authenticity of the interior has obviously been affected by the 1965 conversion into Nurses' Quarters. The extension however appears to retain its original appearance apart from a modern covered walkway along the south elevation.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Block R lies in the role it has played in providing medical services to the community and latterly as Nurses Quarters. Its unusual style of architecture and especially the Oriental appearance of the roof give it local interest.

*Social Value
& Local
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot. **Group Value**

With its small sized rooms and long narrow plan, Block R may not be easy to adapt to an alternative re-use. Any proposals should aim at retaining the open verandahs as they are and removing the ugly covered walkway. **Adaptive Re-use**

Historic Building Appraisal
Kowloon Hospital, Isolation Block
No. 147A Argyle Street, Mong Kok, Kowloon

237

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital.

*Historical
Interest*

The **Isolation Block** was built in **1938**. It is a single-storey building built to a long narrow one-room-and-a-corridor wide plan. The accommodation consisted of five small separate wards, a duty room, a sterilizing room, washroom, toilets, bathroom and storerooms. The roof is partly pitched covered with Chinese tiles and partly flat. The walls are rendered and painted. Windows are steel framed units painted black divided into small glazing squares. The eaves of the roof project out over the window heads, and the gutters are drained by prominently exposed rainwater downpipes. The architectural style which matches the other old hospital buildings may be classified as local **Arts and Crafts**.

*Architectural
Merit*

This small building is not particularly rare but it has built heritage value and group value as part of the hospital complex. The flat roof over the corridor or passageway appears to be an alteration possibly added in the 1960s, so that the original appearance of the building has been altered.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the Isolation Block lies in the role it has played in providing medical services to the community. As part of the hospital complex it has local and historical interest.

*Social Value
& Local
Interest*

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot.

Group Value

Due to its limited accommodation an adaptive re-use may be difficult to *Adaptive*
find for this building. It could be used as administrative offices in connection *Re-use*
with the other buildings.

Kowloon Hospital -

Central Kowloon Health Centre & 2 Utility Buildings

No. 147A Argyle Street, Mong Kok, Kowloon

Kowloon Hospital (九龍醫院) is the first government hospital in Kowloon comprising a group of buildings constructed between 1925 and 1938. Its establishment was in response to the boom in population in Kowloon which set in since the 1920s. The buildings were designed by the Architectural Office of the Public Works Department. This new institution was of high importance from the view of the Government. After the new Governor, Mr Cecil Clementi, had just arrived in Hong Kong on 1 November 1925, he visited and inspected the premises before its opening on 24 December 1925. During the Japanese occupation of 1941-1945, it was used by the Japanese as a military hospital. The **Central Kowloon Health Centre (or Out Patients Block)** was built in **1935**. *Historical Interest*

The original single-storey Out Patients Block (now known as **Central Kowloon Health Centre**) was a simple rectangular building built to a symmetrical plan consisting of a large central main waiting hall surrounded by consulting rooms and other rooms for supporting services. This building was built with a Chinese tiled hipped and pitched roof with “cow’s horn” curling ends to ridge and corners. A flat-roofed extension was added in 1951 and further rehabilitation works carried out in 1964/65. The 1965 extension was built in Modernist style to provide further waiting areas and a dispensary. Walls are rendered and painted, the roof is flat with a wide projecting canopy over the large rectangular steel framed windows. The architectural style of the building therefore may be classified as local **Arts and Crafts** with a **Modernist** extension. *Architectural Merit*

There are 2 small detached **Utility Buildings** on the south and west sides of the Health Centre which from their style might date them as 1930s period buildings. They were probably built after World War II.

Neither style of architecture found in this Health Centre is particularly rare in Hong Kong. The building does however have built heritage value and group value as part of the hospital complex. The authenticity of the original block has been compromised by the extension and also by the addition of covered walkways and what appear to be car ports. *Rarity, Built Heritage Value & Authenticity*

The social value of the Central Kowloon Health Centre lies in the role it *Social Value*

has played in providing medical health care to the community. It has a ***& Local Interest*** prominent position on the corner of Waterloo Road and Argyle Street and is well known locally.

The Hospital is important as a component of a significant architectural and historical complex of the area. It is physically close to a number of historic buildings such as King George V School, Heep Yunn School and Ma Tau Kok Ex-animal Depot. ***Group Value***

Due to the specialist nature of this block, an adaptive re-use might be hard to find. If it ever became vacant, it might possibly be turned into a small kindergarten. ***Adaptive Re-use***

Historic Building Appraisal

Pok Fu Lam Reservoir

(Watchman's Lodge, Masonry Bridges, Dam Embankment, Filter Beds, Air Vents)

Pok Fu Lam Reservoir Road, Pok Fu Lam, Hong Kong

Pok Fu Lam Reservoir is the oldest reservoir in Hong Kong. The construction of the reservoir commenced in 1860 and it was completed in 1871. It was connected by an aqueduct along Conduit Road to two tanks above Tai Ping Shan to provide a supply of water to Central and Western districts. The storage capacity of the reservoir was enlarged several times since it was built. Prior to the erection of Tai Tam Reservoir, Pok Fu Lam Reservoir was the only reservoir providing fresh water supply to the Central and Western districts.

*Historical
Interest*

The old **Watchman's Lodge**, now used as a country park management centre (管理中心), is single-storey building. It is constructed in **Neo-Classical** style featuring white painted walls, triangular pediments and a pitched roof of Chinese tiles. There is a small open verandah in front with granite columns. The original windows (probably wooden casements) have been replaced with modern aluminum windows.

*Architectural
Merit*

The four **Masonry Bridges** (石橋) are situated at the east end of the Reservoir and along the Pok Fu Lam Reservoir Road along the north side of the Reservoir. The bridges span the mouths of four feeder streams which run off the hillsides. The four bridges are constructed of granite with semi-circular or segmental arches. Two of the smaller bridges have granite copings with the ends of the stones neatly finished with chamfered margins and reticulated or vermiculated surfaces in **Italianate Renaissance** style. The two larger stone bridges have mass concrete copings and splayed concrete abutments, sometimes known as wings.

The **Dam Embankment** (土堤) is an earth embankment with a puddled clay core surfaced with rip-rap (civil engineering mixture of small stones and sand). Grass and vegetation grow on the embankment which has a fenced concrete road running along it. Features along the dam include a small railed jetty giving access to a water level gauge, a small pump house, a **Box Culvert** (方形暗渠) and an overflow spillweir with coursed granite side walls.

The **Filter Beds** (濾水池) are situated below the dam. The structure is an elongated pit with coursed granite walls, a semi-circular end and a drainage culvert at the other end with rock-faced rusticated voussoirs in the **Italianate Renaissance** style. The structure also features perforated and stepped concrete walls across the pit, tubular steel guard rails, and raised rectangular tanks with coursed granite walls.

The **Air Vents** (配水庫通風口) at the Service Reservoir (covered) consist

of twelve cast iron ventilators situated on top of the small covered reservoir which is situated on a hilltop at the west end of the main reservoir and reached by a flight of steps behind the Management Office. The ventilators are a standard design seen on other reservoirs and simply consist of an iron pipe with slots in the side and a domed top. Their purpose is to release compressed air and vapours from the covered reservoir below.

As Pok Fu Lam Reservoir is the oldest reservoir in Hong Kong, the engineering structures have built heritage value as well as being rare examples of Victorian civil engineering. There have been obvious alterations to some of the structures, but their basic authenticity remains.

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

The social value of the Reservoir and its structures lies in the historical role it played in supplying water to Western and Central districts. Now within a Country Park and on the Hong Kong Trail, the Reservoir is well known and visited by hikers, morning walkers and anglers.

***Social Value
& Local
Interest***

The Reservoir area is near to several other historic sites. Looking from the dam in the middle distance, one can see Bethanie (伯達尼修院). Down on the Pok Fu Lam Road is the University Hall (香港大學大學堂宿舍, Declared Monument). Other historic sites nearby include Jessville, Alberose (玫瑰村) and Chiu Yuen Cemetery (昭遠墳場) which is interred with many prominent early Eurasians.

Group Value

The old Watchman's Lodge is now converted into the Country Park Management Office, but the civil engineering structures are utilitarian and cannot be adapted for other uses.

***Adaptive
Re-use***

Historic Building Appraisal
Yuen's Mansion – Main House
Chung Hau, Mui Wo, Lantau Island

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Chung Hau (涌口, literally, Mouth of a Stream) is one of the small villages in Mui Wo (梅窩), Lantau Island. Seven clans were deemed to be the earliest residents in Mui Wo. They are, namely, the Sus (蘇氏) and the Dus (杜氏) in Pak Ngan Heung (白銀鄉), the Gans (甘) in Luk Tei Tong (鹿地塘), the Tsuis (徐氏), Lams (林氏) and Wongs (黃氏) in Tai Tei Tong (大地塘), and the Wans (溫氏) in Chung Hau. *Historical Interest*

Yuen's Mansion belongs to the Yuen family who were latecomers who first settled in Mui Wo in the 1920s. The Mansion was built in the 1920s–1940s by Yuen Wah-chiu (袁華照, 1888-1971). A native of Zengcheng in Guangdong province (廣東增城), Yuen Wah-chiu moved some of his family members to Mui Wo in the 1920s. At the time, the Yuen family raised livestock and grew rice and vegetables in a self-sufficient way, and sold the surplus in Cheung Chau (長洲). In the 1940s, Yuen Wah-chiu moved his whole family including wives, sons and 80 followers to Mui Wo for permanent settlement.

Yuen Wah-chiu was a high-ranking officer who served in the army of the Guomindang (國民黨, Chinese Nationalist Party). He joined with the guerrillas to fight against the Japanese along the Kowloon-Canton Railway in the late 1930s. He was the commander of the Sixth Commando (第六挺進縱隊) in Huizhou (惠州) in 1941. When people in Mui Wo were short of food supply during the Japanese Occupation (1941-1945), he released his stock of rice to the people in need and shipped food from the mainland. Due to his war efforts, he received a decoration from T.V Soong (宋子文), Finance Minister of the Nationalist Government (國民政府), for his braveness against the enemies. In 1953-63, he served as the chairman of Mui Wo Rural Committee (梅窩鄉事委員會). He passed away in 1971, at the age of 83. The coffin was transported back to Mui Wo from Queen Elizabeth Hospital in Kowloon, and he was buried in Yuen's farmland on Tiger Head Hill (虎頭山). One of his grandsons, Yuen Chit-chi (袁哲之), was a Councillor of Islands District Board in 1985-94.

Yuen's Mansion, which consists two watchtowers, a residential block and ancillary buildings, is a rare example of a comprehensive medium size old rural residential building group. It is sited beside Silver River (銀河) behind Silvermine Bay in Mui Wo, and enclosed with extensive fields linked to the hillside of Southern Lantau Island (嶼南路). Originally, the mansion used to be protected by a moat which has been removed now. *Architectural Merit*

Natural granite courses are the major building material in the Yuen's Mansion. The granite courses were laid on cement and sand mortar that forms all walls and columns. The houses were built merely to meet imperative accommodation needs therefore the building design and construction are simple. Ornamentation is minimal in this building group.

The **Main House** is almost the same size as the front house. They are both two-storey high. The former is facing a fish pond and the latter is in the west of the former. The Main House is the former staff quarters. It is constructed of granite blocks and cement with its walls and columns to support its pitched and flat roofs. A balcony is at the front façade of the first floor with geometric interlocking pattern balustrades. Its ground floor front portion is with three rooms and a hall at the back. Up on the first floor is a big hall. The rear portion of the building is with a pitched roof whilst its front portion with a flat roof. The entrance of the building is recessed and a pediment is in the middle of the roof edge. The pediment is in the shape of a mountain flanked with a short post topped with a ball. Four circulars are on the pediment moulded with the name “裕德利圍” (Yu Tak Lee Wai) of Yuen's farm.

It is a residential building of the Yuen's Mansion to witness the Yuens settlement in the village. *Rarity*

It has some built heritage value.

Built Heritage Value

Its authenticity is basically kept.

Authenticity

Yuen's Mansion is still owned and occupied by the original family, the Yuen family. It has local interest to the inhabitants round about. *Social Value, & Local Interest*

Together with the old buildings in nearby villages of Pak Ngan Heung (白銀鄉), Luk Tei Tong (鹿地塘) and Tai Tei Tong (大地塘), it bears witness to the historical development of Mui Wo. *Group Value*

Historic Building Appraisal
Yuen's Mansion – East Watchtower
Chung Hau, Mui Wo, Lantau Island

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Chung Hau (涌口, literally, Mouth of a Stream) is one of the small *Historical Interest* villages in Mui Wo (梅窩), Lantau Island. Seven clans were deemed to be the earliest residents in Mui Wo. They are, namely, the Sus (蘇氏) and the Dus (杜氏) in Pak Ngan Heung (白銀鄉), the Gans (甘) in Luk Tei Tong (鹿地塘), the Tsuis (徐氏), Lams (林氏) and Wongs (黃氏) in Tai Tei Tong (大地塘), and the Wans (溫氏) in Chung Hau.

Yuen's Mansion belongs to the Yuen family who were latecomers who first settled in Mui Wo in the 1920s. The Mansion was built in the 1920s–1940s by Yuen Wah-chiu (袁華照, 1888-1971). A native of Zengcheng in Guangdong province (廣東增城), Yuen Wah-chiu moved some of his family members to Mui Wo in the 1920s. At the time, the Yuen family raised livestock and grew rice and vegetables in a self-sufficient way, and sold the surplus in Cheung Chau (長洲). In the 1940s, Yuen Wah-chiu moved his whole family including wives, sons and 80 followers to Mui Wo for permanent settlement.

Yuen Wah-chiu was a high-ranking officer who served in the army of the Guomindang (國民黨, Chinese Nationalist Party). He joined with the guerrillas to fight against the Japanese along the Kowloon-Canton Railway in the late 1930s. He was the commander of the Sixth Commando (第六挺進縱隊) in Huizhou (惠州) in 1941. When people in Mui Wo were short of food supply during the Japanese Occupation (1941-1945), he released his stock of rice to the people in need and shipped food from the mainland. Due to his war efforts, he received a decoration from T.V Soong (宋子文), Finance Minister of the Nationalist Government (國民政府), for his braveness against the enemies. In 1953-63, he served as the chairman of Mui Wo Rural Committee (梅窩鄉事委員會). He passed away in 1971, at the age of 83. The coffin was transported back to Mui Wo from Queen Elizabeth Hospital in Kowloon, and he was buried in Yuen's farmland on Tiger Head Hill (虎頭山). One of his grandsons, Yuen Chit-chi (袁哲之), was a Councillor of Islands District Board in 1985-94.

Yuen's Mansion, which consists two watchtowers, a residential block and ancillary buildings, is a rare example of a comprehensive medium size old rural residential building group. It is sited beside Silver River (銀河) behind Silvermine Bay in Mui Wo, and enclosed with extensive fields linked to the hillside of Southern Lantau Island (嶼南路). Originally, the mansion used to be protected by a moat which has been removed now. *Architectural Merit*

Natural granite courses are the major building material in the Yuen's

Mansion. The granite courses were laid on cement and sand mortar that forms all walls and columns. The houses were built merely to meet imperative accommodation needs therefore the building design and construction are simple. Ornamentation is minimal in this building group.

The two watchtowers are both two-storey high. The former is facing a fish pond and the latter is in the east of the front house. A one-storey flat-roof building is at the back of the east tower. The **East Watchtower** is constructed of granite blocks and cement with its walls to support its flat roofs. Small windows are on four sides of the tower and window hoods are on the external walls. Slit gun holes are on the upper level of the walls where gun firing could be made at the roof of the tower.

This is a rare existing local example of a pair of watchtowers in the same village residence. They are two of four watchtowers in Mui Wo together with the one in Luk Tei Tong (曾氏), which is owned by the Tsang clan and the ruined one in Butterfly Hill (蝴蝶山) near Pak Ngan Heung (白銀鄉). *Rarity*

It has some built heritage value.

Built Heritage Value

Since no entry to the watchtower's interior was made, the beams and slabs of the watchtower are estimated to be cast in reinforced concrete, the same construction of the other buildings in Yuen's Mansion. Cracks are on the walls of the watchtower.

Authenticity

Yuen's Mansion is still owned and occupied by the original family, the Yuen family. It has local interest to the inhabitants round about.

Social Value, & Local Interest

Together with the old buildings in nearby villages of Pak Ngan Heung (白銀鄉), Luk Tei Tong (鹿地塘) and Tai Tei Tong (大地塘), it bears witness to the historical development of Mui Wo.

Group Value

Yuen's Mansion – Small House Attached to the East Watchtower Chung Hau, Mui Wo, Lantau Island

Chung Hau (涌口, literally, Mouth of a Stream) is one of the small *Historical Interest* villages in Mui Wo (梅窩), Lantau Island. Seven clans were deemed to be the earliest residents in Mui Wo. They are, namely, the Sus (蘇氏) and the Dus (杜氏) in Pak Ngan Heung (白銀鄉), the Gans (甘) in Luk Tei Tong (鹿地塘), the Tsuis (徐氏), Lams (林氏) and Wongs (黃氏) in Tai Tei Tong (大地塘), and the Wans (溫氏) in Chung Hau.

Yuen's Mansion belongs to the Yuen family who were latecomers who first settled in Mui Wo in the 1920s. The Mansion was built in the 1920s–1940s by Yuen Wah-chiu (袁華照, 1888-1971). A native of Zengcheng in Guangdong province (廣東增城), Yuen Wah-chiu moved some of his family members to Mui Wo in the 1920s. At the time, the Yuen family raised livestock and grew rice and vegetables in a self-sufficient way, and sold the surplus in Cheung Chau (長洲). In the 1940s, Yuen Wah-chiu moved his whole family including wives, sons and 80 followers to Mui Wo for permanent settlement.

Yuen Wah-chiu was a high-ranking officer who served in the army of the Guomindang (國民黨, Chinese Nationalist Party). He joined with the guerrillas to fight against the Japanese along the Kowloon-Canton Railway in the late 1930s. He was the commander of the Sixth Commando (第六挺進縱隊) in Huizhou (惠州) in 1941. When people in Mui Wo were short of food supply during the Japanese Occupation (1941-1945), he released his stock of rice to the people in need and shipped food from the mainland. Due to his war efforts, he received a decoration from T.V Soong (宋子文), Finance Minister of the Nationalist Government (國民政府), for his braveness against the enemies. In 1953-63, he served as the chairman of Mui Wo Rural Committee (梅窩鄉事委員會). He passed away in 1971, at the age of 83. The coffin was transported back to Mui Wo from Queen Elizabeth Hospital in Kowloon, and he was buried in Yuen's farmland on Tiger Head Hill (虎頭山). One of his grandsons, Yuen Chit-chi (袁哲之), was a Councillor of Islands District Board in 1985-94.

Yuen's Mansion, which consists two watchtowers, a residential block and ancillary buildings, is a rare example of a comprehensive medium size old rural residential building group. It is sited beside Silver River (銀河) behind Silvermine Bay in Mui Wo, and enclosed with extensive fields linked to the hillside of Southern Lantau Island (嶼南路). Originally, the mansion *Architectural Merit*

used to be protected by a moat which has been removed now.

Natural granite courses are the major building material in the Yuen's Mansion. The granite courses were laid on cement and sand mortar that forms all walls and columns. The houses were built merely to meet imperative accommodation needs therefore the building design and construction are simple. Ornamentation is minimal in this building group.

The **Small House** is connected to the east of the East Watchtower. It is constructed of granite blocks and cement with its walls to support its flat roofs. The roof has come down leaving its four walls still standing. It was for residential use.

It is a residential building of the Yuen's Mansion to witness the Yuens settlement in the village. **Rarity**

It has some built heritage value.

Built Heritage Value

The small house has been deteriorating.

Authenticity

The Yuen's Mansion is still owned and occupied by the original family, the Yuen family. It has interest to the local inhabitants. **Social Value, & Local Interest**

Together with the old buildings in nearby villages of Pak Ngan Heung (白銀鄉), Luk Tei Tong (鹿地塘) and Tai Tei Tong (大地塘), it bears witness to the historical development of Mui Wo. **Group Value**

Historic Building Appraisal
Yuen's Mansion – West Watchtower
Chung Hau, Mui Wo, Lantau Island

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Chung Hau (涌口, literally, Mouth of a Stream) is one of the small villages in Mui Wo (梅窩), Lantau Island. Seven clans were deemed to be the earliest residents in Mui Wo. They are, namely, the Sus (蘇氏) and the Dus (杜氏) in Pak Ngan Heung (白銀鄉), the Gans (甘) in Luk Tei Tong (鹿地塘), the Tsuis (徐氏), Lams (林氏) and Wongs (黃氏) in Tai Tei Tong (大地塘), and the Wans (溫氏) in Chung Hau. *Historical Interest*

Yuen's Mansion belongs to the Yuen family who were latecomers who first settled in Mui Wo in the 1920s. The Mansion was built in the 1920s–1940s by Yuen Wah-chiu (袁華照, 1888-1971). A native of Zengcheng in Guangdong province (廣東增城), Yuen Wah-chiu moved some of his family members to Mui Wo in the 1920s. At the time, the Yuen family raised livestock and grew rice and vegetables in a self-sufficient way, and sold the surplus in Cheung Chau (長洲). In the 1940s, Yuen Wah-chiu moved his whole family including wives, sons and 80 followers to Mui Wo for permanent settlement.

Yuen Wah-chiu was a high-ranking officer who served in the army of the Guomindang (國民黨, Chinese Nationalist Party). He joined with the guerrillas to fight against the Japanese along the Kowloon-Canton Railway in the late 1930s. He was the commander of the Sixth Commando (第六挺進縱隊) in Huizhou (惠州) in 1941. When people in Mui Wo were short of food supply during the Japanese Occupation (1941-1945), he released his stock of rice to the people in need and shipped food from the mainland. Due to his war efforts, he received a decoration from T.V Soong (宋子文), Finance Minister of the Nationalist Government (國民政府), for his braveness against the enemies. In 1953-63, he served as the chairman of Mui Wo Rural Committee (梅窩鄉事委員會). He passed away in 1971, at the age of 83. The coffin was transported back to Mui Wo from Queen Elizabeth Hospital in Kowloon, and he was buried in Yuen's farmland on Tiger Head Hill (虎頭山). One of his grandsons, Yuen Chit-chi (袁哲之), was a Councillor of Islands District Board in 1985-94.

The Yuen's Mansion, which consists two watchtowers, a residential block and ancillary buildings, is a rare example of a comprehensive medium size old rural residential building group. It is sited beside Silver River (銀河) behind Silvermine Bay in Mui Wo, and enclosed with extensive fields linked to the hillside of Southern Lantau Island (嶼南路). Originally, the mansion used to be protected by a moat which has been removed now. *Architectural Merit*

Natural granite courses are the major building material in the Yuen's

Mansion. The granite courses were laid on cement and sand mortar that forms all walls and columns. The houses were built merely to meet imperative accommodation needs therefore the building design and construction are simple. Ornamentation is minimal in this building group.

Two watchtowers were built in the east and west of the buildings. The two watchtowers are both two-storey high. The former is facing a fish pond and the latter is in the east of the front house. The **West Watchtower** is probably constructed of granite blocks and cement with its walls to support its flat roofs. Windows are on four sides of the tower and window hoods are on the external walls. A hood is made surrounding the parapet wall of the tower. The tower is plastered.

This is a rare existing local example of a pair of watchtowers in the same village residence. These two watchtowers are two of four watchtowers in Mui Wo together with the one in Luk Tei Tong (曾氏), which is owned by the Tsang clan and the ruined one in Butterfly Hill (蝴蝶山) near Pak Ngan Heung (白銀鄉).

Rarity

It has some built heritage value.

Built Heritage Value

It was converted to residential use by alterations and addition works a long time ago.

Authenticity

The Yuen's Mansion is still owned and occupied by the original family, the Yuen family. It has local interest to the inhabitants round about.

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

Together with the old buildings in nearby villages of Pak Ngan Heung (白銀鄉), Luk Tei Tong (鹿地塘) and Tai Tei Tong (大地塘), it bears witness to the historical development of Mui Wo.

Group Value

Historic Building Appraisal
Yuen's Mansion –Front House
Chung Hau, Mui Wo, Lantau Island

245

Chung Hau (涌口, literally, Mouth of a Stream) is one of the small villages in Mui Wo (梅窩), Lantau Island. Seven clans were deemed to be the earliest residents in Mui Wo. They are, namely, the Sus (蘇氏) and the Dus (杜氏) in Pak Ngan Heung (白銀鄉), the Gans (甘) in Luk Tei Tong (鹿地塘), the Tsuis (徐氏), Lams (林氏) and Wongs (黃氏) in Tai Tei Tong (大地塘), and the Wans (溫氏) in Chung Hau. *Historical Interest*

Yuen's Mansion belongs to the Yuen family who were latecomers who first settled in Mui Wo in the 1920s. The Mansion was built in the 1920s–1940s by Yuen Wah-chiu (袁華照, 1888-1971). A native of Zengcheng in Guangdong province (廣東增城), Yuen Wah-chiu moved some of his family members to Mui Wo in the 1920s. At the time, the Yuen family raised livestock and grew rice and vegetables in a self-sufficient way, and sold the surplus in Cheung Chau (長洲). In the 1940s, Yuen Wah-chiu moved his whole family including wives, sons and 80 followers to Mui Wo for permanent settlement.

Yuen Wah-chiu was a high-ranking officer who served in the army of the Guomindang (國民黨, Chinese Nationalist Party). He joined with the guerrillas to fight against the Japanese along the Kowloon-Canton Railway in the late 1930s. He was the commander of the Sixth Commando (第六挺進縱隊) in Huizhou (惠州) in 1941. When people in Mui Wo were short of food supply during the Japanese Occupation (1941-1945), he released his stock of rice to the people in need and shipped food from the mainland. Due to his war efforts, he received a decoration from T.V Soong (宋子文), Finance Minister of the Nationalist Government (國民政府), for his braveness against the enemies. In 1953-63, he served as the chairman of Mui Wo Rural Committee (梅窩鄉事委員會). He passed away in 1971, at the age of 83. The coffin was transported back to Mui Wo from Queen Elizabeth Hospital in Kowloon, and he was buried in Yuen's farmland on Tiger Head Hill (虎頭山). One of his grandsons, Yuen Chit-chi (袁哲之), was a Councillor of Islands District Board in 1985-94.

Yuen's Mansion, which consists two watchtowers, a residential block and ancillary buildings, is a rare example of a comprehensive medium size old rural residential building group. It is sited beside Silver River (銀河) behind Silvermine Bay in Mui Wo, and enclosed with extensive fields linked to the hillside of Southern Lantau Island (嶼南路). Originally, the mansion used to be protected by a moat which has been removed now. *Architectural Merit*

Natural granite courses are the major building material in the Yuen's

Mansion. The granite courses were laid on cement and sand mortar that forms all walls and columns. The houses were built merely to meet imperative accommodation needs therefore the building design and construction are simple. Ornamentation is minimal in this building group.

The **Front House** is a residential block. It is constructed of coarse granite blocks and cement with its walls and columns to support its flat roofs. Its ground floor front portion is with three rooms and a hall at the back. The upper floor is of the same layout. The entrance of the building is recessed.

It is a residential building of the Yuen's Mansion to witness the Yuens settlement in the village. *Rarity*

It has some built heritage value.

Built Heritage Value

Wild vegetation is growing at cracks of the building. Some windows are blocked and some damaged. *Authenticity*

Yuen's Mansion is still owned and occupied by the original family, the Yuen family. It has local interest to the inhabitants round about. *Social Value, & Local Interest*

Together with the old buildings in nearby villages of Pak Ngan Heung (白銀鄉), Luk Tei Tong (鹿地塘) and Tai Tei Tong (大地塘), it bears witness to the historical development of Mui Wo. *Group Value*

Historic Building Appraisal
Yuen's Mansion – Barn
Chung Hau, Mui Wo, Lantau Island

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Chung Hau (涌口, literally, Mouth of a Stream) is one of the small villages in Mui Wo (梅窩), Lantau Island. Seven clans were deemed to be the earliest residents in Mui Wo. They are, namely, the Sus (蘇氏) and the Dus (杜氏) in Pak Ngan Heung (白銀鄉), the Gans (甘) in Luk Tei Tong (鹿地塘), the Tsuis (徐氏), Lams (林氏) and Wongs (黃氏) in Tai Tei Tong (大地塘), and the Wans (溫氏) in Chung Hau. *Historical Interest*

Yuen's Mansion belongs to the Yuen family who were latecomers who first settled in Mui Wo in the 1920s. The Mansion was built in the 1920s–1940s by Yuen Wah-chiu (袁華照, 1888-1971). A native of Zengcheng in Guangdong province (廣東增城), Yuen Wah-chiu moved some of his family members to Mui Wo in the 1920s. At the time, the Yuen family raised livestock and grew rice and vegetables in a self-sufficient way, and sold the surplus in Cheung Chau (長洲). In the 1940s, Yuen Wah-chiu moved his whole family including wives, sons and 80 followers to Mui Wo for permanent settlement.

Yuen Wah-chiu was a high-ranking officer who served in the army of the Guomindang (國民黨, Chinese Nationalist Party). He joined with the guerrillas to fight against the Japanese along the Kowloon-Canton Railway in the late 1930s. He was the commander of the Sixth Commando (第六挺進縱隊) in Huizhou (惠州) in 1941. When people in Mui Wo were short of food supply during the Japanese Occupation (1941-1945), he released his stock of rice to the people in need and shipped food from the mainland. Due to his war efforts, he received a decoration from T.V Soong (宋子文), Finance Minister of the Nationalist Government (國民政府), for his braveness against the enemies. In 1953-63, he served as the chairman of Mui Wo Rural Committee (梅窩鄉事委員會). He passed away in 1971, at the age of 83. The coffin was transported back to Mui Wo from Queen Elizabeth Hospital in Kowloon, and he was buried in Yuen's farmland on Tiger Head Hill (虎頭山). One of his grandsons, Yuen Chit-chi (袁哲之), was a Councillor of Islands District Board in 1985-94.

Yuen's Mansion, which consists two watchtowers, a residential block and ancillary buildings, is a rare example of a comprehensive medium size old rural residential building group. It is sited beside Silver River (銀河) behind Silvermine Bay in Mui Wo, and enclosed with extensive fields linked to the hillside of Southern Lantau Island (嶼南路). Originally, the mansion used to be protected by a moat which has been removed now. *Architectural Merit*

Natural granite courses are the major building material in the Yuen's Mansion. The granite courses were laid on cement and sand mortar that forms all walls and columns. The houses were built merely to meet imperative accommodation needs therefore the building design and construction are simple. Ornamentation is minimal in this building group.

The **barn house** is a one-storey building facing the main house. It was used for the storage of grains. It is constructed of granite blocks and cement with its walls and columns to support its pitched roofs. It has a wide entrance for easy in and out of grains in the old days. The entrance is facing the main house.

It is a barn house of the Yuen's Mansion to witness the Yuens settlement in the village. *Rarity*

It has some built heritage value.

Built Heritage Value

It has its basic authenticity kept.

Authenticity

Yuen's Mansion is still owned and occupied by the original family, the Yuen family. It has local interest to the inhabitants round about.

Social Value & Local Interest

Together with the old buildings in nearby villages of Pak Ngan Heung (白銀鄉), Luk Tei Tong (鹿地塘) and Tai Tei Tong (大地塘), it bears witness to the historical development of Mui Wo.

Group Value

Historic Building Appraisal
Nos. 1-4 San Lau Street,
Sha Tau Kok, N.T.

The two-storey shophouses at San Lau Street were built on an unbroken terrace in 1933-1934 as part of the development of the Tung Wo Market (東和墟, literally, “Eastern Peace Market”) founded by a local inter-village alliance named Shap Yeuk (十約) more than one hundred years. Like many other typical shophouses in the territory, the ground floors of the shophouses at San Lau Street are mainly for commercial use while the upper floors are for residential purposes. *Historical Interest*

Nos. 1-4, San Lau Street (新樓街) are adjoining shophouses in a row of 22 shophouses in Sha Tau Kok which were built in 1933-34. According to the Government Administrative Report for 1932, a large area of foreshore was reclaimed as a site for the shophouses. The project also included a new pier and a fish market. It is believed that the shophouses were built by **Yip Bill Kee** (葉標記) and **Wan Lam Kee** (溫林記).

The shophouses are two-storey adjacent buildings sharing common party walls. They have narrow frontages and elongated plans to suit the rectilinear shape of the building lots. The main portions of the shophouses have pitched roofs of Chinese tiles. The first floor on the front elevation projects over the pavement and is supported on columns to form a covered walkway or arcade in front of the ground floor shops. The roofs over the front portions are flat with open balustraded parapets. The rear portions of the shophouses containing kitchens and WCs are treated in a similar way. The facades are rendered and painted brickwork. Windows are regularly spaced steel-framed or aluminium-framed casements. Most of the shops are fitted with latticed steel folding and sliding security gates. Modern additions include window mounted air-conditioners and temporary lean-to structures. The shophouses are a variation of the **Verandah Type Shophouse** and the architectural style can be classified as **Chinese Eclectic** since they incorporate local vernacular style with Western features. *Architectural Merit*

Although shophouses can be commonly found in Urban areas, they are rarely found in rural areas. These shophouses at Sha Tau Kok therefore are valuable pieces of built heritage. In spite of the addition of modern installations, the shophouses retain much of their original authentic appearance. *Rarity, Built Heritage Value & Authenticity*

The social value of shophouses lies in the contribution they have made to urban development. These particular shophouses are a variation of the Verandah *Social Value & Local*

Type and are part of the historical development of Sha Tau Kok. They have *Interest* historical as well as social value and are well known buildings in the town.

The shophouses were intended for commercial-cum-residential use and *Adaptive* most of them are still used for these purposes. They are fairly adaptable though *Re-use* and could be converted for other purposes without too much alteration.

Historic Building Appraisal
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Sha Tau Kok, N.T.

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Type and are part of the historical development of Sha Tau Kok. They have historical as well as social value and are well known buildings in the town.

The shophouses were intended for commercial-cum-residential use and *Adaptive* most of them are still used for these purposes. They are fairly adaptable though *Re-use* and could be converted for other purposes without too much alteration.

Historic Building Appraisal
Nos. 1-4 San Lau Street,
Sha Tau Kok, N.T.

The two-storey shophouses at San Lau Street were built on an unbroken terrace in 1933-1934 as part of the development of the Tung Wo Market (東和墟, literally, “Eastern Peace Market”) founded by a local inter-village alliance named Shap Yeuk (十約) more than one hundred years. Like many other typical shophouses in the territory, the ground floors of the shophouses at San Lau Street are mainly for commercial use while the upper floors are for residential purposes. *Historical Interest*

Nos. 1-4, San Lau Street (新樓街) are adjoining shophouses in a row of 22 shophouses in Sha Tau Kok which were built in 1933-34. According to the Government Administrative Report for 1932, a large area of foreshore was reclaimed as a site for the shophouses. The project also included a new pier and a fish market. It is believed that the shophouses were built by **Yip Bill Kee** (葉標記) and **Wan Lam Kee** (溫林記).

The shophouses are two-storey adjacent buildings sharing common party walls. They have narrow frontages and elongated plans to suit the rectilinear shape of the building lots. The main portions of the shophouses have pitched roofs of Chinese tiles. The first floor on the front elevation projects over the pavement and is supported on columns to form a covered walkway or arcade in front of the ground floor shops. The roofs over the front portions are flat with open balustraded parapets. The rear portions of the shophouses containing kitchens and WCs are treated in a similar way. The facades are rendered and painted brickwork. Windows are regularly spaced steel-framed or aluminium-framed casements. Most of the shops are fitted with latticed steel folding and sliding security gates. Modern additions include window mounted air-conditioners and temporary lean-to structures. The shophouses are a variation of the **Verandah Type Shophouse** and the architectural style can be classified as **Chinese Eclectic** since they incorporate local vernacular style with Western features. *Architectural Merit*

Although shophouses can be commonly found in Urban areas, they are rarely found in rural areas. These shophouses at Sha Tau Kok therefore are valuable pieces of built heritage. In spite of the addition of modern installations, the shophouses retain much of their original authentic appearance. *Rarity, Built Heritage Value & Authenticity*

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Historic Building Appraisal
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Sha Tau Kok, N.T.

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Sha Tau Kok, N.T.

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Sha Tau Kok, N.T.

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Nos. 8-10 San Lau Street,
Sha Tau Kok, N.T.

The two-storey shophouses at San Lau Street were built on an unbroken terrace in 1933-1934 as part of the development of the Tung Wo Market (東和墟, literally, “Eastern Peace Market”) founded by a local inter-village alliance named Shap Yeuk (十約) more than one hundred years. Like many other typical shophouses in the territory, the ground floors of the shophouses at San Lau Street are mainly for commercial use while the upper floors are for residential purposes. *Historical Interest*

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Historic Building Appraisal
Nos. 11-13, San Lau Street,
Sha Tau Kok, N.T.

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Nos. 14-16 San Lau Street,
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Historic Building Appraisal
Shek Lei Pui Reception Reservoir, alias Kowloon Reception Reservoir
(Dam & Valve 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*

Shek Lei Pui Reception Reservoir was constructed in 1924-1926. Its capacity is 33.15 million gallon and its direct catchment area is 96 acres. The construction work was carried out by Messrs. Trollope & Colls (Far East) Ltd. This Reception Reservoir received the water from Shing Mun River through the North and South tunnels under Beacon Hill.

The **Dam** (水壩) of *Shek Lei Pui Reception Reservoir* lies across a small valley above Shek Lei Pui Treatment Works (石梨貝濾水廠) which was constructed in several stages from 1925 to 1939. The Dam is of mass concrete gravity construction faced with masonry. The area downstream of the Dam is occupied by Shek Lei Pui Treatment Works which is used to filter the raw water of Shek Lei Pui Reception Reservoir and to supply water to Hong Kong Island through a harbour pipe line. A walkway runs along the top of the dam with parapet walls, balustrading and coping stones on either side. *Architectural Merit*

The **Valve House** (水掣房) is situated at the east end of the dam. It is a square structure which projects from the rear face of the dam. It is constructed of rusticated granite blocks with a flat concrete roof, parapet walls and an ornamental cornice all round the building. It is fitted with a steel door, steel framed windows, guard bars and a cantilevered steel cat-walk. The Valve House is fitted with manually controlled valves to control the water draw-off and flow rates through the dam.

The dam and valve house have no particular architectural style but can be classified as **Utilitarian**. As early 20th century civil engineering 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 and are popular places to visit. *Social Value & Local Interest*

Shek Lei Pui Reception Reservoir is one of a group of reservoirs in the Kowloon Hills which are all interconnected. 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*

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Historic Building Appraisal
Gateway and Chapel of St. Michael's Catholic Cemetery
Wong Nai Chung Road, Happy Valley, Hong Kong

St. Michael's Catholic Cemetery (天主教聖彌額爾墳場), also known as *Historical Interest* Roman Catholic Cemetery (天主教墳場) dates back to 1848. It is the oldest Catholic Cemetery in Hong Kong and its name "St. Michael" originated from one of the principal angels. The Gateway may have been built in **1848**, but it was moved to its present location in 1977 to make way for road works, i.e., Canal Road Flyover Extension. The Chapel was built in **1916**. St. Michael's is one of five Catholic cemeteries in Hong Kong.

The **Gateway** is situated at the northeast corner of the cemetery at the entrance from Wong Nei Chung Road. It simply consists of a granite archway with a pair of ornamental ironwork gates. The archway is constructed of granite blocks and voussoirs that are roughly dressed or rock-faced on the external face but smoothly dressed on the inside face and the intrados of the arch. The surround or sides of the gateway consist of alternating large and small blocks of stone in the manner of a "Gibbs Surround" named after the architect. Also, there is a pair of famous stone couplets at the main entrance wrote '今夕吾驅歸塵土，他朝君體也相同' (Today my body returns to the dust, someday your body will be the same) which reveals the view of death of the Catholic. A stone sculpture believed to be **St. Michael the Archangel** is set upon the crown of the arch. The gates are decorated with a cross and carry name plates with the name of the cemetery in English and Chinese. The architectural style is **Italianate Renaissance**. *Architectural Merit*

The **Chapel** is situated on the west side of the cemetery below the ossuriums and at the end of the central pathway of the cemetery. The shape of the floor plan has been described as a cross overlapping a circle. The Chapel is built in Roman **Classical Revival** style featuring a green domed roof or cupola, rusticated stonework, Doric Order columns, arched windows, stepped voussoirs and semi-circular and triangular pediments. The dome is surmounted by a stone lantern with a finial in the shape of cross. There are stone steps at the rear of the Chapel leading up to the ossuriums. The windows appear to be modern aluminium units and rather spoil the appearance of this little chapel.

These two structures are rather rare and have definite built heritage value. They are well maintained but their authenticity may have been undermined by relocation and unsuitable replacement windows. *Rarity, Built Heritage Value & Authenticity*

The social value of the two structures is in their association with the cemetery which serves the needs of the Catholic community. The graves of some famous historic figures can be found in the cemetery, such as Bishop Timoleon Raimondi (高主教, 1827-1894), Bishop Francis C.P. Hsu (徐誠斌主教, 1920-1973), Cardinal Wu Cheng-chung John Baptist (胡振中樞機, 1925-2002), Linda Lin Dai (林黛, 1934-1964), Tang King-po (鄧鏡波).

***Social Value
& Local
Interest***

Saint Michael's Catholic Cemetery is located opposite to the Hong Kong Jockey Club Building. There are five cemeteries along Wong Nai Chung Road: the Muslim Cemetery, the Catholics Cemetery, the Hong Kong Cemetery, the Parsee Cemetery and the Jewish Cemetery.

Group Value

Adaptive re-use is not appropriate for these two structures which are integral parts of the cemetery.

***Adaptive
Re-use***

Historic Building Appraisal
Yau Ma Tei Wholesale Fruit Market,
Shek Lung Street, Yau Ma Tei, Kowloon

Yau Ma Tei Wholesale Fruit Market (油麻地果欄) was built in **1913**. The name of this market was originally Government Vegetables Market (政府蔬菜市場) which sold fruit and vegetables. Fish traders joined in the 1930s. With the opening of Cheung Sha Wan Vegetables Wholesaling Market (長沙灣蔬菜批發市場) and Cheung Sha Wan Fishery Wholesaling Market (長沙灣魚類批發市場) in 1965, the vegetables and fish stalls moved out. From then on the market has operated as a specialist fruit wholesaling market.

*Historical
Interest*

Yau Ma Tei Wholesale Fruit Market consists of a rectangular site packed with market stalls and shophouses, one and two stories high. Originally the upper floors were living accommodation but now most upper floors are used for storage and rest rooms. They are largely built of brick or stone with covered pedestrian walkways or arcades formed by projecting balconies of upper floors.

*Architectural
Merit*

The most distinctive feature of the Market is the unusual use of **Dutch Colonial** gables and pediments, and the carvings of traders' brand names on pediments or tablets of the gables. In spite of their similarity in structural material, width of shop front and storey height, they formed a symbol and characteristic of the Market. Along Reclamation Street, the pair of gable walls of the '福和菓菜欄' have pediments carved with a symbol of the sun in the middle. The '秀和欄' at the corner of Waterloo Road and Reclamation Street has a stylish gable wall and a pediment. The gable wall facing Waterloo Road is in angular wave pattern with minor geometric line carvings; while the arching pediment facing Reclamation Street is decorated with short columns on two sides and ball crests. Along Waterloo Road, the gable walls of '和豐欄' and '三喜欄' are also quite interesting.

Although it is apparent that many alterations and additions have been made over the years, most of the buildings retain their authenticity.

*Rarity, Built
Heritage Value &
Authenticity*

In the early days, Yau Ma Tei was a small Chinese community and most of the daily activities centred around the Tin Hau Temple. The Fruit Market played an important role in the development of the district and fostered the growth of Yau Ma Tei as a commercial centre during the early development of Kowloon. It therefore has great historical social value and local interest as well as group value due to other historic buildings nearby.

*Social Value
& Local
Interest*

Yau Ma Tei Wholesale Fruit Market is important as an integral component of a significant architectural and historical complex. The Yau Ma Tei Theatre (油麻地戲院) built around 1925 is found opposite to the Market. Another one is the Former Pumping Station of the Water Supplies Department (舊水務署抽水站) built in 1895 featuring a red-brick façade and chimney. Other important buildings in the bustling Yau Ma Tei district include and the Tung Wah Museum (東華三院文物館), the Yau Ma Tei Police Station (油麻地警署) and the Yau Ma Tei Tin Hau Temple (天后古廟). **Group Value**

Built in 1913, the Fruit Market is now probably well below current design standards. Should it be relocated to more modern premises the old buildings with their distinctive architectural appearance should be put to an appropriate adaptive re-use to benefit the district. **Adaptive Re-use**

Historic Building Appraisal
Kowloon Byewash Reservoir
(Dam & Valve 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*

Kowloon Byewash Reservoir was designed and built by the Hong Kong Excavation Pile Driving and Construction Company (香港建築工程公司) in 1929-1931. The Reservoir received the surplus water from Kowloon Reservoir and Kowloon Reception Reservoir. Its net capacity is 185.5 million gallons, and the area of direct catchment area is 90 acres. If it was full, the water would go to Mei Foo (美孚) and flow to the sea. It impounded water and connected the 18 diameters pipe to the Kowloon Filter Beds; now known as Tai Po Road Treatment Works.

During the Japanese invasion of Hong Kong in the 1941, Shing Mun Redoubt (城門碉堡) played an important role to confront the Japanese troops. Golden Hill (also known as Kam Shan 金山) was also a resistance point led by the British troops. War ruins can still be found in Kam Shan Country Park near Kowloon Byewash Reservoir. The main dam of the Kowloon Reservoir was also part of the route for the withdrawal of British troops and the invasion of Japanese troops.

The **Dam** (水壩) of *Kowloon Byewash Reservoir* is a concrete gravity structure 41.1 metres high from lowest foundation level. The road built on top of the dam is 3.05 metres wide and 106 metres long. The upstream face of the dam is vertical but the downstream face is inclined at a gradient. Both faces are clad with masonry. The downstream face has a series of tall narrow elegant masonry arches over the spillway which discharges water into the stilling basin below. The parapets on either side of the road on the crest of the dam are formed of simple balustraded panels between granite posts. *Architectural Merit*

The **Valve House** (水掣房) is constructed on the upstream face of the dam and projects into the reservoir. It is situated in the centre of the dam, the lower part of the structure built of coursed ashlar blocks and the upper part built coursed ashlar blocks dressed in vermiculated style. The Valve House has a doorway on the road side but the window openings have been blocked up. The roof is flat with a plain parapet and a projecting moulded cornice all around the building. The balustrading of the dam parapet is extended on two sides of the Valve House

with a steel cat walk on the side facing the dam. The architectural style of the Dam and Valve House is **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 Kowloon Byewash 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, hikers and fishermen.

*Social Value
& Local
Interest*

Kowloon Byewash 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

As utilitarian waterworks structures, the Dam and Valve House cannot 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
Shek Lei Pui Reservoir
(Main Dam, Spillway Dam, & Valve House)
Kam Shan Country Park, Sha Tin, New Territories

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*

Shek Lei Pui Reservoir was built in 1925 as part of the Kowloon Waterworks Gravitation Scheme Stage II. The construction work was carried out by the Hong Kong Engineering and Construction Company. The Reservoir was designed in British style and the valves are still in use and operated manually. The Reservoir was expanded subsequent to a drought in 1929 with the water storage capacity increased to 10 millions gallons. During the Japanese Occupation, anti-aircraft guns were installed to protect the reservoir from being attacked. The Reservoir now is a site of hiking and recreation.

The **Main Dam** (主壩) is situated between Shek Lei Pui Reservoir and the Kowloon Reception Reservoir for controlling water influx into the latter. The Dam is of concrete gravity construction faced with masonry. A walkway runs along the crest of the Dam with steel safety railings on either side. The rear face of the Dam is vertical and the front face is battered. There is a draw-off scour pipe at the base of the dam with manually controlled valves for releasing water into the channel leading into Kowloon Reception Reservoir. *Architectural Merit*

The **Spillway Dam** (溢洪壩) is situated at the head of the overflow channel between Shek Lei Pui Reservoir and Kowloon Reservoir for controlling water influx into the latter. Like the Main Dam, it is also of concrete gravity construction faced with masonry. There is a weir at the middle of the dam which allows water to spill over into a stepped channel leading to Kowloon Reservoir. There is a walkway on top of the dam on each side of the weir with safety railings and parapet walls.

The **Valve House** (水掣房) is situated on south side of the weir. It is a square structure built of masonry blocks with a pyramid shaped roof and projecting eaves with ornamental corbels at the corners. All the windows are blocked up. The entrance door faces the walkway.

The reservoir structures have no particular architectural style but can be classified as **Utilitarian**. As early 20th century civil engineering works they should be regarded as having considerable built heritage value. All the *Rarity, Built Heritage Value &*

structures appear to retain their original authentic appearance

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 and are popular places to visit.

*Social Value
& Local
Interest*

Shek Lei Pui Reservoir is one of a group of reservoirs in the Kowloon hills which are all interconnected. 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
Shek Lei Pui Reservoir
(Main Dam, Spillway Dam, & Valve House)
Kam Shan Country Park, Sha Tin, New Territories

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*Social Value
& Local
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*Adaptive
Re-use*

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(Main Dam, Spillway Dam, & Valve House)
Kam Shan Country Park, Sha Tin, New Territories

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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
Tai Tam Reservoir, Tai Tam Upper Reservoir
(Dam, Valve House, Masonry Bridges, Tunnel Inlet, Tunnel Outlet & Stone House)
Surmounted by a Recorder House, and Valve House

Tai Tam Reservoir (大潭水塘) is the second oldest and the largest *Historical Interest* reservoir built on Hong Kong Island. It comprises a group of reservoirs and waterworks including Tai Tam Upper Reservoir (1888), Tai Tam Byewash Reservoir (1904), Tai Tam Intermediate Reservoir (1907) and Tai Tam Tuk Reservoir (1917). Tai Tam 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 Tai Tam 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 reservoir **Dam** (水壩) is 150 metres long and approximately 42 metres *Architectural Merit* 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 stanchions.

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 roof is flat with a projecting cornice supported on carved ornamental corbels. Small gaps for ventilation have been formed between the corbels.

The two **Masonry Bridges** (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. The bridges 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 bridge slabs which presumably are constructed of reinforced concrete. The bridges are fitted with tubular steel guard rails, and one of them has several large pipes fixed to one side.

The **Tunnel Inlet** (隧道進水口) surmounted by a **Recorder House** is situated to the south of the dam. The tunnel inlet has a decorative pedimented stone plaque incised with the dates 1883-8. The culvert 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. 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 and appears to have circular ventilators on the roof.

The previously open-air **Tunnel Outlet** (隧道出水口) is presently covered by a metal casing. As part of the Tai Tam scheme, both the inlet and the outlet once served as the lifeline of water supply for the City of Victoria. The **Tunnel Outlet** has a decorative pedimented stone plaque incised with the dates **1883-8**. The **Stone House**, built in the 1880s, is equipped with an antique waterworks mechanism. It is built with coursed granite walls. The roof is flat with a plain coping to the parapet. The entrance door and window are of plain design.

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 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.

*Rarity,
Built Heritage
Value &
Authenticity*

*Social Value
& Local
Interest*

Adaptive Re-use

Historic Building Appraisal
Tai Tam Reservoir, Tai Tam Upper Reservoir
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Surmounted by a Recorder House, and Valve House

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From the engineering perspective, the techniques used to build Tai Tam 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.

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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 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.

*Rarity,
Built Heritage
Value &
Authenticity*

*Social Value
& Local
Interest*

Adaptive Re-use

Historic Building Appraisal
Nos. 1, 3, 5, 7, 9 and 11 Mallory Street,
Wan Chai, Hong Kong

The site which is now occupied by Mallory Street and Burrows Street was *Historical Interest* originally a shipyard and timber yard owned by the Whampoa firm of **T. Hunt & Co.** Later the site appears to have been acquired by the American firm, **Burrows & Sons**, and **Mr. Lawrence Mallory**. As shown in the Land Records, the present sites of **Nos. 1, 3, 5, 7, 9 & 11 Mallory Street** (Inland Lot No. 2240) and of Nos.6, 8, 10 and 12 Burrows Street (Inland Lot No. 2239) were registered as the Marine Lot No. 110 which commenced in 1859 for leasing 999 years. In 1921, after the declining influence of American companies in Wan Chai, Marine Lot No. 110 was divided into Inland Lots Nos.2239, 2240 & 2241 owned by **Mr. Ko Ho-ning** (高可寧) – the chairman of Macau Chamber of Commerce 澳門中華總商會 for 1941 and a wealthy man who competed for Macau gambling licensing with Stanley Ho (何鴻燊) in 1961).

The shophouses at Mallory and Burrows Streets date back to the 1920s, and according to the Urban Renewal Authority were built by the **Hong Kong Land Investment Company**. Shops occupied the ground floors and the upper floors were used for either storage or residential purposes. After it was surrendered to the Government in the 1970s the ground floor of Nos. 3-7 was used as a Street Sleepers Shelter (露宿者之家) and the ground floor of Nos. 9-11 has been occupied by Yau Tsai Kee Chinese Restaurant (有仔記酒家) for four decades. The restaurant is now the oldest shop on the street.

Mallory Street was named after Mr. Lawrence Mallory in 1859. Lawrence Mallory possessed Burrows Street and also bought the next street as Mallory Street. He was a long time resident who died in Hong Kong in 1904.

The Mallory Street shophouses are four stories high with cantilevered balconies projecting over the street. Kitchens are located at the back in rear annexes, and there are small back-yards served by a scavenging lane. There are no toilets. Shared staircases are located between the shophouses. Construction is believed to be structural brick walls, reinforced concrete cantilevered balconies, and wooden floors and stairs. The roof is pitched and probably was covered with Chinese tiles originally. The elevations are rather simple, the character of the shophouses being defined by the cantilevered balconies. *Architectural Merit*

The shophouse or *tong lau* is a traditional building type that was *Rarity, Built Heritage Value & Authenticity* commonly found in urban South China before the 1970s, albeit in various designs. The Mallory Street shophouses are rare examples of the **Cantilevered Balcony** type and part of Hong Kong's built heritage and local streetscape.

Inevitably some alterations and additions have been made but these are considered to be reversible. Original features such as floor tiles, doors and windows still exist.

The social value of the shophouses lies in the role they played in the commercial development of Wan Chai, and the cheap living accommodation they provided for the working class. Although very basic in design and lacking sanitary facilities, they are part of Hong Kong's history. ***Social Value & Local Interest***

Shophouses on Nos. 6, 8, 10 and 12 Burrows Street (巴路士街), Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Nos. 72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), Old Wan Chai Post Office (舊灣仔郵政局) (Declared Monument), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East and Wan Chai Market (灣仔街市) are other historic buildings nearby. ***Group Value***

In March 2005, the Urban Renewal Authority (URA) announced the commencement of the Mallory Street Project for Cultural and Creative Industries. The project will conserve the shophouses and create units of about 650 square feet each for the use of cultural and creative industries. Subject to a detailed conservation policy, all character defining elements including vintage architectural features of the buildings such as the balconies, French windows and pitched roof will be kept as they are. ***Adaptive Re-use***

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Nos. 6, 8, 10 and 12 Burrows Street,
Wan Chai, Hong Kong

The site which is now occupied by Mallory Street and Burrows Street was originally a shipyard and timber yard owned by the Whampoa firm of **T. Hunt & Co.** Later the site appears to have been acquired by the American firm, **Burrows & Sons** and **Mr. Lawrence Mallory**, who have given their names to the two streets. As shown in the Land Records, the present sites of **Nos. 6, 8, 10 & 12 Burrows Street** (Inland Lot No. 2239) and of Nos. 1, 3, 5, 7, 9 & 11 Mallory Street (Inland Lot No. 2240) were registered as the Marine Lot No. 110 which commenced in 1859 for leasing 999 years. The Marine Lot No. 110 was later divided into Inland Lots Nos. 2239, 2240 & 2241 which was owned by **Mr. Ko Ho-ning** (高可寧) – the chairman of Macau Chamber of Commerce 澳門中華總商會 for 1941 who ran a great variety of businesses, such as banking, trading, housing and financing in Hong Kong and Macau.

*Historical
Interest*

The four shophouses in Burrows Street appear to date back to the **early 1920s**. The ground floor of No. 8 was occupied by Wing Cheong Loong Metal Co. Ltd. (永昌隆五金), but is now left vacant. The ground floor of No.6 Burrows Street is occupied by a shop for repairing cars, No.10 is occupied by Pakasia Superstore, and No.12 is occupied by a shop for recycling. Some of the upper floors of the buildings are rented out by sub-tenancies and some of them are left vacant.

The shophouses are built as a four-storey terrace with a continuous pitched roof over the main part of the shophouses and kitchen annexes at the rear. Small backyards are served by a scavenging lane. The street frontages are narrow and the upper floors have cantilevered balconies with ornamental wrought iron balustrading projecting over the pavement. Shared wooden staircases are located between the shophouses. The shophouses are very dilapidated and run-down and a bit of an eye-sore. Construction is believed to be structural brick walls, reinforced concrete cantilevered balconies, and wooden floors and staircases. The pitched roof was probably completely covered with Chinese tiles originally. The elevations are rather simple, the character of the shophouses being defined by the cantilevered balconies.

*Architectural
Merit*

The shophouses or *tong lau* (唐樓) is a traditional building type that was commonly found in urban South China before the 1970s, albeit in various designs the Burrows Street shophouses are rare examples of the **Cantilevered Balcony Type** and part of Hong Kong's built heritage and local streetscape. Inevitably some alterations and additions have been made but these are

*Rarity,
Built Heritage
Value &
Authenticity*

considered to be reversible. Originally features such as floor tiles, doors and windows still exist.

The social value of the shophouses lies in the role they played in the commercial development of Wan Chai, and the cheap living accommodation they provided for the working class. Although very basic in design and lacking sanitary facilities, they are part of Hong Kong's history. *Social Value & Local Interest*

Shophouses on Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Nos. 1, 3, 5, 7, 9 & 11 Mallory Street (茂羅街), Nos. 72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), Old Wan Chai Post Office (Declared Monument), Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen's Road East and Wan Chai Market (灣仔街市) are other historic buildings nearby. *Group Value*

In March 2005, the Urban Renewal Authority (URA) announced the commencement of the Mallory Street and Burrows Street Project for Cultural and Creative Industries. The project will conserve the Mallory Street shophouses, but unfortunately the **Burrows Street shophouses** will be demolished to make way for a 3,000 square feet theme garden. The façade of the Burrows Street shophouses will be preserved, if technically feasible. *Adaptive Re-use*

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 33
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 33** was built in 1938 but not much else seems to be known about it. It is one of several blocks alongside the road leading up to the old Sai Wan Redoubt.

*Historical
Interest*

This building is a rectangular two-storey block in **Neo-Classical** style with **Modernist** influence. The structure appears to be reinforced concrete beams, columns and slabs. There are open balustraded verandahs around the building at ground floor and first floor levels. The balustrades between the columns are constructed in reinforced concrete with diagonally braced panels. Doors and windows are regularly spaced around the building. Some original doors and windows still exist but some are modern replacements. The roof is flat. Modern installations include floodlights, surface mounted conduit 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. The cross braced panels give this building a very decorative and unique appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

As an army barrack block, Block 33 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 staff quarters, Block 33 has been put to a useful adaptive *Adaptive*
re-use. No doubt it could be adapted for other uses if need be. *Re-use*

Historic Building Appraisal Old Kowloon Police Headquarters

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No. 142 Prince Edward Road West, Mongkok, Kowloon

Although completed in 1925, the Old Kowloon Police Headquarters was not occupied by the Police until 1932. From 1926 to 1932 it was used as temporary premises by the Diocesan Boy's School (拔萃男書院). It was then used as the Police Training School from 1932 to 1941. The story goes that the building was being used as a detention centre by the Japanese during the period of Japanese Occupation (1941-1945). From 1947 to 1975, it became the office of the Kowloon Police Headquarters. It is currently utilized by Kowloon West Police Tactical Unit Company (西九龍警察機動部隊) and Hong Kong Police Emergency Unit Kowloon West Base (香港警察西九龍衝鋒隊). Originally there were two blocks, but one was demolished in 1975 to make way for the construction of Prince Edward of Mass Transit Railway (MTR) Station.

*Historical
Interest*

The main part of the structure is rectangular divided into five sections by cross walls. There are three projecting annexes at the rear. The rear and side elevations are rendered and painted with regularly spaced windows and horizontal string courses at each storey level. The building is three storeys high with a pitched roof. Chimney stacks protrude above the roof. The front façade is in **Neo-Classical** colonial style featuring an arched colonnade in Roman style on the ground floor and open verandahs to the first and second floors. Both verandahs have ornamental balustrading but only the first floor is colonnaded. The second floor verandah has a temporary roof of steel framing and corrugated sheeting. Curved wing walls block off the ends of the second floor verandah. There are three **Art Deco** style pediments at parapet level, the central one bearing the date '1925' with a flagpole mounted on top. **Neo-Classical** style features can be found in the entrance doorways, staircases and paired fluted columns internally.

*Architectural
Merit*

This old building is one of the few remaining pre-war police stations in Hong Kong. It has some interesting architectural features such as the **Mannerist** style keystones to the ground floor arches which are similar to those found in the Peninsula Hotel in Tsim Sha Tsui. It should be considered as having built heritage value. It has undergone renovations and alterations over the years and the roof has been covered with modern profiled sheeting.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in its function as a police station and its role in keeping law and order. As the sole remaining colonial style building in the police station compound it has local interest.

*Social Value
& Local
Interest*

Old Kowloon Police Headquarters is quite important as an integral *Group Value* component of a significant architectural or historical complex in the Yau Tsim Mong District (油尖旺區). It is physically close to a number of historic items such as the shophouses at No. 729 Nathan Road and at Nos. 210 and 212 Prince Edward Road, and Lui Seng Chun (雷生春).

As part of the police compound the building should continue to be used for *Adaptive* police purposes. An adaptive re-use not compatible with police work would not *Re-use* be appropriate.

Historic Building Appraisal

Aberdeen Lower Reservoir

(Aberdeen Management Centre, Chemical House & Air Vents, Dam,
Valve House, & Pump House)

Aberdeen Reservoir Road, Aberdeen, Hong Kong

Being the fifth reservoir constructed on Hong Kong Island, **Aberdeen Reservoir** was established for solving the water shortage problem in the western part of the Island and once was connected with water pipes from Pokfulam Reservoir before 1930s. The Reservoir project was advocated by Governor Sir Cecil Clementi (金文泰, in office 1925-1930) in 1928. The Reservoir comprises the Upper Reservoir (上水塘, 1931) and the Lower Reservoir (下水塘, 1932). The former was completed in 1931 while the latter was completed in 1932 and built on the site of Tai Shing Paper Manufacturing Co. (大成紙廠). In the 1960s, the catchwater channels were extended to enhance supply. *Historical Interest*

Located in *Aberdeen Lower Reservoir*, the **Aberdeen Management Centre** (香港仔水塘下水塘管理中心) is a single storey rectangular building with rendered and painted walls and a pitched roof of Chinese tiles. There is an open verandah along one side formed by square concrete columns supporting the overhanging pitched roof. Window openings are regularly spaced and fitted with aluminum casements. Doors open on to the verandah. The projecting ends of concrete purlins can be seen in the gable end walls. The purlins and columns are finished with mosaic tiles. Modern air-conditioners are fitted into window openings on the rear elevation. The building is set on a heavy splayed painted concrete plinth. *Architectural Merit*

The **Chemical House** (化學原料廠) is a small square red-brick building built at one side of a covered service reservoir. It has a flat roof with a simple parapet and projecting cornice of concrete all the way around. The building is raised off a heavy splayed brick plinth. The doorway which is fitted with a louvred steel door has a heavy concrete lintel over it. The window openings which are blocked up also have heavy concrete lintels and cills. There are a number of cast iron **Air Vents** (通風口) of standard waterworks design situated on top of the covered reservoir to release vapours.

The **Dam** (水壩) was probably designed in-house by staff of the Hong Kong Government Waterworks Department and constructed by Kin Lee and Co. It is a concrete gravity dam faced with ashlar masonry with a vertical rear wall and a battered or inclined front wall facing downstream. The dam has a rounded overspill and carries a footbridge along the top with guard rails and posts on either side.

The **Valve House** (水掣房) is a small square independent structure at the rear of the dam connected to it by a small bridge. It appears to be built of concrete marked with lines to resemble classical masonry, with moulded projecting band courses, a plinth and small parapet. It is painted white in contrast to the natural granite facing of the dam.

The **Pump House** (泵房) is a small single-storey red-brick structure with painted concrete plinth, lintels, cills, cornice and parapet coping. The walls are strengthened with square brick piers. Windows are steel framed casements divided into small glazing squares. The roof is flat, and a small rendered and painted annex with louvred windows has been built on at the back.

The reservoir structures, which can all be classified as **Utilitarian**, are interesting waterworks engineering structures of the 1930s period. As such they are quite rare and should be regarded as having considerable built heritage value. All the structures seem to have retained their authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The Aberdeen Lower Reservoir's social value lies in its contribution to the development of Hong Kong's water supply system. It is now a part of the local landscape and attracts visits and hikers to the area.

*Social Value
& Local
Interest*

Aberdeen Reservoir is a major part of the landscape of the Aberdeen Country Park and Hong Kong Trail for many visitors.

As utilitarian waterworks structures, the Dam and its associated structures can hardly be adapted for alternative re-use unless they were demolished and the materials salvaged for other purposes. This is unlikely to happen.

*Adaptive
Re-use*

Historic Building Appraisal
Nos. 89 & 124 Hang Tau Tsuen (one building)
Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song *Historical*
 (南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the *Interest*
 first ancestor of the Tangs who settled there in 1216. Two villages were first
 founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the
 former in the north and the latter in the south. The former was founded by
 Waai-tak (懷德, 1548-1622) and the latter by Waai-yee (懷義, 1529-1607),
 two brothers of the 14th generation.

The building at Nos. 89 and 124 of Hang Tau Tsuen was originally one
 block of detached building which later divided into two belonged to two
 different owners. The block of building was probably built in the early 19th
 century by Tang Hin-ho (鄧獻可, 1777-1831), a 20th generation member of
 the Tangs. He gained a *juren* (舉人) title in the 9th year of the Jiaqing (嘉慶,
 1804) reign of the Qing (清) dynasty and served as a military officer in the
 Qing government. The block of building was one of the six houses built by
 him for his sons. Five of his six sons had achieved different titles in the
 Imperial Civil Service Examination. Kun Ting Study Hall (覲廷書室) in
 Hang Mei Tsuen and Shut Hing Study Hall (述卿書室) in Tong Fong Tsuen
 (塘坊村) were respectively built to commemorate his two sons, Kun-ting (覲
 廷) and Shut-hing (述卿) by their descendents. The block was divided into
 two houses owned by his descendents. The owners of Nos.89 and 124 are
 respectively Lai-kin (勵堅) and Kwok-fung (國風), two 25th generation
 members.

The residential block is among a group of bigger houses in the middle *Architectural*
 of the village facing west. The Tang Ancestral Hall (鄧氏宗祠), the clan *Merit*
 ancestral hall of the Tangs in Ping Shan, is five blocks further south. The
 block of building is a Qing vernacular building having a
 one-hall-one-courtyard plan of three bays. It is constructed of green bricks
 with its walls to support its pitched roof of timber rafters, purlins and clay
 tiles. The open courtyard is in front of the hall. One side room is on the right
 of the hall. A granary is on the left. The building is facing west and two
 entrances are on the north and south side walls of the courtyard for *fung shui*
 benefit. The block of building is divided in the middle into two halves each
 with one room and a hall at the back. The building is internally modernized
 and altered. A cockloft is added at the rear portion of the hall. The open
 courtyard in the front is converted for use as a kitchen and a sitting room.

The ground and upper floors of the side room and the upper floor of the kitchen are used as bedrooms. Its external walls of green-brick and granite block are retained. Above the lintel of each of the two entrances is a projected eave moulding. Wall frieze plastered mouldings are with flowers, fruits and geometric patterns. Three *wok yee* (鑊耳) gables are at the side walls and at the granary wall with iron spikes at their top for keeping the evil spirits away. The main ridge is with curling ends.

It is a residential building to witness the history of the family of Tang Hin-ho in Hang Tau Tsuen. **Rarity**

It has some built heritage value.

**Built Heritage
Value &**

The authenticity of the exterior of the house is kept.

Authenticity

It has group value with the Tang Ancestral Hall, Yu Kiu Ancestral Hall (愈喬二公祠), Kun Ting Study Hall and other historic buildings of the village. **Group Value**

Chung-lin (松年), one of the great grandson of Kun-ting, is a medical doctor who studied in the U.S. He opposed the government to build a military airport in Ping Shan in 1945 and the proposal was dropped. The Tangs worship their ancestors at the Tang Ancestral Hall in the village especially at the Chinese New Year and at the Ching Ming (清明) and Chung Yeung (重陽) Festivals. They take part in the Da Chiu (打醮) organized by Ping Shan villages. Children of the Tangs studied at the Tang Ancestral Hall and Tat Tak Public School (達德公立學校). They had a security group called Ping Shan Village Vigilant Guard Group (屏山鄉更練團) established in the 17th century providing patrol and security services for the villages. The group was disbanded in 2003.

**Social Value,
& Local
Interest**

Historic Building Appraisal
Old Dairy Farm – Cowshed
No. 141 Pok Fu Lam Road, Hong Kong

The Cowshed (牛棚), or milking parlour, was built in 1887 and is the oldest of the remaining Dairy Farm buildings in Hong Kong. The octagonal design is believed to have been copied from a similar structure that **Sir Patrick Manson**, the founder of Dairy Farm, saw during a visit to America. Octagonal buildings were popularized in the U.S.A. by Orson Squire Fowler (b. 1809) in his books and lectures. Because of his concepts and persuasion he had many followers from New England to Wisconsin who built octagonal buildings of all kinds including barns for livestock. These buildings have now become valued historical properties, emblems of past architectural and agricultural innovation. *Historical Interest*

Pok Fu Lam 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.

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 Pok Fu Lam 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 cowshed is built of grey-green brick walls stuccoed externally and plastered internally, with sloping reinforced concrete roofs. An octagonal ventilation turret is situated at the apex of each roof. Externally the cowshed has a simple classical architectural appearance. The reason for the irregular arrangement of the windows is not known, but it does appear to be the original design, or else a very early alteration. Internally, the side-by-side stall partitions are formed in concrete. Originally the dado, or lower part of the walls, was left as bare cement render to facilitate washing down, but the upper part of the walls and sloping soffits were lime-washed. Window openings are fitted with iron ventilation grilles and closed by external wooden shutters. Floors are of concrete with raised platforms to the stalls with herring-bone drainage grooves. There is a central service passage with wash-down channels on either side. *Architectural Merit*

It is the only surviving Dairy Farm cowshed left in Hong Kong. The Hong Kong Academy for Performing Arts (HKAPA) has received a sponsorship from the Dairy Farm Group to convert the cowshed into a 150-seat theatre, now known as The Wellcome Theatre (惠康劇院). The conversion work was completed in 2007.

*Rarity,
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 **Cowshed** has group value with the other Old Dairy Farm buildings in the vicinity. They include a **Main Office Building** and a **Senior Staff Quarters**. 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 present use of the building seems to be compatible and suitable.

*Adaptive
Re-use*

Historic Building Appraisal
Queen Mary Hospital Nurses' Quarters
No. 102 Pok Fu Lam Road, Pok Fu Lam, Hong Kong

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The **Nurses' Quarters** (now known as Nurses' Quarters Block A) of Queen Mary Hospital (瑪麗醫院), together with the Main Block, were the two oldest structures of Queen Mary Hospital which came into operation in 1937. The **Nurses' Quarters** has served as a supporting facility to Queen Mary Hospital for over 70 years. The Nurses Quarters together with other hospital buildings form a large medical compound in the hillside of Pokfulam. It is one of the remaining examples evidencing the medical history of Hong Kong.

*Historical
Interest*

Queen Mary Hospital was built by the Public Works Department and named after Queen Mary. Once the largest hospital in Hong Kong, it has been (and still is) providing clinical training for students of the Faculty of Medicine of The University of Hong Kong. During the period of Japanese Occupation (1941-1945), it served as a military hospital. In the past decades, the hospital compound underwent several facelifts; however, the **Nurses' Quarters** still stands and remains authentic in external appearance.

The **Nurses' Quarters** is rectangular in shape and consists of six storeys. Sharing the same architectural style with the Main Building, the Nurses Quarters is Neo-Classical with Italianate Renaissance influence. The façade of the ground floor storey is rusticated with voussoirs to the rectangular windows. There is a moulded string course at first level, a moulded cornice at fourth floor level and a wide projecting eaves at parapet level. The main walls are plain with no ornamentation. Windows are abundantly and regularly spaced. The sixth floor was built on the original flat roof in 1982. Similar to the Main Block, the Nurses Quarters probably has a steel framed structure with external walls finished in Shanghai plaster. It is well maintained both externally and internally.

*Architectural
Merit*

The **Nurses' Quarters** has built heritage value and remains authentic in appearance. It appears to have undergone some extent of modification like the installation of elevators. Contrary to the Main Block, all verandahs of the Nurses' Quarters remain open. Internal wooden fittings like doors, staircases and some flooring are still in place.

*Rarity,
Built Heritage
Value &
Authenticity*

The **Nurses' Quarters** is one of the two oldest buildings on the hospital site. It is well remembered by the nursing staff of the Hospital. Ms Clara Ko,

*Social Value
& Local*

who was a probationer nurse in 1938, recalls:

Interest

I was living at the Nurses' Quarters where each of the rooms was shared by two occupants. My monthly salary was \$40 from which \$10 was deducted as fees for meal and laundry. I can still remember that we enjoyed the moonlight on the verandah of the Nurses' Quarters, particularly at the Moon Festival.

Ms Ruby Leung, the principal of the Hospital's Nursing School in 1997, recalls:

As soon as I set foot on Queen Mary Hospital as a student nurse, I was particularly struck by the Nurses' Quarters – a building with an elegant appearance.... The building was floored with timber and decorated with arm chairs and old-styled gramophone.... The nurses like to gather at the verandahs of the Nurses' Quarters to enjoy the fascinating view of the sunset.

The Queen Mary Hospital **Nurses' Quarters** is physically close to a number of historic buildings, including “**Jessville**” at No. 128 Pok Fu Lam Road, **Douglas Castle** 德格拉斯堡 (the present University Hall, Declared Monument) in No. 144 Pok Fu Lam Road, **Bethanie** 伯達尼修院 in No.139 Pok Fu Lam Road and “**Alberose**” 玫瑰邨 at Nos. 132A & 132B Pok Fu Lam Road.

Group Value

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

*Adaptive
Re-use*

Historic Building Appraisal
Nos. 1-4 San Lau Street,
Sha Tau Kok, N.T.

The two-storey shophouses at San Lau Street were built on an unbroken terrace in 1933-1934 as part of the development of the Tung Wo Market (東和墟, literally, “Eastern Peace Market”) founded by a local inter-village alliance named Shap Yeuk (十約) more than one hundred years. Like many other typical shophouses in the territory, the ground floors of the shophouses at San Lau Street are mainly for commercial use while the upper floors are for residential purposes.

*Historical
Interest*

Nos. 1-4, San Lau Street (新樓街) are adjoining shophouses in a row of 22 shophouses in Sha Tau Kok which were built in 1933-34. According to the Government Administrative Report for 1932, a large area of foreshore was reclaimed as a site for the shophouses. The project also included a new pier and a fish market. It is believed that the shophouses were built by **Yip Bill Kee** (葉標記) and **Wan Lam Kee** (溫林記).

The shophouses are two-storey adjacent buildings sharing common party walls. They have narrow frontages and elongated plans to suit the rectilinear shape of the building lots. The main portions of the shophouses have pitched roofs of Chinese tiles. The first floor on the front elevation projects over the pavement and is supported on columns to form a covered walkway or arcade in front of the ground floor shops. The roofs over the front portions are flat with open balustraded parapets. The rear portions of the shophouses containing kitchens and WCs are treated in a similar way. The facades are rendered and painted brickwork. Windows are regularly spaced steel-framed or aluminium-framed casements. Most of the shops are fitted with latticed steel folding and sliding security gates. Modern additions include window mounted air-conditioners and temporary lean-to structures. The shophouses are a variation of the **Verandah Type Shophouse** and the architectural style can be classified as **Chinese Eclectic** since they incorporate local vernacular style with Western features.

*Architectural
Merit*

Although shophouses can be commonly found in Urban areas, they are rarely found in rural areas. These shophouses at Sha Tau Kok therefore are valuable pieces of built heritage. In spite of the addition of modern installations, the shophouses retain much of their original authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of shophouses lies in the contribution they have made to urban development. These particular shophouses are a variation of the Verandah

*Social Value
& Local*

Type and are part of the historical development of Sha Tau Kok. They have *Interest* historical as well as social value and are well known buildings in the town.

The shophouses were intended for commercial-cum-residential use and *Adaptive* most of them are still used for these purposes. They are fairly adaptable though *Re-use* and could be converted for other purposes without too much alteration.

Historic Building Appraisal
No. 12 Lee Yick Street
Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, 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 was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty by Tang Man-wai (鄧文蔚), a 23rd generation member of the Tang clan in Kam Tin. He was a district magistrate of Longyou county (龍游縣) in Zhejiang (浙江) province. The market had its golden years in the 18th and 19th centuries when it was a flourishing commercial centre in the area for the trading of agricultural produce and daily necessities for locals and people in nearby areas. The centre of the market lied along three long streets including Cheung Shing Street (長盛街), Lee Yick Street (利益街) and Wine Street (酒街) where shops of different kinds were located. Other than shops, two temples, inns and pawnshops were also in the market. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southeast opened in 1915.

***Historical
Interest***

No.12 is one of the surviving residential buildings in Yuen Long Kau Hui. It is not known when it was built. It probably has an age of over 100 years. The building was owned by Lam Tat-wing (林達榮) in 1963. He was a resident of Shan Pui Tsuen (山背村) in Yuen Long. It was used as a sesame oil shop called Tak Cheung (德昌) in the 1960s run by a Wong (黃) family who rented the shop. The ground floor was used for producing sesame oil and the upper floor for his residence. The oil was also sold in bottles in Tsuen Wan and in Kowloon. The shop was closed in the 1980s when the Wongs moved to Canada.

The building at No.12 Lee Yick Street is a long and narrow building with its entrance facing the street. It shares with its two neighbouring shops a common wall on either side. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor entrance and a projected balcony above. The upper storey usually with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. Its floors are covered with ceramic tiles. The balcony is fenced with iron bars.

***Architectural
Merit***

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

Rarity

It has some built heritage value.

***Built Heritage
Value &***

Despite the steel gate added to the entrance and windows modified, the authenticity is kept.

Authenticity

It has group value with Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other selected historic buildings in the market.

Group Value

Lam Tat-wing was a merchant and the founder and chairman of the Hong Kong New Territories Fish Culture Association (新界養魚協會). He was a member of the Pok Oi Hospital (博愛醫院) committee in 1951 and 1953 and of the Board of Directors of the Yuen Long Public Secondary School (元朗公立中學) and Ching Chung Koon (青松觀). He was involved in a number of services and affairs of the Yuen Long community.

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

Historic Building Appraisal
Elliot Pumping Station & Filters
(Senior Staff Quarters)
Pok Fu Lam Road, Kennedy Town, Hong Kong

Water supply on Hong Kong Island relied solely on wells and streams prior to 1860. The first ever reservoir in the territory was completed in 1863 in Pokfulam to meet the needs in the City of Victoria. In the following decades, to cater for the ever increasing demands, much larger reservoirs and more complex water supplies systems, including ancillary pumping stations and distribution mains to convey augmented water supply to higher levels, were constructed. In order to uphold the quality of water, the Government gradually filtered all reservoir water. *Historical Interest*

The **Elliot Pumping Station and Filters** (西區抽水站及濾水廠) were built in 1930-1931 to extend a pre-existing pumping station, as a part of the Aberdeen Valley Water Scheme. The **Elliot Pumping Station and Filters** were the auxiliary waterworks of Aberdeen Reservoir (the fourth reservoir, built in 1931) filtering and channeling water to the western part of Hong Kong Island. Afterwards, water was transferred by an 18-inch diameter water pipe from Aberdeen Upper Reservoir, through Wanchai Gap Road to Island Road, Victoria Road and via Sandy Bay to the filters situated in the Elliot Pumping Station. With the development of advanced technology, the premises have been left vacant since 1993.

The **Senior Staff Quarters** were built in the **1920s** for staff looking after the pumping station.

The Senior Staff Quarters is quite a large building located at the northeast corner of the Elliot Pumping Station compound. It consists of two parts: a two-storey block comprising the senior staff quarters and a narrow two-storey annex comprising the servants' quarters. The walls are mainly built of granite ashlar blocks, but the verandahs are rendered and painted white. The roofs are pitched and hipped, covered with Chinese tiles, with several granite chimney stacks projecting above the roof. The front porch and first floor balcony to the senior staff quarters have their own individual roofs of Chinese tiles with "curling ends" to the hips. Windows are steel framed and wood casements regularly spaced, some fitted with shutters. The servants' annex has an external staircase and front verandah with cast iron posts. Internally, original features are still retained such as the wooden staircase, boarded floors, glazed and panelled doors, skirting, cornices and fireplaces. The senior staff quarters consist of two separate flats, one on the ground floor and one on the first floor. The architectural style of the building is **Colonial Eclectic** as it combines Western *Architectural Merit*

style with **Arts and Crafts** and local vernacular elements.

The building, which looks a bit like an old rambling English country house, is quite unique and should be regarded as a rare piece of architecture with built heritage value. A verandah on the east elevation appears to have been blocked and there have been minor changes internally, but other than that the building appears to have retained much of its original appearance.

**Rarity,
Built Heritage
Value &
Authenticity**

The social value of the Senior Staff Quarters is relatively low as it has only been used as Water Supplies Department (WSD) department quarters. It is not a well known building being relatively isolated and not seen by the public.

**Social Value
& Local
Interest**

The Elliot Pumping Station & Filters are quite important as a component of a significant architectural and historical complex. They are quite close to the West Point Filters (西環濾水廠) and the University of Hong Kong where declared monuments such as Main Building (香港大學本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand. Other buildings in the surroundings graded by the Antiquities and Monuments Board include the Fung Ping Shan Building (馮平山樓) and King's College (皇仁書院).

Group Value

The building is situated in very pleasant surroundings and the accommodation is quite spacious. The best use for it is residential for which it was intended.

**Adaptive
Re-use**

Historic Building Appraisal
Po Leung Kuk Main Building
No. 66 Leighton Road, Causeway Bay, H.K.

The Main Building of Po Leung Kuk (保良局) was built in **1932**. It is the *Historical Interest* oldest building on site. Further extensions were added in 1940, 1941, 1950, 1951, 1953 and 1973. Po Leung Kuk, originally known as Po Leung Kung Kuk (保良公局) was founded in 1878 by a group of Chinese merchants led by Lo Lai-ping (盧禮屏), Fung Ming-shan (馮明珊), Shi Shang-kai (施笙階) and Tse Tat-shing (謝達盛) with the intention to stop the buying and selling of young girls known as *mui-tsai* (妹仔). It gradually evolved into a welfare organization providing a variety of social services and charity support. Po Leung Kuk remained in service during the period of Japanese Occupation (1941-1945). The Main Building is the headquarters of Po Leung Kuk which, together with the Tung Wah Group of Hospitals, is one of the two most famous voluntary social welfare communities in Hong Kong.

The Main Building is divided into three parts: Welfare Department (which occupies the left wing and right wing and the whole first floor of the building, Po Leung Kuk Museum (which is located at the ground floor of the building) and Ho Sze Shi Memorial Hall (commonly known as Kwan Tai Hall 關帝廳, which is located at the centre of the first floor and facing the entrance of the building, where the most important meetings are usually held). Although Po Leung Kuk has no religious background, it praises the loyalty, righteousness and faithfulness of Kwan Tai who was a real person from the Three Kingdoms period (AD 220-265) and a symbol of integrity and loyalty.

The Main Building is a two-storey building with a long, straight and formal *Architectural Merit* frontage with a series of odd shaped annexes at the rear. The architectural style is **Neo-Classical**. The front façade has a central portico to the main entrance and a central tower capped by a dome or cupola and flagpole. The walls are smooth rendered and painted. Classical style features can be seen in the capitals to the portico columns, the moulded cornice, and the surrounds to the windows. The roof is flat with no apparent features. The treatment of the central tower shows some **Art Deco** influence. Internally, the accommodation consists of dormitories, classrooms, offices, toilets, kitchen and a clinic.

The Main Building appears to be quite well maintained and a good example of 1930s Neo-Classical architecture with Art Deco influence. Consequently it should be regarded as a valuable piece of built heritage. It does not appear to have suffered too much from alterations and retains its authentic appearance. *Rarity, Built Heritage Value & Authenticity*

Po Leung Kuk is the major organization in Hong Kong providing child care, day care, residential care, education and care for the elderly. Membership of the Po Leung Kuk's management committee is regarded as a high social achievement by the Chinese community. The Main Building is a well known local landmark in Causeway Bay.

***Social Value
& Local
Interest***

The vegetation and planting in the front garden enhance the heritage quality of the building. The gateways and pavilion of Chinese Renaissance style compliment the main building itself. The surrounding area is mainly made up of greenery and low rise buildings on the east and south sides that juxtapose with Po Leung Kuk physically.

Group Value

The question of adaptive re-use does not arise.

***Adaptive
Re-use***

Historic Building Appraisal

MacIntosh Forts (Kong Shan)

Kong Shan, Sha Tau Kok, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

MacIntosh Fort (Kong Shan) is the highest among the 7 MacIntosh Forts, with nearly 900 steps leading up to it. It is a special post along the border defence as it cannot be controlled remotely and a police constable is still deployed on it every night. Also, it has the minimal amount of alterations.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North-West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the unusual architectural classifications, but may be categorised as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two wings. The towers have circular or octagonal shaped flat roofs and the flat roofs to the wings have battlemented parapets. Internally the accommodation is very basic consisting of a bunk room, small kitchen, shower and toilet. An internal cat ladder gives access to the tower and the flat roof. Externally the posts are

surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance. ***Rarity, Built Heritage Value & Authenticity***

The social value of the observation posts lies in the role they played in bringing law and order to the frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments. ***Social Value & Local Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities. ***Group Value***

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police posts with responsibilities for maintaining law and order. ***Adaptive Re-use***

Historic Building Appraisal
MacIntosh Fort (Nam Hang)
Nam Hang, Sha Tam Kok, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

MacIntosh Fort (Nam Hang) has the minimal amount of alterations. GMS railings are installed on the first floor at the edge for safety. Air conditioners are installed for improving the indoor environment; however, it still retains very much the same appearance as when it was built.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North-West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the usual architectural classifications, but may be categorized as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two wings. The towers have circular or octagonal shaped flat roofs and the flat roofs to the wings have battlemented parapets. Internally the accommodation is very basic consisting of a bunk room, small kitchen, shower and toilet. An internal cat ladder gives access to the tower and the flat roof. Externally the posts are

surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance.

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

The social value of the observation posts lies in the role they played in bringing law and order to frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments.

***Social Value
& Local
Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities.

Group Value

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police posts with responsibilities for maintaining law and order.

***Adaptive
Re-use***

Historic Building Appraisal

MacIntosh Fort (Ngau Yiu)

Ngau Yiu, Sha Tau Kok, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, for example, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

MacIntosh Fort (Ngau Yiu) has the minimal amount of alterations. For the post at Ngau Yiu, windows secured by original locks are retained. For the other posts, they have been altered and have replacement aluminium windows. There are only minor deviations among the MacIntosh Forts. The main difference is the shape of the flat roof. A circular shape is adopted in the one at Ngau Yiu instead of octagonal shapes.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North-West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the usual architectural classifications, but may be categorized as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two wings. The towers have circular or octagonal shaped flat roofs and the flat roofs

to the wings have battlemented parapets. Internally the accommodation is very basic consisting of a bunk room, small kitchen, shower and toilet. An internal cat ladder gives access to the tower and the flat roof. Externally the posts are surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance.

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

The social value of the observation posts lies in the role they played in bringing law and order to the frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments.

***Social Value
& Local
Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities.

Group Value

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police posts with responsibilities for maintaining law and order.

***Adaptive
Re-use***

Historic Building Appraisal
MacIntosh Fort (Pak Fu Shan)
Pak Fu Shan, Sha Tau Kok, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, for example, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

Together with three nearby pillboxes and the Pak Fa Shan Operation Base (Ta Kwu Ling Division), MacIntosh Fort (Pak Fu Shan) formed part of the border defence system. Stainless steel railings are installed at the edge on the first floor for safety. Air conditioners are installed for improving the indoor environment. However, it still retains very much the same appearance as when it was built.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North-West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the unusual architectural classifications, but may be categorised as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two

wings. The towers have circular or octagonal shaped flat roofs and the flat roofs to the wings have battlemented parapets. Internally the accommodation is very basic consisting of a bunk room, small kitchen, shower and toilet. An internal cat ladder gives access to the tower and the flat roof. Externally the posts are surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance.

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

The social value of the observation posts lies in the role they played in bringing law and order to the frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments.

***Social Value
& Local
Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities.

Group Value

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police posts with responsibilities for maintaining law and order.

***Adaptive
Re-use***

Historic Building Appraisal
MacIntosh Fort (Pak Kung Au)
Pak Kung Au, Sha Tau Kok, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, for example, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

MacIntosh Fort (Pak Kung Au) is the westernmost and the second highest among the 7 MacIntosh Forts, and one has to walk up nearly 700 steps to reach it. Also, it has the minimal amount of alterations. An inscription on site records the presence of the Gurkha Field Force (which had assumed a major role to stem and intercept the refugee influx) at Pak Kung Au in 1983.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the usual architectural classifications, but may be categorised as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two wings. The towers have circular or octagonal shaped flat roofs and the flat roofs to the wings have battlemented parapets. Internally the accommodation is very

basic consisting of a bunk room, small kitchen, shower and toilet. An internal cat ladder gives access to the tower and the flat roof. Externally the posts are surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance.

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

The social value of the observation posts lies in the role they played in bringing law and order to the frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments.

***Social Value
& Local
Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities.

Group Value

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police posts with responsibilities for maintaining law and order.

***Adaptive
Re-use***

Historic Building Appraisal
MacIntosh Fort (Ma Cho Lung)
Ma Cho Lung, Ta Kwu Ling, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, for example, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

The degree of physical deterioration of MacIntosh Fort (Ma Cho Lung) is more serious than the others. There used to be a shrine inside the post where Kwan Tai (關帝) was worshipped. It was said that Sir David Wilson, the Governor of Hong Kong (governed 1987-1992), visited the post and met the Field Patrol Detachment in 1991.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North-West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the unusual architectural classifications, but may be categorised as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two wings. The towers have circular or octagonal shaped flat roofs and the flat roofs to the wings have battlemented parapets. Internally the accommodation is very

basic consisting of a bunk room, small kitchen, shower and toilet. An internal cat ladder gives access to the tower and the flat roof. Externally the posts are surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance.

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

The social value of the observation posts lies in the role they played in bringing law and order to the frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments.

***Social Value
& Local
Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities.

Group Value

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police posts with responsibilities for maintaining law and order.

***Adaptive
Re-use***

Historic Building Appraisal
MacIntosh Fort (Pak Hok Chau)
Pak Hok Chau, Mai Po, New Territories

MacIntosh Forts (麥景陶碉堡) were built along Shenzhen River (深圳河) and served as observation posts to strengthen border defense. A total of seven posts were built **between 1949 and 1953** when there was an influx of Chinese refugees and border incidents of armed clashes between the police and refugees. In May 1949, for example, two policemen were killed and their revolvers were stolen. *Historical Interest*

The seven observation posts are located from east to west at Pak Kung Au (伯公坳), Kong Shan (礦山), Pak Fu Shan (白虎山), Ngau Yiu (瓦窑), Nam Hang (南坑), Ma Cho Lung (馬草壟) and Pak Hok Chau (白鶴洲). They are in a chain, covering most parts of the land frontier. They stand on prominent hilltops; of which the highest is over 700 feet above sea level; which gives them an excellent field of observation.

MacIntosh Forts were named after Police Commissioner **Duncan William MacIntosh** (in office, 1946-1953) who decided to build a chain of observation posts (guarded day and night) to combat illegal immigration and cross-border criminal activities. They were dubbed “MacIntosh Cathedrals” because of their distinctive appearance against the skyline.

MacIntosh Fort (Pak Hok Chau), near to Mai Po Nature Reserve (米埔自然護理區), is the only one located out of the Frontier Closed Area. With its location, it played an important role in intercepting illegal immigrants coming from the Deep Bay, especially during the 1980s.

All the MacIntosh Forts were built in reinforced concrete of the same style and of very similar design and almost identical layout. There are only minor deviations between them. The origin of the design is not known, but it may have its origins in remote hill-top and desert out-posts of the North-West frontier of India and the Middle East. Another suggestion is that the design may have its origins in naval architecture due to the resemblance of the bridge of a ship. The design does not fall neatly into any of the usual architectural classifications, but may be categorised as **Modern Utilitarian**. *Architectural Merit*

The posts have an unusual layout with a round two-storey observation tower situated at the apex of a chevron plan formed by two single-storey wings set at an angle on either side of the tower. The observation tower faces north and the rear entrance is splayed across the internal angle formed by the two wings. The towers have circular or octagonal shaped flat roofs and the flat roofs to the wings have battlemented parapets. Internally the accommodation is very basic consisting of a bunk room, small kitchen, shower and toilet. An internal

cat ladder gives access to the tower and the flat roof. Externally the posts are surrounded by chain link fencing and barbed wire. Some have extra latrines also generator rooms, water tanks and even pillboxes for defensive purposes.

There are seven MacIntosh Forts in Hong Kong almost all of them in the Frontier Closed Area, except the one in Pak Hok Chau. They have historical and built heritage value. Except for minor alterations they all retain their original appearance.

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

The social value of the observation posts lies in the role they played in bringing law and order to the frontier and in the control of illegal immigration. Being situated in the Closed Area they are not widely known by the general public, only to the police and certain government departments.

***Social Value
& Local
Interest***

Apart from the 7 MacIntosh Forts, there were other different kinds of observation post along the border area. For example, Lin Ma Hang Observation Post (now ruined) is believed to have been built earlier than the MacIntosh Forts. Nam Sang Wai Observation Post, situated at the peak of Nam Sang Wai and near Nam Sang Wai Road, was re-built in 1963 and is deserted now. It was said that besides the 1st line of Marine Force and the 2nd line of border police force, Nam Sang Wai Observation Post was the final defence line to combat illegal immigration and other cross-boundary criminal activities.

Group Value

If the Frontier Closed Area is opened up for development and recreational purposes, the MacIntosh Forts may well come into their own again as police with responsibilities for maintaining law and order.

***Adaptive
Re-use***

Historic Building Appraisal
Parsee Cemetery – Service Hall, Gardener's House & Pavilion
Wong Nai Chung Road, Happy Valley, Hong Kong

The Parsees originally came from the Pars area of Persia (Iran) but were driven from their homeland to India during the seventh century AD after the Muslim conquest of Iran. The Parsees were minorities in the Indian population who mostly lived in Bombay. They practiced Zoroastrianism (瑣羅亞斯德教/拜火教/祆教). As a minority group, Parsees maintained a strong sense of identity. *Historical Interest*

In the first land sale of Hong Kong held in June 1841, seven out of the 47 lots were bought by the Parsees. Some of the famous Parsee traders in Hong Kong included J.H. Ruttonjee (律敦治, 1880–1960) and H.N. Mody (麼地, 1838–1911). Mody got involved in many important public work projects such as the Praya Reclamation Scheme during the period 1890-1904, and donated funds for the foundation of the University of Hong Kong.

The Parsee Cemetery (波斯墳場), also known as the Zoroastrian Cemetery, was established at Happy Valley in 1852. It is the only Parsee Cemetery in Hong Kong. The first burial was in 1858. At present there are about 180 graves in the Cemetery.

The cemetery complex is bounded by sturdy granite walls with a balustrading of classical um-shaped balusters. The arched entrance way is also built of granite with rusticated stepped voussoirs and ornamental wrought iron gates and overthrow in **Regency Style**. *Architectural Merit*

Just inside the cemetery on the right-hand side, there is a small one-storey **Gardener's House**, now much altered and modernized but still retaining classical um-shaped balustrading to the roof parapet.

At the south-west corner of the cemetery can be found the Service Hall and Pavilion. The **Pavilion** is built in simple elegant **Neo-Classical Style** featuring square rusticated corner pillars and interspersed **Tuscan Order** columns supporting a simple entablature, cornice and flat roof.

The **Service Hall** is a one-storey L-shaped building with beautifully crafted ashlar walls in line pointing and classical um-shaped balustrading mounted on a projecting cornice at parapet level. Unusual features are the banel-vanlted roof and **Gothic style** pointed arches to door and windows openings not normally found in a Neo-Classical style building such as this.

Together with interesting gravestones and monuments, the cemetery buildings form a rare and interesting group of buildings combining Western architecture and Parsee traditions. Dating back to the early 1840s and 1850s *Rarity, Built Heritage Value &*

they have considerable built heritage value as well as being part of Hong Kong's history. The Gateway, Pavilion and Service Hall appear to be unaltered and authentic, however the Gardener's House has been considerably altered but these alterations may be reversible. *Authenticity*

The social value of the cemetery and its buildings lies in their role in providing for the needs of the Parsee community. It is the only Cemetery built for the Parsee community in Hong Kong and has existed for more than 150 years. Situated next to the Hindu Temple on Wong Nai Chung Road opposite the Hong Kong Jockey Club, the Parsee Cemetery is a historic local landmark with a great deal of local interest. *Social Value & Local Interest*

The vicinity of Happy Valley is a cluster of historic cemeteries such as the neighbouring Hong Kong Cemetery (香港墳場), Hindu Cemetery (印度墳場), Jewish Cemetery (猶太墳場) and Muslim Cemetery (回教墳場). *Group Value*

It is considered that the question of adaptive re-use does not arise, unless the cemetery is resumed or sold for development purposes but this situation is probably unlikely to arise. *Adaptive Re-use*

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

The construction of the Former Wong Nai Chung Reservoir (前黃泥涌水塘) 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** (水制房) 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** (水塘導流壩) 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), Former 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
General House – Main Building
Fung Kat Heung, Yuen Long

The building known as “General House” was built by Shum Hung-ying (沈鴻英), a warlord of the Kwangxi clique (桂系) during the warlord period (1912-1928) of the Chinese Republic. Shum Hung-ying was born in 1871 and moved to Luorong (雒容) of Guangxi (廣西) from Enping (恩平) of Guangdong (廣東). He had been a bandit and later became a prefecture officer (管帶) in the Qing (清) government. He then served at the Republic government and was promoted to a number of posts, eventually became defence commissioner in the two provinces. He was the Commander-in-Chief of the Frontier Defence of the Third Route Army of Guangdong and Guangxi (粵桂邊防第三路軍總司令), had armed confrontations with the renowned generals Pai Chung-hsi (白崇禧) and Li Tsung-jen (李宗仁) in 1925, and later fled to Hong Kong. When he was a general in the Chinese mainland, he bought a lot of land in Hong Kong. He was a member of the Board of Director of Pok Oi Hospital (博愛醫院) in 1932 and 1933 and its Chairman in 1934. His residence in Fung Kat Heung (逢吉鄉) was probably completed in 1932. *Historical Interest*

The residence is called Shum Residence (沈氏大屋) or Chun Nam Tong (鎮南堂) built in a row of three houses separated by two courtyards in the form of a Hakka (客家) house blending with western design elements. The largest being the General House (上將府) in the middle and to its right is the Shum Ancestral Hall (沈氏家祠) and to its left the Hip Wai House (協威樓). The House’s main building is a two-storey structure having a rectangular hall surrounded by a U-shaped unit of living-rooms with a courtyard separating it. The upper storey is accessed by a staircase in the hall and a bridge on the upper storey is linking it to the rear unit. Verandahs are on both storeys of the U-shaped unit. The building is constructed of green bricks having its walls supporting part of its pitched roofs of timber rafters, purlins and clay tiles. Part of its roofs are reinforced flat concrete ones. The building is with minimal decoration with the name board at its entrance above the lintel and simple fascia boards and black wall friezes. *Architectural Merit*

It is a rare residence to outline the development of the early 1930s.

Rarity

The residence is a modern version of a Hakka house of high built heritage value.

Built Heritage Value

Minor additions and plastering are not that serious to downtune its authenticity. *Authenticity*

The General House was used as the dining and living rooms where Shum met his friends and had meals with his friends and family. Hip Wai House was where Shum lived. The Shum Ancestral Hall houses a number of soul tablets of Shum ancestors for worship with special offerings during the Chinese New Year, Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual is still held at the hall on the first day of the first lunar month. *Social Value, & Local Interest*

Sham Shui Po Police Station

No. 37A Yen Chow Street, Sham Shui Po, Kowloon

Sham Shui Po Police Station (深水埗警署) was built in **1925**. The architects were **Palmer and Turner** and the contract was let to Wing Yick Company. It was built in response to the influx of Chinese immigrants, the subsequent deterioration of social conditions and increased crime rates. During the period of Japanese Occupation (1941-1945) the police station was used as a command post to administer the internment camp nearby. During the Double Tenth Riot in 1956, which first broke out in Lee Cheng Uk (李鄭屋), the police station was besieged by Nationalist (Guomindang) sympathizers and tear-gas and firearms were deployed. Since the establishment of Cheung Sha Wan Police Station (長沙灣警署) in 1978, it has been a sub-divisional police station.

*Historical
Interest*

The police station premises consist of five blocks named from A to E. The oldest building is Block C which is a three-storey block having a symmetrical plan, with **Neo-Classical** façades facing Yen Chow Street (欽州街) and Lai Chi Kok Road (荔枝角道). The façades have deep verandahs at first and second floor levels with ornamental balustrades and giant columns. The verandahs jut out over the pavement and are supported by an arcade of semi-circular arches. The finish of the walls appears to be Shanghai plaster and the arches and columns of the arcade are grooved with imitation voussoirs, keystones and joints to resemble stonework. The roof is pitched and covered with Chinese tiles. Several chimney stacks protrude above the roofline. The façades facing the courtyard are more modern looking and more **Bauhaus** in design. The facades of the other blocks are also of modern design with rectangular forms, flat roofs, white walls, regular bands of windows and long horizontal projecting balconies and typhoon canopies.

*Architectural
Merit*

Sham Shui Po Police Station is one of the oldest police stations in Kowloon. With its powerful and dramatic symmetrical façades, it is a distinctive piece of architecture with obvious built heritage value. It is well maintained with many original architectural features still preserved.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the police station lies in its continuous service to the local community in maintaining law and order since its establishment in 1925. Special programmes targeting the district's needs have been launched such as the setting up of Neighbourhood Policing Units and the Police Community Youth Camps for teenagers living in the district. With its prominent position at the corner of Yen Chow Street and Lai Chi Kok Road it is a landmark in the

*Social Value
& Local
Interest*

area.

Sham Shui Po Police Station is physically close to a number of historic buildings, namely, Sham Shui Po Public Dispensary (深水埗醫局), Mo Tai Temple (武帝廟), Tin Hau Temple (天后廟), Sam Tai Tsz Temple and Pak Tai Temple (三太子廟及北帝廟) and a number of tenement houses along Yen Chow Street (欽州街), Nam Cheong Street (南昌街), Ki Lung Street (基隆街), Un Chau Street (元州街) and Apliu Street (鴨寮街). **Group Value**

As far as is known there are no plans to close down the police station so that the question of adaptive re-use does not arise at present. It will probably continue to be used as a police station for many more years to come. **Adaptive Re-use**

Historic Building Appraisal
Bin Mo Bridge
Shui Tau Tsuen, Kam Tin, Yuen Long

Bin Mo Bridge (便母橋), literally meaning a bridge for the convenience of mother, was built by Tang Chun-yuen (鄧俊元) in the 49th year of the Kangxi (康熙, 1710) reign of the Qing (清) dynasty for his mother crossing the river in Shui Tau Tsuen (水頭村) of Kam Tin. The Tang clan began their settlement in Kam Tin as far back as in the Song (宋, 960-1279) dynasty. Chun-yuen first stayed with his brother and mother in Tai Hong Wai (泰康圍), south of Shui Tau Tsuen. He later moved to the latter village and his mother had to cross over a river in order to visit her grandsons. Chun-yuen instead carried her mother to cross over it. It was dangerous when the water rose high. He then saved money and hired some masons from Fujian (福建) province to erect the bridge. The bridge has lost its function as the river became much narrower.

Historical Interest

The granite bridge is composed of two groups of three parallel stone slabs which meet at a concrete pier in the middle of the stream. A commemorative tablet to detail its history is erected nearby. The bridge was renovated in the 1960s. The gaps between the slabs are filled up with cement-sand mortar.

Architectural Merit

A rare historic structure to remind the history of the Tangs.

Rarity

A special structure of some heritage value.

Built Heritage Value

The bridge is in good condition.

Authenticity

It has distant group value with other historic buildings such as Cheung Chun Yuen (長春園), So Lau Yuen (沂流園) and others in Shui Mei Tsuen (水尾村).

Group Value

The act of Chun-yuen was much praised by his clansmen and a stone tablet was erected to commemorate his filial piety, setting good example for others.

Social Value, & Local Interest

Historic Building Appraisal

Sha Lo Tung Cheung Uk

Sha Lo Tung, Tai Po

Cheung Uk (張屋) village is in the upland valley among the hills of Sha Lo Tung (沙羅洞) south-west of Pat Sin Range (八仙嶺), Tai Po. The name of the village originates from the surname of the family in the village who settled there for some 300 years. They were Hakkas (客家人) from Chengxiang (程鄉) of Chaozhou (潮州), Guangdong (廣東) province. They first moved to Dongguan (東莞) and then to Lo Wai (老圍) of Sha Lo Tung. Lo Wai was also occupied by the Leis (李氏). With the increase of population, the Cheungs moved to the present site of Cheung Uk and Lo Wai was later named as Lei Uk (李屋). The Cheungs and Leis were farmers growing rice and vegetables and rearing chickens, ducks and pigs having their produce sold in Tai Wo Market (太和市, later known as Tai Po Market). The population of the village in 1960 was 260. With the drop of agricultural activities and villagers moved overseas and worked in the city areas, the village became gradually deserted from the 1960s. In the mid 1970s, only a few dozens of elderly still resided in the village. It is now abandoned.

**Historical
Interest**

A total of 51 village houses survived in the early 2000s and they are deteriorating. There should be more than 60 houses built most of them residential including three ancestral halls. Only one ancestral hall remains. The small Hakka houses were built in irregular linear rows of around six in accordance with the topography and *fung shui* facing north-east having their back guarded by a wooden hill (風水林, *fung shui* wood). Most of the houses are single-storey one-hall Qing vernacular buildings. A stove was built inside the small house with living room on the ground floor and bedroom on its mezzanine floor. Most of them were without courtyard with a piece of glass or two among the clay tiles on its roof for natural light. The houses are mostly symmetrical constructed of green or mud bricks or a mix of both with rubble having its walls supporting its pitched roofs of timber rafters, purlins and clay tiles. Drippers are with some houses for draining rainwater. As the houses were relatively small, no columns and trusses were constructed. Timber board and joists were used to support its mezzanine floor. Decorations in the form of painting friezes and plaster mouldings are minimal with floral and bird motifs most of them faded away due to weathering.

**Architectural
Merit**

A Hakka village having 300 years of history with its houses kept intact to witness the settlement of the Cheungs.

Rarity

The humble village houses though partially in bad and deteriorating condition are having high built heritage value. ***Built Heritage Value***

The unoccupied houses have not been altered with its originality stripped. ***Authenticity***

The ancestral hall of Cheung Uk village is called Sam Yik Tong (三益堂) where ancestral worship was taken place. A soul tablet is at the altar in the middle of the hall for worship. Kwun Yam (觀音) was also worshipped at the hall. ***Social Value, & Local Interest***

Historic Building Appraisal
Residence of the Chief Secretary for Administration (Victoria House)
No. 15 Barker Road, The Peak, Hong Kong

The building known as Victoria House was built in 1951 on the site of the main block of Old Victoria Hospital (舊域多利醫院, built in 1897 to commemorate the Diamond Jubilee of Queen Victoria's reign). The main block was demolished after the Second World War to give way to the house, which has been (and still is) the official residence of the Chief Secretary for Administration (政務司司長公館), a post previously named Colonial Secretary. *Historical Interest*

Victoria House is a **Colonial Neo-Classical** two-storey building with single-storey servants' quarters at the side. The external walls are rendered and painted white. The front façade is symmetrical with a central porterre supported by Neo-Classical style columns. The windows are tall and rectangular divided into small glazing squares. Some are fitted with louvred shutters and two of them have small balconies. The eaves of the roof have a wide projection for sun shading effect. The rear and side façades have single-storey projecting verandahs with arched openings that have been enclosed by French windows and semi-circular fanlights. The glazing is divided into small squares in the classical manner. The upper storey of the house has classical style windows and shutters. The roof appears to have a very low pitch and is covered with glazed pantiles. The classical theme is continued in the garden with a balustraded parapet wall decorated with urns, and a colonnaded screen on the west side of the house. The house is set in beautiful gardens with a swimming pool and tennis court. The house is approached by a driveway from Barker Road (白加道) which also serves the neighbouring Victoria Flats formerly a maternity block. A flight of steps at the rear of the servants' quarters leads down to Barker Road and a kitchen garden. *Architectural Merit*

Victoria House is an attractive looking house in its own grounds which is quite rare in Hong Kong. Its built heritage value and history are rather limited as it is not that old. It has undergone various renovations and alterations over the years to suit the requirements of its occupants. *Rarity, Built Heritage Value & Authenticity*

The social value of Victoria House is that it is an official government residence where official banquets are held also meet the media sessions at Chinese New Year. The Old Victoria Hospital Maternity Block, which was erected in 1921 and now known as Victoria Flats, is preserved *in-situ* at No. 17 Barker Road. *Social Value & Local Interest*

Other historic buildings situated in the Peak district include the Former *Group Value* Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院).

As far as is known the Government Property Agency has no plans to *Adaptive* dispose of the property, and there are no plans for the Chief Secretary to move *Re-use* out. The question of adaptive re-use therefore does not arise.

Historic Building Appraisal

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Lady Ho Tung Welfare Centre – Main Block & Bungalow No. 38 Kwu Tung Road, Sheung Shui, New Territories

Construction work on Lady Ho Welfare Centre (何東夫人醫局) took place from 1932 to 1933. The centre was officially opened in 1934. It was named after **Lady Ho Tung**, whose original name was Mak Sau-ying (麥秀英, 1865-1944), the first wife of **Sir Robert Ho Tung** (何東爵士, 1862-1955). Thus, there is a name board with the inscription “Lady Ho Tung Welfare Centre” (何東麥夫人醫局) over the entrance of the welfare centre. *Historical Interest*

Lady Ho Tung Welfare Centre was originally owned by Sir Robert Ho Tung as a bungalow for himself and his family, who later presented it to the Government for use as a welfare centre in 1934 for residents in nearby areas such as Kam Tsin Tsuen (金錢村), Kwu Tung and Ho Sheung Heung (河上鄉). A number of elderly patients had used the clinic’s services for a long time and some of them were born in Lady Ho Tung Welfare Centre.

It was one of the first rural clinics established in the New Territories and served the residents of the entire district. From 1934 to 1973, it served mainly as a maternity centre, and also as a sanatorium for Indian soldiers. In 1948, an entrance hall was partitioned off in order to provide a specialized hospitalized ward for sick members of the Police Force stationed in the New Territories. At present, it is a general out-patient clinic providing medical treatment and health education activities.

The welfare centre comprises two single-storey buildings in a mixed architectural style combining Western **Arts and Crafts** features with local vernacular features such as the Chinese tiled roofs and curling end ridges. Such a style may be called **Chinese Eclectic**. Arts and Crafts features include the rendered and painted walls and plinth, “cottagy” type doors and windows, red-brick and quarry tile trim to windows and chimney stacks, and prominent rainwater pipes with swan’s neck bends connected to the gutter outlets. Both buildings are symmetrically planned. The clinic has a colonnaded verandah and the bungalow annex has an enclosed courtyard. *Architectural Merit*

Arts and Crafts style buildings are quite rare in Hong Kong and these particular buildings not only have historical value but also built heritage value. They are well maintained and fortunately do not appear to have undergone alterations thereby retaining their authenticity. *Rarity, Built Heritage Value & Authenticity*

The welfare centre has served as a maternity centre, and also as a sanatorium for Indian soldiers and a specialized hospital ward for sick members *Social Value & Local*

of the Police Force. It has now become a general out-patients clinic providing ***Interest*** medical treatment and health education activities. It comes under the management of the Shek Wu Hui Jockey Club Clinic. Its physical setting is very pleasant with shady trees, paved areas and sitting-out benches provided. Because of its history, social value and unusual architectural style it has local interest.

Nearby, one can find the Manor House (將軍府) in Kwu Tung (古洞). The ***Group Value*** welfare centre also has group value with Kam Tsin Village Ho Tung School (金錢村何東學校, established in 1955) nearby. Kam Tsin Village is a historic area containing Hau Mei Fung Ancestral Hall (味峰侯公祠), Hau Chung Fuk Tong Communal Hall (侯宗福堂神廳) and Earth God Shrine of Kam Tsin Tsuen (金錢村土地神龕).

As far as is known there are no plans to close down the clinic so that the ***Adaptive*** question of adaptive re-use does not really arise. In any case, with its limited ***Re-use*** accommodation, an adaptive re-use which would be suitable for the premises would be difficult to find.

Historic Building Appraisal

313

Lady Ho Tung Welfare Centre – Main Block & Bungalow No. 38 Kwu Tung Road, Sheung Shui, New Territories

Construction work on Lady Ho Welfare Centre (何東夫人醫局) took place from 1932 to 1933. The centre was officially opened in 1934. It was named after **Lady Ho Tung**, whose original name was Mak Sau-ying (麥秀英, 1865-1944), the first wife of **Sir Robert Ho Tung** (何東爵士, 1862-1955). Thus, there is a name board with the inscription “Lady Ho Tung Welfare Centre” (何東麥夫人醫局) over the entrance of the welfare centre. *Historical Interest*

Lady Ho Tung Welfare Centre was originally owned by Sir Robert Ho Tung as a bungalow for himself and his family, who later presented it to the Government for use as a welfare centre in 1934 for residents in nearby areas such as Kam Tsin Tsuen (金錢村), Kwu Tung and Ho Sheung Heung (河上鄉). A number of elderly patients had used the clinic’s services for a long time and some of them were born in Lady Ho Tung Welfare Centre.

It was one of the first rural clinics established in the New Territories and served the residents of the entire district. From 1934 to 1973, it served mainly as a maternity centre, and also as a sanatorium for Indian soldiers. In 1948, an entrance hall was partitioned off in order to provide a specialized hospitalized ward for sick members of the Police Force stationed in the New Territories. At present, it is a general out-patient clinic providing medical treatment and health education activities.

The welfare centre comprises two single-storey buildings in a mixed architectural style combining Western **Arts and Crafts** features with local vernacular features such as the Chinese tiled roofs and curling end ridges. Such a style may be called **Chinese Eclectic**. Arts and Crafts features include the rendered and painted walls and plinth, “cottagy” type doors and windows, red-brick and quarry tile trim to windows and chimney stacks, and prominent rainwater pipes with swan’s neck bends connected to the gutter outlets. Both buildings are symmetrically planned. The clinic has a colonnaded verandah and the bungalow annex has an enclosed courtyard. *Architectural Merit*

Arts and Crafts style buildings are quite rare in Hong Kong and these particular buildings not only have historical value but also built heritage value. They are well maintained and fortunately do not appear to have undergone alterations thereby retaining their authenticity. *Rarity, Built Heritage Value & Authenticity*

The welfare centre has served as a maternity centre, and also as a sanatorium for Indian soldiers and a specialized hospital ward for sick members *Social Value & Local*

of the Police Force. It has now become a general out-patients clinic providing ***Interest*** medical treatment and health education activities. It comes under the management of the Shek Wu Hui Jockey Club Clinic. Its physical setting is very pleasant with shady trees, paved areas and sitting-out benches provided. Because of its history, social value and unusual architectural style it has local interest.

Nearby, one can find the Manor House (將軍府) in Kwu Tung (古洞). The welfare centre also has group value with Kam Tsin Village Ho Tung School (金錢村何東學校, established in 1955) nearby. Kam Tsin Village is a historic area containing Hau Mei Fung Ancestral Hall (味峰侯公祠), Hau Chung Fuk Tong Communal Hall (侯宗福堂神廳) and Earth God Shrine of Kam Tsin Tsuen (金錢村土地神龕). ***Group Value***

As far as is known there are no plans to close down the clinic so that the question of adaptive re-use does not really arise. In any case, with its limited ***Adaptive Re-use*** accommodation, an adaptive re-use which would be suitable for the premises would be difficult to find.

Historic Building Appraisal
Nos. 8 and 9 Tai Pak Terrace,
Kennedy Town, H.K.

Tai Pak Terrace (太白臺) was laid out at the beginning of the 20th century when the slope near Belcher Street (卑路乍街) and Sands Street (山市街) was developed into a residential area for the Chinese. The land developer was Mr. Li Po-lung (李寶龍), the elder brother of Mr. Li Po-chun (李寶椿) and the son of Mr. Li Sing (李陞) who was widely recognised as the most influential Chinese land developer in 19th-century Hong Kong. In order to commemorate a prominent poet of the Tang Dynasty (唐朝, A.D. 618-907) Li Bai (李白), Li Po-lung named the surrounding streets as Tai Pak Terrace (太白臺), Hei Wong Terrace (羲皇臺), Ching Lin Terrace (青蓮臺) and Hok Sze Terrace (學士臺) all drew from Li Bai's title “翰林學士” and the phrases in his poetries; for example, “自謂羲皇人” and “青蓮居士”.

*Historical
Interest*

Nos. 8 and 9 Tai Pak Terrace was built in the **1920s**. It has been owned by the **Hong Kong Society for the Promotion of Virtue**, otherwise known as **Hong Kong To Tak Wui** (香港道德會, “the Society”) since 1927. Inspired by Confucianism, Buddhism and Taoism, the Society was founded in 1924 to promote the study and practice of ethics and virtues. At the time of its founding, the Society's president and vice-president were famous local businessmen and community leaders named **Au Lim-chuen** (區廉泉) and **Tu Ser-dun** (杜四端) (1859—1940), who were directors of the Tung Wah Hospital (東華醫院總理). Its office was first established on the fourth floor of Nos. 6-7 Tai Pak Terrace. Due to rapid expansion, the Society purchased the two neighbouring tenement buildings at Nos. 8-9 as permanent premises and moved in 1927. The Society has been on the present site for over 80 years before it moved out.

The buildings are typical Chinese tenement houses of four storeys with a rooftop extension. They appear to retain much of the traditional style building designs and materials on the ground floor entrance, the curved narrow balconies with intricate iron railings in geometric Art Deco patterns and timber joist floors on the upper floors, and a common wooden staircase serving both tenements. Internally, there is little of architectural interest, but original floor tiles, wooden partitioning and some wooden paneled doors still survive. The buildings have some interesting features and period details but they do not have outstanding architectural merit.

*Architectural
Merit*

This type of tenement building is now quite rare, most having been demolished and redeveloped. Nos. 8-9 are in fact the only remaining old tenements in Tai Pak Terrace, as all the neighboring tenement buildings on

*Rarity,
Built Heritage
Value &*

either side have been demolished and rebuilt in modern style.

Authenticity

Basically, the buildings appear to be fairly authentic, but their integrity has been compromised by alterations such as removal of front walls to balconies and unauthorized building works such as the rooftop structure. Other alternations and additions include enclosure of balconies, typhoon canopies, signage, alteration to doors and windows, and installation of A/C units.

The social value of the building lies in the role it plays as the office of the Hong Kong Society for Promotion of Virtue for over 80 years. The interior is interesting as the layout and original features which still exist give up a glimpse into the past. The Society has now set up a branch office in Tuen Mun.

*Social Value
& Local
Interest*

Nos. 8-9 Tai Pak Terrace has been included in the Central and Western Heritage Trail. Its immediate environment is very quiet and pleasing. Buildings are mostly low to medium-rises. The famous Lo Pan Temple (魯班先師廟) and Kwong Yuet Tong Public Office (廣悅堂公所) are found along Ching Lin Terrace nearby. Another heritage item in the area is the Ex-Western Fire Station (前西區消防局) at No.14 Belcher Street.

Group Value

The premises at Nos. 8-9 Tai Pak Terrace are now rather neglected and vacated pending redevelopment.

*Adaptive
Re-use*

Historic Building Appraisal

Gate Tower

Ha Tsuen Shi, Yuen Long

The Gate Tower in Ha Tsuen Shi (廈村市, Ha Tsuen Market) of Ha Tsuen, Yuen Long, was constructed during the Qianlong reign (乾隆, 1736-1795) of the Qing (清) dynasty, probably around 1760s when the small market was established by the Ha Tsuen Tangs. Built together with other gate towers for the protection of the market, it is at the entrance of the south-east mouth of the north-west running lane of the market. Called the East Gate of the market, it is the only surviving old gate tower of the market.

*Historical
Interest*

The tower is a green brick structure with timber purlins supporting its roof. The opening of the tower to the open street (Tin Ha Road 田廈路) is rectangular in shape while the in-lane one is arched. A niche was built inside the tower to house the earth god but now empty. The geometric pattern decoration of the frieze above the arched opening is painted in red.

*Architectural
Merit*

It is the only surviving tower of the market.

Rarity

Though it has been much neglected with little maintenance, it has some built heritage value reflecting the historic development of Ha Tsuen. No repair record can be traced on the renovation of the tower but it has been maintained from time to time. Corrugated sheets are seen connected to the exterior of the structure.

*Built
Heritage
Value &
Authenticity*

It is a part of the market and a remaining part of the existing structures (gateways, village houses, a Kwan Tai temple and others).

Group value

Other than the protection given by the tower, the market was protected by a team of watchmen (更練團) organized by the Tangs patrolling the area. It is now used as a normal gate giving minimum protection for the villagers.

*Social Value,
& Local
Interest*

Historic Building Appraisal

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London Mission Building

Nos. 78-80 Robinson Road, Mid-levels, Hong Kong

Erected around 1893, London Mission Building (倫敦傳道會大樓) *Historical Interest* initially served as an office and residence for missionaries of the London Missionary Society (倫敦傳道會). In the 1930s it functioned as quarters for the medical staff working at hospitals in the immediate neighbourhood. In 1972, it was left vacant in the wake of the withdrawal of the London Missionary Society (LMS) from Hong Kong. In 2000, it was converted into a clubhouse for residents living in two nearby residential blocks in No. 80 Robinson Road built on the site of the former Nethersole Hospital.

While the building dates from around 1893, the close affiliations of the LMS with Hong Kong can be traced back to the 1840s when the first group of missionaries, notably the Rev. Dr. James Legge (1815-1897), arrived. The LMS earned its reputation through the work of preaching, teaching and healing. In addition to Ying Wa College, Ying Wa Girls' School was founded in 1900 by Miss Helen Davies of the LMS. In the religious realm, the LMS helped form Hop Yat Church (合一堂), successor of the Daoji Mission House (道濟會堂), in 1926. The LMS also made a great contribution to the formation of the predecessor of today's Alice Ho Miu Ling Nethersole Hospital. With the financial assistance of Dr. Ho Kai, the Alice Memorial Hospital was built on the site purchased by the LMS in 1887 in commemoration of his wife Alice Ho, also an LMS missionary. Later the Nethersole Hospital was erected on LMS land in Bonham Road adjacent to the later Hop Yat Church (1926).

London Mission Building is a three-storey building actually comprised of two handed semi-detached houses separated by a central party wall. It is built *Architectural Merit* on a platform formed by a massive stone retaining wall. The plan is rectangular with arcaded and colonnaded verandahs at each floor level along the front façade and projecting staircase enclosures at the rear. Servants' quarters and storerooms are also situated at the rear. The roof is flat with several chimney stacks from fireplaces below.

The architectural style is **Neo-Classical** with **Italianate** and **Regency** influences. Walls are plainly rendered and painted. Windows are regularly spaced and divided into small glazing squares. Architectural features include ornamental balustrading, bow shaped bay windows on the end elevations, and a wide projecting cornice at parapet level decorated with dentil mouldings.

Now well over 100 years old, London Mission Building is an elegant and *Rarity,* rare piece of built heritage. Carefully renovated and restored for use as a *Built Heritage*

clubhouse in 2002, it retains much of its original appearance and authenticity. Internally original wooden stairs can be seen. Verandah floors have been replaced with patterned quarry tiles in a suitable period style. **Value & Authenticity**

The social value of the building lies in the role it played for the London Missionary Society, and as a reminder of the contributions made by the LMS to the well-being and development of Hong Kong through the work of preaching, teaching and healing. **Social Value & Local Interest**

Today, most of the buildings in the vicinity such as Nethersole Hospital (1893), Alice Memorial Maternity Hospital (1904) and Ho Miu Ling Hospital (1906) have been demolished. However, Hop Yat Church and Ying Wa Girls' School (all formerly owned by the LMS) remain to accompany the building as proof of evidence of the strong influence of the LMS in Hong Kong since the early colonial days. **Group Value**

As London Mission Building has recently been converted into a clubhouse, the question of adaptive re-use seems to have been answered for the present. **Adaptive Re-use**

Historic Building Appraisal
Guest House of the Tang Ancestral Hall
Ha Tusen Shi, Ha Tsuen, Yuen Long

The Guest House of the Tang Ancestral Hall (鄧氏宗祠禮賓樓) in Ha Tsuen Shi (廈村市) of Ha Tsuen (廈村), Yuen Long, is on the left of and parallel to the Tang Ancestral Hall (鄧氏宗祠) of the same length but much narrower. It was built some time before 1924 for use as a guest house for visitors of the Tang clan. It was used as quarters for teachers employed at Yau Kung School (友恭學校) set up by the clan from 1952 to 1964. An altar with a statue of Man Cheong (文昌帝君), the literature deity, has been on display at the left hall of the House for worship until now. After 1964 it was used as a residential house for the clan chief (族長) and some male villagers until the early 1970s.

Historical Interest

The house is a Qing vernacular building having a two-hall-one-courtyard plan. The courtyard is in the middle with the two halls of two storeys on either end. The comparatively small entrance is on the right of the building. The hall is built of green bricks with its walls supporting its pitched roofs of timber rafters, purlins and ceramic tiles. The balcony of the right hall has curved eaves. The floors are with Canton tiles whilst the open courtyard is with cement screeding. A forecourt is in front of the left hall for activities and behind it is the altar of the Man Cheong deity. Wall friezes are with floral, plant and geometric motifs. A ventilation green ceramic grille screen is at the right hall flanked by a pair of plastered couplets. Opposite the entrance is a planter which base is with plastered pattern of flowers.

Architectural Merit

A rare type of building having considerable merit.

Rarity

The elongated guest house with elaborated decorations is of some built heritage value.

Built Heritage Value

The building is poorly maintained with its structure and features deteriorating.

Authenticity

The Tang Ancestral Hall, Kwai Tai Temple (關帝廟), other historic buildings and this guest house in Ha Tsuen have co-related group value.

Group Value

Yau Kung School founded in the 1930s was the main school for teaching clan children in Ha Tsuen. After the Second World War (1941-45), it took more than 100 students and had financial aid from the government from 1952. Since then, it had more students and teachers some of whom had their quarters at the guest house. Some parents of the students would bring their children to have rituals at

Social Value & Local Interest

the beginning of the school term or at the Chinese New Year. At the ceremony called Hoi But (開筆), in front of the Man Cheong deity, they would bow with offerings of spring onion (蔥) and Chinese celery (芹菜) which they have the same pronunciations of “聰” (literally clever) and “勤” (literally diligent) respectively much expected by the parents for their children.

Historic Building Appraisal
Man San Ye Ancestral Hall
Fan Tin Tsuen, San Tin, Yuen Long

Man San Ye Ancestral Hall (莘野文公祠) in Fan Tin Tsuen (蕃田村), San Tin (新田) is a branch ancestral hall of the Man (文) clan built to commemorate Man San-ye. It was built parallel to the main ancestral hall of the Man clan, the Man Ancestral Hall (文氏宗祠), next door in the village. 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. Man San-ye is the fourth generation descendent of Man Sai-gor. This hall serves as a centre to deal with affairs of the branch families only. It was also called Lok To Tong (樂道堂) and was also used a study hall like other ancestral halls. This building is believed to be erected in the mid-18th century.

***Historical
Interest***

It is the same size as the Man Ancestral Hall next door. 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 finely carved 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 mouldings including two *aoyus* (鰲魚), flowers, birds, unicorns 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***

Recent renovations include those in 1951 and 2004. Some of its granite columns have been turned into concrete ones and part of its roofs reinforced with concrete. This would very much diminish its authenticity.

Authenticity

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

The major function of the hall has been for ancestral worship especially **Social Value,** during the Chinese New Year, the Spring and Autumn Equinoxes (春秋二祭), **& Local** Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) **Interest** ritual is still held on the 13th and 15th days of the first lunar month of the Chinese New Year 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.

Historic Building Appraisal
Parsee Cemetery – Service Hall, Gardener's House & Pavilion
Wong Nai Chung Road, Happy Valley, Hong Kong

The Parsees originally came from the Pars area of Persia (Iran) but were driven from their homeland to India during the seventh century AD after the Muslim conquest of Iran. The Parsees were minorities in the Indian population who mostly lived in Bombay. They practiced Zoroastrianism (瑣羅亞斯德教/拜火教/祆教). As a minority group, Parsees maintained a strong sense of identity. *Historical Interest*

In the first land sale of Hong Kong held in June 1841, seven out of the 47 lots were bought by the Parsees. Some of the famous Parsee traders in Hong Kong included J.H. Ruttonjee (律敦治, 1880–1960) and H.N. Mody (麼地, 1838–1911). Mody got involved in many important public work projects such as the Praya Reclamation Scheme during the period 1890-1904, and donated funds for the foundation of the University of Hong Kong.

The Parsee Cemetery (波斯墳場), also known as the Zoroastrian Cemetery, was established at Happy Valley in 1852. It is the only Parsee Cemetery in Hong Kong. The first burial was in 1858. At present there are about 180 graves in the Cemetery.

The cemetery complex is bounded by sturdy granite walls with a balustrading of classical um-shaped balusters. The arched entrance way is also built of granite with rusticated stepped voussoirs and ornamental wrought iron gates and overthrow in **Regency Style**. *Architectural Merit*

Just inside the cemetery on the right-hand side, there is a small one-storey **Gardener's House**, now much altered and modernized but still retaining classical um-shaped balustrading to the roof parapet.

At the south-west corner of the cemetery can be found the Service Hall and Pavilion. The **Pavilion** is built in simple elegant **Neo-Classical Style** featuring square rusticated corner pillars and interspersed **Tuscan Order** columns supporting a simple entablature, cornice and flat roof.

The **Service Hall** is a one-storey L-shaped building with beautifully crafted ashlar walls in line pointing and classical um-shaped balustrading mounted on a projecting cornice at parapet level. Unusual features are the banel-vanlted roof and **Gothic style** pointed arches to door and windows openings not normally found in a Neo-Classical style building such as this.

Together with interesting gravestones and monuments, the cemetery buildings form a rare and interesting group of buildings combining Western architecture and Parsee traditions. Dating back to the early 1840s and 1850s *Rarity, Built Heritage Value &*

they have considerable built heritage value as well as being part of Hong Kong's history. The Gateway, Pavilion and Service Hall appear to be unaltered and authentic, however the Gardener's House has been considerably altered but these alterations may be reversible. *Authenticity*

The social value of the cemetery and its buildings lies in their role in providing for the needs of the Parsee community. It is the only Cemetery built for the Parsee community in Hong Kong and has existed for more than 150 years. Situated next to the Hindu Temple on Wong Nai Chung Road opposite the Hong Kong Jockey Club, the Parsee Cemetery is a historic local landmark with a great deal of local interest. *Social Value & Local Interest*

The vicinity of Happy Valley is a cluster of historic cemeteries such as the neighbouring Hong Kong Cemetery (香港墳場), Hindu Cemetery (印度墳場), Jewish Cemetery (猶太墳場) and Muslim Cemetery (回教墳場). *Group Value*

It is considered that the question of adaptive re-use does not arise, unless the cemetery is resumed or sold for development purposes but this situation is probably unlikely to arise. *Adaptive Re-use*

Yau Ma Tei Police Station

No. 627 Canton Road, Yau Ma Tei, Kowloon

Located at the intersection of Canton Road (廣東道) and Public Square Street (眾坊街), Yau Ma Tei Police Station (油麻地警署) was built in **1922** to replace an old station in the same district. It is one of the oldest police stations in Kowloon with a lengthy history. There were further additions after World War II, including a new extension wing to serve the purpose of barracks and a new accommodation block (to the west of the existing station) built in 1957. During the social unrest of 1966 the police station was clashed by a mob but the police managed to suppress it rapidly. In 1998, the Central Kowloon Route (中九龍幹線) project was announced which proposed the demolition of Yau Ma Tei Police Station. The alignment was later amended to allow in-situ preservation of the building.

*Historical
Interest*

The Main Block is a three-storey building with two elongated wings forming a V-shaped plan. The neo-classical architectural style is **Edwardian Free Style** featuring rusticated stuccoed walls, voussoired arches and strong horizontal linear features in the continuous projecting canopies, cornices and rear verandahs. The main entrance is a semi-circular portico set in the indented corner at the junction of Public Square Street and Canton Road. This indented corner is an interesting feature often used for *fung-shui* reasons and is even seen in modern high-rise blocks today.

*Architectural
Merit*

The so-called Edwardian Free Style was a major style for civic buildings and represented a relatively modern approach to classical architecture. The grandeur reflects the authority of the police force. It is a rare piece of architecture in Yau Ma Tei with obvious built heritage value. Although many alterations and renovations had taken place over the years the police station still retains its authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The Yau Ma Tei Police Station was used as the district headquarters and is greatly significant in the historical development of law and order in Hong Kong. As the police station has stood in Yau Ma Tei for over 80 years it is one of the landmarks in the area. It was also important for the boat people who lived in the nearby Yau Ma Tei Typhoon Shelter and Cargo Handling Area, as typhoon signals were hoisted at the station.

*Social Value
& Local
Interest*

Police Station is mainly modern residential complexes. Although Yau Ma Tei has undergone numerous cycles of building and rebuilding, it has

Group Value

managed to preserve many historical sites and cultural relics. For instance, the Police Station is physically close to a number of buildings graded by the Antiquities Advisory Board such as the Yau Ma Tei Tin Hau Temple (天后古廟), Tung Wah Museum (東華三院文物館), Yau Ma Tei Wholesale Fruit Market (油麻地果欄) and Yau Ma Tei Theatre (油麻地戲院).

As the police force expands and becomes more efficient with sophisticated *Adaptive* equipment the old police station may become outdated and a suitable adaptive *Re-use* re-use may have to found for it. The Central Kowloon Route which requires demolition of part of the compound buildings may well force the issue.

Historic Building Appraisal
Former Clubhouse of Royal Hong Kong Yacht Club
No. 12 Oil Street, North Point, Hong Kong

The premises at No. 12 Oil Street were built in 1908. Located within the former Government Supplies Department compound in North Point, they served as the headquarters and clubhouse of the former Royal Hong Kong Yacht Club (RHKYC, 前香港皇家遊艇會). The fund-raising campaign organized by the RHKYC to finance the construction proved successful as the members were enthusiastic about the clubhouse. The clubhouse was officially opened on 21 March 1908 by the then Governor, Sir Frederick Lugard. *Historical Interest*

With subsequent reclamation along the shore of North Point, the clubhouse lost its waterfront location, and had to move to a new base. After prolonged negotiations, the RHKYC was granted Kellet Island to build a new clubhouse. In 1939, the RHKYC moved to its present clubhouse at Kellet Island. After the Second World War, the premises at No. 12 Oil Street were used as a garage and government staff quarters for several decades until 1998. In more recent times, they have been used as a storehouse of the Antiquities and Monuments Office (AMO) until late 2007. Nowadays, the premises are vacant.

The former clubhouse consists of a long rambling collection of one and two-storey Chinese tiled pitched-roof buildings facing Electric Road. They are built in an architectural style popular in the Edwardian period known as **Arts and Crafts**. Typical features of the style are the combined use of red bricks and rendering for the facades, wide overhanging eaves supported on ornamental iron brackets, expressed rainwater pipes, prominent chimney stacks and segmental heads to windows. The use of Chinese tiles for the roofs is a local adaptation. *Architectural Merit*

Apart from minor alterations internally and the addition of an external staircase the buildings remain fairly authentic. They are a rare example of Arts and Crafts architecture and as such of considerable built heritage value. *Rarity, Built Heritage Value & Authenticity*

The historical social significance of the buildings lies in their former use as the RHKYC clubhouse, a world renowned and prestigious yachting club which now hosts many international yachting races. The old buildings therefore have historical recreational, cultural and leisure associations. Nowadays, North Point has developed into a high-density commercial and residential area, and the old buildings are therefore a reminder of the old days and have considerable local interest. *Social Value & Local Interest*

Nowadays, North Point has already developed into a high-density commercial and residential area. Most of the historic buildings, such as the North Point Power Station (北角發電廠) have been demolished due to urban development. Accordingly, the lawn and harbour view of the Former Clubhouse are no longer present. *Group Value*

Their present use as a warehouse does not seem a fitting permanent solution, and an appropriate adaptive re-use to better reflect their architectural and historical importance needs to be found. *Adaptive Re-use*

Historic Building Appraisal
No. 207 Des Voeux Road West,
Sai Ying Pun, Hong Kong

This four-storey shophouse appears to have been built in the **early 1920s** but it is not known if it replaced an earlier building on the site. It was originally located in waterfront prior to subsequent reclamation works along the shore. It was used for both commercial and residential purposes. The ground floor shop has been a winery (known as Hau Sang Winery 厚生酒行) since at least 1946. Commercial records indicate that the shophouse has been occupied by two mat shops named Kwong Lee Mat Shop (廣利蓆庄) and Wo Sang and Co (和生蓆庄) during the 1930s and 1950s.

*Historical
Interest*

The shophouse is situated at the corner of Des Voeux Road West and Centre Street, Sai Ying Pun. Des Voeux Road West was the original waterfront praya until the 1900s, when reclamation gradually extended the seafront northwards. The road was renamed after Sir William Des Voeux, governor from 1887 to 1891. In 1904, all reclamation work was completed, leaving Des Voeux Road West a block away from the harbour.

The shophouse is four stories high with a narrow frontage facing Des Voeux Road West and an elongated plan stretching along Centre Street terminating in a rear annex and small backyard. The upper floors have enclosed front verandahs jutting out over the pavement supported on stone columns to form a covered walkway or pedestrian arcade. Each floor also has three cantilevered balconies on the Centre Street elevation. The architectural style is simple **Neo-Classical** featuring rusticated stone columns, urn-shaped balustrading to verandahs and a wide overhanging cornice at parapet level at the front.

*Architectural
Merit*

There are not many shophouses now left in Sai Ying Pun, so that No. 207 Des Voeux Road West must be considered a rare piece of built heritage. Its overall appearance is fairly authentic apart from modern aluminum windows which can be considered as reversible. Some of the classical urn-shaped balusters have been replaced with plain square ones, and most of the ornamental balustrades to the side balconies have been replaced with modern versions. Fortunately three of the old balcony balustrades still exist to show what they looked like originally. The façade has been recently painted and externally at least the building appears to be well maintained.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the shophouse lies in its historical role in the commercial development of Sai Ying Pun, and the cheap living accommodation

*Social Value
& Local*

it provided for the working class. As a reminder of the old days, and an example of the once common **Verandah Type** shophouse, it has local interest as well as being a part of Hong Kong's history. *Interest*

Post-war shophouses and medium-rise structures can be found nearby as Sheung Wan is one of the early developed districts. So the subject building is considered to be matched with this early-developed district. The shophouses at Nos. 145, 147, 149, 151 & 153 Third Street and the old residences at Nos. 9-10 Yu Lok Lane (餘樂里) (which are recorded items of the Antiquities and Monuments Office) are within walking distance from the subject building. *Group Value*

The elongated plan of the shophouse with its narrow frontage does not allow much scope for adaptive re-use. The best use would appear to be that for which it was originally intended i.e. a shop on the ground floor and storage or living accommodation on the upper floors. *Adaptive Re-use*

Historic Building Appraisal

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Old Police Bungalow

Nos. 173 and 175 Kwong Fuk Road, Tai Po, New Territories

Built in **1909**, Old Police Bungalow is located on the top of a hill along Kwong Fuk Road (廣福路) in Tai Po, opposite to Old Tai Po Police Station (舊大埔警署) and Old District Office North (舊北區理民府) which were also built around that period. The bungalow was the residence of four single police officers at the time when it was built. In the early post-World War II period, it provided accommodation to senior police officers such as the Divisional Superintendent of the New Territories (e.g. Norman Burgess Fraser) and the Senior Superintendent of Police (e.g. Alexander Lundie Gordon and Thomas Cashman). In 1991, the bungalow was taken over by Norwegian School (挪威學校) as a kindergarten. The detached servants' quarters and stable building were believed to have been built at the same time as the bungalow. A cannon is found in the southern part of the bungalow, facing Tolo Harbour.

*Historical
Interest*

The bungalow is a single-storey building with a semi-basement; part of the building is raised and supported on brick arches. The walls are of Canton red bricks, and the huge pitched roof is of double pan-and roll Chinese tiling carried on hardwood rafters and China fir poles. The roof is hipped with wide overhanging eaves on ornamental brackets and central chimney stacks at the apex. The architectural style is Arts and Crafts and this style is also used for the servants' quarters annex and the separate stable building in the grounds. From visual inspection and scrutiny of the plans it is evident that an open verandah ran most of the way all around the bungalow.

*Architectural
Merit*

The bungalow and its outbuildings are rare examples of surviving colonial style buildings in the New Territories and, as such, of obvious built heritage value. Although various alterations have been carried out over the years such as enclosure of the bungalow's open verandah and painting of the stable block's walls, the buildings still retain an authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The bungalow is situated near to the Old District Office North responsible for civil administration in the district, and the Old Tai Po Police Station responsible for law and order in the area. These buildings, together with Island House, former residence of the District Officer, 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 Police Bungalow is located in vicinity to 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, **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. *Group Value*

The bungalow has proved to be adaptable having been used as single police quarters, a residence and now a school. If the Norwegian School ever moved out, it no doubt could be restored to a residence once again quite easily. *Adaptive Re-use*

Historic Building Appraisal
Pat Heung Temple
Sheung Tsuen, Pat Heung, Yuen Long

Pat Heung Temple (八鄉古廟) is located in Pat Heung Sheung Tsuen (八鄉上村) of Yuen Long. As the main deity is Kwun Yam (觀音), the temple is also called Pat Heung Kwun Yam Temple (八鄉觀音廟). The temple was constructed before 1861 as a renovation tablet has the dating inscribed. It was built by the Pat Heung villagers with the land rent paid to the Kam Tin Tangs. The temple had a Chung Ching Tsz (忠精祠, hero shrine) to commemorate those villagers who died in inter-village battles, mainly those in Kam Tin in around the Qianlong (乾隆, A.D. 1736-1795) reign of the Qing dynasty. The temple is managed by a committee named Tung Yik Tong (同益堂) of many Pat Heung villages including Sheung Tsuen (上村), Yuen Kong (元崗), Wang Toi Shan (橫台山) and Ha Che (下輦).

Historical Interest

The temple is a Qing vernacular building having a plan of three-bay -two-hall-one-courtyard in the middle and a side chamber of two-hall-one courtyard to the left and right. Though the external green brick walls have been plastered, the timber brackets of the pitched roofs retained. The main ridge is decorated with moulding of geometric patterns and ‘two dragons competing a pearl’. Gable friezes and wall friezes are with relief mouldings and paintings of flowers-and-birds, figurines, landscape motifs. The Shiwan (石灣) figurines installed at the brackets are the most unique relic of the temple.

Architectural Merit

It is a temple of considerable rarity value reflecting a part of the history of Pat Heung.

Rarity

It is a medium size temple having considerable built heritage value. At least its structure, features and fixtures have not been greatly altered or replaced.

Built Heritage

Tablets of the temples have inscriptions showing renovations held in 1861, 1887, 1963 and 1986. Other than contributions from Pat Heung villagers, much were made by those moved to San Francisco and Hawaii and their relatives in local and mainland villages. A major renovation in 1986 costing some \$300,000 was a successful one capable to keep its authenticity.

Value & Authenticity

During Kwun Yam Festival (觀音誕) on the 19th day of the second lunar month, celebrations including Cantonese opera performances will be held in front of the temple. During Da Chiu rituals in Kam Tin and Lin Fa Tei (蓮花地), held every ten years, the villagers would have the deities of the temple invited to ‘participate’ in the celebrations. Organized group worships to the temple with basin meals served are

Social Value, & Local Interest

popular in recent years.

Historic Building Appraisal

Hip Tin Temple

Shan Tsui Tsuen, Sha Tau Kok

Hip Tin Temple (協天宮) in Sha Tsui Tsuen (山咀村) of Sha Tau Kok (沙頭角) is just opposite the Sha Tau Kok Control Point. It was built in 1895 by the Wongs (黃) of the village and others for the worship of Kwan Tai (關帝) who is Hip Tin Tai Tai (協天大帝, Emperor Assisting the Heaven) and so the temple is called Hip Tin Temple. The temple was built to replace a dilapidated one in other area in the Daoguang (道光, A.D. 1821-1850) reign of the Qing (清) dynasty. *Historical Interest*

Mr. Wong Wing-cheung (黃永彰) of the village initiated the construction of the temple. He got rich in Australia and returned to Hong Kong to become a businessman running import and export trade in the mid-19th century. Donations were made by villagers working in over 40 cities in Australia and New Zealand and other villagers in the nearby Tung Wo Market (東和墟) and Yan Tian Market (鹽田墟). The temple was used as the premises of a village school named Fuk Tak Study Hall (福德學校) in the 1920-1930s where Chinese classics and modern subjects were taught. The building was used as classrooms by Lingnan College (嶺南書院) of Guangzhou before the Japanese Occupation (1941-1945). It was said that it was used by the Japanese soldiers for interrogating suspected guerillas during the Occupation. The temple has been used as part of Shan Tsui Public School (山咀公立學校) established in 1958 but its end hall has been remained unchanged retaining the altar for worship.

The temple is a Qing building having in the middle two halls with an open courtyard in between flanked by two side chambers on its left and right. It has flush gable roofs with a recessed entrance. The roofs are painted red and so is the concrete ridge with simplified geometric pattern. The fascia boards are finely carved with floral and auspicious treasures motifs. The greenbrick walls are plastered. The altar at the end hall housing the deity is finely carved with floral motifs of top quality craftsmanship. *Architectural Merit*

It is a rare sample of the type of Kwan Tai temple in the Sha Tau Kok area having over 100 years of history. *Rarity*

It has some built heritage value though it is partly used as school facilities. A number of repairs have been carried out in the past. A major alteration was held in 1960 changing its floors into cement screeding and its original purlins into rectangular ones. Windows have been replaced with aluminium ones. Works were also carried out in 1989 and 2003. *Built Heritage Value & Authenticity*

On the 13th day of the fifth lunar month the birthday of Kwan Tai will be celebrated by villagers. On the first and fifteen days of each month as well as for wedding and having a male spring, the villagers and those in Sha Tau Kok will also come to make offerings.

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

As it stands alone, it has no group value.

Group Value

Sam Tung Uk (三棟屋) is a huge residence built by Li Chung-chong (李仲莊, *Historical Interest* 1874-1968) in Kwan Tei (軍地) of Fanling in the 1910s. It is a detached building by the northern side of Sha Tau Kok Road (沙頭角公路).

Li Chung-chong gained the title of *xiangsheng* (廩生, high school graduate) at the age of 20 in Guangzhou (廣州). He was involved in salt trade of his family having eight ships for transportation of salt between Guangzhou and Shantou (汕頭). He was a district representative called Tsz Yi (諮議) who dealt with the government on matters of the New Territories starting in the 1910s. He was elected as the chairman of the New Territories Agriculture, Industry, and Commerce Research Association (租界農工商研究總會). He was the first chairman of Heung Yee Kuk (鄉議局) in 1926. He was one of the founders of Luen Wo Hui (聯和墟) established in 1951. He was appointed an unofficial Justice of the Peace in 1947 and received a Coronation Medal in 1953.

Li Chung-chong was a 21st generation member of the Li clan in Nam Chung Lei Uk (南涌李屋) of Sha Tau Kok (沙頭角). Li Yik-fat (李奕發), a 17th generation member, was the founding ancestor moved from Guishan (歸善) of Guangdong (廣東) province to Nam Chung some 150 years ago. The Lis are Hakkas (客家) originated from Shanghang (上杭) of Fujian (福建) province. Li Chung-chong and his four brothers bought land from the Tangs (鄧) and established Ko Po Tsuen (高莆村) in the east of Kwan Tei in the 19th century. They moved from Nam Chung to Ko Po as they considered the land in Ko Po was of better *fung shui* and environment. The Lis also had a Kung Cheong Brick Kiln (公昌磚窯) with two kilns between Kwan Tei and Ko Po having the bricks sold in the New territories.

Li Chung-chong bought land from the Haus (侯) of Hung Leng (孔嶺) and built the Sam Tung Uk residence for his own use. He had eight sons, six of them lived in the house with their families. The house was also a place for family gatherings and entertainment. Before the 1970s, the Li family members held wedding feasts in the residence and organized Chinese opera performances for their guests. Wedding banquets were held at restaurants since the 1970s. Descendents of his six sons still occupy the residence.

The residence is a Qing (清) vernacular two-storey building having a *Architectural Merit* three-hall-two-courtyard plan of three bays. It is constructed of green bricks and rammed earth with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The green bricks were produced by a brick kiln owned by Chung-chong. The two open courtyards are between the entrance, middle and main

halls. Side chambers are on either side of the three halls. The side chambers were for the bedrooms and living rooms use. A *dongzhong* (擋中) is at the middle hall. An altar is in the middle of the end wall at the main hall housing a soul tablet of the Lis for worship with an offering table in its front. Photographs of Tak-lai (德禮), Chung-chong's father, Chung-chong and members of his family are on display at the hall. Two tie beams with carving of “百子千孫” and “長命富貴” (Hundred of Sons and Thousand of Grandsons; Longevity, Wealth and Honour) are at the main hall. Two *huazhaos* (花罩) are at the entrances of the middle and main halls with carvings of pine, crane, birds, peony, vase and auspicious subjects. Wall paintings and fascia boards of plum, pine and flowers are also at the two entrances. The walls are plastered and painted. Its floors are with cement screeding.

It is a residence of Li Chung-chong and his descendents to witness their settlement in the village. ***Rarity***

It has some built heritage value.

Built Heritage Value &

Two structures were added on the right side of the building and the left chamber on the right of the entrance hall was enlarged respectively in the 1950s and 1970s. This would slightly affect the authenticity of the building. ***Authenticity***

Chung-chong and his sons had ancestral worship at Sam Tung Uk and also at the ancestral hall in Nam Chung. Dim Dang (點燈) ritual for new born baby boys at Nam Chung. Tsing Kun Study Hall (靜觀書室) in Lei Uk (李屋) village of Nam Chung was built by the Lis in 1900. It was the only study hall in Nam Chung providing traditional education for its clan children and later to others in Wo Hang (禾坑) and Wu Kau Tang (烏蛟騰). ***Social Value, & Local Interest***

Historic Building Appraisal
West Point Filters
(Bungalow & Workmen's Quarters)
No. 50 Kotewall Road, Mid-levels, Hong Kong

Water supply on Hong Kong Island relied solely on wells and streams prior to 1860. The first ever reservoir in the territory was completed in 1863 in Pokfulam to meet the needs in the City of Victoria. In the following decades, to cater for the ever increasing demands, much larger reservoirs and more complex water supplies systems, including ancillary pumping stations, distribution mains to convey augmented water supply to higher levels, were constructed. In order to uphold the quality of water, the Government gradually filtered all reservoir water. *Historical Interest*

The West Point Filters (西環濾水廠) were built between 1914 and 1919 to work with West Point Service Reservoir (built in 1907) to enhance water supply in the Mid-Levels area above Conduit Road (干德道). The works comprised the construction of six filter beds, a covered service reservoir and three staff quarters (which include a bungalow and two workmen's quarters). Originally all three buildings were for Chinese staff, but later the bungalow was used as a European staff quarters.

A renovation programme took place in 1996 to turn the Filters into a service reservoir so that it could meet the demand arising from the mid-levels and high-levels. This renovation was to abandon the service reservoir and use the six filter beds as a fresh water service reservoir. This new service reservoir, renamed as Kotewall Road Fresh Water Service Reservoir (旭龝道淡水配水庫), started operation since 1997. The site is now taken over by Environmental Protection Department (EPD) and The University of Hong Kong and used as Lung Fu Shan Environmental Education Centre (龍虎山環境教育中心).

The **Bungalow** (平房) is a single storey building raised off the ground on a rubble wall plinth. The main part of the roof is pitched with an ornamental chimney stack projecting from it. The roofs over the entrance porch, verandah and bedroom are flat. The architectural style is **Arts and Crafts** with **Colonial Neo-Classical** features. The walls are partly painted brickwork and partly painted rough-cast rendering. The open verandah at the side is arched and balustraded in the classical manner. The entrance porch is reached by a short flight of steps. The windows (as shown in the photographs) are transomed wooden casements. Bostwick folding sliding lattice security gates are shown fitted to external doors. Internally the accommodation consists of two L-shaped living rooms, a bedroom and a bathroom. *Architectural Merit*

The two **Workmen's Quarters** (職員宿舍) are similar in architectural

design and construction. They are both single storey pitched roof buildings with red brick walls and regularly spaced steel framed windows and wooden battened doors. Chinese tiles cover the roofs. There are no architectural features of note. The style is **Utilitarian**.

The Bungalow is a rare example of Edwardian Arts and Crafts style, but unfortunately its authentic appearance has been spoilt by painting over the brickwork and stonework. The Workmen's Quarters are not particularly rare. All three buildings have built heritage value however.

*Rarity,
Built Heritage
Value &
Authenticity*

The West Point Filters are quite close to the Elliot Pumping Station and Filters (1920s, 1930-1931, 西區抽水站及濾水廠), the Stone House (石寓) (1923, residential block), Boundary Stone of the City of Victoria (維多利亞城界石) on Hatton Road (克頓道) (1903), the former site of the Victoria Battery (維多利亞炮台) (currently the Residence of the Chancellor of the University of Hong Kong) and the University of Hong Kong where declared monuments such as Main Building (香港大學本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand.

Group Value

As government staff quarters, the buildings had limited social value, but they are now being used as an education centre so that they will become better known by the public.

*Social Value,
Local Interest &
Adaptive Re-use*

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 34
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 34** 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 34 was called **Wordsworth Block** after the poet **William Wordsworth**. *Historical Interest*

The building is a rectangular three-storey block in **Neo-Classical** style with **Modernist** influence. The structure appears to be reinforced concrete beams, columns and slabs. The facades are strongly symmetrical featuring open balustraded verandahs and plain square columns. The roof is flat with a wide projecting eaves and tubular steel “ship’s railings” all round the perimeter. Windows are double casements regularly spaced with high level windows above them instead of fanlights. There are projecting typhoon canopies projecting the windows on the end elevations. There are two external staircases on the west façade. There is no ornamentation at all to the building which is painted pale cream. Modern installations include floodlights, surface mounted conduits 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 30. *Rarity, Built Heritage Value & Authenticity*

As an army barrack block, Block 34 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 *Group Value*

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 34 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
General House – Hip Wai House
Fung Kat Heung, Yuen Long

The building known as “General House” was built by Shum Hung-ying (沈鴻英), a warlord of the Kwangxi clique (桂系) during the warlord period (1912-1928) of the Chinese Republic. Shum Hung-ying was born in 1871 and moved to Luorong (雒容) of Guangxi (廣西) from Enping (恩平) of Guangdong (廣東). He had been a bandit and later became a prefecture officer (管帶) in the Qing (清) government. He then served at the Republic government and was promoted to a number of posts, eventually became defence commissioner in the two provinces. He was the Commander-in-Chief of the Frontier Defence of the Third Route Army of Guangdong and Guangxi (粵桂邊防第三路軍總司令), had armed confrontations with the renowned generals Pai Chung-hsi (白崇禧) and Li Tsung-jen (李宗仁) in 1925, and later fled to Hong Kong. When he was a general in the Chinese mainland, he bought a lot of land in Hong Kong. He was a member of the Board of Director of Pok Oi Hospital (博愛醫院) in 1932 and 1933 and its Chairman in 1934. His residence in Fung Kat Heung (逢吉鄉) was probably completed in 1932.

*Historical
Interest*

The residence is called Shum Residence (沈氏大屋) or Chun Nam Tong (鎮南堂) built in a row of three houses separated by two courtyards in the form of a Hakka (客家) house blending with western design elements. The largest being the General House (上將府) in the middle and to its right is the Shum Ancestral Hall (沈氏家祠) and to its left the Hip Wai House (協威樓). The House was named as such as Shum was given the title of General Hip Wai (協威將軍) by President Li Yuan-hong (黎元洪總統). It is a two-storey building of western style most fashionable in the 1930s. It was served as Shum’s residence. It has three bays with the entrance in the middle bay. At the far end of the middle bay is a small open courtyard. The house is constructed of concrete and steel bars having flat roofs. The most impressive decoration is the moulded parapet of the scroll design of the name board and cornices at the facade.

*Architectural
Merit*

It is a rare residence to outline the development of the early 1930s.

Rarity

The residence is a modern version of a Hakka house of high built heritage value.

*Built
Heritage
Value*

Minor additions and plastering are not that serious to downtune its authenticity. *Authenticity*

The General House main building was used as the dining and living rooms where Shum met his friends and had meals with his friends and family. Hip Wai House was where Shum lived. The Shum Ancestral Hall houses a number of soul tablets of Shum ancestors for worship with special offerings during the Chinese New Year, Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual is still held at the hall on the first day of the first lunar month. *Social Value, & Local Interest*

Wan Chai Police Station

No. 123 Gloucester Road, Wan Chai, Hong Kong

Wan Chai Police Station (灣仔警署), also known as No. 2 Police Station (二號差館) or Eastern Police Station, is situated at No. 123 Gloucester Road. It was built in **1932** to replace the old No. 2 Police Station which was constructed in 1868 at the junction of Wan Chai Road and Johnston Road (Praya East Road). The existing police station is located on land reclaimed under the Praya East Reclamation Scheme (1921-1929). In its early years, it served not only as a police station, but also a garage for fire brigade, and police officers' hostel. The building was heavily bombarded during the Japanese invasion of 1941 and had to be substantially renovated before operation was resumed. It is currently used as the Wan Chai District Headquarters and District Station (灣仔區總部及分區警署).

*Historical
Interest*

From the 1930s to the 1960s, Wan Chai Police Station faced directly onto Victoria Harbour. Such location enabled the station to overlook both land and sea. From 1976 onwards, the reclamation to the north of Gloucester Road commenced. Wan Chai Police Station began to lose its prominence as a structure bordering the harbour's shoreline. Due to the rapid development of Wan Chai during the last quarter of the 20th century, many historic buildings on the reclaimed land were demolished and replaced by modern high-rise buildings.

Wan Chai Police Station is a symmetrical U-shape four-storey high building in **Neo-Classical** style with possibly some **Art Deco** influence. The front façade consisting of open verandahs projects over the public footpath and has rectangular and square columns at regular intervals forming thirteen bays. There are horizontal projecting cornices running the full length of the façade at first and third floor level and at parapet level. The second floor verandah has metal railings as balustrades between the columns. There is a rectangular pediment in the centre of the roof parapet. Windows in the other elevations are placed in regular rows or bands. The walls of the police station are rendered and painted and the ground floor storey is grooved to imitate stonework. The architectural style is a very stylized form of Neo-Classical. Interesting fluted column capitals can be seen on the second floor verandahs. Internally although there have been many alterations over the years to suit operational requirements period fireplaces and staircases can still be found. Many of the original windows appear to still exist.

*Architectural
Merit*

This police station is one of the few remaining pre-war police stations in Hong Kong. It is the largest government historic building in Wan Chai and the only historic structure remaining along the former waterfront. Although it has undergone many renovations it still retains much of its authenticity.

**Rarity,
Built Heritage
Value &
Authenticity**

The social value of the building lies in its function as a police station and role in keeping law and order. Although now no longer on the waterfront and surrounded by high-rise buildings it is a well known landmark in Wan Chai of local interest.

**Social Value
& Local
Interest**

Wan Chai Police Station, together with the Old Wan Chai Post Office (舊灣仔郵局) (1932, declared monument) and the Wan Chai Market (灣仔街市) (1937) are the only remaining three historic government buildings in Wan Chai District. They form a significant architectural and historical complex group the local community.

Group Value

The floor plans of the police station show that there are a series of rooms or offices sewed by corridors indicating that it could possibly be used for other purposes such as government or commercial offices.

**Adaptive
Re-use**

Historic Building Appraisal

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Old Lunatic Asylum Chinese Block - Main Building & Staff Quarters Eastern Street, Sai Ying Pun, Hong Kong

The building now known as Lunatic Asylum Chinese Block (舊華人精神病院) was first opened in **1891** as a lunatic asylum for Chinese patients. The **main building** is a two-storey red brick and granite structure which originally could house only 16 patients since at that time most Chinese patients would go to Guangzhou (廣州) for treatment. A one-storey medical staff quarters was built next to it in simple rectangular plan.

*Historical
Interest*

After the opening of the Castle Peak Mental Hospital in the 1960s, the Lunatic Asylum Chinese Block was used as the Leprosy Clinic on the ground floor and the Emergency Cholera Hospital for Hong Kong Island on the first floor, until the Methadone Treatment Programme commenced in 1972. The site is now the Eastern Street Methadone Treatment Clinic.

It is a Neo-Georgian building originally used to be for mental illness treatment that contributed to the social development in early colonial period. The verandah, the brickwork and granite constructions seem to be the major architectural or physical significance of the building.

*Architectural
Merit*

The **Main Building** is a rather shabby three-storey red-brick block built on a raised platform or terrace supported by a random rubble retaining wall. The main elevation facing Eastern Street is composed of three arcaded verandahs formed of semi-circular and segmental three-ring rough brick arches with centre keystones. Some of the arched openings are enclosed with built-in windows but most are filled with iron security grilles. Architectural features are few being confined to granite keystones, imposts, plain band courses and a profiled projecting cornice at second floor level. The rear and end elevations have simple regular fenestration in the **Neo-Georgian** style.

A single storey building annex at the rear serves as **Staff Quarters**. Both the main building and the annex are roofed with Chinese tiles.

Although the interior of the building has been altered over the years during renovations and changes in use, the exterior appears to have been little altered and therefore retains its authenticity. The use of red bricks and adoption of open verandahs was quite common in the old days but it is quite rare nowadays to find a building of this style and vintage. It therefore has built heritage value and deserves a higher standard of care and maintenance.

*Rarity,
Built Heritage
Value &
Authenticity*

As the oldest remaining block of the three original blocks, the Old Lunatic Asylum Chinese Block has considerable social value and it is still in use for medical purposes today. Being on the corner of High Street and Eastern Street on an elevated site it is well known in the area. ***Social Value & Local Interest***

The Old Lunatic Asylum Chinese Block has group value with the façade verandah of the Old Mental Hospital preserved on the opposite site. The aged and Chinese populated district of Sai Ying Pun, the site of the Diocesan Home and Orphanage (now Diocesan Boy's School) in Eastern Street, and the neighbouring King George V Park are complimentary to the heritage buildings. ***Group Value***

With its walled front garden and useful rear annex, no doubt alternative uses could be found for the building such as a restaurant or kindergarten. ***Adaptive Re-use***

Historic Building Appraisal
Race Course Fire Memorial
So Kon Po, Happy Valley, Hong Kong

Situated at So Kon Po (掃桿埔) in Happy Valley (跑馬地), the Race Course Fire Memorial was erected in **1922** in the Race Course Cemetery as a memorial to those people who perished in the Happy Valley Race Course Fire on 26 February 1918, the second day of Derby Days. Its erection was led by Tong Yat-chuen (唐溢川), the then Chairman of the Tung Wah Group of Hospitals.

*Historical
Interest*

The Memorial consists of several structures: a Memorial Arch, two Pagodas and two Pavilions. The structures are built on a paved terraced site facing northwest and backed by a wooded hillside planted with bamboo groves. The terraces are paved with oblong slabs of granite and have balustraded parapets and flights of steps. The front wall of the lower terrace is curved. The siting and design of the Memorial appears to have been determined by *fungshui* principles. All the structures are basically of Chinese architectural style but incorporate Western elements as well. In view of this, they can be classified as **Chinese Renaissance** style.

*Architectural
Merit*

The **Memorial Arch** is built of trabeated granite columns and beams to form three archways each of which support a large granite panel divided into three parts. The centre panel is inscribed with the Chinese characters for fortune, richness and long life. The panels and supporting columns have hipped roofs of Chinese green glazed pan-and-roll tiles. The ridges are decorated with porcelain ornaments in the shape of fishes and celestial pearls. The archway is backed by an ashlar retaining wall. The bays formed by the arches contain memorial plaques with the names of the deceased. The plaques are framed in granite in Western classical style but also incorporate carvings of Chinese motifs.

On each side of the Memorial Arch there is an octagonal **Pavilion** built on a small square platform retained by a granite ashlar wall. A balustraded flight of steps gives access to the platform which has a balustraded parapet wall. Each Pavilion is an open sided structure of columns and beams with a lantern light on the roof. Both the main roof and the lantern light roof are formed of green glazed Chinese tiles. Stone tables and stools are placed in the Pavilions.

In front of each Pavilion there is a three-storey **Pagoda** with rendered and painted walls, green glazed tiles roofs and openings resembling windows but which are actually openings for burning paper and for ventilating smoke. The Pagodas are really incinerators for burning paper offerings.

Although there are other memorials to people who perished in disasters such as shipwrecks, this Memorial is the only one to those who died in the Happy Valley Race Course Fire. It therefore has considerable built heritage value.

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

The social value of the Memorial is that it remembers those unfortunate people who died. It has considerable historical value and local interest.

***Social Value
& Local Interest***

The Race Course Cemetery is sited among the groves, which not only separate the Cemetery from the Hong Kong Stadium next to the Cemetery, but also provide a green barrier to the Cemetery that visitors can have a tranquil place to memorize the remains.

***Immediate
Environs***

Adaptive re-use is not appropriate for the Memorial.

Adaptive Re-use

Historic Building Appraisal
Old Kowloon Fire Station
Main Block & Accommodation Barrack
No. 33 Salisbury Road, Tsim Sha Tsui, Kowloon

359

Old Kowloon Fire Station was built in **1920** and the two-storey barrack block at the rear (used as accommodation barrack for firemen and foreman) was built in **1922**. It served as a fire station, except for the Japanese Occupation period, until 1971 when it was replaced by the new fire station in Canton Road. The buildings then served as a temporary parcel receiving and delivery division of the Post Office until 1985, when the first floor was taken over by the Marine Police and used as changing and locker rooms. In 1991 it was reallocated to the Police Force Catering Office for use as a temporary office and store. In 1986 the ground floor was leased to the Yau Ma Tei and Tsim Sha Tsui Culture and Arts Association (油尖區文化藝術協會) at a peppercorn rent. The Welfare Handicrafts Store (福利工藝社) used to be next to it. All the buildings have now been vacated and will be incorporated into the redevelopment of the Former Marine Police Headquarters compound.

*Historical
Interest*

The buildings are built with red brick walls and imitation stonework ornamentation such as plinths, string courses, cornices, parapets, keystones, lintels, column capitals and cappings to chimney stacks. Some of the windows have flat arches of gauged and rubbed bricks. Original wooden casement windows still exist. The roofs are a mixture of flat roofs and Chinese tiled pitched roofs. The architecture is both utilitarian and stylish at the same time and cannot conveniently be classified into an architectural category. Probably the buildings can best be described as **Colonial Eclectic** meaning Colonial style buildings which adopt some local traditional features, in this case Chinese tiled roofs.

*Architectural
Merit*

Buildings of this style are quite rare and hard to find in Hong Kong. It is unusual to see fair faced brickwork these days as most brick buildings have had their exterior walls painted over. Although the buildings have acquired many excrescences over the years they still manage to retain an authentic appearance. Unfortunately the original Chinese tiled roof to the accommodation block has been replaced with aluminum sheeting but this is reversible. The buildings definitely have built heritage value.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the old fire station buildings lies in the various functional uses they have been put to in the past which mostly served the needs of the community. With their distinctive red brick appearance and prominent

*Social Value
& Local
Interest*

position on the corner of Kowloon Park Drive and Salisbury Road, the buildings have been well known landmarks in Tsim Sha Tsui for many years.

Old Kowloon Fire Station is situated at the heart of the tourist centre: Tsim Sha Tsui. It is passed by many tourists everyday, especially with its close proximity to a number of declared monuments and historic buildings, namely, Former Kowloon-Canton Railway Terminus Clock Tower (前九廣鐵路鐘樓), Former Marine Police Headquarters Compound (前水警總部), Peninsula Hotel (半島酒店) and Signal Tower (大包米訊號塔). **Group Value**

The various uses to which the buildings have been put to aptly demonstrate their suitability for adaptive re-use. It is understood that they will be converted into retail outlets in the Former Marine Police headquarters redevelopment project. **Adaptive Re-use**

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Historic Building Appraisal
Old Dairy Farm – Main Office Building
No. 141 Pok Fu Lam Road, Hong Kong

Constructed around 1920s, the Main Office Building (辦公室主樓) of the **Dairy Farm Co., Ltd.** is situated on the north side of the old entrance to the “Mains of Pokfulam” as the old farm was called (“*mains*” is a Scottish word meaning home farm). After the Dairy Farm moved out of Pok Fu Lam, the building was successively used as a food store, car repair centre, and then the site office of Pok Fu Lam Temporary Housing Area. It is now occupied by The Hong Kong Academy for Performing Arts for running fast-track programmes organized by the School of Theatre and Entertainment Arts. *Historical Interest*

The Dairy Farm Co., Ltd. was founded in 1886 by **Sir Patrick Manson**, a Scottish surgeon. Pok Fu Lam 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.

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 Pok Fu Lam 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 present building is built in an architectural style popular in the 1920s and 1930s. It is a 2-storey flat roofed rectangular block divided into 5 bays, the rear bay standing slightly higher than the rest of the building. A simple projecting cornice runs around the building at parapet level and vertical emphasis is provided by flat piers or pilasters between the bays. The fenestration on the east and south elevations consists of metal windows set into blank window recesses with projecting shaped canopies for weather protection. Ornamentation is confined to applique *art deco* motifs at the top of pilasters and each side of the canopy over the *Architectural Merit*

main entrance. The applique motif at the top of the two pilasters at the end of the building is a device featuring a hook, pulley and chains possibly denoting use as a repair workshop. The rear elevation consists of irregular arrangement of windows, doors and flights of steps to the first floor offices. Numerous alterations seem to have been carried out. Internally the building is divided by cross walls into large featureless utilitarian rooms.

It is a building of the Old Dairy Farm now rare in Hong Kong. It is of built heritage value and externally at least remains fairly authentic in appearance. *Rarity, 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 **Main Office Building** has group value with the other Old Dairy Farm buildings in the vicinity. They include a **Senior Staff Quarters** (高級職員宿舍) 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).

The building 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
Ex-Royal Air Force Station (Kai Tak)
Nos. 50 & 51 Kwun Tong Road, Kowloon Bay, Kowloon

The history of the Royal Air Force (RAF) in Hong Kong dates back to 1924 when the first group of RAF personnel arrived in Hong Kong as members of the Fleet Air Arm. In 1927 the RAF Base was formed at Kai Tak. Their first duty was to undertake the first full-scale aerial photographic survey of Hong Kong, Kowloon and the outlying islands. The first buildings were constructed of timber with matshed hangars. Others lived down in Ma Tau Kok (馬頭角) about a mile to the west in a building which was destroyed in a fire in 1930. *Historical Interest*

The three buildings of the Ex-Royal Air Force Station that now remain were built in 1934. No.50 was the former **RAF Headquarters**. It became the Kai Tak Vietnamese Refugee Camp (啓德越南難民營) between 1979 and 1981 and continued to be used for detaining Vietnamese refugees under different names until 1997. It then became the Caritas Family Crisis Support Centre (明愛向晴軒) since March 2002.

No.51 was the **Officers' Quarters Compound** (which include **RAF Officers Mess** and an **Annex Block**). It was handed over to the Government in 1978 and converted into a Detective Training School of the Hong Kong Police Force, and remained in use until 2001. Nowadays, it is the site of the Academy of Visual Arts (視覺藝術院) of Hong Kong Baptist University.

The former **RAF Headquarters** block is a two-storey **Colonial Neo-Classical** style building with elegant colonnaded verandahs all round it. The columns are square with simple bases and capitals. The balustrade panels are cross-braced ornamental ironwork panels in **Regency** style. The roof is flat with a simple projecting cornice at parapet level. The building is a long rectangular block strictly symmetrical in design. Internally, there are no architectural features of note. Doors and windows have been modernised. *Architectural Merit*

The former **RAF Officers Mess** is situated on a plateau or platform cut into the hillside. The architectural style is also **Colonial Neo-Classical**. It is a two-storey building with colonnaded verandahs like the Headquarters Block. The main part of the building is symmetrical with end projecting bays and a central entrance porch approached by a wide flight of granite steps. Both the porch and steps show **Art Deco** influence in their design. There is a projecting kitchen wing at the rear of the building and an additional wing and ablutions block at the southeast end of the building. Internally, architectural features include period fireplaces, covings to ceilings, and stylised capitals to columns. Most of the original wooden doors and windows which are fitted with jalousies or louvered shutters still remain. The original main wood panelled entrance

doors still remain and the RAF eagle emblem is still in position over the doors.

The **Annex Block** is situated at the northwest end of the former Officers Mess on a small lower platform. There is a small bridge connecting it to the road. The architectural style again is **Colonial Neo-Classical**. A stone tablet engraved “1934” can be found built into the wall at the northwest corner of the building. Most of the original doors and windows still survive. Like the Headquarters Block and the Officers Mess, the roof is flat.

The three main buildings are rare examples of 1930s Neo-Classical style buildings with historical as well as built heritage value. Modernisation has affected their authenticity to some extent, but they still retain their original architectural appearance. *Rarity, Built Heritage Value & Authenticity*

The social value of the buildings lies in the uses to which they have been put which have all benefited the community in some way. They have never however been in the public eye so that they are not well known. *Social Value & Local Interest*

The compound also has several other structures including a former barrack office, a squash court, air raid shelter, dust bin store, Nissen Hut, mini-range, latrine block and incinerator. There is also a basketball court, flight of granite steps, and ornamental railings to the road. A disused tunnel portal can also be seen built into the slope below the former barrack office. It is believed that this was the entrance to an underground tele-communications centre. Together with the surrounding military structures, the three buildings create an interrelated environment of the Ex-Royal Air Force Station. The site is physically close to graded buildings such as Sam Shan Kwok Wong Temple (三山國王廟) and the Ma Wan Tsuen Tin Hau Temple (馬環村天后廟). *Group Value*

The buildings have been re-used for different purposes.

Adaptive Re-use

Historic Building Appraisal
Tin Hau Temple – Quarters of the Temple Keepers & Temple Office
Wai Tsuen Road, Tsuen Wan

Tin Hau Temple (天后宮) in Wai Tsuen Road (蕙荃路), Tsuen Wan, was built along the waterfront facing the sea in the 26th year of the Kangxi reign (康熙, 1721) of the Qing (清) dynasty by villagers of the area for the worship of Tin Hau (Sea Goddess). Due to rapid development leading to much reclamation after the Second World War, the temple is now in the central part of the town surrounded by high-rise buildings. An annex was added on each side of the temple. The left one is called Yi Yung Tsz (義勇祠) to commemorate 17 villagers who died for protecting the area against the invasion of villagers from Shing Mun Pat Heung (城門八鄉) which lasted for three years starting from the 1st year of Tongzhi reign (同治, 1862). The temple was also used by Chuen On Kuk (全安局), a local security organization, for discussing the affairs of Tsuen Wan Market and solving disputes among local villagers.

**Historical
Interest**

The temple is a Qing vernacular building having two halls with one annex added to its right and left, each has its own entrance and can be entered through the open courtyard between the halls. A modern *pai lou* (牌樓) was built in front of the temple in a 1983 renovation. The pitched-roof temple has a recessed entrance with granite blocks for its bases and door frames. The greenbrick walls of the temple have been plastered, some portions of them painted with false brick lines. The most exquisite decorations are the Shiwan (石灣) ceramic opera figurines, a pearl and geometric patterns on the main ridge. Its fascia boards and wall friezes are with carvings and plastered mouldings of landscape, flowers-and-plants, figures, etc.

**Architectural
Merit**

Two V-shaped separate buildings are later added to its front. The left one is the keepers' quarters. Its design is complementary to the temple building. The right one is the temple's office.

It is a rare temple which has encountered lengthy changes of Tsuen Wan.

Rarity

It is a temple with moderate built heritage value. The temple was renovated in 1846, 1900, 1918, 1976, 1977, 1983 and 1994. The later added structures and features to a certain degree minimize its authenticity.

**Built Heritage
Value &
Authenticity**

The temple, quarters of the temple keepers and the temple's office are *Group Value* inter-related having their own group value.

Since the 1920s the annexes of the temple had been used as classrooms for the Tsuen Wan Public School (荃灣公學) until the 1970s. Other than the Tin Hau Festival (天后誕), at the Spring and Autumn Equinoxes (春秋二祭), the temple will be celebrated with offerings make to the Tin Hau. *Social Value, & Local Interest*

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Value &
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*Social Value
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Group Value

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Adaptive Re-use

Historic Building Appraisal

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St. Joseph's Chapel

Yim Tin Tsai, Sai Kung, New Territories

St. Joseph's Chapel (聖若瑟堂) is situated on a hilltop in Yim Tin Tsai (鹽田仔). It was one of the first Catholic churches in Sai Kung built in the late 19th century. Initially, missionaries used the ancestral house of Chan Fok (陳福), a representative of Yim Tin Tsai, as the place to preach Gospel; however, the house was destroyed by a typhoon. Then, the villagers donated a larger site to construct the church. It is believed that the Chapel was constructed in **1890** as one of the first Catholic churches in Sai Kung. *Historical Interest*

Yim Tin Tsai is a Catholic majority village where the Catholic priests played religious, social and educational roles. Ching Po School (澄波學校), for example, was founded there. On the 1866 Pentecost (聖神降臨節) feast, 19 people of Yim Tin Tsai were baptized and they were the first group of converts in Sai Kung. The faith further spread to other surrounding villages.

During the Japanese Occupation from 1941 to 1945, missionary work was terminated for a short time. Yim Tin Tsai was afflicted. The bigger bell in the tower of the Chapel was seized by the Japanese troops. Father Francis Wong Ji-him (黃子謙神父), Father Rene Kuo (郭景雲神父) and Father E. Teruzzi (丁味略神父) were killed during the wartime. After the war, the church underwent renovation.

The Chapel is a simple **Romanesque Revival** style mission church featuring arched windows and doorways, stepped buttresses, gable end walls, and side and front entrance porticos. The walls are plainly rendered and painted. External decorations include ornamental pinnacles on the gables and entrance porch, moulded architraves to doors and windows, moulded column capitals and bases, a scroll pediment over the side entrance, and an ornamental buttress or pilaster on the west elevation supporting a cross. Internally, the main features are transverse arches supporting the roof, stained glass windows and the altar with decorative designs in red, white and gold. *Architectural Merit*

The simple unspoilt design of the Chapel and its remote location make it a rarity with special built heritage value. The Chapel has been recently restored and won a 2005 UNESCO Asia-Pacific Heritage Award. The press release of which is as follows: *Rarity, Built Heritage Value & Authenticity*

“The rehabilitation of the abandoned St. Joseph's Chapel demonstrates the success of a community initiative that has garnered the whole-hearted support of multiple stakeholders amongst the local residents and the Hong Kong Catholic community. Within the confines of a limited budget, the

modest conservation project has consolidated a fine example of a rural Roman Catholic chapel through undertaking urgent repairs to the chapel and the affiliated Ching Po School [澄波學校]. By re-initiating the liturgical function of the chapel and adapting the school into a museum, the project ensures historical continuity of the pilgrimage site while, at the same time, promises to catalyze the larger-scale restoration of Yim Tin Tsai Island as an emerging cultural and eco-tourism destination.”

The Chapel shows the importance of Sai Kung as one of the earliest and most important Catholic parishes in Hong Kong. Yim Tin Tsai has been a Catholic village since the 1860s and St. Joseph’s Chapel has been the centre of religion, education and social activities. The Chapel was also concerned with the welfare of the villagers bearing the cost of the village school and the causeway. In hard times when crops failed, the Chapel also helped out. Although the population has now sharply declined from the old days, some Catholics still visit the Chapel at holidays. The Chapel is a landmark of Yim Tin Tsai and often visited by tourists.

The rehabilitation and restoration of St. Joseph’s Chapel and the affiliated Ching Po School (澄波學校) which has been adapted into a museum, have ensured historical continuity of the buildings and promise, at the same time, to catalyze the larger-scale restoration of Yim Tin Tsai Island as an emerging cultural and eco-tourism destination.

***Social Value
& Local
Interest***

***Adaptive
Re-use***

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& Local
Interest*

The compound also has several other structures including a former barrack office, a squash court, air raid shelter, dust bin store, Nissen Hut, mini-range, latrine block and incinerator. There is also a basketball court, flight of granite steps, and ornamental railings to the road. A disused tunnel portal can also be seen built into the slope below the former barrack office. It is believed that this was the entrance to an underground tele-communications centre. Together with the surrounding military structures, the three buildings create an interrelated environment of the Ex-Royal Air Force Station. The site is physically close to graded buildings such as Sam Shan Kwok Wong Temple (三山國王廟) and the Ma Wan Tsuen Tin Hau Temple (馬環村天后廟).

Group Value

The buildings have been re-used for different purposes.

Adaptive Re-use

St. John Ambulance Brigade Hong Kong Island Area Headquarters No. 2 Tai Hang Road, Causeway Bay, Hong Kong

St. John Ambulance Brigade Hong Kong Island Area Headquarters (聖約翰救傷隊香港分區總部) was built in 1935 with funds donated by **Chau Man-chi** to commemorate his father **Chau Yue-teng**. The site was granted by the government in 1933, and the building was formally opened by Sir William Peel on 9 May 1935. The building was used by the Japanese military police during the Japanese Occupation. After the Liberation St. John Ambulance Brigade resumed its services. In 1958 when a new headquarters building was built in MacDonnell Road, the Tai Hang Road building became the Hong Kong Island Area Command Headquarters of the Brigade. *Historical Interest*

The Hong Kong St. John Ambulance is a famous charitable organization with long history, providing First Aid and ambulance services in emergency and courses of instructions on first aid and home nursing for the general public. It has been serving the community since 1884. Some famous figures have been the directors of the Brigade; for example, Sir Robert Ho Tung (何東) and Sir Kenneth Ping-fan Fung (馮秉芬). Mr. Ho Kom-tong (何甘棠, younger brother of Sir Robert Ho Tung) was one of the original promoters of the Brigade. Before the Japanese invasion of Hong Kong in 1941, the Brigade was approached by the Military Authorities to supply volunteers to be attached to the Royal Army Medical Corps as stretcher-bearers, making up the deficiency of military personnel. During the War, more than 100 officers and members of the Brigade were sacrificed while they were performing duties.

This four-storey **Neo-Classical** building stands on a terraced site with a classic **Italianate Renaissance** style balustraded double flight staircase and terrace. The retaining walls are built of coursed granite with horizontal concrete beams. There is an arched recess in the retaining wall facing the entrance in which is set the inscribed foundation stone. The front façade of the building is stuccoed and painted with rows of regularly spaced windows at each floor level. A cantilevered typhoon canopy protects the ground floor windows. There is a moulded cornice and central triangular pediment at third floor level, and another cornice with a stepped **Art Deco** style pediment at parapet level. There are three flag poles mounted on the flat roof behind the parapet. The east end of the building has a semi-circular portico with Tuscan Order columns and granite steps. The end elevations are rather plain and the rear elevation is rather cluttered with split type air conditioners, cat ladders, and surface mounted building services conduit and plumbing. Internally there are some original Art Deco style doors and a very fine Art Deco style staircase featuring an *Architectural Merit*

ornamental ironwork balustrade with a heavy moulded hardwood handrail.

The building is well-maintained and retains much of its original authenticity although some minor alterations and additions have been made. It is a rare and valuable piece of built heritage. Standing tall and imposing on an elevated site, the building displays elegance and grandeur in the classical manner.

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

The social value of the building lies in the role it has played as Headquarters of St. John Ambulance Brigade for over 70 years. It is a well known building and a landmark in the area. The Headquarters is overlooking the harbour and backed up by a mountain of greenery, which blends well with the historical and heritage quality of the building itself.

***Social Value
& Local
Interest***

It has group value with other historic buildings in Causeway Bay, such as Shing Kwong Church (聖光堂) in Eastern Hospital Road and Haw Par Mansion (虎豹別墅) in Tai Hang Road.

Group Value

The building has proved to be fairly adaptable as the top floor was once used as a spacious apartment, and other floors used for classrooms, offices, messes and an assembly hall.

***Adaptive
Re-use***

Historic Building Appraisal
Old Lei Yue Mun Barracks, Blocks 2 and 3
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**. **Blocks 2 and 3** were identical barrack blocks built in **1939**. **Block 2** which used to be on the Jockey Club Horse Riding School site has been **demolished** so that this summary will concentrate on **Block 3**. *Historical Interest*

Block 3 is built on a platform cut into a hillside reached by flights of steps from the camp road in front. The block is a typical army barrack block being a very long building with open verandahs along the front and rear elevations. The block is two storeys high arranged internally into adjacent barrack rooms by means of cross walls. The ablutions (showers and toilets) are situated at the two ends of the block. The architectural style is **International Modern** which reached its peak of popularity in the 1930s. The construction is reinforced concrete with a structure of beams and columns, floor slabs and cross walls. The front façade consists of open colonnaded verandahs with each open bay protected by a projecting cantilevered typhoon canopy with rounded corners. The barrack rooms open on to the verandahs and have steel framed doors and windows. The roof is flat with a stepped “ziggurat” shaped parapet wall on the front façade. The whole building is painted a pale cream colour with dark green trim to the edges of the typhoon canopies. *Architectural Merit*

The International Modern style of architecture is quite rare for army barrack blocks and Block 3 is probably unique now that Block 2 has been demolished. It does not appear to have been altered significantly and retains its original authentic appearance. It should be regarded as having considerable built heritage value. *Rarity, Built Heritage Value & Authenticity*

As an army barrack block, Block 3 had a relatively low social value to the community. Now serving as dormitories for the Lei Yue Mun Holiday Village, it has acquired rather higher social value. As part of the barracks it has local interest as well as group value. *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**

As far as is known, there are no plans to close down the Holiday Village so that the question of adaptive re-use does not arise at present. **Adaptive Re-use**

Historic Building Appraisal
Cheung Chau Police Station
No. 4 Police Station Path, Cheung Chau

372

Cheung Chau Police Station (長洲警署) was built in **1913** to replace an earlier police station built in 1899 on Tai Sun Street (大新街) in Cheung Chau, which was previously an Imperial Chinese tax collection station. The decision to build another police station was taken after the murder of three Indian constables and the looting of the police station by a gang of pirates on 19 August 1912. During the period of Japanese Occupation (1941-1945), the police station was closed and the policing of the Island was carried out by the Japanese army with its military headquarters in Cheung Chau Middle School. In January 1947, police officers returned to the island and re-established a permanent police presence, with a strength of one sub-divisional inspector and 12 constables.

*Historical
Interest*

The rectangular building complex consists of three interconnected blocks with an enclosed internal courtyard in the centre. A new annex block has been built at one side. The police station is set on top of a small hill, surrounded by double fencing for security. The main block is built in **Neo-Classical Colonial** style. It was built to the same layout as Lok Ma Chau Police Station (1915). Two storeys high, it was built with an open verandah in front and a pitched roof of Chinese tiles (now gone). Originally the walls were exposed red bricks but they are now painted white. The verandah on the ground floor has been enclosed with glazing and fitted with security grilles. The single storey building is also built with brick walls and a pitched roof of corrugated sheeting. The two side wings and the new annex block are built in **Modernist** style with white walls, flat roofs and regular bands of windows.

*Architectural
Merit*

Cheung Chau Police Station is one of the few police stations on the outlying islands that still exist today. The architectural style is unique on Cheung Chau. Now over 90 years old, it has historical value as well as built heritage value. Inevitably there have been alterations and changes over the years for operational reasons, but the main building still retains much of its colonial charm.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the police station lies in the role it has played in maintaining law and order in Cheung Chau and other outlying islands within its jurisdiction including Hei Ling Chau, Ping Chau and Lamma Island. It has local interest together with a number of other historical buildings on the island.

*Social Value
& Local
Interest*

The police station is close to other historic items on Cheung Chau graded *Group Value* by the Antiquities Advisory Board, including Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Tin Hau Temple (長洲灣天后古廟), Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Fong Pin Hospital (長洲方便醫院) and Shui Yuet Temple (水月宮).

As far as is known, there are no plans to close down the police station and *Adaptive* the question of adaptive re-use does not therefore arise. It will probably *Re-use* continue to be used as a police station for a long time to come.

Historic Building Appraisal
Old Ping Shan Police Station
Ping Shan, Yuen Long, New Territories

373

Situated at the hilltop east of Hang Tau Tsuen (坑頭村) in Ping Shan, Old Ping Shan Police Station (舊屏山警署) was built in **1900/01** after the British takeover of the New Territories. It was to command villages and the valley lying between Castle Peak and Deep Bay. The site for the police station is said to have been chosen by the Superintendent of Police **Francis Henry May** in 1899. Local villagers stated that the police station, which imitates a rock suppressing the crab-like hill, upset the *fung-shui* of the village. The police station was replaced by Yuen Long Police Station in 1961 and was used by the Police Dog Unit from 1966 until 1995, then the West Sector Base of Traffic New Territories North until 2001. Nowadays, the premises have been converted into Ping Shan Tang Clan Gallery (屏山鄧族文物館).

*Historical
Interest*

The main building in the police station complex is a two-storey white walled building with observation posts at roof level and arched and colonnaded verandahs. Originally it had a pitched roof of Chinese tiles. It was a typical **Neo-Classical Colonial** style building. On the north side, quarters for officers in the form of a two-storey rectangular structure connected to the main building form the Annex Block. This annex building also has white walls, open verandahs and a pitched Chinese tile roof. Two chimney stacks are prominent on this building. There is also a small rectangular single-storey detached building that was originally a store. It is a simple brick built building with a pitched roof and overhanging eaves. A single chimney stack to serve the fireplace still remains. Other buildings in the compound were the dog kennels for the Police Dog Unit which was based there from 1966 to 1995.

*Architectural
Merit*

These colonial style buildings are quite rare in such a remote rural area and taken together they have group value as well as built heritage value. The authenticity of the main building has been compromised to some extent by replacement of the original pitched roof with a flat roof and four corner observation towers.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the police station lies in its role in maintaining law and order in this remote corner of the New Territories. As one of the early British police stations in the New Territories it has historical as well as local interest.

*Social Value
& Local
Interest*

Old Ping Shan Station is near Ping Shan Heritage Trail, which links up a number of traditional Chinese buildings and structures within easy walking

Group Value

distance.

Old Ping Shan Police Station has now been converted into a folk museum devoted mainly to the Ping Shan Tang Clan. *Adaptive Re-use*

Historic Building Appraisal
Consulat Général de France Residence
No. 8 Pollock's Path, The Peak, Hong Kong

No. 8 Pollock's Path (普樂道), once known as The Ridge, was one of the earliest homes for upper class Europeans erected on the Peak. It was probably built sometime between 1880s and 1890s, and has changed hands a number of times over the years. The first lessee of the land lot, Henry Lander Dennys, was a rather well-known solicitor in Hong Kong. He was appointed as the Chief Justice's clerk in 1873 and the Crown Solicitor in 1896, and was promoted as Acting Crown Solicitor in 1902. He also took up the position as a member of the Land Court in the same year. *Historical Interest*

Throughout most of its history, especially the first half of the 20th century, the house was owned by the Eastern Extension Australasia and China Telegraph Co. Ltd. (also called the Eastern Extension Co. Ltd.), forerunner of the Cable and Wireless Ltd. Established in 1873, the Eastern Extension Co. Ltd was a major player in the industry of telecommunication in early Hong Kong.

In 1955, the house was sold to Wallace Harper, an American motor vehicle dealer and founder of Wallace Harper & Co. Ltd. The land was later transferred twice in 1962 and 1974 to Hong Kong Reality and Trust Co. Ltd and to Sun Key Investment S.A. respectively. It was bought by the Government of the Republic of France in 1981, and has been used as the official residence of the French Consulate General (法國總領事住宅) ever since.

The house is a single-storey mansion with a basement. The plan is asymmetrical with an octagonal shaped room on the southeast corner, splayed corners, canted bays and the main entrance set in an internal angle of two walls. A single-storey servants' wing is built on at angle on the west side. The architectural style is **Queen Anne Revival**, made popular in England in the late 19th century by the architect **Richard Norman Shaw**. The house is a mixture of classical features such as projecting cornices, columns, arched window heads and features derived from Dutch architecture such as Dutch gables and tall chimney stacks. The roof is flat. The servants' quarters are built on a platform supported by a granite retaining wall. Internally the house displays classical style arches, columns and cornices. The basement has rugged whitewashed walls and vaulted ceilings. *Architectural Merit*

This style of architecture is very rare in Hong Kong and the house should be regarded as having considerable built heritage value. Unfortunately the windows are modern aluminum units and the brick walls have been painted. Originally the walls would probably have been exposed red brickwork with the *Rarity, Built Heritage Value & Authenticity*

architectural features picked out in white or stone colour.

The Ridge was one of the earliest residential buildings on the Peak. Quite a few historical figures have lived there or been associated with it. As French consular premises it has local interest as well as immunity from requisition by the Hong Kong Government. ***Social Value & Local Interest***

Located on the Peak, the house occupies the highest point amongst other residential buildings which enjoys a wonderful 360 degree scenery of the Victoria Harbour, the Aberdeen Channel and East Lamma Channel. It is physically close to a number of graded buildings namely the Peak Depot (山頂倉庫), Peak Police Station (山頂警署), Peak Fire Station (前山頂學校), Maternity Block of Old Victoria Hospital (舊域多利醫院), Matilda and War Memorial Hospital (明德醫院) and Old Peak Café (舊山頂餐廳). ***Group Value***

The rather rambling floor plan of this building is not very adaptable. Probably the best use is residential for which the house was originally intended. ***Adaptive Re-use***

Historic Building Appraisal
Old Lei Yue Mun Barracks, Block 5
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**. *Historical Interest*

Block 5, which served as a **Chapel** to the barracks, was probably built sometime in the 1920s or 1930s. It is not known whether the Chapel was Anglican or Roman Catholic. The name of the Chapel does not appear to be known either. The Chapel is situated on top of a small hill, which according to an old map of the barracks dated 1912 reproduced in Alan Harfield's book *British and Indian Armies on the China Coast 1785-1985*, used to be the site of an old howitzer battery. This battery is also mentioned by Denis Rolls in his book *The Guns and Gunners of Hong Kong*.

The architectural style of the former Chapel is a blend of **Gothic Revival** and **Classical Revival**. It is a single-storey structure built to a simple cruciform plan on an east-west axis. It has white painted walls and a flat roof. The main entrance has a simple classical style porch with Tuscan order columns and a pair of plain wooden battened doors set in a pointed arched doorway. Window openings around the building are also pointed in the Gothic style, with wooden casement windows and fanlights divided into small glazing squares by glazing bars and tracery. The side entrances also have classical style porches and wooden doors. Doors and windows used to be painted pale blue in contrast to the white walls. Internally the décor is very plain, but unusually there are two stone fireplaces with flat Tudor arches. Externally, modern additions include floodlights, surface mounted conduit, a cat ladder and a flagpole on the roof. *Architectural Merit*

The combination of Gothic Revival and Neo-Classical architectural styles is quite rare and this little chapel is probably unique. It does not appear to have been altered significantly and retains its original authentic appearance. It should be regarded as having considerable built heritage value. *Rarity, Built Heritage Value & Authenticity*

As a chapel used exclusively by the army, Block 5 had little social value for the local community. Now serving a useful purpose in the Lei Yue Mun Holiday Village, it has acquired rather higher social value. As part of the *Social Value & Local Interest*

barracks it has local interest as well as group value.

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**

Since ceasing to be a chapel, Block 5 has been used as a gymnasium, indoor badminton court and assembly hall. **Adaptive Re-use**

Historic Building Appraisal
No. 57 San Wai Tsuen
San Tin, Yuen Long, New Territories

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

*Historical
Interest*

No. 57, San Wai Tsuen (新圍村) was built in the 1930s by **Chau To-fai** (周道輝) who came from Taishan (台山). He went to Canada to find work and sent remittances home to his family in San Wai Tsuen. Eventually the family emigrated and the house was leased to relatives. Without their ancestral halls, some of the Chau family members worshipped their ancestors at the house. An altar has been erected on the second floor. The house was still used as a residence around the 1970s. Today it is vacant and semi-derelict.

The house is of mixed Chinese and Western styles and can be classified as **Chinese Eclectic**. The house is two storeys high with a detached single storey kitchen annex at the rear. The house and annex are built entirely of grey bricks. Windows are steel framed with semi-circular hood mouldings in moulded plaster or stucco. The front façade has a canted bay at first floor level supported by the columns of the ground floor porch. There is an ornamental balustrade at parapet level with a segmental decorative pediment featuring scrolls and a star flanked by a pair of classical urns. The main entrance door is framed in granite. The roof is pitched. The plan of the house is rectangular with rooms opening off the main hall on the ground floor and a similar layout on the first floor.

*Architectural
Merit*

Whilst mixed style houses are not uncommon in rural villages, this house stands out as special because of its unusual floor plan, canted bay and applied architectural features. It definitely has built heritage value and retains much of its original appearance.

*Rarity, Built
Heritage Value
& Authenticity*

The social value of the house lies in its mixed style of architecture which reflects cultural interaction in San Wai Tsuen. The builders of the house and the construction materials came from Taishan. The house with its unique style of architecture is not only of local interest, but has group value with other village houses of mixed style.

*Social Value
& Local
Interest*

The house is no longer used as a residence and is now vacant and *Adaptive* semi-derelict. It is being used for temporary storage purposes by a steel furniture *Re-use* company which has erected ugly steel shelters in front of the building and dumped rubbish there. The house should be restored and used for residential purposes once more.

Historic Building Appraisal
Hau Mei Fung Ancestral Hall
Kam Tsin Tsuen, Sheung Shui

Hau Mei Fung Ancestral Hall (味峰侯公祠) in Kam Tsin Tsuen (金錢村), Sheung Shui, was built by Hau Cheuk-wan (侯倬雲) to commemorate his great grandfather Hau Jui-fei (侯聚裴), alias Hau Mei-fung (侯味峰), who was a student of the Chinese national literature (國學生) in the Qing (清) dynasty. Hau Cheuk-wan himself was a scholar of the second degree in the Qianlong (乾隆, 1736-1795) reign of the Qing dynasty. The Haus settled in Ho Sheung Heung (河上鄉) in the late Southern Song dynasty (南宋, 1127-1279) and later branched out to Kam Tsin Tsuen, Ping Kong (丙崗), Yin Kong (燕崗) and Hung Leng (孔嶺). The ancestral hall has been used for ancestral worship and to deal with affairs concerning the Mei Fung descendents. It was used for a short time as a flourmill, an incense factory and a rattan factory after the Second World War.

**Historical
Interest**

The ancestral hall was built together with other village houses having the entrances facing east. It is a Qing vernacular building with a two-hall-one-courtyard layout. Structurally the greenbrick walls and the granite columns support the pitched roofs. Two red sandstone columns at the inner part of the entrance are used which symbolize the wealth of the families. At the far end of the main hall is the altar housing the soul tablets of the ancestors. The ridges of the two halls are in curling ends whilst that of the entrance hall is exquisitely decorated with dragons, unicorns, phoenixes and other auspicious patterns of floral motifs. Its fascia boards and wall friezes are equally ornated with floral, grass and geometric patterns.

**Architectural
Merit**

It is a rare ancestral hall to signify the development of the Haus.

Rarity

The well-preserved building has a high built heritage building though it has been used as factories. Despite some portions of its internal walls are plastered, the entire building has its integrity kept intact.

**Built Heritage
Value &
Authenticity**

Dim Dang (點燈) activities would be held at the hall on the 8th or 9th day of the first lunar month of the Chinese New Year depending on the geomancy. Bridegrooms and brides of the families would go to the hall to have rituals seeking the blessing of their ancestors. The hall was used a venue for teaching village children until the establishment of Ho Tung School (何東學校) in the village in 1955.

**Social Value,
& Local
Interest**

Historic Building Appraisal
No. 31 Lee Yick Street
Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, 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 was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty by Tang Man-wai (鄧文蔚), a 23rd generation member of the Tang clan in Kam Tin. He was a district magistrate of Longyou (龍游縣) county in Zhejiang (浙江) province. The market had its golden years in the 18th and 19th centuries which was a flourishing commercial centre in the area for the trading of agricultural produce and daily necessities for locals and people in nearby areas. The centre of the market lied along three long streets including the Cheung Shing Street (長盛街), Lee Yick Street (利益街) and Wine Street (酒街) where shops of different kinds were located. Other than shops, two temples, inns and pawnshops were also in the market. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southeast opened in 1915. *Historical Interest*

No.31 is one of the surviving shop-cum-residence buildings in Yuen Long Kau Hui. It is not known when the shophouse was built. It probably has an age of over 100 years. Before the decline of the market, the building housed a shop called Chai Chung Tong (濟衆堂) for the trading of rice. Before the 1959, it was owned by Chiu Lut-sau (趙聿修, 1906-1974), a very successful businessman and a renowned figure in social and welfare services in Hong Kong. The house has been owned by the Wus (胡) since the 1950s.

The shophouse at No.31 Lee Yick Street is a long and narrow building with its entrance facing the street. The building is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor entrance and a projected balcony above. The ground floor probably had a shop hall in its front portion for trading with a counter and shelves for displaying its commodities and a workshop, storage, processing area at the back. The upper storey with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. The balcony is fenced with vase-shaped green glazed ceramic balustrades. The entrance on the ground floor is of ceiling-high wooden planks. *Architectural Merit*

It is a shophouse to witness the history of the Yuen Long Kau Hui.	Rarity
It has some built heritage value.	Built Heritage Value
Its authenticity is kept.	Authenticity
It has group value with Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other selected historic buildings in the market.	Group Value
The Wus were not locals. A workshop was housed in the building for the wholesaling and processing of salted cabbages in the 1950-70s. The salted cabbages were imported from China stored in crocks. The cabbages were cleaned and cut before sold to groceries in Yuen Long San Hui (元朗新墟, Yuen Long New Market). The used crocks were sold to the villagers in Nam Sang Wai (南生圍) for storage of water. The Wus also owned a shop selling the cabbages at Shui Che Kwun Street (水車館街) in Yuen Long town centre. The building has been used as a storeroom for old furniture since the 1970s	Social Value, & Local Interest

Historic Building Appraisal
Tsing Shan Monastery – Memorial Archway (But Yee Fat Mun)
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 (不二法門, The Absolute Gate of the Law) is on a terrace to the southwest of Tai Hung Po Din. Through the Archway, the statue of Monk Pei Tu housed in the Pei Tu Cave (杯渡岩) is at the far end of the terrace. The Archway was built in 1922 and modified in 1965. It is a symmetrical three-bay four-column arch with the central bay larger than the other two painted in yellow with red column bases. Its roof is covered with green glazed ceramic tiles having a firing pearl in the middle. Its column bases are with cloud-shape buttresses and triangular brackets under the beams for strengthening support. Its front façade is inscribed with four green characters 杯渡遺蹟 (Relics of Pei Tu) flanked by a pair of couplets on the columns. The rear façade is inscribed with four black characters 不二法門 (But Yee Fat Mun) on a red base. The Archway was much simplified in its form and shape in the last rebuilt in 1965.

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

Yu Yuen,

Tung Tau Wai, Wang Chau, Yuen Long, N.T.

Yu Yuen (娛苑) was built in 1934 by **Tsoi Po-tin (蔡寶田)** (1872-1944), *Historical Interest* a prominent figure in Yuen Long and a leader of the Tsoi clan which had settled in Wang Chau hundreds of years ago. The idea of erecting Yu Yuen was conceived by Tsoi who had wished to build a summer villa in Tung Tau Wai, his birthplace, so that his family then living on Hong Kong Island could fully enjoy the ripe *litchi* (lizhi 荔枝) at peak quality provided by the *litchi* trees of the area all summer long. Yu Yuen was the private residence of the Tsoi family until 1990.

Tsoi Po-tin was in the construction business and ran a construction company called **Wing Yick & Co. (榮益公司)** at 25 Gage Street, Central, with projects in Hong Kong and Guangzhou. The Wing Yick & Co. was a building contractor of Oil Kwan Mansion (愛群大廈), a 15-storied elegant building completed in 1937 and measured 65.27 metres in height, which was the tallest building in Guangzhou (廣州) of the time. Tsoi Po-tin was also a member of the Committee of the Po Leung Kuk (保良局) in 1934-35. He was one of the founders of the Hop Yick Co. (合益公司) which was set up in the early twentieth century to build the Yuen Long New Market in the Five-Hop Street area (五合街).

In the spring of 1939, together with his son Tsoi Wing-yip (蔡榮業), Tsoi Po-tin presented a commemorative plaque to the Tat Tak Communal Hall (達德公所) – now a building along the Ping Shan Heritage Trail (屏山文物徑). Four Chinese characters ‘Zhong Yi Liu Fang’ (忠義留芳, literally, leaving a reputation of loyalty and righteousness) were inscribed on this historic plaque, in honour of the villagers who had died in the armed resistance to British occupation of the New Territories in 1899.

The architecture and symmetrical plan of the house are undoubtedly *Architectural Merit* **Classical Revival**. An imposing entrance gives access to a large central reception hall with rooms on either side in the **Palladian** style. The side rooms extend to the rear as wings to form a three-sided courtyard. A grand staircase gives access to the upper floor. The main elevation is in the front, a classical red-brick façade featuring white painted columns, balustrades, and window surrounds, a style popular in Edwardian times. A segmental pediment surrounds the projecting central bay over the entrance porch, and a domed cupola is situated on the flat roof behind the pediment. The side elevations are not so grand being white painted stucco walls with regular rows of barred and shuttered windows. Internally, wall panelling, moulded cornices and skirtings, *Built Heritage Value*

and glazed and panelled doors can be found. Apart from demolitions in the surrounding garden, Yu Yuen itself remains largely authentic, although abandoned and derelict. It is rare to find an example of Western Classical architecture in a rural village setting such as Tung Tau Wai. Its elegant appearance gives a feeling of grandeur to the village.

Authenticity

Rarity

It has obvious built heritage and social value as well as local interest as Yu Yuen is clearly the largest house in the village. The house has also featured in a locally produced movie *Hong Kong 1941* (等待黎明) (1984) starring Chow Yun-fat (周潤發) and Man Tse-leung (萬子良).

Social Value &

Local Interest

Yu Yuen is close to the nearby **I Shing Temple** (二聖宮), a Declared Monument, which is the religious centre of the village. If Yu Yuen is to be saved then an appropriate adaptive re-use needs to be found for it which would benefit the village.

Group Value

Historic Building Appraisal
Yuen Kwan Tai Temple
Mong Tseng Wai, Ping Shan, Yuen Long

Yuen Kwan Tai Temple (玄關帝廟) in Mong Tseng Wai (輞井圍) of Ha Tsuen (廈村) in Yuen Long is erected by villagers of Mong Tseng Wai and Mong Tseng Tsuen (輞井村). A bell in the temple, having a dating of the 31st year of the Kangxi (康熙, 1692) reign of the Qing dynasty, might indicate the construction time of the temple. Yuen Tai (玄帝), or Pak Tai (北帝), is a brave warrior of the Taoist Heavenly Empire most respected by sailors and fishermen. Kwan Tai (關帝) renowned for his bravery too, is a symbol of loyalty and righteousness. The two deities are always placed together for worship by those of the police, martial arts, forces or other trades. *Historical Interest*

The temple is a three-hall structure with a courtyard between the front and middle hall. The end hall, the biggest among others, houses the two deities with others at its altars. Two annex chambers, lower in height, were added to its right and left. The building is a Qing vernacular temple with flush gable roofs for the front and end halls. *Wok Yee* (鑊耳) gables of the middle hall are constructed between the pitched gables. They are said to be the ‘gold’ type of the Five Elements (五行) Gables. The door frames of the entrance and the foundation base are of red sandstone which is most precious, auspicious and rarely use in Guangdong historic buildings. Eight column inside are also made of red sandstone. The moulding of a roaring dragon dominates the main ridge with other patterned decoration of geometric, floral and figurine motifs. Relief mouldings of landscape, plant and animals motifs are on the wall friezes. A six-angled well, built only by those having a *juren* (舉人) degree in the Qing Imperial Civil Service Examination, in front of the temple and an earth god shrine to the left are prominent historic structures of the village. *Architectural Merit*

It is one of the very few dual-deity temples of Yuen Tai and Kwan Tai in Hong Kong. *Rarity*

The *Wok Yee* gable and red sandstone columns and door frames are outstanding features of the temple. The temple stands as a witness structure to record the development of the historic Ha Tsuen having a high built heritage value. *Built Heritage Value*

Numerous renovations have been carried out to the temple. Recent ones seem to be neglecting the originality of the building such as replacing some of *Authenticity*

the purlins with concrete ones.

Pak Tai's and Kwan Tai's birthdays are respectively on the 3rd day of the third and 13th day of the fifth lunar months. Not much celebration is held at the festivals as in the past having lion dance, opera performances and special offerings. However during the Da Chiu (打醮) of Ha Tsuen, the two deity statues will be on sedan chairs for worship and to 'watch' other functions. The dragon heads of the dragon boats of the two villages are placed in the temple altars for safe custody and installed onto the boats for racing during the Dragon Boat Festival (端午節). The west chambers has once converted for use as a kindergarten but is now closed.

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

Historic Building Appraisal
North Kowloon Magistracy
No. 292 Tai Po Road, Sham Shui Po, Kowloon

382

North Kowloon Magistracy (北九龍裁判法院) was built in 1960 and was designed by a private architect. After its completion, the building functioned as both magistrates' courts and space on the upper floors for more Government offices. This magistracy could be considered one of the busiest in Hong Kong. It mainly dealt with cases from Mong Kok, Sham Shui Po, Shek Kip Mei, Cheung Sha Wan and Ho Man Tin Police Stations. Besides, court visits by Police Training School recruits, students and newly-arrived mainlanders were regularly conducted. North Kowloon Magistracy ceased operation on 3 January 2005 and has been vacant since then.

*Historical
Interest*

The Magistracy is a tall imposing strictly symmetrical pseudo-classical building with its main elevation facing Tai Po Road. Tall narrow windows dominate the front façade which features a double canopied central projecting bay and a grand entrance staircase in Italianate style. Internally, the building displays interesting architectural features and incorporates imaginative use of borrowed light to illuminate the interior by means of a central light well. Internal decorative features include heavily panelled and moulded hardwood doors, moulded architraved doorcases, teak paneling to walls, marble staircases, splayed and moulded cornices, and ornamental ironwork in the form of balustrading, gates and grilles displaying a lotus flower motif throughout.

*Architectural
Merit*

This building is built in the pseudo-classical style known as **Stripped Classicism** which is a modern form of classical architecture from which mouldings, ornament and details have been elided, leaving visible only the structural and proportional systems. Sometimes classical ornament is suggested or implied, as when incisions are used instead of mouldings. With most buildings of this kind the Classical Orders are only alluded to in a subtle way, but could be added as the proportions and disposition of elements permit this. The structural form of the North Kowloon Magistracy is Grecian rather than Roman, that is to say the façades are columnar and trabeated arrangements of beams and columns without arched, domed or vaulted features. Stripped Classicism was much used in the 20th century by totalitarian regimes especially for important civic buildings which were designed to awe the visitor by suggesting authority, stability, opulence and power.

As an example of the Stripped Classical style, the North Kowloon Magistracy Building is a very good example both architecturally and functionally. Its construction, design and craftsmanship are of a high order, although the extensive use of hardwood paneling, doors and built-in furniture is

rather monotonous and depressing and typical of government buildings of the 1960s period. The aesthetic value of the building is a matter of personal opinion. The building's external appearance is certainly impressive, but whether or not it contributes to the visual quality of the vicinity is again a matter of personal opinion.

Although there are a few other buildings of similar design in Hong Kong, the North Kowloon Magistracy Building appears to be the only surviving example of this building type and therefore can be considered as a rarity. From close inspection, only superficial alterations appear to have been made to the building so that its historical significance and architectural integrity have not been impaired.

With its imposing appearance there is no doubt that this building is a symbolic visual landmark recognised by the local community. As a court building for over 47 years, it has been significant in witnessing the judicial development of Hong Kong, and is strongly associated with law and order in the "collective memory" of Hong Kong people. Over the years, it has been interaction with numerous citizens who were involved in all kinds of cases. Among them, there were justices, lawyers, witnesses, criminals, the police and numerous people from a wide social spectrum.

The building stands on its own and is not an integral component of an architectural or historical complex. The nearest historic building to it is Mei Ho House on the old Shek Kip Mei Housing Estate, built in the aftermath of the squatter area fire on Christmas Day 1953.

The Chinese Artists Association has submitted an application to turn North Kowloon Magistracy into a centre for Cantonese opera under the Development Bureau's "Revitalising Historic Buildings Through Partnership Scheme".

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

***Social Value
& Local
Interest***

Group Value

***Adaptive
Re-use***

Historic Building Appraisal
Nos. 138-139 Ping Yeung
Ta Kwu Ling, N.T.

Nos. 138 & 139 Ping Yeung (坪洋) in Ta Kwu Ling (打鼓嶺) is a block of *Historical Interest* village house built by Chan Shing-pong (陳勝邦), the 6th generation of his ancestor Chan Tung-Kwok (陳棟國) who moved from Yangmeikeng (楊梅坑) of Wuhua (五華) in the 1700s. Chan Shing-pong worked in Canberra of Australia and had a banana plantation in the 19th century. He retired and returned home in the early 20th century buying a piece of land to build the block of house before 1913. He employed Hakkas (客家) builders from the Chinese mainland to construct the house for his two sons, Wan-sheung (雲裳) and Wan-wai (雲蔚).

After his return to Hong Kong, Chan Shing-pong operated an oil refinery which was near to the present-day No. 131 of the village. The oil refinery was closed in the 1940s. During the Japanese Occupation, the Chans escaped to a hill near the village and the Japanese troops did not get into the house. The Chans had their study hall in the village but the children went to study in Ping Yeung Public School (坪洋公立學校) after the latter was erected.

The block is a Qing (清) vernacular building with an open forecourt called *Architectural Merit* *wotong* (禾塘) for grain drying. It is a one-storey building of five bays having two recessed bays (its two entrances) between the three projected bays. Mezzanines are built for storage and residential use. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and ceramic tiles. Granite was used for its door frames, wall corners and window frames. Its lower walls in the front and side facades and back façade are plastered. *Tanglung*s (趟籠), sliding wooden fences, are with the two doorways and its windows are with iron bars. No.139 is of three-bay design and No.138 of two-bay. The former has its living room in the middle bay and the latter in the left bay. The rest are for bedrooms. Stoves are on the ground floor. Geometric mouldings are on the ridge. Wall friezes and fascia boards above the recessed entrances are with wall paintings and carvings of flowers-and-rocks, birds and plants. Plastered mouldings on the walls of the projected bays are with flowers, birds, unicorns and plants motifs.

The building is to witness the settlement of the Chans in Ping Yeung. *Rarity*

The 1910s building is of considerable built heritage value. A bedroom was added with minor alterations. The entire house is well-kept. *Built Heritage Value & Authenticity*

It has group value with the ancestral halls of the Chans in the village.

Group Value

No. 139 has been rented out for film making and is occupied by Wan-wai's descendents. No.138 was occupied by Wan-sheung's descendents until the 1970s and leased to outsiders until the 1980s, and now left vacated.

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

Historic Building Appraisal
St. John's Cathedral New Hall,
Nos. 4-8 Garden Road, Central, Hong Kong

St. John's Cathedral (聖約翰座堂) was announced to be opened for Divine *Historical* Service with 640 seats on 11 March 1849. It was the Governor, Sir Francis *Interest* Davis, who laid the foundation stone of the Cathedral. In the same year, The See & Diocese of Victoria was established by Royal Letters Patent, giving the new church the status of 'Cathedral'. Several extensions were carried out in the subsequent years to cope with the expansion.

St. John's Cathedral New Hall (聖約翰座堂新座) (also known as the Lodge) was built in 1956. The architects were the well known local firm of **Leigh and Orange**. The New Hall was opened in April 1956 by **Mrs. Joan Temple**, wife of the Dean of that day. The construction aimed at enlarging the venue for the church's function and to build a permanent residence for the Dean. Apart from the administration office and the Dean's Office, the New Hall also accommodates a theological library and a number of rooms for holding church activities.

The New Hall is a three-storey building with a basement. It is an L-shaped *Architectural* building with rendered and painted walls raised off a granite masonry plinth. *Merit* The roofs are low pitched with a green finish. Most of the windows are conventional in design, but triangular shaped oriel windows are featured on the elevation facing Garden Road. A series of polygonal shaped balconies is featured on the northeast elevation. The building also features triangular-headed arches forming arcaded verandahs. This use of geometric shapes and the clean modern look of the building may be derived from **Cubist** architecture. The faceted and prismatic design of the oriel windows is also a feature of this type of architecture. The building also features ornamental ironwork in simple modern designs. A semi-enclosed staircase is also made an architectural feature of the building.

This style of architecture is rarely found in Hong Kong so that the New *Rarity, Built* Hall should be considered a rare piece of built heritage. Only minor alterations *Heritage Value &* have been made to the building which retains much of its authenticity. *Authenticity*

The social value of the building lies in the role it has played in community *Social Value* service. It is the base for many social organizations and groups which provide *& Local* counseling and advisory services. It is a well known building on Garden Road *Interest* familiar to many people in Hong Kong.

There have been plans to redevelop the New Hall with a 16-storey high *Adaptive* new building but there were objections to this on the grounds of adverse visual *Re-use* impact on the adjacent Cathedral which is a declared monument. It is not known at this time whether the Cathedral management wish to pursue this matter.

Historic Building Appraisal
Pinewood Battery,
Lung Fu Shan, H.K.

386

Unusually located 307 metres above the sea level, Pinewood Battery now deserted (松林廢堡) is the highest of all the coastal defence batteries in Hong Kong and is very high by comparison with coastal defence batteries located in other parts of the world. While Pinewood Battery was associated with World War II, it was originally built in **1901-1905**, apparently to ward off a perceived threat from Russia and France. Costing a total of GBP 9,579 at the time, it was meant to defend against western entry to Hong Kong harbour. Two six-inch Mark 7 guns were installed, each able to fire a 100-pound shell over a seven-mile range.

*Historical
Interest*

However, shortly after its completion, Pinewood Battery was designated as “surplus to requirement” in 1906. The government was worried about the high cost of maintaining Hong Kong’s coastal defenses. And, the two guns at the battery were removed in 1913. With the development of air power during World War I, it was decided that Hong Kong needed an anti-aircraft defense, and Pinewood Battery was drafted back into use in the mid 1920s with the installation of two three-inch Mark 1 anti-aircraft guns. Several buildings and shelters were added to the complex at the same time.

A week after their attack on Hong Kong, the Japanese directed extensive airborne operations towards the Island. On 15 December 1941, positions and military installations on the western side of Hong Kong Island were raided by the 23rd Army Air Group. The Pinewood Battery, manned by soldiers from the 17th Anti-Aircraft Battery of the 5th Regiment of the Royal Artillery, was air-raided several times by the Japanese bombers. It was abandoned on the 15th after an anti-aircraft gun was destroyed and other equipment damaged during one of these air raids. On Christmas Day, 1941, Governor Mark Young surrendered to the invading Japanese. Pinewood Battery later fell into disuse.

The pinewood Battery consists of a group of now ruinous buildings and structures largely of concrete construction situated on two flat platform or terraces at the top end of Hatton Road just below the junction with Harlech Road. The two gun emplacements are sited on the upper terrace in tandem facing in a north-west direction, with the battery command post situated in a central position behind them on a tangential axis. The fire control tower (battery observation post) is sited at the rear behind these structures on a central axis with the No. 2 gun emplacement. The battery magazines are built in stone revetted recesses or revetments in the hillside or slope around the lower terrace and are served by a semi-circular battery path which encompasses the site.

*Architectural
Merit*

Flights of steps connect the two terrace levels and Hatton Road. There are several other smaller ruins of battery buildings (purpose unknown) scattered about approached by footpaths or steps.

Each gun emplacement consists of an octagonal concrete platform with a protective concrete parapet wall all round. There is a circular concrete base for mounting the gun in the center of each emplacement. Cropped ends of holding down bolts can be seen. Remains of concrete boxes, probably expense stores or emergency shelters, are situated around the inside of the walls. These were presumably fitted with steel doors originally. A small brick built structure flanked by concrete retaining walls on either side is situated in a central position at the rear of the gun emplacements. The purpose of the structure is not known but it could be a blocked up entrance or portal may have been blocked up for safety reasons. There is another small two storey structure at the rear and to the side of the No. 2 gun emplacement but again its purpose is not known. It may have been a searchlight emplacement. All structures are in a very ruinous condition and the ground around them well worn by erosion.

The battery command post is a rectangular single storey structure with access to the flat roof by means of a ramp. The roof slab projects on three sides to form a continuous cantilevered canopy giving protection to the doors and windows underneath. The roof has a high parapet wall on three sides. Slots in the top of the wall indicate that the roof may have had some sort of cover over it such as a camouflage net or tarpaulin supported on posts. A triangular indentation in the center of the roof slab indicates where a piece of equipment was once installed. The structure is badly war damage.

The battery observation post, or fire control tower, is a simple square concrete block with a single room with door and window openings on the ground floor, and a flight of steps up to the open flat roof which has a parapet wall all around it. The structure appears to be in sound condition. A flight of steps in front of the tower leads down the slope on the left to a ruinous structure built into the side of the hillside. The purpose of this second structure is not known.

A few of the old magazine building still remain. They are simple concrete rectangular structures built on platforms cut into the hillside. Cross walls at intervals form individual compartments for the storage of shells and explosive. All steelwork has long since been removed for scrap. A crude attempt at breaking up the outline of the structures has been made by forming a wavy roof line however aerial photographs of the battery clearly indicate its purpose.

There are several rectangular concrete bases at various locations scattered over the site which were probably where administrative and other battery buildings such as accommodation blocks, ablutions, cookhouse, generator

house, oil stores, etc., once stood. If the original CRE drawings can be found it should be possible to identify these various locations.

Electricity supply for operating the guns and the searchlights was probably provided by diesel fueled generators. A water supply would have been necessary for fire fighting purposes, cooking, drinking, ablutions, etc., but how it was supplied to the battery is not known at this time. A small square concrete structure which appears to be a water storage tank stands in front of the battery command post. Drainage arrangements from the site also are not known. The present septic tank and filtration tank for the public toilet are modern installations constructions in 1982.

Although the site is interesting and well visited by the public, it is less historic and architectural value than say Lyemun, and generally conforms to the typical design of coastal batteries in Hong Kong. However, it would seem well worthy of at least a Grade 3 rating and possibly more after further research is completed.

All the old battery buildings are in ruinous condition showing signs of serious structural damage sustained in the Japanese air raids on the battery in 1941. Two of the old magazines were demolished in fairly recent times. Further demolitions should be discouraged as well as any attempts by LCSD to alter any of the structures drastically or to brighten them up. (A request was made some years ago to “whitewash” the old gun emplacements – fortunately this was not done). The site and the buildings are managed by the LCSD but maintenance is the responsibility of the Architectural Services Department.

**Rarity,
Built Heritage
Value &
Authenticity**

The site is now known as Pinewood Picnic Area under the administration of the Leisure & Cultural Services Department. Picnic tables, benches and BBQ pits have been constructed also a public toilet in 1982 and a pavilion in 1984. The area is highly patronized by local people (morning walkers and picnics) also tourists especially on Sundays and public holidays. Unfortunately there have been some serious cases of vandalism on several occasions. Perhaps because of its military history, Pinewood Battery has become a favorite location for war gamers. Although the Hong Kong government has made war gaming illegal in the area, one can occasionally find plastic pellets – evidence of a recent military exercise by make-believe soldiers.

**Social Value
& Local
Interest**

Pinewood Battery has distant group value with the historic buildings found on the Peak District.

Group Value

Primarily a picnic site and resting point for curious hikers, today the *Adaptive* remnants of Pinewood Battery provide a reminder of the effects of World War II *Re-use* on Hong Kong.

Historic Building Appraisal
Mount Davis Battery,
Mount Davis, H.K.

387

High on the western extremity of Hong Kong Island, Mount Davis was the site for a battery built by the British before World War II. Compared with Lyemun, where the eastern approach to Victoria Harbour was a mere 500 yards, the western sealane was much wider – 3600 yards – which was the reason why such heavy artillery fire was needed to safeguard it. Construction of the Mount Davis Battery (摩星嶺炮台) comprising five 9.2 inch guns started in the early 1900s, and was completed in **1912**. Shortly afterwards, the military selected a site near summit of Mount Davis to accommodate the headquarters of the Western Fire Command, which was responsible for artillery positions on the western side of the Island. During the mid-1930s, two of the 9.2-inch guns were moved to Stanley to strengthen the defence of the southern side of the Island. *Historical Interest*

After the outbreak of war in 1941, all the three remaining guns saw action. The battery came under heavy and sustained attack from the Japanese. The plotting room, an anti-aircraft position, and a gun located on the upper level were destroyed during these attacks. The Japanese attack on the 14th resulted in a number of deaths amongst the gun crew. Nevertheless, one shell which landed directly on the battery command post proved to be a dud and did not explode, saving the lives of approximately 60 soldiers taking shelter within it. On the 16th a combined force of 62 bombers from the Japanese army and navy took offensive against the battery. The remaining armament and equipment was eventually blown up by its personnel just before the surrender on the 25th.

As the most important battery safeguarding the western entrance of the harbour, five huge gun emplacements were constructed on Mount Davis. All these emplacements still exist with varying degree of damage. At the top of the hill was built the headquarters of Western Fire Command. Most of the battery buildings, the observation posts, and the loopholed wall for local defence can still be seen. Traces of shrapnel damage are clearly visible on the walls. *Architectural Merit*

The Mount Davis Battery is spread over a fairly large area and consists of five gun emplacements linked together by an access road (Mount Davis Path) which winds up the western slope of the mountain. A number of ruined buildings exist along the side of the road amongst the trees which would have been originally bunkers, latrines, oil stores, air raid shelters, water tanks, and miscellaneous structures associated with the battery. Opposite the Mount Davis Youth Hostel is the remains of the underground Western Fire Command Centre, now surmounted by a micro-wave station mast. A ramp leads up from the youth hostel to a complex of ammunition stores and bunkers at the east end of the

battery. The area is surrounded by dense undergrowth and mature trees some of which have encroached into the old ruined battery buildings. Old photographs of the battery in the early 1900s show that the site was fairly barren in those days with a good field of fire in all directions. Several modern rain shelters, pavilions, and barbecue pits have been constructed on the site for the benefit of morning walkers and picnickers. There are also several modern micro-wave masts on the upper part of the site. Unfortunately the ruins are littered with lap sap and rubbish left by visitors marring the general appearance of the area. Illegal gardening activities were also observed in several places. Evidence of vandalism was also apparent and the inevitable graffiti can be seen everywhere.

The five gun emplacements are fairly standard in design, each consisting of a circular concrete gun pit surrounded by a concrete slope or skirt which extends from the top of the parapet to ground level. The inside of the circular wall to each gun pit contains a number of recesses which were the expense lockers for shells and would have been fitted with steel doors. All steelwork has long since been removed for scrap, but cropped off holding down bolts can still be seen in the floors of the gun pits. Beneath each emplacement there are underground service chambers consisting of ammunition stores with vertical shafts for hoisting ammunition up to the gun pit, air raid shelters for the gun crew, and other miscellaneous chambers with interconnecting passages angled to reduce the effects of blast from exploding enemy bombs. All five gun emplacements show evidence of war damage, vandalism and the ravages of time, also the surrounding vegetation has encroached in some places.

The Western Fire Command Headquarters consist of massive underground concrete bunker built into the hillside between two gun emplacements with which it appears to be connected by tunnels. The bunker is divided up into a number of separate chambers or cells connected by angled passageways. The complex was not explored at the time of the field trip but is known to have contained besides the Fire Command Post itself, observation posts and plotting rooms fitted with plotting tables, fire direction tables, and battery and signals instruments such as direction finding equipment, encoders and convertors. Ventilation was by means of metal ventilation shafts and ducting which can still be seen in places where it has been exposed by landslips and soil erosion along the road. There is no form of lighting inside the bunker and torches are therefore required to carry out an inspection. A large amount of rubbish has been dumped inside the bunker and would need to be cleaned out before a proper survey could be carried out. One interesting feature on the top of the bunker is a concrete cupola with a cruciform upstand beam formation, the whole structure resembling a giant hot cross bun. An open hatchway in the shell of the cupola reveals that it has been converted into a water tank at some time but its original use has not yet been established. The bunker is a very interesting

structure and very possibly the only one of its kind now left in Hong Kong as the only comparable structure would have been the underground wartime headquarters in Victoria Barracks which now no longer exists.

The ammunition stores are situated on a flat plateau at the eastern end of battery site at a safe distance from the fire command headquarters. A central path leads to the end of the site and the magazines are built along both sides of this path. Side paths and tunnel lead off to further magazines, bunkers and shelters built into the hillside. Although there is evidence of war damage the structures are on the whole still intact and can be explored in safety. Defensive works consist of two small gun emplacements and a defensive wall on the south-east side of the complex. There is also an observation post overlooking the East Lamma Channel. There is a large flat area to the south-west of the magazine complex which does not appear to have had any buildings upon it. This could have been used as a training area and may have been the site of a mobile anti-aircraft battery during the war. Two anti-aircraft guns were deployed to Mount Davis manned by 9AA Battery.

At full strength there would have been about 100 men altogether at Mount Davis including officers, soldiers and other administrative personnel. It is not clear however from the ruined buildings which of them were used as kitchens, messes, bunkhouses and ablutions although latrines are fairly easy to identify. It is possible that many of these buildings have not survived the ravages of time. Further research is needed here.

In order to function the battery would have needed electricity, water, and a drainage system. Several structures are identified on the Hong Kong Govt. 1:1000 ordnance survey as water tanks but no pumphouses or pipelines are shown. Water was essential to the battery for drinking, ablutions and for fire fighting. Generators would have been necessary to produce an electricity supply to work the motors for the guns and ammunition lifts, for lighting the underground bunkers, and for the searchlights. A part of the fire command headquarters is occupied by HKTC and this may have been the main generator house for the battery. The drainage system to the latrines, kitchens and ablutions is not known but probably relied on septic tanks or cesspits and soakaways, or Elasn chemical closets.

Mount Davis Battery should be regarded as having built heritage value as well as historical value. Since the end of the Second World War, many of these relics of war, once a matter of life and death for many of their occupiers, were quietly disappearing.

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

The old military structures have a role to play in the defence of Hong Kong. They remain a reminder of Hong Kong's tumultuous days and a corner

***Social Value
& Local***

of serenity amidst the commotion of present day Hong Kong. They are of great *Interest* interest to military historians, and they are well known to the hikers as access to the site is not restricted.

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

Historic Building Appraisal
Bokhara Battery
(PCCW Cape D' Aguilar HF Radio Transmitting Station)
D' Aguilar Peninsula, Hong Kong

The present site of the PCCW Cape D' Aguilar HF Radio Transmitting Station, at the south-eastern end of D' Aguilar, was formerly a coast defence gun battery called Bokhara Battery (博加拉炮台). The Battery, with two gun emplacements and a number of bunkers and searchlight positions, defended the southern part of Hong Kong Island together with Stanley Battery and Chung Hom Kok Battery (春磡角炮台). The Battery was built in the **1930s** and construction was completed just before the Japanese attack in 1941. *Historical Interest*

At 10:00 on the 8 December 1941, two hours after the Japanese attack on Kai Tai Airfield, Bokhara Battery engaged a Japanese patrol vessel at extreme range. This was however more in the nature of a settling-down shoot, rather than a serious engagement, as the battery had never practiced from its new positions. On 16 December 1941, a large Japanese naval vessel came just within its range. The battery fired about 10 salvos and the Japanese vessel left.

On 19 December 1941, Brigadier Willis decided to withdraw his troops from Shek O to Stanley as he worried the battery would be cut off by an enemy break-through. In consequence, the British destroyed all their military facilities before retreating. However, two gun emplacements, an observation post, magazines and office buildings still exist.

Before the Second World War, the Hong Kong Government was already operating a radio station on Cape D' Aguilar for commercial, marine and meteorological purposes. The radio station was badly damaged during the war period; however, the Japanese resumed its operation. In 1948, the battery site was handed over to Cable and Wireless for expansion of the station.

The **Office** building is an irregular shaped single storey building with rendered and painted walls and a flat roof. The edge of the roof slab is extended beyond the face of the walls to form a projecting eaves. Many window openings have been blocked up. Those that remain appear to be aluminum framed units. Doors are half glazed steel doors. There is not much architectural merit to the building which can be classified as **Utilitarian** of **Modernist** design. An old bunker beside the Office has been converted into a standby generator-set room. *Architectural Merit*

The other **Bunkers** on the site are reinforced concrete structures built against slopes and partially covered with earth and vegetation. Some appear to have been converted into offices or stores, but many remain derelict and

unused. Most of the bunkers feature wing walls or buttresses at the sides and internally have narrow cavities all around the perimeter walls for ventilation purposes. Some original steel doors and window shutters remain, and some wooden battened doors also remain. Some of the bunkers have concrete roof vents. The architectural style can be classified as **Utilitarian**.

The two former **Gun Emplacements** are situated on top of the cliff at the east end of the site. They are now ruinous, overgrown with vegetation and have had equipment of various kinds installed in them. There are also the remains of the old battery observation post, two searchlight positions and some associated battery buildings. All the structures are built of reinforced concrete but are completely ruinous probably partly from war-damage and partly from the ravages of time. The architectural style can be classified as **Utilitarian**.

There are a number of old gun batteries in Hong Kong so that these former military structures are not rare, but they should be regarded as having historical value as well as built heritage value. Their authenticity has been affected by conversion to other uses to some extent. The office building has no particular architectural merit.

*Rarity,
Built Heritage
Value &
Authenticity*

As a gun battery the buildings has a role to play in the defence of Hong Kong, and they are now playing a role in the field of communications. The old military structures are of great interest to military historians, but they are not well known to the general public as access to the site is restricted.

*Social Value
& Local
Interest*

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

*Adaptive
Re-use*

Historic Building Appraisal

Hong Kong Adventist College (香港三育書院) & Sam Yuk Middle School (三育中學)

Staff and Teaching Building of Sam Yuk Middle School

No. 1111 Clear Water Bay Road, Sheung Yeung, Sai Kung, New Territories

The College and the School were established by Seventh-Day Adventists Church (基督復臨安息日會) in **1939**. Now the College is managed by China Union Mission of Seventh-day Adventists (基督復臨安息日會華安聯合會), and the School is managed by Hong Kong-Macao Conference of Seventh-Day Adventists (基督復臨安息日會港澳區會). The architect of the first eight of the sixteen buildings on the campus was **Elder Chu Yue-tat** (朱如達長老), who was a civil engineering graduate of Lingnan University. *Historical Interest*

The College and the School were built because of the outbreak of the Sino-Japanese War when the South Union Training Institute (華南三育研究院) in Guangzhou moved to Hong Kong and a permanent campus was needed. The Institute temporarily settled in Sha Tin in 1937. Later on, they purchased the present site for building a permanent campus. The **Staff and Teaching Building** is one of the oldest surviving buildings of the present complex.

The **Staff and Teaching Building** is a simple one-storey high-red-brick building with a central entrance bay in **Art Deco** style. The building is rectangular and symmetrical in plan with slightly projecting bays at each end. A U-shaped corridor internally serves the classrooms and offices. Originally the corridor was open on the front elevation forming an open verandah but it was enclosed with metal windows some years ago. The existing flat roof is not original. According to some old photos, the building had a pitched roof in the past. The roof parapet consists of a continuous projecting band of concrete or Shanghai plaster grooved to imitate stonework. This particular type of feature is known as “streamlining” and was popular in 1930s **Art Deco** buildings. Windows are tall and narrow and regularly spaced. There are two unusual blank or blind windows in the front facades of the end projecting bays. *Architectural Merit*

Architecturally the building compliments the College and Administration Block and therefore has built heritage value and group value. Apart from the elevation to the roof and the enclosure of the verandah the building appears to have been little altered and therefore remains largely authentic. *Rarity, Built Heritage Value & Authenticity*

The Staff and Teaching Building appears to have been the Sam Yuk Middle School originally. Sam Yuk has a long history going back to 1915. Many subordinate “Sam Yuk” schools have originated from this school. The building therefore has historical value as well as social value and local interest. *Social Value & Local Interest*

At the time of the survey (2003) the building seemed to have been left vacant for several years and appeared to be somewhat dilapidated internally. Its simple one-room-and-a-corridor deep plan could easily be adapted for a number of uses. *Adaptive Re-use*

Historic Building Appraisal
Hong Kong Adventist College (香港三育書院) & Sam Yuk Middle School (三育中學)
College & Administration Block
No. 1111, Clear Water Bay Road, Sheung Yeung, Sai Kung, New Territories

The College and the School were established by Seventh-Day Adventists Church (基督復臨安息日會) in **1939**. Now the College is managed by China Union Mission of Seventh-day Adventists (基督復臨安息日會華安聯合會), and the School is managed by Hong Kong-Macao Conference of Seventh-Day Adventists (基督復臨安息日會港澳區會). The architect of the first eight of the sixteen buildings on the campus was **Elder Chu Yue-tat** (朱如達長老), who was a civil engineering graduate of Lingnan University. *Historical Interest*

The College and the School were built because of the outbreak of the Sino-Japanese War when the South Union Training Institute (華南三育研究院) in Guangzhou moved to Hong Kong and a permanent campus was needed. The Institute temporarily settled in Sha Tin in 1937. Later on, they purchased the present site for building a permanent campus. The **College and Administration Block** (行政樓) is one of the oldest surviving buildings of the present complex.

The **College and Administration Block** is an imposing two-storied **Art Deco** style building built of red bricks in Flemish bond with horizontal bands of brick-on-end or soldier courses. The base of the walls or plinth is formed by several courses of granite painted white. The building is rectangular and symmetrical in plan with projecting bays at the two ends and at the centre. The most important architectural feature is the front entrance porch incorporating a number of **Art Deco** features. The linearity of the building is juxtaposed by vertical piers and columns rising up through and uniting the two stories. Internally, the main architectural feature is the double-return staircase at the rear of the building illuminated by three tall arched windows. Walls and ceilings are fairly plain in the minimalist style of the 1930s with simple paneling and coving to the ceiling. *Architectural Merit*

Art Deco buildings are quite rare in Hong Kong and the choice of bricks for the walls unusual. Other **Art Deco** buildings in brickwork that come to mind are the Maryknoll Convent School in Waterloo Road (1937) and the China Light and Power Headquarters in Argyle Street (1940). The College and Administration Block is therefore a valuable piece of built heritage. Although most of the windows have been replaced by modern aluminum windows, original wooden casement windows and doors are still to be seen in some places. The building does not appear to have been altered structurally and still remains fairly authentic. *Rarity, Built Heritage Value & Authenticity*

The social value of this institution lies in the contributions made in the fields of education, religion, medical research, health, catering and various social services and activities such as retreats, camping, conferences and even wedding facilities. A number of well-known and historical local figures are associated with the College and School.

***Social Value
& Local
Interest***

The building appears to be well adapted for its present administrative role, but could fairly easily be adapted for other uses if need be.

***Adaptive
Re-use***

Historic Building Appraisal

Hong Kong Adventist College (香港三育書院) & Sam Yuk Middle School (三育中學)

Boys' Dormitory

No. 1111, Clear Water Bay Road, Sheung Yeung, Sai Kung, New Territories

The College and the School were established by Seventh-Day Adventists Church (基督復臨安息日會) in **1939**. Now the College is managed by China Union Mission of Seventh-day Adventists (基督復臨安息日會華安聯合會), and the School is managed by Hong Kong-Macao Conference of Seventh-Day Adventists (基督復臨安息日會港澳區會). The architect of the first eight of the sixteen buildings on the campus was **Elder Chu Yue-tat** (朱如達長老), who was a civil engineering graduate of Lingnan University. *Historical Interest*

The College and the School were built because of the outbreak of the Sino-Japanese War when the South Union Training Institute (華南三育研究院) in Guangzhou moved to Hong Kong and a permanent campus was needed. The Institute temporarily settled in Sha Tin in 1937. Later on, they purchased the present site for building a permanent campus. The **Boys' Dormitory** is one of the oldest surviving buildings of the present complex.

The **Boys' Dormitory** is a two-storey building with a lower ground floor or semi-basement. Its walls are partly rendered and partly red-brick. There is reason to believe that originally all the walls were exposed red brickwork to match the other buildings on the campus. The building, like the others, is rectangular and symmetrical with projecting end bays and a projecting central bay on the rear elevation. Windows are tall and narrow and regularly spaced. Horizontal grooves or "streamlining" is featured at parapet level. The basement wall externally is grooved and jointed to imitate stonework. The architectural style is a stripped down neo-classical **Art Deco** style popular in the 1930s. Verandahs at both floor levels on the front elevation give the building a colonial appearance. *Architectural Merit*

The building's original appearance has been changed so that it does not now relate or blend in with the other buildings on the campus. It is difficult to reverse the damage done but painting the elevations a red brick colour might be one solution. As an important building on the campus it has some historical value and built heritage value. Its authenticity has however been undermined. *Rarity, Built Heritage Value & Authenticity*

The social value of the building lies in the historical support role it played as a dormitory for live-in students. Its role has now much diminished and from its appearance appears to have suffered from lack of maintenance and neglect. It remains however one of the original campus buildings and it is therefore of *Social Value & Local Interest*

local interest and has group value

The rooms in the building seem to be fairly large and it should be possible to come up with a suitable adaptive re-use if need be. *Adaptive Re-use*

Historic Building Appraisal
Hong Kong Adventist College (香港三育書院) & Sam Yuk Middle School (三育中學)
One-Unit Staff Quarters
No. 1111, Clear Water Bay Road, Sheung Yeung, Sai Kung, New Territories

The College and the School were established by Seventh-Day Adventists Church (基督復臨安息日會) in **1939**. Now the College is managed by China Union Mission of Seventh-day Adventists (基督復臨安息日會華安聯合會), and the School is managed by Hong Kong-Macao Conference of Seventh-Day Adventists (基督復臨安息日會港澳區會). The architect of the first eight of the sixteen buildings on the campus was **Elder Chu Yue-tat** (朱如達長老), who was a civil engineering graduate of Lingnan University. *Historical Interest*

The College and the School were built because of the outbreak of the Sino-Japanese War when the South Union Training Institute (華南三育研究院) in Guangzhou moved to Hong Kong and a permanent campus was needed. The Institute temporarily settled in Sha Tin in 1937. Later on, they purchased the present site for building a permanent campus. The **One-Unit Staff Quarters** (教員宿舍) is one of the oldest surviving buildings of the present complex.

The **One-Unit Staff Quarters** is a small rectangular single storey red-brick structure with a flat roof. The front entrance door is flanked by side windows with a projecting weather canopy overhead. Windows are regularly spaced all round the building. There is a white painted plinth all round the building. At parapet level there is a projecting cornice topped with a plain white painted parapet wall. The building is quite neat and well kept, in contrast to the Five-Unit Staff Quarters (五家教員宿舍). Internally, the layout is symmetrical with side rooms opening off a central Living cum Dining Room and a Kitchen and Bathroom at the rear. The architectural style can be described as stripped-down **Neo-Classical**. *Architectural Merit*

As originally there were four one-unit staff quarters and this is the only one that survives it has a rarity value. The building appears to be fairly authentic having undergone only minor alterations and improvements. *Rarity, Built Heritage Value & Authenticity*

The building provides basic living accommodation. As a component building on the campus it has group value and some local interest in the context of the campus set up. *Social Value & Local Interest*

It is understood that the building is being used at present as a dormitory for *Adaptive* the executives of the college and is therefore serving a useful purpose. The *Re-use* question of adaptive re-use therefore does not arise at present.

Historic Building Appraisal

Hong Kong Adventist College (香港三育書院) & Sam Yuk Middle School (三育中學)

Five-Unit Staff Quarters

No. 1111, Clear Water Bay Road, Sheung Yeung, Sai Kung, New Territories

The College and the School were established by Seventh-Day Adventists Church (基督復臨安息日會) in **1939**. Now the College is managed by China Union Mission of Seventh-day Adventists (基督復臨安息日會華安聯合會), and the School is managed by Hong Kong-Macao Conference of Seventh-Day Adventists (基督復臨安息日會港澳區會). The architect of the first eight of the sixteen buildings on the campus was **Elder Chu Yue-tat** (朱如達長老), who was a civil engineering graduate of Lingnan University. *Historical Interest*

The College and the School were built because of the outbreak of the Sino-Japanese War when the South Union Training Institute (華南三育研究院) in Guangzhou moved to Hong Kong and a permanent campus was needed. The Institute temporarily settled in Sha Tin in 1937. Later on, they purchased the present site for building a permanent campus. The **Five-Unit Staff Quarters** (五家教員宿舍) is one of the oldest surviving buildings of the present complex.

The **Five-Unit Staff Quarters** is a single-storey red-brick structure with fair face brickwork on three sides. The front elevation has been rendered. The building appears to have had a flat roof originally but now has an ugly pitched roof of corrugated metal sheeting. Windows and doors are spaced at regular intervals and some of the originals seem to have survived. A projecting cornice runs around the building at parapet level. Rainwater pipes are situated at the corners to drain the parapet gutters. The rear entrance doors have neat projecting weather canopies supported on shaped brackets. Internally the building is semi-derelict and sadly neglected. Original panelled doors and fanlights still survive. The building is difficult to categorise but could at a stretch be described as **Neo-Classical**. *Architectural Merit*

The building is not particularly rare and is of the type generally adopted for low grade staff quarters. As a component building on the campus it has group value. Apart from the roof and the rendered front façade the building does not seem to have been altered very much. *Rarity, Built Heritage Value & Authenticity*

The building provides basic living accommodation. No doubt when it was occupied it had an important role to play, but now it is standing empty, semi-derelict and abandoned with a tin roof. *Social Value & Local Interest*

No doubt the building could be renovated and brought into use again *Adaptive* possibly as overnight accommodation for campers, or it could be used for *Re-use* meetings, workshops, bible classes, and similar activities.

Historic Building Appraisal
Scout Den of Queen's College,
Causeway Bay, Hong Kong

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Archives dated 1948-1949 now put on deposit at the Hong Kong Public Records Office show that the Scout Den of Queen's College was a "pavilion" of the Queen's Recreation Ground (which was an open park area that was created by ordinance in 1898 to commemorate the 60th year of the reign of Queen Victoria). Further specific historical information on this structure could not be found, but a 1930 map (with revisions up to 1945) shows a nullah and a building in the location of the current Scout Den. It is believed that the pavilion was built around 1898 as a sports-pavilion or changing room for the Queen's Recreation Ground. *Historical Interest*

After the Second World War, the campus of Queen's College then situated in Hollywood Road was being excavated for the building of quarters for police families. In 1950, the campus was moved to the present site at Causeway Road, what was previously known as Queen's Recreation Ground. A new two-storied building, including classrooms, laboratories, a library, an administrative block, was set in grounds of just over two acres. The old pavilion was "re-instated to pre-war condition" and incorporated into the Queen's College campus, being in use continually alongside a pleasant lawn used on social occasions.

The building is a single storey rectangular block with a small square projection at one end and an open verandah running along the front. The structure is built with red brick walls in an unusual combination of English and Flemish bonds. The window and door openings are set back in recessed bays between brick pier and have ganged brick arches and brick cills. The wooden casement windows and the glazed and paneled doors are painted green. There are several circular glar louried windows in bull's eye openings of gauged brickwork. The main entrance doors are set in a circular moon-gate opening. The Chinese style pitched and hipped roof has double roll Chinese tiles, curling ends to hips and ridges, and extends in front to form a covered open sided verandah supported by Y-shaped brackets and posts. The eaves are bracketed and rainwater goods consist of cast iron half round gutter, swan's neck offsets, hopper heads and down pipes. The verandah floor has block and white chequer pattern tiles with lozenge pattern borders. *Architectural Merit*

The materials used in the construction and the design of the architectural features, particularly the decorative brickwork, are of a high standard with considerable merit. The architectural style of the building can be described as Arts and Crafts with Chinese architectural features.

Surviving examples of Arts and Crafts style buildings are very rare in Hong Kong and the Scout Den therefore has considerable rarity value. Other buildings of this style incorporating Chinese architectural features can be found in the Kowloon Hospital complex, and also on Hei Ling Chau (the former leper sanatorium now used by CSD). The Lady Ho Tung Welfare Centre in Sheung Shui is also in this category.

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

From photographic evidence, no significant alterations appear to have been made to the Scout Den so that its architectural integrity has not been impaired.

The social value of the building lies in its function as a structure of the Queen's Recreation Ground and latterly as a scout den of the Queen's College. The College which began as the Central School has in fact been running for well over one century.

***Social Value
& Local
Interest***

The surrounding area is mainly made up of greenery and a nullah of simple design that have similar building fabrics with the Scout Den. The Scout Den is the oldest building in the Queen's College complex, but as there are no other buildings of this architectural style nearby it cannot be said to have group value. However, the famous Tin Hau Temple (天后廟, Declared Monument) on Tin Hau Temple Road is near to this building over Dragon Road.

Group Value

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

Adaptive Re-use

Historic Building Appraisal
Tin Hau Temple & Hip Tin Temple
Po Tung Road, Sai Kung, N.T.

Tin Hau Temple and Hip Tin Temple (天后古廟及協天大帝廟) in Sai Kung was built in the 1910-1920s for the worship of Tin Hau (天后) and Kwan Tai (關帝) deities. The two temples had been in other areas in the early 19th century and moved to the present site. Located in the centre of Sai Kung Market (西貢墟), the temple site has been the centre of the local inhabitants where many affairs were discussed. A school named Po Tung School (普通學校) was set up at the north chamber of the temple for teaching local children in the 1920-30s. Local organizations had their initial set ups at the temple before they made their individual centers. They include, for example, Sai Kung Chamber of Commerce (西貢商會) (formed in 1941) and Sai Kung Self-Governing Committee (西貢區自治委員會) (formed in 1947 and renamed as Sai Kung Rural Committee (西貢鄉事委員會) in 1952). The Sai Kung Kai Fong Committee (西貢街坊值理會), currently accommodated in the north chamber, is responsible for the management of the temple site.

*Historical
Interest*

It is a Qing (清) vernacular building of a two-hall-one-courtyard plan of five bays. Two entrances are at the recessed bays which house the two deities at the altars of the main halls. The two recessed bays are between the three protruded bays which two left ones each has a light well between the front room and the back hall. The left protruded bay is used by the Kai Fong Committee as its office. The building was constructed of green bricks with its walls and columns to support its flushed gable roofs of timber rafters, purlins and clay tiles. The temple underwent renovations in 1916, 1965, 1992 and 1996. It was entirely renewed in 1996. The roofs are covered with glazed green tiles and its walls and floors with red or grey tiles. Its internal walls are with false brick tiles. Its ridges are with ceramic lions, *aoyus* (鰲魚) and pearls. Its gables are in *wok yee* (鑊耳) style. The doorframes of the two entrances have the names of the temples engraved on its stone lintels flanked with a pair of couplets. Its front façade and internal walls are decorated with mouldings and fascia boards of auspicious treasures, flowers, fruits, birds, landscape and calligraphy.

*Architectural
Merit*

It is a Tin Hau and Kwan Tai temple to witness the historic development of Sai Kung.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The authenticity is diminished due to the unsympathetic recent renovation.

Authenticity

Po Tung School (普通學校) in the temple continued to operate until Sai Kung Public School (西貢公立學校) was set up next to the temple. The Sai Kung Market became prosperous from the 1930s and the Sai Kung Rural Committee occupied the north chamber of the temple after the school closed down.

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

The temple has also housed a number of local organizations. It was said that a rice rationing programme was organized by Sai Kung Kai Fong Committee for six to seven years since 1946. The temple was used as the rice distribution centre.

Celebration would be organized for the Tin Hau's birthday on the 23rd of the third lunar month but not for the Kwan Tai. Cantonese opera performance would be held in April or May, not at the Tin Hau's birthday, as the expenses are high during the peak time.

Historic Building Appraisal
Hong Kong Red Swastika Society Building
No. 25 Dragon Road, Hong Kong

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Red Swastika Society, a worldwide charitable organization, took root in Hong Kong in the 1930s. “Red” (紅) represents “a newborn son” (赤子, meaning the man having an innocent and honest character) and “Swastika” (卍) is a world of unity and peace (天下大同). The Hong Kong Red Swastika Society (香港紅卍字會) was set up in 1931. It believes in the unification of the five religions of the East and the West. In addition to the Society’s religious and charitable activities, it became involved in refugee work after 1937 when the Japanese attacked South China. In 1938, a rescue team was set up by the Hong Kong Red Swatika Society to serve Guangdong (廣東), Hunan (湖南), Guangxi (廣西) and Jiangxi (江西). The Society set up a refugee camp at Yuen Long Old Market (元朗舊墟) and an orphanage at Ping Shan (屏山) in 1940. The same year the Society moved into the building at No. 25 Dragon Road (皇龍道). The building at No. 25 Dragon Road has been serving not only a gathering place for its members, but also as a clinic providing the free services of dental surgery and medicine to citizens since its establishment. The clinic was supported by prominent medical practitioners such as Dr S.W. Teo and Dr Tseng Fat-in (蔣法賢) who served as its medical supervisor.

*Historical
Interest*

The Red Swastika Society Building (香港紅卍字會大樓) is built in **Chinese Renaissance** style with **Art Deco** and **Modernist** influences. The term is used to describe the style of modern buildings that borrow Chinese motifs and vocabularies, prevalent in the 1930s by Chinese architects trained overseas. The style was used for a host of important public buildings all over China. The external walls are rendered and painted with regular bands of windows in the Modernist style. The front elevation facing Dragon Road is the most interesting featuring three tall narrow arched window recesses in the centre with ornamental balconies, and matching balconies on either side. The main entrance is reached by a double return dog-legged staircase serving the front terrace. A garage in similar architectural style is located at one side. Internally the plan is symmetrical and Chinese geometrical patterns and motifs can be seen on the floors and ceilings. There is a richly decorated Chinese style pavilion on the roof and further Chinese style structures in the backcourt.

*Architectural
Merit*

Chinese Renaissance style can be commonly found in China and also in Hong Kong so that it is not that rare. This building is quite a good example however and should be regarded as having built heritage value. Alterations appear to be minimal so that the building retains its authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in its function as headquarters of the Red Swastika Society, and the role the Society has played in religious and charitable activities including free dental and medical services. The clinic has in fact been running for more than sixty years.

***Social Value
& Local
Interest***

The surrounding area is mainly made up of low-rise buildings of simple modern design that have similar building fabrics with the Red Swastika Society Building. Furthermore, the famous Tin Hau Temple (天后廟, a Declared Monument) on Tin Hau Temple Road is immediately in front of this religious building over Dragon Road.

Group Value

As far as is known the Red Swastika Society has no plans to close down so that the question of adaptive re-use does not really arise. The floor plans of the building show that it has good circulation and spacious rooms so that an adaptive re-use would not be difficult to find if need be.

***Adaptive
Re-use***

Historic Building Appraisal
Holy Family Chapel
Chek Keng, Tai Po, New Territories

400

The Holy Family Chapel (聖家小堂) in Chek Keng (赤徑) was under the charge of the Italian Missionary Society. It was built in 1874 to replace an earlier chapel that had been seriously damaged by a storm in 1867. The whole village was finally converted into Catholics. Most of the newborn babies were baptized and had their Confirmation when they were in their teens. *Historical Interest*

The Chapel was politically important as a guerrilla base of the famous Hong Kong-Kowloon Independent Battalion of East River Guerrilla (東江縱隊港九獨立大隊) during the period of Japanese Occupation (1841-1945). When the Japanese invaded Hong Kong, two groups of soldiers from the Guangdong People's Anti-Japanese Guerrilla Force (廣東人民抗日游擊總隊) crossed the boundary and stationed at Wu Kau Tang (烏蛟騰) and Sai Kung respectively.

The Chapel consists of three components: a chapel, quarters for priests, and an abandoned school named Ming Sun School (銘新學校) which probably already existed in the mid-1920s. The Chapel acted as the mission centre for the Tai Long District (大浪堂區); but since 1980 its leading position was replaced by the Immaculate Heart of Mary Parish (聖母無玷之心堂區) in Tai Po. Priests served the villagers of Chek Keng twice a year until 1989. Since then, the Chapel was turned into a youth camp, and is now left vacant.

The chapel is a simple single-storey pitched roof building with a two-storey section in the middle housing the priest's quarter. The two bays at the east end were the former Ming Sun School. The main hall of the chapel has white painted rendered walls, arched windows, arched cross walls internally, and a decorative altar at one end opposite the main entrance. The floor is cement screeded, the walls are white-washed and all seats or pews removed. A doorway at one side of the altar leads into the priest's quarter and sacristy which are reached by wooden stairs. The school annex at the end appears to be semi-derelict and covered with vegetation. An additional structure providing kitchen and lavatory accommodation has been built on at this end. Architectural features are virtually non-existent, apart from the arched windows and cross-walls and the moulded cornice at eaves level. The architectural style is difficult to determine, but it is similar to **Spanish Mission** style. *Architectural Merit*

There are other mission churches of similar design in the New Territories so this one is not particularly rare, but it has built heritage value. Part of the roof has been replaced by corrugated steel sheeting and some windows have been replaced by modern aluminum units. Fortunately the altar aedicule has *Rarity, Built Heritage Value & Authenticity*

been preserved.

The Chapel marks the endeavours of Catholic missionaries and their influence on village development in Tai Po from the 19th century to the early 20th century. The social value to the community lay in the role the chapel played in the religious lives of the converts. Since the 1970s, the villagers of Chek Keng have either emigrated abroad or moved out to the urban area. With the decline of the village however it is now only of interest to historians and weekend visitors using the MacLehose Trail.

***Social Value
& Local
Interest***

The chapel has group value with the nearby traditional Chinese buildings, such as Po Tin Study Hall (寶田家塾), Tin Shui Lau Fong (天水流芳) and many green-brick village houses still preserved in Chek Keng.

Group Value

The chapel was converted into a youth camp in 1989, but this does not seem to have been successful because the chapel is now left vacant. Adaptive re-use would depend a lot on the revitalization or redevelopment of the village.

***Adaptive
Re-use***

Historic Building Appraisal
Tung Wah Coffin Home
Sandy Bay Road, Pok Fu Lam, H.K.

Tung Wah Coffin Home (東華義莊) was established in 1899 in Sandy Bay Road (大口環道). Since its establishment, the Coffin Home has provided facilities for the temporary storage of coffins and urns waiting for transfer to respective native places of the deceased. The whole compound has an area of about 6,050 square metres consisting of groups of buildings constructed in various periods of time that include gateways, a pagoda, a garden, 91 rooms and 2 halls. Consequently, different sections of the Coffin Home bear different architectural styles, ranging from traditional Chinese and vernacular architecture, modern style of the west to a hybrid of both. *Historical Interest*

The Tung Wah Coffin Home comprises various buildings such as ossarium, halls and rooms with diverse architectural style of different periods. The entrance to the Main Reception Hall is rich in Chinese adornment, with two classical Roman Doric Order pillars standing boldly on two sides. The reception room has a colonial flat roof and a Chinese wall, while other rooms have British blinds. The old Hall has retained the architectural merits of 1920s Hong Kong. The historic buildings were restored with traditional local knowledge and conservation techniques. *Architectural Merit*

Tung Wah Coffin Home is a rare example of its type still remaining in Hong Kong. The coffin depository was originally funded by Man Mo Temple and situated in Kennedy Town. It was moved to the present location in Sandy Bay in 1899, when the government granted a piece of land in Sandy Bay for rebuilding the coffin depository. *Rarity, Built Heritage Value & Authenticity*

Renovation and repairs of the buildings were made in various years before the Second World War. In 1956, overall repairs were made in view of the dilapidated state, new roofing of concrete cement was put up and windows with steel frames were installed. A major repair and conservation project was carried out to restore the Coffin Home from 2002 to 2004.

For well over a century, Tung Wah Coffin Home has been (and still is) used for its original purpose, that is, providing facilities for the temporary storage of coffins and urns waiting for transfer to respective native places of the deceased. Taking care of those who passed away without means of proper burial has been one of the services provided by the Tung Wah Group of Hospitals. *Social Value, & Local Interest*

In 2005, the Coffin Home won the Award of Honour in the Heritage

Preservation and Conservation Awards offered by the Antiquities & Monuments Office under the Government of Hong Kong as well as the Award of Merit in the 2005 Asia-Pacific Heritage Awards offered by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in recognition of the success of its large-scale restoration project.

Historic Building Appraisal

Pok Fu Lam Reservoir

(Watchman's Lodge, Masonry Bridges, Dam Embankment, Filter Beds, Air Vents)

Pok Fu Lam Reservoir Road, Pok Fu Lam, Hong Kong

Pok Fu Lam Reservoir is the oldest reservoir in Hong Kong. The construction of the reservoir commenced in 1860 and it was completed in 1871. It was connected by an aqueduct along Conduit Road to two tanks above Tai Ping Shan to provide a supply of water to Central and Western districts. The storage capacity of the reservoir was enlarged several times since it was built. Prior to the erection of Tai Tam Reservoir, Pok Fu Lam Reservoir was the only reservoir providing fresh water supply to the Central and Western districts.

*Historical
Interest*

The old **Watchman's Lodge**, now used as a country park management centre (管理中心), is single-storey building. It is constructed in **Neo-Classical** style featuring white painted walls, triangular pediments and a pitched roof of Chinese tiles. There is a small open verandah in front with granite columns. The original windows (probably wooden casements) have been replaced with modern aluminum windows.

*Architectural
Merit*

The four **Masonry Bridges** (石橋) are situated at the east end of the Reservoir and along the Pok Fu Lam Reservoir Road along the north side of the Reservoir. The bridges span the mouths of four feeder streams which run off the hillsides. The four bridges are constructed of granite with semi-circular or segmental arches. Two of the smaller bridges have granite copings with the ends of the stones neatly finished with chamfered margins and reticulated or vermiculated surfaces in **Italianate Renaissance** style. The two larger stone bridges have mass concrete copings and splayed concrete abutments, sometimes known as wings.

The **Dam Embankment** (土堤) is an earth embankment with a puddled clay core surfaced with rip-rap (civil engineering mixture of small stones and sand). Grass and vegetation grow on the embankment which has a fenced concrete road running along it. Features along the dam include a small railed jetty giving access to a water level gauge, a small pump house, a **Box Culvert** (方形暗渠) and an overflow spillweir with coursed granite side walls.

The **Filter Beds** (濾水池) are situated below the dam. The structure is an elongated pit with coursed granite walls, a semi-circular end and a drainage culvert at the other end with rock-faced rusticated voussoirs in the **Italianate Renaissance** style. The structure also features perforated and stepped concrete walls across the pit, tubular steel guard rails, and raised rectangular tanks with coursed granite walls.

The **Air Vents** (配水庫通風口) at the Service Reservoir (covered) consist

of twelve cast iron ventilators situated on top of the small covered reservoir which is situated on a hilltop at the west end of the main reservoir and reached by a flight of steps behind the Management Office. The ventilators are a standard design seen on other reservoirs and simply consist of an iron pipe with slots in the side and a domed top. Their purpose is to release compressed air and vapours from the covered reservoir below.

As Pok Fu Lam Reservoir is the oldest reservoir in Hong Kong, the engineering structures have built heritage value as well as being rare examples of Victorian civil engineering. There have been obvious alterations to some of the structures, but their basic authenticity remains.

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

The social value of the Reservoir and its structures lies in the historical role it played in supplying water to Western and Central districts. Now within a Country Park and on the Hong Kong Trail, the Reservoir is well known and visited by hikers, morning walkers and anglers.

***Social Value
& Local
Interest***

The Reservoir area is near to several other historic sites. Looking from the dam in the middle distance, one can see Bethanie (伯達尼修院). Down on the Pok Fu Lam Road is the University Hall (香港大學大學堂宿舍, Declared Monument). Other historic sites nearby include Jessville, Alberose (玫瑰村) and Chiu Yuen Cemetery (昭遠墳場) which is interred with many prominent early Eurasians.

Group Value

The old Watchman's Lodge is now converted into the Country Park Management Office, but the civil engineering structures are utilitarian and cannot be adapted for other uses.

***Adaptive
Re-use***

Tai Long Tsuen

Sai Kung, New Territories

Tai Long Tsuen (大浪村) is the oldest village in the area of Tai Long (大浪) in Sai Kung East, facing Tai Long Wan (大浪灣). The other villages in the area include Ham Tin Tsuen (鹹田村), Lam Uk Wai (林屋圍), Cheung Uk Wai (張屋圍) and Tai Wan Tsuen (大灣村). The latter three have become ruins. In the past, the people in Tai Long mainly relied on fishing and farming (e.g. rice and sugar cane) to earn a living. Lives were simple and tough; many of them walked 4 or 5 hours to Ngai Chi Wan (牛池灣) in order to sell their crops and fish. Some of them transported timber to Shau Kei Wan (筲箕灣) and Aberdeen (香港仔) by boat, and sold them in exchange for daily necessities. Today, Tai Long still has not had a ferry pier. *Historical Interest*

Tai Long Tsuen has a history of over 250 years. The villagers are of several surnames, namely, Chan (陳), Cheung (張), Cham (湛), Tai (戴), Lai (黎), Ngai (魏). The ancestor of the Cham clan, Cham Kai-ming (湛繼明), came from Xintang in Guangdong province (廣東省新塘市) and settled in Tai Long Tsuen during the Qing Dynasty. *Xin'an County Gazetteer* (新安縣志) (嘉慶二十四年版 Jiaqing edition of 1819) records that Tai Long Tsuen came under the management of Guanfu magistrate (官富司). Nowadays, many villagers in Tai Long Tsuen have emigrated to Britain and there are only less than 10 villagers in total.

When **Tai Long Tsuen** was established, almost all the villagers prayed for protection from Tin Hau (天后). It was believed that a Tin Hau Temple was situated in Miu Kok Tau (廟角頭) in the south of Tai Long Tsuen a long time ago, but nothing can be found in the area, not even the relics. Later on, however, about 99% of the villagers became Catholics after the arrival of missionaries over 100 years ago. The influence of Catholicism has been so strong that even today many of the village houses still have pictures of Virgin Mary posted on walls. The Immaculate Conception Chapel (聖母無原罪小堂), founded in 1867, is a witness to that part of history.

The village houses in Tai Long Tsuen are plain and functional. All the buildings in the village face east and shares similar architectural features. Most of them were built of mud bricks and covered with plaster, which are made of local materials. The interiors of the buildings are fully utilized by using wooden structure overhanging an attic for storage use. A wooden staircase is built straight running to the attic. Normally, there is a small annex building adjoined to the house which is commonly used as kitchen. Most of the village houses have low screen doors installed in the main entrance. Apart from the collapsed houses at the back row, *Architectural Merit*

most of the village houses are generally in good condition. Tai Long Tsuen is one of the few remaining historic villages in Hong Kong with the traditional layout preserved intact.

Unlike other traditional Chinese villages where people are bonded by kinship system, the villagers in **Tai Long Tsuen** have been bonded by a Western religion, Catholicism. As other villages celebrate the Spring and Autumn Rites and other traditional Chinese rituals and festivals, the biggest events in Tai Long Tsuen were Catholic rituals and ceremonies. *Rarity*

The traditional vernacular houses in Tai Long Tsuen have built heritage value, and have group value for preservation. The integrity of the houses is still kept intact over the decades and has not been disturbed by major alteration, unlike many other old villages in the New Territories. *Built Heritage Value Authenticity*

The missionaries had great influence on the lives of the people in Tai Long Tsuen. They persuaded the government to do things in the benefit of the people. They also looked after the people by giving them food, milk and medicine for free. They organized a primary school named Yuk Ying School (育英學校), next to the Immaculate Conception Chapel, which was the only school in the area until the 1970s. *Social Value, & Local Interest*

The area might be adaptively re-used for cultural tourism or eco-tourism, or both. *Adaptive Re-use*

Historic Building Appraisal
Residence of the Financial Secretary
No. 45 Shouson Hill Road, Hong Kong

The present day house of the Residence of the Financial Secretary, now *Historical Interest* situated in No. 45 Shouson Hill Road, was built in **1935**. The house was originally owned by **Sir Shouson Chou** (周壽臣) for his own use. At the end of 1938, the house was sold to **Mr. Heinrich Corra**, the Manager of **L. Rondon and Co. Importers and Exporters**, as a villa. In July 1947, the house was bought by the Hong Kong Government from Mr. H. Corra and became the official residence of successive Financial Secretaries thereafter. The first Financial Secretary who moved into the building was **Sir Charles Geoffrey Shield Follows**, the first Financial Secretary after World War II. The first Chinese Financial Secretary to stay in the Residence was Donald Tsang, who assumed office from 1995 to 1997.

The house is a good example of **Neo-Georgian** style with plain façades *Architectural Merit* and minimal ornamentation. The construction is believed to be brick walls and reinforced concrete floor slabs. The house is two stories high with a flat roof and a plain projecting cornice at parapet level. The plan is asymmetrical with an arcaded entrance porch at the north-east corner. The windows are not sash windows as usually found in classical architecture, but transomed windows with muntins. The arcaded verandahs have been enclosed with elegant glazing and French windows opening on to a terrace. A first floor bedroom balcony has classical style balustrading. The whole building is painted white and in its superb garden setting has an elegant palatial appearance. There is a detached garage and servants' quarters in the grounds, and also a tennis court.

The building is fairly unique and of an architectural style rarely found in Hong Kong. Although not that old, it is a valuable piece of real estate and has obvious built heritage value. The house has undergone numerous renovations to suit the requirements of successive Financial Secretaries. It is well maintained and alterations, such as enclosure of the verandahs, have been carried out sympathetically. *Rarity, Built Heritage Value & Authenticity*

The social value of the house lies in its historical role as the official Residence of the Financial Secretary where many important decisions affecting Hong Kong must have been taken. It is part of the Shouson Hill environment and one of the original Shou Shan Village houses. Of local interest are a wartime blockhouse outside the main entrance gate and a 1930s style bridge over a small valley in front of the house. *Social Value & Local Interest*

The building is surrounded by excessive greenery on a hillside. The area is made up of low density high grade residences. The overall atmosphere matches with the heritage quality of the building. *Group Value*

As far as is known there are no plans to change the present use of the house. The question of adaptive re-use does not therefore arise. *Adaptive Re-use*

Historic Building Appraisal
General House – Shum Ancestral Hall
Fung Kat Heung, Yuen Long

The building known as “General House” was built by Shum Hung-ying (沈鴻英), a warlord of the Kwangxi clique (桂系) during the warlord period (1912-1928) of the Chinese Republic. Shum Hung-ying was born in 1871 and moved to Luorong (雒容) of Guangxi (廣西) from Enping (恩平) of Guangdong (廣東). He had been a bandit and later became a prefecture officer (管帶) in the Qing (清) government. He then served at the Republic government and was promoted to a number of posts, eventually became defence commissioner in the two provinces. He was the Commander-in-Chief of the Frontier Defence of the Third Route Army of Guangdong and Guangxi (粵桂邊防第三路軍總司令), had armed confrontations with the renowned generals Pai Chung-hsi (白崇禧) and Li Tsung-jen (李宗仁) in 1925, and later fled to Hong Kong. When he was a general in the Chinese mainland, he bought a lot of land in Hong Kong. He was a member of the Board of Director of Pok Oi Hospital (博愛醫院) in 1932 and 1933 and its Chairman in 1934. His residence in Fung Kat Heung (逢吉鄉) was probably completed in 1932.

***Historical
Interest***

The residence is called Shum Residence (沈氏大屋) or Chun Nam Tong (鎮南堂) built in a row of three houses separated by two courtyards in the form of a Hakka (客家) house blending with western design elements. The largest being the General House (上將府) in the middle and to its right is the Shum Ancestral Hall (沈氏家祠) and to its left the Hip Wai House (協威樓). The ancestral hall is a one-storey structure having two halls with an open courtyard in between. The hall is constructed of green bricks with walls and columns supporting its pitched roofs of timber rafters, purlins and clay tiles. Balustrades are at the recessed entrance. In the middle of the main hall is the altar which houses the soul tablets of the Shum ancestors. The wall frieze paintings at the façade are the most decorative part of the hall including motifs of birds, flowers, landscape and calligraphy.

***Architectural
Merit***

It is a rare residence to outline the development of the early 1930s.

Rarity

The residence is a modern version of a Hakka house of high built heritage value.

***Built Heritage
Value***

Minor additions and plastering are not that serious to downtune its authenticity.

Authenticity

The General House was used as the dining and living rooms where Shum met his friends and had meals with his friends and family. Hip Wai House was where Shum lived. The Shum Ancestral Hall houses a number of soul tablets of Shum ancestors for worship with special offerings during the Chinese New Year, Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual is still held at the hall on the first day of the first lunar month.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Ming Yuen Tong Ancestral Hall
Fan Tin Tsuen, San Tin, Yuen Long

Ming Yuen Tong Ancestral Hall (明遠堂) in Fan Tin Tsuen (蕃田村), San Tin (新田) is a branch ancestral hall of the Man (文) clan built to commemorate Man Choi-woon (文才煥). It was built opposite to the main ancestral hall of the Man clan, Man Ancestral Hall (文氏宗祠), in the same village. 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 youngest among the five. Man Choi-woon, alias Ching-law (青羅), is the 13th generation descendent of Man Sai-gor. This hall serves as a centre to deal with affairs of the branch families only. It was also used as a study hall like other ancestral halls. This building is believed to be erected in the 1750s by either Man Choi-woon's son, Man Ngou-yin (文翽埏) or his grandson, Man Chor-pak (文楚白).

**Historical
Interest**

It is almost the same size as the Man Ancestral Hall. 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 finely carved 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 mouldings including two *aoyus* (鰲魚), flowers, birds, unicorns 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**

Recent renovations include those in 1951 and 2004. Some of its granite columns have been turned into concrete ones and part of its roofs reinforced with concrete. This would very much diminish its authenticity.

Authenticity

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

The major function of the hall has been for ancestral worship especially **Social Value,** during the Chinese New Year, the Spring and Autumn Equinoxes (春秋二祭), **& Local Interest** Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. Dim Dang (點燈) ritual is still held on the 13th and 15th days of the first lunar month of the Chinese New Year 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.

Historic Building Appraisal
Ching Chung Koon – Shun Yeung Din
Tsing Chung Koon Road, Tuen Mun

Ching Chung Koon (青松觀) is a Taoist monastery in Tuen Mun. It was established in 1960 in a site at Kei Lun Wai (麒麟圍) of Tuen Mun bought from a Catholic mission. The monastery developed from the Longmen Sub-sect (龍門派) of Quanzhen Sect (全真教) of the Taoism. A monastery of the Sub-sect called Chi Bao Tai (至寶台) was set up in Guangzhou (廣州) in 1941 by a Ho Kai-chi (何啓志) which had free Chinese medical service for the public. The monastery was closed in 1949 and Ho and many of his Taoist fellow believers fled to Hong Kong. A temple named Ching Chung Sin Koon (青松仙觀) was set up in Yau Ma Tei in 1951. His work was handed over to his fellow disciple Ip Sing-nam (葉星南) and the temple was moved to Nathan Road. Hau Bao-yuan (侯寶垣), a retired merchant devoted himself entirely to the service of the temple raised fund for the establishment of the monastery in Tuen Mun. A two-storey building of western style existed in the site was occupied by a nun. The building was constructed in the 1940s and became the Yee Wo Chai (怡和齋) of the monastery. Shun Yeung Din (純陽殿) was the first building completed by the monastery in December 1960. Other than buildings constructed for the worship of Taoism and with its services extended to the elderly, the poor and for ancestral worship, many buildings have been built in the compound.

***Historical
Interest***

The present Shun Yeung Din was rebuilt in 1969. It is the temple building of the monastery for the worship of Lui Cho (呂祖) and other Taoist deities. The building is in the form of a Chinese palace constructed of concrete and steel with its walls, circular columns and beams to support its pitched roofs. It is a one-storey building with a cockloft. The building is on a podium with a bell tower and a drum tower on its left and right. In front of the temple building is a pond with lotus, rocks and a small fountain. The temple building is in symmetrical design of five bays. The central bay is bigger than the other four. The worshipping hall occupies the inner three bays whilst a U-shaped verandah of five bays is in front of the hall. An inverted-U-shaped storeroom is at the back and on two sides of the hall. The cockloft is another storeroom of the same shape accessed through staircases on either side of the verandah. The main altar houses the statue of Lu Zu whilst the altars on his right and left respectively house Wang Zhongyang (王重陽), his disciple, and Qiu Changchun (邱長春), Wang's disciple. Its interior is decorated with wall paintings, mouldings and wood carvings. The end walls of the altars are with paintings of plums, pine and lotus. The side walls are with two paintings of Hong Lung (降龍, Dragon Tamer) and

***Architectural
Merit***

Fuk Fu (伏虎, Tiger Tamer). The double-roof building has a hip-and-gable roof (歇山式) on its upper level and a hipped roof (廡殿式) on its lower level both covered with yellow and green glazed tiles with double flying eaves. The main ridges are decorated with ceramics including dragons and pearls. The hip-end ridges are with ceramics of auspicious animals. The entire building has its walls, brackets and beams decorated with auspicious patterns of geometric, clouds, leafy and interlocking patterns similar to the Chinese palace buildings.

It is the temple building of the monastery to witness the development of Taoism in Hong Kong. **Rarity**

It has some built heritage value.

Built Heritage Value

The authenticity is kept.

Authenticity

The building has related group value with others in the Ching Chung Koon compound.

Group Value

The Koon began the social service of dispensing clothes and blankets to the poor followed by accommodating the aged with a home in the compound. Western medical service was launched in 1977 at the Wun Shui Tong (雲水堂) with minimal charges. The birthdays of the Taoist masters including Qiu Changchun and Wang Zhongyang are celebrated with Cantonese opera performances (神功戲), lion and dragon dances and vegetarian meals. Ritual ceremonies are also held at the Ching Ming Festival (清明節) and at the Feast of All Saints (中元法會) on 11-14th days of the seventh lunar month. The vegetarian meals and bonsai exhibition have attracted many locals and tourists to visit the monastery.

**Social Value,
& Local Interest**

Historic Building Appraisal
St Paul's Co-educational College
No. 33 MacDonnell Road, Hong Kong

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The existing St. Paul's Co-educational College (聖保羅男女中學) at No.33 MacDonnell Road was the successor of the former St. Paul's Girls College (聖保羅女書院), an all-girls school at 2 Caine Road (堅道) established in 1915. The former St. Paul's Girls College was established by several members of the St. Paul's Church (聖保羅堂), and the most enthusiastic donor was Mr. Lam Woo (林護) (1870-1933), the usher (值理) of St. Paul's Church and a follower of Dr. Sun Yat-sen (孫逸仙). Later in **1927**, the College was relocated to its current location at No. 33 MacDonnell Road, which was granted by the Government in 1924. It became Hong Kong's first co-educational school (男女合校教育) in 1945. Its present name was adopted in 1950. A new wing of the school was constructed in 1959. A second stage expansion took place in 1968 and a new 7 storey building was completed 1971.

*Historical
Interest*

The original school building is built of red brickwork to a cruciform plan with north-south and east-west axes. There is an internal open garden cum courtyard with terraced flower beds or planters. The architectural style of the building has been described as **Neo-Georgian**, a stripped-down classical style of the late **Renaissance** period in England. Architectural features include numerous Roman arches and columns forming colonnades and galleries, whilst the windows and doors have imitation masonry (Shanghai plaster) architraves and surrounds. The main entrance is probably the building's most impressive feature. The entrance is situated in a recess formed by two projecting canted bays on either side. The entrance is enhanced by a classical portico of coupled columns in the Ionic Order supporting an entablature, balcony and pair of urns in ornamental stonework.

*Architectural
Merit*

St. Paul's with its rather eclectic hybrid mix of neo-classical styles and unusual floor plan is quite rare in Hong Kong, and of obvious built heritage value. Alterations which have had an impact on it have been the conversion of the basement swimming pool into a gymnasium, the addition of new wings and annexes, and the changing of the pitched roof to a flat roof. Nevertheless the old block has managed to retain much of its authenticity.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of St. Paul's lies in the historical role it has played in the field of education. It was the first co-educational school in Hong Kong, and one of the schools chosen by the Government in the 1950s to become grant aided because of its long tradition and religious background. St. Paul's is well known

*Social Value
& Local
Interest*

locally and is physically close to several other historic buildings.

Today, St. Paul's Co-educational College still operates as a school in its original building and extensions. The school is physically close to declared monuments, St. Joseph's College (聖若瑟書院), Main Building of the Helena May (梅夫人婦女會主樓) and St. John's Cathedral (聖約翰座堂), as well as historic buildings such as the building at No.28 Kennedy Road and Union Church (香港佑寧堂) at No.22A Kennedy Road. **Group Value**

As St. Paul's is not likely to cease its activities in the foreseeable future the question of adaptive re-use does not really arise. **Adaptive Re-use**

Historic Building Appraisal

Chung Hom Kok Battery

Chung Hom Kok, Hong Kong

Chung Hom Kok Battery (春磡角炮台) was built around 1938 as part of the reorganization and modernization of Hong Kong's armaments in the 1930s. It was under the control of the Eastern Fire Command of the British Force and defended the southern coastline of the Hong Kong Island. It defended the southern part of Hong Kong Island together with Stanley Fort and Bokhara Battery (博加拉炮台).

*Historical
Interest*

Chung Hom Battery originally had two levels, each of which was equipped with a six-inch cannon with a searchlight. During the Japanese Invasion in 1941, the Battery was destroyed by the British Army to avoid Japanese capture. After the War, the upper emplacement was demolished and rebuilt into Cheshire Home for the elderly (春磡角慈氏護養院), while the lower one featuring a half-dome cover and two searchlight positions was preserved. The area is now converted into a public park managed by the Leisure and Cultural Services Department.

There are quite a lot of historic structures still remaining on the site including a gun emplacement, an observation post, some bunkers, accommodation blocks, a guardhouse and two searchlight emplacements. The gun emplacement is a circular sunken base with a half dome projecting shelter built of reinforced concrete. The shell of the dome is strengthened by curved ribs or beams on the upper surface. All the other structures appear to be built of reinforced concrete and are set into the side of the hill wherever possible. Most are fitted with steel doors and window shutters. The accommodation blocks have open verandahs in front for shade and ventilation. Wartime "dazzle" pattern camouflage paint can still be seen on many of them. For the purposes of classification the architectural style of the battery structures can be categorized as **Military**.

*Architectural
Merit*

Although a number of the battery structures have been demolished due to the Cheshire Home development and geotechnical works, quite a lot remain to enable us to build up a picture of the Battery in its heyday. As part of Hong Kong's military defences the Battery has historical as well as built heritage value. Some of the bunkers have been converted into stores used by the Cheshire Home, and the gun emplacement has been converted into a picnic area, otherwise the structures remain largely unaltered retaining their authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the Battery structures lies in the part they played in the coastal defensive system of Hong Kong. They are of historical local interest to military enthusiasts and historians in particular.

***Social Value
& Local
Interest***

Interestingly, the British Army was probably not the first user of the site of Chung Hom Kok Battery. Just along the coast immediately below Chung Hom Kok Battery is a narrow cave called Cheung Po Tsai Cave (張保仔洞). Rumour has it that in Qing Dynasty (清朝) (1644-1912), the infamous pirate Chueng Po Tsai used it as his shelter.

Chung Hom Kok Battery is important as an integral component of Stanley. Stanley Fort is found nearby. Other items in the region include the Old Stanley Police Station (舊赤柱警署, Declared Monument), St. Stephen's College (聖士提反書院), St. Stephen's College Preparatory School (聖士提反書院附屬小學), Stanley Public Dispensary (赤柱公立醫局), Stanley Prison (赤柱監獄), Carmelite Monastery (嘉爾默羅聖衣會隱修院) and Maryknoll House (瑪利諾會) are historically and architecturally interesting.

Group Value

Part of the site as already mentioned has been converted into a public park and part of the site developed into the Cheshire Home. The accommodation blocks are empty and abandoned now. The lack of main drainage in the area is a problem that would have to be resolved if an adaptive re-use was to be found for them. Originally, drainage was to septic tanks but this is no longer acceptable to the Food and Environmental Hygiene Department.

***Adaptive
Re-use***

Historic Building Appraisal

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Diocesan Boys' School

No. 131 Argyle Street, Mongkok, Kowloon

Diocesan Boys' School (DBS) (拔萃男書院) at Argyle Street was built in 1926 to replace the old school premises at Bonham Road (般含道). DBS originated in 1869 with **Diocesan Home and Orphanage** (DHO) (拔萃之家及孤兒院) for English, Eurasian, Chinese and other students (male and female) which was linked with an earlier body, **Diocesan Native Female Training School** (拔萃女子訓練學校) of 1860-68 established by Ms. Jane Baxter. The school converted its name into **Diocesan School of Orphanage** in 1891 and the present name 'DBS' was first used by the School Committee in 1913 when it was observed that no more girls were studying in the school. The school was an institution of the Anglican Church in Hong Kong. *Historical Interest*

Later in 1937, Japanese invasion broke out in China, and at once DBS showed its concern towards the Chinese people. A 'Shoe-shining Club' (擦鞋團) was organized to raise fund for the Kuomintang (Nationalist Party 國民黨) in 1938 with the aim to 'save our country by polishing shoes' (擦鞋救國). Boys went to schools around Hong Kong polishing shoes for both students and teachers, charging \$0.10 each time. As a result \$277.06 was raised to support the Chinese army. During the Japanese Occupation (1941-1945) the School was requisitioned by the Japanese Army for use as a military hospital and execution ground. The School resumed its educational role after the War.

The main school building is built in the grand **Italianate** style featuring twin *campanile* bell towers, a main entrance portico, arcaded and colonnaded verandahs, triangular pediments, and Chinese pan-and-roll tile pitched roofs. The walls are painted white, with the plinth and architectural features highlighted in light grey giving the building a pristine appearance. The plan is strictly symmetrical with a triple cross shape formed by extended wings on either side of a central block. The building has three stories with a lowered ground floor. The interior of the school building is simple and functional. *Architectural Merit*

Buildings in the **Italianate** style are quite rare in Hong Kong and the Diocesan Boys' School therefore must be considered as a valuable piece of built heritage and part of Hong Kong's history. Inevitably, over the years, there have been some alterations and additions but in spite of this the School retains much of its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the School, or 'DBS' as it is usually referred to, lies in the historical role it has played in education in Hong Kong. It has a good *Social Value & Local*

reputation and is well known in the local community.

Interest

The immediate environs of Diocesan Boys' School is very impressive owing to its roominess and isolation from the hectic surroundings. Before the erection of commercial high-rise buildings in the area, the school used to overlook the entire view of Prince Edward Road. Today, it is still physically close to historic buildings graded by the Antiquities Advisory Board such as Kowloon Hospital (九龍醫院), Old Kowloon Police Headquarters (舊九龍警察總部) and Lui Seng Chun (雷生春).

Group Value

It is considered that the School is unlikely to cease to function as such and therefore the question of adaptive re-use does not really arise.

Adaptive

Re-use

Historic Building Appraisal
Sam Tai Tsz Temple
Nos. 196 & 198 Yu Chau Street, Sham Shui Po

Sam Tai Tsz Temple (三太子宮) in Yu Chau Street (汝洲街) of Sham Shui Po (深水埗) was erected in the 24th year of the Guangxu (光緒, 1898) reign of the Qing (清) dynasty by a group of Hakka (客家) people in the area after a plague occurred in 1894 in Hong Kong. The plague killed a lot of inhabitants that the Hakkas brought a statue of the Sam Tai Tsz (三太子) deity from their Huizhou (惠州) home to Sham Shui Po. A parade was arranged throughout the streets of the area and the plague was then subsided. They believed it was the divine power of the deity and a temple was constructed for the worship of him. The temple was first managed by a committee of the Hakkas and later by the Chinese Temples Committee (華人廟宇委員會) since 1931. Sam Tai Tsz also named Na Cha (哪吒), son of Li Jing (李靖), is a legendary naughty kid with mighty powers and talents who killed the third son of the Dragon King of the Seas (海龍王). He was killed but reincarnated with the help of his master Tai Yuet Chun Yan (太乙真人). A Pak Tai Temple (北帝宮) was later constructed on its left in 1920. *Historical Interest*

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The building is constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The courtyard between the entrance and main halls has been covered. A side platform is on either side of the temple entrance supported by two granite columns with a bracket system. Above the granite doorframe is the name of the temple engraved on the lintel. A forecourt is in front of the temple with a furnace and a shrine of the Earth God (土地). The courtyard is surrounded by a red-brick low boundary wall with columns for its two entrances. The columns and wall are topped with green ceramic roofs. The wall is also decorated with green ceramic bamboo balustrades for decoration. The main altar is at the end wall of the main hall houses the statue of the Sam Tai Tsz deity for worship. Statues of the Kwun Yam (觀音) and Pau Kung (包公) deities are respectively on the right and left side altars. The roofs of the temple have been covered with green ceramic tiles. Its main ridge is decorated with a set of ceramic 'Two Dragons Competing a Pearl' (二龍爭珠) with a pair of *aoyus* (鰲魚). *Architectural Merit*

It is the only Sam Tai Tsz temple in Hong Kong. It is a temple solely erected for the overcome of the plague started in 1894. *Rarity*

It has considerable built heritage value.

***Built Heritage
Value***

The building though modernized in recent renovation has its authenticity barely kept.

Authenticity

Group Value

It has group value with the Pak Tai Temple to its left.

Other than the Sam Tai Tsz deity, other deities including Kwun Yam, Pau Kung, Tai Sui (太歲) and Lady Kam Fa (金花娘娘) are also worshipped in the temple. Man Mai (問米) service is also provided in the temple. Most of the services are for the Siyi (四邑) women. The birthday of the deity is on the 18th of the third lunar month which is not having much offerings as in the past.

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

Historic Building Appraisal
No. 27 Cheung Shing Street
Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, 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 was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty by Tang Man-wai (鄧文蔚), a 23rd generation member of the Tang clan in Kam Tin. He was a district magistrate of Longyou (龍游縣) county in Zhejiang (浙江) province. The market had its golden years in the 18th and 19th centuries which was a flourishing market and commercial centre in the area for the trading of agricultural produce and daily necessities for locals and people in nearby areas. The centre of the market lied along three long streets including Cheung Shing Street (長盛街), Lee Yick Street (利益街) and Wine Street (酒街) where shops of different kinds were located. Other than shops, two temples, inns and pawnshops were also in the market. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southeast opened in 1915. *Historical Interest*

No.27 Cheung Shing Street is one of the surviving residential buildings in Yuen Long Kau Hui. It is not known when the house was built. Land record shows that it existed in 1924. It probably has an age of over 100 years. It is possible that the shophouse was converted for purely residential use in later stage when the market had ceased functioning.

The house at No.27 Cheung Shing Street is a long and narrow building with its entrance facing the street. It is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor entrance and a projected balcony above. The upper storey, usually with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its external walls are retained with fair-faced green bricks. The balcony is blocked up for residential use and it is fenced with vase-shaped green glazed ceramic balustrades. A fascia board with flowers and birds carvings is under the upper storey eave. The doorframe is of granite. A *tanglung* (趟籠) is installed at the entrance. *Architectural Merit*

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

It has some built heritage value.

***Built Heritage
Value***

Its authenticity is kept.

Authenticity

It has group value with Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other selected historic buildings in the market.

Group Value

The market had its market days on the 3rd, 6th and 9th days of each of the three ten-day periods of every lunar month for the buying and selling of agricultural produce including rice, vegetables, sugar cane, wine, bean curbs, fish, meats, soy sauce, spices, farming and kitchen utensils, furniture and all kinds of daily necessities. Farmers, boat people and traders came as far as from the nearby coastal districts of Guangdong (廣東) province. The market operated from 6 in the morning until dusk. Two entrance gates, one in the east, Tung Mun (東門), and one in the south, Nam Mun (南門), were locked up after the market hours to guard against theft and robbery. The market was managed by the Kwong Yu Tong (光裕堂), a trust of a branch of the Tangs in Kam Tin. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.

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

Historic Building Appraisal
Block GG of the Old Victoria Barracks
Justice Drive, Central, Hong Kong

Block GG is one of the last remaining structures of the Old Victoria Barracks, which 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 in the 1980s. Block GG is believed to have been built around the 1930s. It was initially used as an outpost station of the military explosives depot, and latterly as the Command Pay Office by the Royal Army Pay Corps. After the military left the barracks it was used as a maintenance contractor's workshop and as a store for core samples by the Geotechnical Control Office.

*Historical
Interest*

This old barrack block has an elongated U-shape with a verandah along the front elevation facing a small garden. Rooms are arranged along the corridor and also in the projecting wings at the return ends. The rear façade faces Justice Drive and there is a flight of access steps at the north end of the building. Block GG is a single-storey structure with a flat roof. Windows, doors and rainwater pipes are placed at regular intervals. The walls are rendered and painted although much of the paint finish has now weathered away. The building exhibits some colonial influence in the open verandah, but there are virtually no decorations externally and its architectural style is probably best classified as **Utilitarian**. The interior is very much dilapidated, but some rather basic architectural features still remain intact.

*Architectural
Merit*

Due to redevelopment all around it, Block GG is now one of the oldest buildings in the vicinity, and remains as an example of military utilitarian style architecture. As one of the buildings of the former Victoria Barracks it has built heritage value. There are no apparent alterations to the building which retains its authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

As a former military building, Block GG does not have a lot of social value, but it has some sentimental value to those who remember Victoria Barracks in its heyday. As one of the last remaining buildings of the old barracks it has historical and local interest.

*Social Value
& Local
Interest*

Block GG 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 southern side is the Former Explosive Magazine (舊域多利軍營軍火庫) which is considered an integrated part of

Group Value

Block GG. It is also enclosed in an environment rich in natural resources.

Block GG will be preserved and restored by incorporated in a scheme to *Adaptive* convert the compound into a “Place of Recreation, Sports and Culture” to be *Re-use* 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.

King George V School

No. 2 Tin Kwong Road, Ho Man Tin, Kowloon

King George V School, a government school, originated from the former Kowloon British School (九龍英童學校) opened on 19 April 1902 at No. 136 Nathan Road. In the year 1900, Sir Robert Ho Tung (何東) donated \$15,000 for establishing the School, and he hoped it would be multi-racial; however, the British community prevailed upon him to permit the school to be for the children of British residents only. The School was renamed the Central British School (中央英童書院) in 1923.

Historical Interest

The School was relocated to the present site in Ho Man Tin in 1936. The foundation stone of the new building was laid by the then Governor, Sir William Peel (貝路爵士) on 15 May 1935. Sixteen months later, the school was built and was opened officially by the then Governor, Sir Andrew Caldecott (赫德傑爵士) on 14 September 1936. The school was used by the Japanese as a military hospital during the period of Japanese Occupation. It was renamed **King George V School** in 1948 and joined the English Schools Foundation (ESF) in 1979. It was the only school in Hong Kong that provided secondary education for British residents in 20th century.

The architectural style of the school is **International Modern Style** and the architect was **W.A. Cornell** of the well known firm of **Palmer and Turner**. The main architectural features are symmetry, long linear facades, a central porch and clock tower and two internal courtyards. Shanghai plaster is used as the external finish marked into courses to resemble stonework. Some so-called “streamlining” can be seen at the parapet level but otherwise decorations are minimalist. Internally, stylized columns and polished green and white terrazzo staircases are the main features. The school is an excellent and well-kept example of its style having both rarity and built heritage value. Although it has had various alterations and additions over the years to cope with changing requirements, the school retains much of its authenticity.

Architectural Merit

Rarity, Built Heritage Value & Authenticity

The school, which has also been used as a hospital and refugee centre in the past has social value, and its connection with many historical figures gives it colour and local interest.

Social Value, Local Interest

King George V School forms a colonial architectural complex together with its surroundings although the other buildings may not be as important as this school or have any historic value. The buildings around it are all low-rise. They

Group Value

were built with concrete, so they have a similar tone. From the appearance of these buildings, they are the products created under colonial influences.

It is unlikely that the building will cease to be used as a school in the foreseeable future and therefore the question of adaptive re-use does not arise. *Adaptive Re-use*

Historic Building Appraisal
Parsee Cemetery - Service Hall, Gardener's House & Pavilion
Wong Nai Chung Road, Happy Valley, Hong Kong

The Parsees originally came from the Pars area of Persia (Iran) but were driven from their homeland to India during the seventh century AD after the Muslim conquest of Iran. The Parsees were minorities in the Indian population who mostly lived in Bombay. They practiced Zoroastrianism (瑣羅亞斯德教/拜火教/祆教). As a minority group, Parsees maintained a strong sense of identity. *Historical Interest*

In the first land sale of Hong Kong held in June 1841, seven out of the 47 lots were bought by the Parsees. Some of the famous Parsee traders in Hong Kong included J.H. Ruttonjee (律敦治, 1880–1960) and H.N. Mody (麼地, 1838–1911). Mody got involved in many important public work projects such as the Praya Reclamation Scheme during the period 1890-1904, and donated funds for the foundation of the University of Hong Kong.

The Parsee Cemetery (波斯墳場), also known as the Zoroastrian Cemetery, was established at Happy Valley in 1852. It is the only Parsee Cemetery in Hong Kong. The first burial was in 1858. At present there are about 180 graves in the Cemetery.

The cemetery complex is bounded by sturdy granite walls with a balustrading of classical um-shaped balusters. The arched entrance way is also built of granite with rusticated stepped voussoirs and ornamental wrought iron gates and overthrow in **Regency Style**. *Architectural Merit*

Just inside the cemetery on the right-hand side, there is a small one-storey **Gardener's House**, now much altered and modernized but still retaining classical um-shaped balustrading to the roof parapet.

At the south-west corner of the cemetery can be found the Service Hall and Pavilion. The **Pavilion** is built in simple elegant **Neo-Classical Style** featuring square rusticated corner pillars and interspersed **Tuscan Order** columns supporting a simple entablature, cornice and flat roof.

The **Service Hall** is a one-storey L-shaped building with beautifully crafted ashlar walls in line pointing and classical um-shaped balustrading mounted on a projecting cornice at parapet level. Unusual features are the banel-vanlted roof and **Gothic style** pointed arches to door and windows openings not normally found in a Neo-Classical style building such as this.

Together with interesting gravestones and monuments, the cemetery buildings form a rare and interesting group of buildings combining Western architecture and Parsee traditions. Dating back to the early 1840s and 1850s *Rarity, Built Heritage Value &*

they have considerable built heritage value as well as being part of Hong Kong's history. The Gateway, Pavilion and Service Hall appear to be unaltered and authentic, however the Gardener's House has been considerably altered but these alterations may be reversible. *Authenticity*

The social value of the cemetery and its buildings lies in their role in providing for the needs of the Parsee community. It is the only Cemetery built for the Parsee community in Hong Kong and has existed for more than 150 years. Situated next to the Hindu Temple on Wong Nai Chung Road opposite the Hong Kong Jockey Club, the Parsee Cemetery is a historic local landmark with a great deal of local interest. *Social Value & Local Interest*

The vicinity of Happy Valley is a cluster of historic cemeteries such as the neighbouring Hong Kong Cemetery (香港墳場), Hindu Cemetery (印度墳場), Jewish Cemetery (猶太墳場) and Muslim Cemetery (回教墳場). *Group Value*

It is considered that the question of adaptive re-use does not arise, unless the cemetery is resumed or sold for development purposes but this situation is probably unlikely to arise. *Adaptive Re-use*

Historic Building Appraisal
Wong Nai Chung Gap Military Sites,
Wan Chai, H.K.

The military sites in Wong Nai Chung were constructed in the **late 1930s** *Historical Interest* as part of the overall reorganization of defences. Located at the geographical centre of Hong Kong island and overlooking the urban area along the northern shore, Wong Nai Chung Gap had long been recognised to be of strategic importance. The road over the Gap commanded the approaches to Repulse Bay and Aberdeen. Whoever controlled the Gap and the hills around it – Mount Nicolson, Jardine’s Lookout and Violet Hill – controlled the vital ground on the Island. This was the main reason for the Japanese capture of the Gap in the early stage of their invasion of the Island.

During the battle of Hong Kong in December 1941, Wong Nai Chung Gap was chosen as the site of the headquarters of the West Brigade. As darkness loomed on 18 December 1941, the Japanese began their assault on the northern sector of Hong Kong Island. The order to head for the high ground was firmly obeyed by the assault troops. After a night of fight, by dawn most of Jardine’s Lookout, Mount Bultler and the northern slopes of Mount Parker fell into the Japanese hand. At 7 a.m. on the 19th, a Japanese advance party arrived at the Gap. In the following hours, vicious engagements took place in and around the Gap, which resulted in heavy casualties on both sides. Brigadier Lawson was killed outside his headquarters and became the highest-ranking casualty during the battle. The fighting for Wong Nai Chung Gap was in the estimation of the Japanese the most intense in the entire 18 days of war.

A number of military structures could still be found at Wong Nai Chung Gap: three pillboxes (though one is difficult to get to), an anti-aircraft position, several bunkers and stores. The battery consisted of a concrete emplacement for two Bofors guns with associated bunkers and shelters which would have been used for ammunition stores and accommodation for the personnel. It is now in a ruinous condition but the remains of shell racks can be seen behind the gun positions. There may be an underground air raid shelter for the gun crew but the entrance could not be found and may be obliterated or blocked up. *Architectural Merit*

There are three remaining war shelters all similar in construction with walls of either rendered brickwork or concrete, projecting concrete roof slabs with scalloped upstand parapet walls, set back into the hillside. Some of the steel doors and windows have been removed and the openings blocked up. All the shelters seem to be structurally sound.

Other features of this site include a defensive concrete wall adjacent to the drop barrier to enable the steps leading up to the gunsite to be guarded, what

appears to be an improvised machine gun position on the roof of the shelter, and an old concrete water tank on stilts besides the catchwater path. A flat area on the east side of the access road just below the service reservoir may have been the site for a mobile anti aircraft battery. A series of grips or cutting through the bank on the west side of the access road were also observed. These may have been formed as re-entrants for defensive or counter attack purposes, or alternatively may have been intended as drainage channels for the purpose of diverting surface water into the catchwater.

There are two pillboxes, PB1 and PB2, situated in strategic position on the slope of Jardine's Lookout on either side of the catchwater which runs through Wong Nai Chung Gap. The pill-boxes are constructed in thick concrete with the roofs heavily camouflaged by rocks and the loopholes camouflaged with large exposed aggregate rendering. Two of the pictures show circular concrete turrets finished with exposed aggregate rendering projecting from the roofs of the pill-boxes. The wide apertures suggest that these turrets probably served the dual purpose of ventilation shafts and periscope conning towers for observation. The pill-boxes appear to be heavily war damaged and ruinous.

The battery structures should be regarded as having built heritage value and historical value. Since the end of the war, many of these relics of war, once a matter of life and death for their occupiers, were disappearing.

Rarity, Built Heritage Value & Authenticity

The battery structures have a role to play in the defence of Hong Kong. They remain a reminder of Hong Kong's tumultuous days. They are of great interest to military historians, and they are well known to the hikers and access to the site is not restricted.

Social Value & Local Interest

The old battery structures have group value with the Former Wong Nai Chung Reservoir and the City of Victoria Boundary Stone laid at Wong Nai Chung Road in 1903 to define the limits of the then City of Victoria.

Group Value

There is no plans to redevelop the old battery sites so that the question of adaptive re-use does not arise.

Adaptive Re-use

Historic Building Appraisal

Shing Miu

Sam Shing Hui, Ching Shan Wan, Sam Shing Hui, Tuen Mun

Shing Miu (聖廟) in Kylin Hill (麒麟崗) of Castle Peak Bay (青山灣) in Tuen Mun was erected by a religious association, Po Chai Hui (普濟會), in 1921 for the worship of the deities of the three most important religions in China, namely, Confucianism (儒家), Buddhism (佛教) and Taoism (道教). The Association was founded by an abbot Li Fat-man (李法文法師). The statues of the three religions including Confucius (孔子), Sakyamuni Buddha (釋迦牟尼佛) and Yuen Mun Gao Tai Sheung To Cho (玄門關教太上道祖) are in the main altar for worship. Other than the deities, some others including Kwun Yam (觀音), God of Wealth (財帛星君), Wu Fat (護法) and some 100 statues of Buddha are worshipped in the temple. An Earth God (土地) shrine at the middle level of the hill and a Hau Shi Tong (孝思堂) to the left of the temple were also built in 1921. The latter houses the soul tablets of the deceased for worship.

**Historical
Interest**

The temple is a sizable building of Qing (清) vernacular design having a three-hall plan of three bays. It is mainly constructed of granite blocks with red bricks. It has its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. A platform is on either side of the recessed entrance supported by two granite columns and a bracket system. Altars are at the three halls housing different deities. The granite blocks on the façades are with coarse and fine finishes. The name of the temple is engraved on the lintel above the doorframe flanked with a pair of couplets. Above the lintel are calligraphy and paintings of landscape. Under the eave is a fascia board of auspicious flowers and plants. The main ridge is decorated with geometric mouldings topped with ceramic *aoyus* (鰲魚), a pearl and unicorns. An office block to its right and a building of Tai Sui Din (太歲殿) to its left were constructed in recent years.

**Architectural
Merit**

It is a rare temple of the three religions witnesses the settlement and changes of Tuen Mun.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Its authenticity is kept.

Authenticity

As many fishing boats berthed at the Castle Peak Bay for shelter and the fishermen and boat people gathered at the hillside of Kylin Hill for trading with merchants and villages in the area, a market town, or *hui* (墟), was formed in the

**Social Value,
& Local
Interest**

1920-30s. The *hui* was named Sam Shing Hui (三聖墟), Market Town of Sam Shing, after the temple up the hill. The temple has a number of celebrations of festivals including the Buddha Festival (佛誕) on the 8th of the fourth lunar month and the Jade Emperor Festival (玉帝誕) on the 9th of the first lunar month. The temple serves vegetarian meals to the public occasionally.

Historic Building Appraisal
Earth God Shrine
Kam Tsin, Sheung Shui

The Haus (侯) in Kam Tsin Tsuen (金錢村), Sheung Shui were the descendants of the fifth generation of Hau Ng-long (侯五郎, 1022-1084), who achieved the academic title of *jinshi* (進士) in the Northern Song dynasty (北宋, A.D. 960-1127) and moved from Xin'an (新安) of Guangdong province to the New Territories in late Southern Song dynasty (南宋, A.D. 1127-1279). Their ancestors first settled in Ho Sheung Heung (河上鄉) of Sheung Shui and later branched out to Kam Tsin, Ping Kong (丙崗), Yin Kong (燕崗) and Hung Leng (孔嶺). An earth god shrine was built for the village protection, as most of the indigenous villages did, in the last years of Qianlong reign (乾隆, 1736-1795), Qing dynasty at the mouth of the village. The shrine and the village are now separated by Castle Peak Road near Yin Kong Tsuen. The villagers has special passion towards the deity as they believe he gave help to one of their ancestors and a Hau Chung Fuk Coummunal Hall (侯宗福堂神廳) was built specially for his worship.

***Historical
Interest***

The Earth God shrine is in Qing vernacular design built of green bricks with *wok yee* (鑊耳) on both sides symbolizing a high respect of the villagers to the deity.

***Architectural
Merit***

It is a rare shrine of some 200 years old to signify the lengthy history of the village.

Rarity

The shrine having a *wok yee* design is of special built heritage value. It has been well maintained having a high authenticity.

***Built Heritage
Value &
Authenticity***

It has great relative group value with the communal hall.

Group Value

The Earth God has high status in the village. On the 18th day of the first lunar month, Festival of Fuk Tak (福德大王誕), it will be placed on a sedan chair and carried from the shrine to the communal hall for a special offering called *tiu chiu* (調朝) for three days. Cantonese opera performances, Fa Pow (花炮) and basin meals are held to celebrate the festival.

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

Historic Building Appraisal
Entrance Gate of Chik Chuen Wai
Tai Wai Tsuen, Tai Wai, Sha Tin

Chik Chuen Wai (積存圍) also called Tai Wai (大圍) in Sha Tin was said to have been built in the 2nd year of Wanli (萬曆, 1574) reign of the Ming (明) dynasty. It was a village of multi families with Wai (韋) as the majority. The walled village gave protection to villagers residing inside the village from bandits, pirates and enemy villagers. The enclosing wall would have been in rectangular with four watchtowers at its four corners, but parts of the structure have long been demolished leaving only the entrance gate. And, its surroundings have been developed due to city redevelopment. *Historical Interest*

The existing entrance gate is a Qing (清) structure built probably at the central axis in the middle of the front wall of the original walled village. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. It had granite blocks for its bases. Two openings are on its front façade for *fung shui* benefits. They are opened on its mezzanine floor which is now used for storage. The front doorway is in rectangular whilst its rear is in arched form. An Earth God (土地) niche is constructed at the entrance housing the deity which is the guardian of the village. The ridge is decorated with a pair of geometric pattern plastered mouldings. The name of the wai is written on its façade in white plaster background. *Architectural Merit*

It is the only remaining structure to remind the historic village. *Rarity*

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

Though its internal walls have been plastered, its main authenticity is kept. *Authenticity*

The Hau Wong Temple (侯王廟) to the opposite end of the village and this structure have related group value. The temple was originally constructed within the wall opposite the gate. *Group Value*

The Earth God at the entrance gate is still worshipped by the villagers. The wai established on the 20th of the first lunar month was celebrated each year. The celebration however has been discontinued. Villagers still worship the Hau Wong deity at the Hau Wong Temple. Tai Ping Ching Chiu (太平清醮) has been held once every ten years at the village. Celebrations of lion dance, vegetarian meals and special offerings to the Hau Wong deity will be made. The gate is still used *Social Value, & Local Interest*

by the villagers as a passing-by gate corridor for daily use.

Historic Building Appraisal

Enchi Lodge

Castle Peak Road, Kam Tsin Tsuen, Sheung Shui, N. T.

Enchi Lodge (恩慈之家) (Lots 717 & 718, 2158RP in DD92) is a pre-World War II building in Sheung Shui. Probably built around **1921**, it was first used by Jardine Trading Co. as a staff clubhouse. Later on, a man named **Zhang Gongrang** (張公讓), who may have been a general of the Chinese Nationalist Party (Guomindang, 國民黨), bought the Enchi Lodge and lived there when he came to Hong Kong. Mr. Zhang employed the villagers living in Kam Tsin Tsuen and he left Enchi Lodge before the Japanese invasion of Hong Kong. During the Japanese Occupation, Enchi Lodge was used as a Japanese military quarter and a hospital for Japanese soldiers.

*Historical
Interest*

After World War II, it was used for various purposes. In the 1950s-60s, Enchi Lodge was rented for film-making. **Mr. Leung Sing-bo** (梁醒波), who was a famous Cantonese opera artist in Hong Kong, has performed in Enchi Lodge. In 1967, Enchi Lodge was occupied by a number of foreigners and used as a private villa. Moreover, Enchi Lodge had once been rented to **San Miguel Brewery Limited** during 1969-1971.

Since 1991, Enchi Lodge has been (and still is) used as a drug addiction treatment centre run by the **Drug Addict Counselling and Rehabilitation Service** (DACARS, 得基輔康會), which was formed by a group of pastoral, medical, legal and social work professionals in early 1988. The name “Enchi Lodge” was assigned by DACARS in 1985. “Enchi” (恩慈) literally means favour and kindly affection given by God.

The compound comprises a two-storey main building and a small one-storey pitched roof building at the rear. A covered path connects the two buildings. The architecture of Enchi Lodge can be described as countrified **Italianate** with an admixture of **Arts & Crafts** and **Art Deco** features. The style evokes the country villas of Tuscany and Umbria with its primitive arched ground floor of rough stonework and its white painted upper storey of stucco-work. Projecting curved bays with balustraded balconies, full height stone angle buttresses, and a Roman pan-tiled roof with projecting eaves complete the picture. The interior floor plan is set on a central axis with central halls or rooms flanked by side rooms used for various purposes.

*Architectural
Merit*

The ancillary block is situated to the north of the main building. This is a single storey building with a pitched roof of Chinese tiles and used to be the

stables of the riding school.

Inevitably, due to the many uses to which Enchi Lodge has been put, there have been alterations such as installation of aluminium windows and new floor finishes. Externally, however Enchi Lodge retains its distinctive architectural style which is very rare in Hong Kong. As such, it has obvious built heritage value.

Built Heritage Value, Authenticity & Rarity

Its social value lies in the rehabilitation service it provides to drug addicts. Locally it is known as “Tai Koo Lau”(太古樓) by the villagers in Kam Tsui Tsuen, but Enchi Lodge has never built up a close relationship with the local inhabitants who pay little attention to the activities there.

Social Value & Local Interest

Other villas of Western architectural styles besides Enchi Lodge include Kam Tsui Lodge (金錢別墅) and Yeung Yuen (楊園). The Lodge also has group value with the nearby Kam Tsui Village (金錢村) – a historic area containing Hau Mei Fung Ancestral Hall (味峰侯公祠), Hau Chung Fuk Tong Communal Hall (侯宗福堂神廳) and Earth God Shrine of Kam Tsui Tsuen (金錢村土地神龕).

Group Value

As Enchi Lodge and its ancillary block are being utilized for a useful purpose, the question of adaptive re-use does not arise at the present time.

Adaptive Re-use

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Group Value

As Enchi Lodge and its ancillary block are being utilized for a useful purpose, the question of adaptive re-use does not arise at the present time.

Adaptive Re-use

Historic Building Appraisal
Peng Chau Chi Yan Public School
Chi Yan Lane, Peng Chau

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Peng Chau Chi Yan Public School (坪洲公立志仁學校, “the School”) was established in a rented premises in 1927 by a group of local *kaifong* (街坊) members named Ho Shek-leung (何錫良), Wong Tin-jau (黃天就), Choi Foon-kuen (蔡寬權) and Cheng Tze-ming (鄭子明). Eventually in **1935**, with donations from locals and a site granted by the government, a permanent school (the present building of the School) was built. The school building was damaged by a typhoon in 1937 and repair works were carried out in 1939. Shortly after World War II, it became a government-subsidized primary school (津貼小學). Being the first primary school in Peng Chau, it pioneered the primary education on Peng Chau. Many children were received education from this school. Mr Lam Wai-keung (林偉強), BBS JP, the Chairman of Islands District Council (離島區議會主席) is an alumnus of this school.

**Historical
Interest**

The design of the School is simple and functional. The front façade of the School is made up of an open sided verandah or portico which in classical architecture is termed a tetrastyle (i.e. a porch supported by four columns). A low balustrade or dwarf wall encloses the two sides of the portico. The parapet to the flat roof is made up of urn-shaped balustraded panels and an ornamental central gable or pediment. A stone tablet inscribed with the name of the school is placed below the pediment. The whole composition is in simple **Classical** style.

**Architectural
Merit**

Chi Yan Public School was the first public school in Peng Chau. For many years it was the only public school on the island. The School does therefore have a certain rarity value from the historical perspective.

**Rarity,
Built Heritage
Value**

The front façade has a certain built heritage value and does not appear to have been altered thus retaining its authenticity.

Authenticity

The social value of the School lies in the historical role it has played in education of the island children. The School also plays a role in a local traditional Chinese festival called *Ma Hang Heung* (禡行鄉) which is held annually on the island.

**Social Value
& Local
Interest**

The neighbouring heritage resources: Tin Hau Temple (天后宮), Stone House at Peng Chau Wing On Street (坪洲永安街), leather factory site at the back of Peng Chau Wing On Street (坪洲永安街), Ruins of Great Match

Group Value

Factory (大中國火柴廠址) at Peng Lei Road (坪利道), Office and Mess of Sing Lei Hap Gei Lime Kiln Factory (勝利合記石灰窯廠辦公室遺址) at No. 2 Nam Wan Shan Teng Tsuen (南灣山頂村 2 號) and I-Tsz at Wing On Toi (永安台).

As the School has ceased operation in very recent years, the question of *Adaptive* adaptive re-use does really arise. *Re-use*

Historic Building Appraisal
Yau Kung School
Ha Tsuen Shi, Ha Tsuen, Yuen Long

Yau Kung School (友恭學校) in Ha Tsuen Shi (廈村市) of Ha Tsuen (廈村), Yuen Long, was established by the Tang (鄧) clan of Ha Tsuen probably in the early 1920s for the education of the children in the area. The name Yau Kung derived from Yau Kung Tong (友恭堂), the trust of the clan. The school started with a three-bay structure teaching Chinese classics and some modern subjects before the Japanese Occupation (1941-45). The school was closed at the war and reopened in 1944 operated by a Cheung Wai-sum (張維森) and his wife from the mainland. It was closed after the war. With the increase of children after the war, the school was refurbished and started to operate in 1948. It was a primary school taking not more than 100 students. It became a government aided school in 1952 and four bays were added on its right to have more classrooms. Due to the increase of students, part of the Tang Ancestral Hall (鄧氏宗祠) on its left was used as classrooms and Guest House (禮賓樓) next to the Hall was used as a dormitory of the teachers. The school had a total of 18 classes of 750 students in 1962. The primary school was replaced by a new purposely built school of the same name in San Sang Tsuen (新生村) in the south of Ha Tsuen. The premises was used as a kindergarten called Ha Tsuen Heung School (廈村鄉公立學校) until it closed in the late 1970s.

*Historical
Interest*

Situated at the back of the Tang Ancestral Hall on the left, the school has an open playground in its front. The southeast facing school is a Qing vernacular building of seven bays. The single-storey building is constructed of green bricks with its walls and arches to support its pitched roofs of timber rafters, purlins and clay tiles. The four bays on its right are later added structures and two sets of geometric mouldings and auspicious mouldings in the middle are on the ridges. A verandah with six arched openings are at the front façade of the building but was demolished in 2004 due to vegetation attack and long time dilapidation. The two rooms on the right with one having a cockloft are staff rooms and the rest are classrooms. Partially peeled off frieze plastered moulding of curling grass are at the gable walls.

*Architectural
Merit*

It is a school building of the Tangs to witness their education service in Ha Tsuen area.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The verandah at the façade was removed and its roof end with the timber purlins and tiles are still not tidied up. The building is deteriorating in need of repair. Its authenticity is not kept.

Authenticity

It has group value with the Tang Ancestral Hall and the Guest House next door.

Group Value

After the students completed their primary education at the school, they would studied at the Fung Kai Secondary School (鳳溪中學) in Sheung Shui (上水). The school compound has been used as a venue for the cooking of basin meal (盆菜) for the celebration of the Tai Ping Ching Chiu (太平清醮) of Ha Tsuen villages held once every ten years, the last ones were in 1985, 1995 and 2005. An altar of Man Cheong (文昌) deity was at the Guest House for the worship of the students at the beginning of the academic year and at the Chinese New Year. The Yau Kung School in San Sang Tsuen was closed in 1996. The school campus was used as a venue for scenes of a number of movies including some martial arts ones in the 1970-80s.

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

Historic Building Appraisal
Old Sheung Shui Police Station
Sheung Shui Heung, Sheung Shui, New Territories

Old Sheung Shui Police Station (舊上水警署) was built in **1902** and was one of thirteen police stations built soon after the British took over the New Territories. It appears to have been built to replace an earlier police station which was opened in 1899 at Fu Ti Au (虎地凹), a remote part of Sheung Shui which was in a vulnerable position and had become too small to accommodate additional personnel. *Historical Interest*

On 8 March 1915, the Old Sheung Shui Police Station received a report that a tiger had been seen in Lung Yeuk Tau. The tiger was shot but not before it had attacked constable Ruttan Singh (屈頓星) who died from his injuries. The tiger's head was later presented to the local museum in the Old City Hall, where it was on view until the demolition of the building in 1933. Since then, it was stored at Central Police Station for 55 years until the opening of the new Police Museum in 1984.

Between 1941 and 1945, the Old Sheung Shui Police Station was occupied by the Japanese troops as divisional headquarters. After the Liberation, British soldiers set up their headquarters there. In 1945, police officers reoccupied the premises. In March 1979, the new Sheung Shui Police Station was opened and the old station became a police reporting centre (警民關係組辦公室) and later a Junior Police Corps (JPC) Club House (少年警訊會所).

There are three structures in the old police station compound being the main building, a rear wing separated by an open yard, and a barrack and canteen block which was built in 1979. The two old buildings were built in **Neo-Classical Colonial** style with possibly some **Arts and Crafts** influence. The two-storey main block has plain rendered and painted walls with open arched and colonnaded verandahs at the front. Originally it had a pitched Chinese tiled roof, but this was replaced by a flat roof, corner observation towers and a defensive parapet wall with loopholes. The arches and columns are decorated with moulded architraves, keystones and moulded capitals. The single-storey rear wing has plain rendered and painted walls, a Chinese tiled pitched roof, chimney stacks and some original wooden casement windows. The barrack and canteen block is also single-storey with plain rendered and painted walls, a pitched roof of corrugated sheets and modern doors and windows. *Architectural Merit*

It is rare to find a colonial style building in a rural area such as this. Now over 100 years old, the old police station has historical value as well as built heritage value. Inevitably, some alterations and changes have been made over the years for operational requirements, but the old building still retains its colonial charm.

**Rarity,
Built Heritage
Value &
Authenticity**

The social value of the old police station lies in the role it played in maintaining law and order in this remote part of the New Territories. As a Western style colonial building surmounted by village houses it brings local interest to the area.

**Social Value
& Local
Interest**

Old Sheung Shui Police Station is one of the oldest surviving police stations in the territories. Both the layout and the structure of the building compound, as well as its decorations, mouldings, windows and doors have been preserved well. There are also other historic buildings in traditional Chinese style nearby. They are Liu Ying Lung Study Hall, Ming Tak Tong (明德堂) and Liu Man Shek Tong Ancestral Hall (廖萬石堂) founded by the Liu lineage.

Group Value

Since July 1993, the Old Police Sheung Shui Police Station has been used as a Junior Police Corps Club House.

**Adaptive
Re-use**

Historic Building Appraisal
No. 47 Lee Yick Street
Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, 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 was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty by Tang Man-wai (鄧文蔚), a 23rd generation member of the Tang clan in Kam Tin. He was a district magistrate of Longyou (龍游縣) county in Zhejiang (浙江) province. The market had its golden years in the 18th and 19th centuries which was a flourishing market and commercial centre in the area for the trading of agricultural produce and daily necessities for locals and people in nearby areas. The centre of the market lied along three long streets including the Cheung Shing Street (長盛街), Lee Yick Street (利益街) and Wine Street (酒街) where shops of different kinds were located. Other than shops, two temples, inns and pawnshops were also in the market. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southeast opened in 1915.

**Historical
Interest**

No.47 is one of the surviving residential buildings in Yuen Long Kau Hui. It is not known when it was built. It probably has an age of over 100 years. The building was owned by the Tangs in Ying Lung Wai (英隆圍), east of the market after 1955. They were members of a branch of the Kam Tin (錦田) Tangs. They were originally in Nam Pin Wai but moved to the area to establish the Ying Lung Wai due to *fung shui* reasons. The building was occupied by the Tangs until the 1990s and since then rented to other villagers. It has been left vacated since the late 1990s.

The residential building at No.47 Lee Yick Street is a long and narrow building with its entrance facing the street. The building is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a recessed front façade. The upper storey usually with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its external walls are retained with fair-faced green bricks. A window is opened above the doorway of the front façade. A fascia board of flowers and birds carving is under the eave. The doorframe is of granite. A *tanglung* (趟籠) is installed at the entrance.

**Architectural
Merit**

It is a residential building to witness the history of the Yuen Long Kau Hui.	Rarity
It has some built heritage value.	Built Heritage Value
Its authenticity is kept.	Authenticity
It has group value with Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other selected historic buildings in the market.	Group Value
The market had its market days on the 3 rd , 6 th and 9 th days of each of the three ten-day periods of every lunar month for the buying and selling of agricultural produce including rice, vegetables, sugar cane, wine, bean curbs, fish, meats, soy sauce, spices, farming and kitchen utensils, furniture and all kinds of daily necessities. Farmers, boat people and traders came as far as from the nearby coastal districts of Guangdong (廣東) province. The market operated from 6 in the morning until dusk. Two entrance gates, one in the east, Tung Mun (東門), and one in the south, Nam Mun (南門), were locked up after the market hours to guard against theft and robbery. The market was managed by the Kwong Yu Tong (光裕堂), a trust of a branch of the Tangs in Kam Tin. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.	Social Value, & Local Interest

Historic Building Appraisal
Yuk Hui Temple
Pak She Street, Tung Wan, Cheung Chau

Yuk Hui Temple (玉虛宮) is a Taoist temple built in 1783 for the worship of Yuen Tin Sheung Tai (玄天上帝), the Supreme Emperor of Dark Heaven or Pak Tai (北帝), Emperor of the North. The Emperor is known for his supreme power to combat demons in the Taoist stories. The temple is therefore also known as Pak Tai Temple. It is said that a plague broke out in 1777 on Cheung Chau Island killing many people that a number of Huizhou (惠州) and Chaozhou (潮州) natives of the island carried an image of the deity from their home county to Cheung Chau to suppress the plague. Health and prosperity were brought to the island. Six years later a Lam Yuk-Mo (林煜武) was appointed to build a Pak Tai temple on the eastern shore of the island with donations from the fishermen and villagers. The temple has been managed by the Chinese Temples Committee since 1929.

**Historical
Interest**

The Taoist temple is a Qing vernacular building. The two-hall main building in the middle houses the deity at its end hall with two side chambers to its right and left. The main building and the chambers are separated by two lanes. Its façade is fronted by a porch with two platforms at both ends. The granite columns of the porch and the two pairs of lions and the incense burner at the open courtyard are unique features of the temple. The building has a most distinguished cat-crawling (貓拱式) type of gable walls. Its ceramic Shiwan (石灣) ridge decorations are famous among the temples in the territory.

**Architectural
Merit**

No other Yuk Hui temples in Hong Kong can compete with this highly patronized temple. It is one of the few Yuk Hui temples in Hong Kong to demonstrate the kind of Taoist temples in terms of their age, type, size and features.

**Rarity &
Built
Heritage
Value**

The building has undergone several renovations in 1822, 1838, 1858, 1903 and the latest in 2002. The last one was a very unauthentic one putting up yellow tiles for its roofs, adding dragons and other decorations on the ridges and others.

Authenticity

The temple is much celebrated on the birthday of Pak Tai on each 3rd day of the third lunar month. However the temple is even more featured at the most well-known event throughout the year of the island, that is, at the Bun Festival in the 4th month of the lunar year. The festival to hold the Tai Ping Ching Chiu (太平清醮) rituals in order to ward off the evils has the Pak Tai statue from the temple sitting on his sedan chair to be carried forward right in front of the parade on the island to start off the beginning of the festival. It has become one of the most popular festivals much

**Social Value
& Local
Interest**

welcome by the tourists and Hong Kong people rather than just a local one for the islanders only.

Historic Building Appraisal
St. Paul's Primary Catholic School
Wong Nei Chung Road, Happy Valley, Hong Kong

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The building of St. Paul's Primary Catholic School, located in Happy Valley, was previously an orphanage in the name of "Le Calvaire" (加爾利略山會院) operated under "Sisters of St. Paul de Charters" (沙爾德聖保祿女修會). The building was completed towards the end of 1907 and the orphanage was opened on 6 January 1908 by the Governor, Sir Frederick Lugard (盧押) accompanied by Bishop Pozzoni (師多敏主教).

*Historical
Interest*

The "Sisters of St. Paul de Charters", which was founded in France, had been working steadily in Hong Kong since they first arrived in 1848. The Sisters saw at once that the most urgent need was the rescue of babies, mostly girls who were abandoned by their parents.

During the Japanese Occupation of 1941-1945, the site was used as a police station and a jail. In 1946, the orphanage ceased to operate and the building was used solely as a primary school from then on. The present school name, St. Paul's Primary Catholic School (聖保祿天主教小學), was adopted in 1960 when the school began receiving Government subsidies.

This church-like building was designed in **Gothic Revival** style by the well known local architectural firm of **Leigh and Orange**. Gothic features are found in the tall narrow pointed-arch lancet windows with geometric and curvilinear tracery. Some windows however are flat topped with label mouldings which is more Tudor than Gothic. The walls are plainly rendered and painted with polychromatic so-called "bandaged brickwork" featured on the columns to the open arcaded verandahs. The pitched Chinese tiled roof is a local adaptation. Internally, Gothic architecture gives way to **Classical Revival** featuring elegant white painted columns supporting entablatures, pediments and moulded cornices. Carved ornamental brackets in the classical style can be seen on the second floor verandah. Doors are panelled and glazed with matching fanlights. There is certain **Art Nouveau** influence in the ornamental ironwork to the balustrading to the verandahs and **Arts and Crafts** influence in the fireplace mantelpiece in the ground floor meeting room.

*Architectural
Merit*

The building is a rare and elegant piece of built heritage. Some modifications are evident such as modern floor finishes and building services installations, otherwise the building has not been altered too much and retains much of its authenticity. The external façade would look better if it were painted natural stone colour rather than white, which is the wrong colour for Gothic architecture.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in the historical role it has played in the fields of education and social welfare. Situated on a raised platform facing the Happy Valley sports ground, the School enjoys a marvelous view with the scenery almost unchanged since it was first built.

***Social Value
& Local
Interest***

To the left of the school is St. Paul's Secondary School (聖保祿中學) opened in 1960, which was also established by the Sisters of St. Paul de Chartres. It is physically close to other historic buildings, namely St. Margaret Mary's Church (聖瑪加利大堂), Shing Kwong Church (聖光堂) and Po Kok Girls' Middle School (寶覺女子中學).

Group Value

The building has been put to various uses since it was built proving that it is adaptable. As far as is known there are no plans to close the school so that the question of adaptive re-use does not arise at present.

***Adaptive
Re-use***

Historic Building Appraisal
S.K.H. Holy Trinity Church
No. 135, Ma Tau Chung Road, Kowloon

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S.K.H. Holy Trinity Church (聖三一堂) at No. 135 Ma Tau Chung Road was built in **1936/37**. In 1890 the Holy Trinity Church was founded by Koo Kai-tak (顧啓德) and his wife of the Anglican Church who preached the gospel in a family format. The congregation grew in the following years. In 1902, with the help of Pastor Kwong Yat-sau (鄺日修牧師), the first church was built at the foothill of Sung Wong Toi (宋王臺). It was relocated and rebuilt on the land next to the Victoria Girls' School in 1905 due to the construction of Sung Wong Toi Park (宋皇臺公園). *Historical Interest*

In 1936 the Church moved to the present site to make way for the construction of Kai Tak Airport (啓德機場). Its foundation stone was laid by **Bishop Mok Sau Tseng** (莫壽增會督), the first Chinese Bishop in Hong Kong, on 21 November 1936. The Church was opened on 4 July 1937. On 31 August 1938, it was blessed by **Bishop Ronald Owen Hall** (何明華會督) and Bishop Mok Sau Tseng. During the Japanese Occupation Period, the Japanese occupied the church. In 1945, after Hong Kong was liberated, it was found that the church had been used as a detention camp. Extra government land adjacent to the Church was granted in 1948 for the construction of the Holy Trinity Primary School and the Holy Trinity Kindergarten, both completed in 1955.

The Holy Trinity Church is built in the **Chinese Renaissance** style which amalgamates Chinese and Western architectural elements into the church design. The plan is cruciform in shape with emphasis on symmetrical balance. At the front of the church there is an entrance porch of quite elaborate design featuring a green glazed Chinese tiled roof, projecting eaves, hip ridges, brackets and various Chinese motifs. The transept also has an elaborate Chinese style roof of similar design. The roof over the main part of the church is a pitched roof with a gable end. It also features elaborate Chinese designs and motifs under the eaves. Windows are rectangular with moulded surrounds and splayed cills. They are divided into small squares with glazing bars and glazed with plain and coloured glass to form crosses and other decorative designs. The external walls are rendered and painted white with horizontal bands painted dark red. Internally there is a central nave with rows of wooden pews on either side. The roof trusses are exposed and columns are decorated with Chinese geometric patterns. The church is decorated with light pastel shades and illuminated by suspended dome shaped light fittings and spotlights around the walls at high level. *Architectural Merit*

The Chinese Renaissance style is quite rare in Hong Kong and the S.K.H. Holy Trinity Church is a good example with obvious built heritage value. The church remains in its authentic condition, the only alteration in recent years being the installation of an air-conditioning system. The church is obviously well maintained and kept in good condition.

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

The social value of the church lies in the role it has played in religion and education. It has historical, architectural and cultural value and is of considerable local interest.

***Social Value
& Local
Interest***

The S.K.H. Holy Trinity Church is important for its historical, architectural and cultural value in Kowloon City. It is physically close to the Sung Wong Toi (宋皇臺), Sheung Tai Temple (上帝古廟), Kowloon Walled City (九龍寨城), Kowloon Si Yamen (九龍司衙門) and site of the former Kai Tak Airport (啓德機場).

Group Value

It is considered that the question of adaptive re-use is not likely to arise in the foreseeable future.

***Adaptive
Re-use***

Historic Building Appraisal

Pok Fu Lam Conduit, Hong Kong

Pok Fu Lam Reservoir (薄扶林水塘) is the oldest reservoir in Hong Kong. *Historical Interest*

The construction of this reservoir commenced in 1860 and was completed in 1871. 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.

Pok Fu Lam Reservoir was connected by an aqueduct along Conduit Road to two tanks above Tai Ping Shan (Victoria Peak) to provide a supply of water to the central and western parts of the Hong Kong. This aqueduct, which was named as **Pok Fu Lam Conduit** by government officials in the early colonial years, commenced at the Gauge Basin immediately below the original masonry dam of Pok Fu Lam Reservoir. It followed the contour along the hillside at a level about 500 feet above the sea, and ended at the Albany Tanks (now at the top of Garden Road). The aqueduct forms a trail from Queen Mary Hospital and leads to No. 1 University Drive.

The conduit, which is sometimes called an aqueduct, is a structure for artificially conveying a constant supply of water, consisting of a channel, usually underground, covered to prevent evaporation and/or pollution, supported on piers, columns or arches over valleys, roads, streams, etc. Moving water is best done by gravity and that means maintaining a gradient using natural contour wherever possible, so that it is needed. Sometimes the terrain necessitates cutting tunnels through hills. The invention of the aqueduct is generally attributed to the Ancient Romans and numerous historic Roman remains of aqueducts survive in Europe. *Architectural Merit*

The Pok Fu Lam Conduit is a brick and masonry structure, the box channel itself having 450mm high red brick walls in English Bond raised off a base of granite slabs. The inside of the channel is no doubt waterproofed to contain water. The channel is covered with lap-jointed granite slabs to form a pedestrian walkway or decking. Where the conduit passes over streams and valleys, tubular steel safety railings are provided to the sides of the walkway and the conduit is carried on granite lintels supported on granite piers. The piers are rectangular in section which is rare today, with cut-water leading edges where built in stream beds. The piers are constructed of square ashlar blocks and random rubble in-fill. In places the masonry piers have been replaced or strengthened with concrete piers. The structure displays a patina of age with moss, lichen and ferns growing on the surface and in the open joints of the masonry. In places the internal waterproofing material has leached through the

masonry forming black stains of the surface. The Pok Fu Lam Conduit is an interesting example of late Victorian waterworks engineering.

The Pok Fu Lam Conduit is a structure having built heritage value as well as being a rare example of Victorian civil engineering. It is still in use at present. It retains its original appearance without laying any modern water pipe works internally. There have been little alterations to the structure and its basic authenticity remains.

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

The social value of the Pok Fu Lam Conduit lies in the historical role it played in supplying water to different parts of the Hong Kong Island. Piercing through the hillside by means of a tunnel aqueduct, the Conduit is well known and visited by hikers, morning walkers and anglers.

***Social Value
& Local
Interest***

The Conduit is near to several other historic sites. Looking from the Gauge Basin where the Conduit commences, one can see Bethanie (伯達尼修院). Down on Pok Fu Lam Road is the Douglas Castle (德格拉斯堡, now University Hall) which is a 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 Pok Fu Lam Conduit remains in use as a civil engineering structure.

***Adaptive
Re-use***

Historic Building Appraisal
Tung Po Tor Monastery – Yuen Tung Bo Din
Lo Wai Road, Tsuen Wan

Tung Po Tor Monastery (東普陀) in Lo Wai (老圍) of Tsuen Wan was established by Monk Mou Fung (茂峰法師) in 1929 including a main hall called Yuen Tung Bo Din (圓通寶殿) and an entrance hall called Tin Wong Din (天王殿) separated by an open courtyard in between. New buildings have been constructed on the left of the former and on both sides of the latter. Monk Mou Fung was a monk of the famous Qingyun Monastery (慶雲寺) in Zhaoqing (肇慶) of Guangdong (廣東) province in 1916 and then he spent five years to study the Tripitaka (大藏經) in Nanjing (南京). He was invited in 1927 by some local scholars including Lai Chai-hei (賴際熙) and Lady Cheung Lin-kwok (張蓮覺), wife of Sir Ho Tung (何東爵士), to lecture Buddhist doctrine in Fat Yuen Tong (發源堂) at Mosque Street (摩羅廟街). As the number of participants increased, Monk Mou Fung decided to build a temple for the purpose. The site at Lo Wai was chosen and the fund contributed from his followers. The construction of the building started in 1929 was completed in 1933. The scenery of the nearby area is similar to that of the Poutuo Mountain (普陀山) of Zhejiang (浙江) province that the name of the monastery is thus named as Tung Po Tor (東普陀, literally Poutuo Mt. in Guangdong).

**Historical
Interest**

Yuen Tung Bo Din is a two-storey Qing (清) vernacular design building having a one-hall plan of three bays with a side hall on each side both fronted by a verandah. The building is constructed of concrete and stone with its walls, columns and beams to support its pitched roofs of timber rafters, purlins and clay tiles. The external walls are plastered and painted in earth yellow colour. The verandah is supported by red round columns and entrances of the halls are with wooden brown folding doors. The main altar in the middle of the hall houses an 11-foot statue of Kwun Yam (觀音) with a jade Buddha in her front. At their back are three statues of Armitabha (阿彌陀佛), Kwun Yam and Mahasthamaprapta (大勢至菩薩), Three Saints from the West (西方三聖), and a bronze statue of Buddha. A side chamber is on each side of the main hall. The left one is called Hak Tong (客堂, Hall for the Guests) in which a shrine is erected for the monastery's donators to gain the patronage of the Buddha. The right one is called Tso Tong (祖堂, Ancestral Hall) where an altar is at the end wall housing the soul tablets of Monk Mou Fung, his followers and other worshippers for worship. The upper floor used to be a library of sutra (佛經). It is now a classroom for young monks of Buddhism classes. Its ridge is with ceramic decorations including two dragons, a pearl, *aoyus* (鰲魚) and *longwens* (龍吻).

**Architectural
Merit**

It is a monastery to reflect the development of Buddhism in Hong Kong.

Rarity

It has some built heritage value.

***Built Heritage
Value***

It is in good condition. Its authenticity is kept.

***Authenticity
Group Value***

It has group value with the Tin Wong Din and other buildings in the monastery.

The monastery offers a three-year elementary course of Buddhism for 18 young monks from China. After their graduation, they would have three years of intermediate course at the Lifo Monastery (禮佛禪寺) in Boluo County (博羅) of Guangdong and three years of advanced course at the Hongfa Monastery (弘法寺) of Shenzhen (深圳). After that they would preach in different temples in China. Half of the students resided in the monastery. Yuk Fat (浴佛節) and the Kwun Yam Festivals (觀音誕) celebrated with reciting of scripture, offerings and vegetarian meals are the only few occasions the monastery open to the public.

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

Historic Building Appraisal
Tung Po Tor Monastery – Tin Wong Din (Wai Tor Din)
Lo Wai Road, Tsuen Wan

Tung Po Tor Monastery (東普陀) in Lo Wai (老圍) of Tsuen Wan was established by Monk Mou Fung (茂峰法師) in 1929 including a main hall called Yuen Tung Bo Din (圓通寶殿) and an entrance hall called Tin Wong Din (天王殿) separated by an open courtyard in between. Buildings have been constructed on the left of the former and on both sides of the latter. Monk Mou Fung was a monk of the famous Qingyun Monastery (慶雲寺) in Zhaoqing (肇慶) of Guangdong (廣東) province in 1916 and then he spent five years to study the Tripitaka (大藏經) in Nanjing (南京).. He was invited in 1927 by some local scholars including Lai Chai-hei (賴際熙) and Lady Cheung Lin-kwok (張蓮覺), wife of Sir Ho Tung (何東爵士), to lecture Buddhist doctrine in Fat Yuen Tong (發源堂) at Mosque Street (摩羅廟街). As the number of participants increased, Monk Mou Fung decided to build a temple for the purpose. The site at Lo Wai was chosen and the fund contributed from his followers. The construction of the building started in 1929 was completed in 1933. The scenery of the nearby area is similar to that of the Poutuo Mountain (普陀山) of Zhejiang (浙江) province that the name of the monastery is thus named as Tung Po Tor (東普陀, literally Poutuo Mt. in Guangdong).

**Historical
Interest**

The Tin Wong Din (or Wai Tor Din 韋馱殿) is a building in front of the Yuen Tung Bo Din building. It is also a two-storey building constructed of concrete and stone with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. Four round columns painted red are arranged in 1:2:1 proportion in the interiors of the building. The external walls are plastered and painted in earth yellow colour. An altar in the middle of the ground floor hall houses a statue of Wai Tor (韋馱, Skanda) facing the garden and a statue of Maitreya (彌勒佛) facing the entrance. At the two side platforms are the four standing huge statues of the Four Heavenly Kings (四大天王). The upper floor is a classroom and library for the young monks to study. The ridge of the building is decorated with two *aoyus* ((鰲魚) and a pearl.

**Architectural
Merit**

It is a monastery to reflect the development of Buddhism in Hong Kong.

Rarity

It has some built heritage value.

**Built Heritage
Value**

It is in good condition. Its authenticity is kept.

Authenticity

It has group value with Yuen Tung Bo Din and other buildings

Group Value

The monastery offers a three-year elementary course of Buddhism for 18 young monks from China. After their graduation, they would have three years of intermediate course at the Lifo Monastery (禮佛禪寺) in Boluo County (博羅) of Guangdong and three years of advanced course at the Hongfa Monastery (弘法寺) of Shenzhen (深圳). After that they would preach in different temples in China. Half of the students resided in the monastery. Yuk Fat (浴佛節) and the Kwun Yam Festivals (觀音誕) celebrated with reciting of scripture, offerings and vegetarian meals are the only few occasions the monastery open to the public.

*Social Value,
& Local Interest*

Historic Building Appraisal

Luk Keng Pillboxes and Observation Posts, N.T.

Located at the fringe of Pat Sin Leng Country Park in Luk Keng (鹿頸), this network of defence comprising pillboxes, observation posts and trenches was constructed during the period of Japanese Occupation (1941-1945). They stand on prominent hilltops which overlook Starling Inlet (Sha Tau Kok Hoi 沙頭角海), giving them an excellent field of observation. It is believed that these structures were intended to strengthen border defense and against the offensive operations of Allied forces should any attempt be made to enter Hong Kong from the northeastern side of the New Territories.

*Historical
Interest*

The path leading to the network is not well-defined and access to it is rather difficult. Information on the pillboxes and observation posts is scant, and the Japanese claimed that authentic records of Hong Kong's defence during the war period were all lost. They merit further investigation; however, from the recollections of villages nearby it can be established that the pillboxes and observation posts were built during the period of Japanese Occupation and some local inhabitants were pressed to take part in the construction.

The pillboxes and observation posts on the site are reinforced concrete structures built against slopes and partially covered with earth and vegetation. All remain derelict and unused. The pillboxes feature wing walls at the sides and have narrow cavities all around the perimeter walls for ventilation purpose. Some of the pillboxes have concrete roof vents. The architectural style can be classified as **Utilitarian (Military)**.

*Architectural
Merit*

The pillboxes appear to be connected by communication trenches which allowed movement between positions. This allowed for the relocation of troops to threatened positions, ammunition re-supply, casualty evacuation, and covered withdrawal. Japanese manuals prescribed communication trenches to be 2 ft wide and 4 ft deep for one-way movement and 5 ft deep for two-way traffic. Communication trenches could be less than 2 ft deep and 18 in wide if connecting minor positions.

Parapets might be present, but more often than not the earth was removed for better concealment. The trenches might be roofed with palm fronds, tree branches, camouflage nets, planks, small logs, or sheet metal covered by a layer of earth, more for concealment than protection.

Trenches were often laid out in a zigzag pattern with angular jogs, in curvy lines following terrain contour, or echeloned at right angles allowing one section of trench to cover another from the rear. The angles and curves in the trenches prevented the enemy from firing down a long length of trench and reduced the damage by an artillery, mortar or bomb hit. In loose and unstable

soil revealing was required to shore up the side of the trench. This helped prevent the sides from collapsing.

The use of concrete as a construction material for the pillboxes at Luk Keng is unusual. Field fortifications were usually constructed of local materials such as rocks, coral, tree trunks, etc., or improved using wooden boxes and steel oil drums filled with rocks and sand. Cement and steel bars used for reinforcement were reserved for command posts, communications centers, fuel and ammunition storage bunkers, bomb shelters, and critical support facilities. The cement used in the construction of these pillboxes was probably not shipped in but produced locally, and could well have come from the Green Island Company's cement works at Hung Hom.

No detailed survey has been made of the pillboxes so that the layout plans, the thickness of concrete, the positions of entrances and firing ports, etc. are not known. The quality of the construction seems to vary considerably not surprisingly if forced village labour was used to build the pillboxes. Some of the pillboxes have firing ports or embrasures with fancy decorative surrounds, and on other the joint lines left by the timber formwork or shuttering when the concrete was poured can clearly be seen on the face of the concrete.

After World War II, many other items built by the occupying force such as the War Memorial Tower (忠靈塔, a Japanese memorial on the war dead) were demolished. As military structures built during the wartime, these pillboxes and observation posts are rare pieces of built heritage. ***Rarity, Built Heritage Value & Authenticity***

The pillboxes and observation posts are derelict and abandoned, but they probably could be restored and local interest in them revived. They have group value with Wong Chun Yu Ancestral Hall in Luk Keng Wong Uk (鹿頸黃屋春儒黃公祠) and Chan Ancestral Hall in Luk Keng Chan Uk (鹿頸陳屋祠堂). They are thematically related to the MacIntosh Forts (麥景陶碉堡) which served as observation posts of the police to strengthen border defense. ***Social Value, Local Interest & Group Value***

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***

Tung Wah Eastern Hospital

No. 19 Eastern Hospital Road, Causeway Bay, Hong Kong

Tung Wah Eastern Hospital (東華東院) was established in 1929 by the Tung Wah Board of Directors. In 1927, Mr. Lee Hoi-tung (李海東), the new Chairman, and his Directors started their fund raising campaign. At last, \$450,000 was raised and on 4 May 1928, the Governor, Sir Cecil Clementi (金文泰), was invited by Sir Shiu-kin Tang (鄧肇堅), the Chairman, and his directors to lay the foundation stone for the new hospital. In 1929, the construction work was finished and thus, on 27 November 1929, again by the Governor, Sir Cecil Clementi, the Tung Wah Eastern Hospital was officially opened. *Historical Interest*

Tung Wah Eastern Hospital was amalgamated with the Tung Wah Hospital (東華醫院) and the Kwong Wah Hospital (廣華醫院) under the name of “Tung Wah Group of Hospitals” (東華三院) in 1939. During the Japanese invasion of Hong Kong in December 1941, Tung Wah Eastern Hospital was converted into a military hospital by the government. It was taken over by the Japanese in the Occupation. In 1945, after the Liberation of Hong Kong, it was returned to the administration of the Tung Wah Group of Hospitals and it continued to provide free medical services to all the needy.

The Hospital is a three-storey building which was designed by the well known local architectural practice of **Palmer and Turner**. The plan consists of an E-shaped main block with four ward blocks radiating outwards from a semi-circular courtyard at the centre. The style can be described as **Neo-Classical** as the building displays features derived from classical architecture in a modern stylised way. Walls are rendered and painted and windows are regularly spaced and divided into small glazing squares. Some of the third floor windows have semi-circular arched heads. A projecting cornice runs around the building at parapet level. The main entrance features a double entry staircase and a cantilevered projecting balcony at first floor level. Ornamental ironwork balustrading is featured to the fire escape at the inner courtyard, otherwise ornamentation is quite restrained. *Architectural Merit*

Tung Wah Eastern Hospital is one of the oldest hospitals in the Tung Wah Group of Hospitals. The unusual arrangement of radiating wards make this hospital quite distinctive. The authenticity of the interior is not known, but the exterior appears to retain much of its original appearance except for window mounted room coolers, security lights, surface mounted conduit, etc. *Rarity, Built Heritage Value & Authenticity*

The social value of the Hospital lies in the role it has played in providing medical services to the community. With the hill at the back facing a large piece of lawn, the hospital is situated at an excellent location where the patients and staff can enjoy a peaceful environment and nice views around.

***Social Value
& Local
Interest***

It is close to several other historic buildings, namely, St. Paul's Primary Catholic School (聖保祿天主教小學), St. Margaret Mary's Church (聖瑪加利大堂) and Shing Kwong Church (聖光堂).

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

Nos. 91-93 Lai Chi Yuen

Cheung Chau

The exact year of construction of these three tenements on Cheung Chau is uncertain but the Land Registry records start at 1905. The place where the buildings are located is called Lai Chi Yuen (荔枝園, literally, Lychee Garden) as there were lychee trees growing. Having gone through many ownership transfers the buildings have now been converted into a home for the elderly.

*Historical
Interest*

These three tenements are two-stories high originally built as three adjacent village houses. The plan of each house is elongated with a short frontage on the west side facing the street. Kitchen annexes are built at the rear and back on to a scavenging lane. The roofs appear to be flat with an ornamental parapet on all sides formed with decorative balustrade panels between capped posts. The front façade of the tenements is an impressive **Neo-Classical** composition with a colonnaded verandah at ground floor level (now enclosed with modern glazing) and arched open verandahs at first floor level. Architectural features include classical style columns, moulded cornices, paired arches and ornamental balustrading to verandahs of the same pattern as the balustrading to the roof parapet. Modern installations include aluminum windows in the rear elevations, glazing to the front ground floor verandahs, metal safety grilles to first floor verandahs, and shop style sun blinds. Most of these alterations are considered to be reversible. The architectural style of the buildings can be classified as **Chinese Eclectic** as they are of mixed Western and Chinese style.

*Architectural
Merit*

Buildings of mixed style are not uncommon in rural villages, but these tenements are quite unusual and should be regarded as having built heritage value. Alterations and additions have affected their authenticity to some extent.

*Rarity, Built
Heritage Value
& Authenticity*

As residences, the social value of the tenements to the local community was relatively low, but as a home for the elderly they now have more social value. They have local interest as the architectural style not common on Cheung Chau.

*Social Value
& Local
Interest*

The surroundings, bustling with daily activities, include small houses, trees and the beach. The Western characteristics of these tenements blend nicely

Group Value

with the low density and relax environment. The three storied buildings on Nos. 93 and 94 are used by the same tenant now. The Cheung Chau Police Station (長洲警署) and an old concrete gate of *Cheung Yuen* “章園” are nearby.

The three tenement buildings were adapted for use as a home for the elderly several years ago. *Adaptive*
Re-use

Historic Building Appraisal

435

Nos. 91-93 Lai Chi Yuen

Cheung Chau

The exact year of construction of these three tenements on Cheung Chau is uncertain but the Land Registry records start at **1905**. The place where the buildings are located is called Lai Chi Yuen (荔枝園, literally, Lychee Garden) as there were lychee trees growing. Having gone through many ownership transfers the buildings have now been converted into a home for the elderly.

*Historical
Interest*

These three tenements are two-stories high originally built as three adjacent village houses. The plan of each house is elongated with a short frontage on the west side facing the street. Kitchen annexes are built at the rear and back on to a scavenging lane. The roofs appear to be flat with an ornamental parapet on all sides formed with decorative balustrade panels between capped posts. The front façade of the tenements is an impressive **Neo-Classical** composition with a colonnaded verandah at ground floor level (now enclosed with modern glazing) and arched open verandahs at first floor level. Architectural features include classical style columns, moulded cornices, paired arches and ornamental balustrading to verandahs of the same pattern as the balustrading to the roof parapet. Modern installations include aluminum windows in the rear elevations, glazing to the front ground floor verandahs, metal safety grilles to first floor verandahs, and shop style sun blinds. Most of these alterations are considered to be reversible. The architectural style of the buildings can be classified as **Chinese Eclectic** as they are of mixed Western and Chinese style.

*Architectural
Merit*

Buildings of mixed style are not uncommon in rural villages, but these tenements are quite unusual and should be regarded as having built heritage value. Alterations and additions have affected their authenticity to some extent.

*Rarity, Built
Heritage Value
& Authenticity*

As residences, the social value of the tenements to the local community was relatively low, but as a home for the elderly they now have more social value. They have local interest as the architectural style not common on Cheung Chau.

*Social Value
& Local
Interest*

The surroundings, bustling with daily activities, include small houses, trees and the beach. The Western characteristics of these tenements blend nicely

Group Value

with the low density and relax environment. The three storied buildings on Nos. 93 and 94 are used by the same tenant now. The Cheung Chau Police Station (長洲警署) and an old concrete gate of *Cheung Yuen* “章園” are nearby.

The three tenement buildings were adapted for use as a home for the elderly several years ago. *Adaptive*
Re-use

Historic Building Appraisal

436

Nos. 91-93 Lai Chi Yuen

Cheung Chau

The exact year of construction of these three tenements on Cheung Chau is uncertain but the Land Registry records start at **1905**. The place where the buildings are located is called Lai Chi Yuen (荔枝園, literally Lychee Garden) as there were lychee trees growing. Having gone through many ownership transfers the buildings have now been converted into a home for the elderly. *Historical Interest*

These three tenements are two-stories high originally built as three adjacent village houses. The plan of each house is elongated with a short frontage on the west side facing the street. Kitchen annexes are built at the rear and back on to a scavenging lane. The roofs appear to be flat with an ornamental parapet on all sides formed with decorative balustrade panels between capped posts. The front façade of the tenements is an impressive **Neo-Classical** composition with a colonnaded verandah at ground floor level (now enclosed with modern glazing) and arched open verandahs at first floor level. Architectural features include classical style columns, moulded cornices, paired arches and ornamental balustrading to verandahs of the same pattern as the balustrading to the roof parapet. Modern installations include aluminum windows in the rear elevations, glazing to the front ground floor verandahs, metal safety grilles to first floor verandahs, and shop style sun blinds. Most of these alterations are considered to be reversible. The architectural style of the buildings can be classified as **Chinese Eclectic** as they are of mixed Western and Chinese style. *Architectural Merit*

Buildings of mixed style are not uncommon in rural villages, but these tenements are quite unusual and should be regarded as having built heritage value. Alterations and additions have affected their authenticity to some extent. *Rarity, Built Heritage Value & Authenticity*

As residences, the social value of the tenements to the local community was relatively low, but as a home for the elderly they now have more social value. They have local interest as the architectural style not common on Cheung Chau. *Social Value & Local Interest*

The surroundings, bustling with daily activities, include small houses, trees and the beach. The Western characteristics of these tenements blend nicely *Group Value*

with the low density and relax environment. The three storied buildings on Nos. 93 and 94 are used by the same tenant now. The Cheung Chau Police Station (長洲警署) and an old concrete gate of *Cheung Yuen* “章園” are nearby.

The three tenement buildings were adapted for use as a home for the elderly several years ago. *Adaptive Re-use*

Historic Building Appraisal
Tsing Kun Study Hall
No. 22 Lei Uk, Nam Chung, Sha Tau Kok

Tsing Kun Study Hall (靜觀家塾) in Lei Uk (李屋) village of Nam Chung (南涌), Shau Tau Kok (沙頭角), was built by the Lis (李氏) in the 26th year of the Guangxu (光緒, 1900) reign of the Qing (清) dynasty. Li Yik-fat (李奕發) was the 17th generation ancestor of the Li clan moving from Guishan (歸善) of Guangdong (廣東) province to Nam Chung some 150 years ago. The Lis are Hakkas (客家人) originated from Fujian (福建) province. The Study Hall was the only one in Nam Chung managed under the trust of Li Tsing Kun Tong (李靜觀堂) which provided traditional education for its clan children and later to children of other clans in the village, Wo Hang (禾坑) and Wu Kau Tang (烏蛟騰). Li Kam-cheung (李錦章) from Wo Hang, who achieved the academic title of *xiucai* (秀才), once taught in the hall. Some other teachers were employed from the Chinese mainland. The teaching mode of the hall changed in the 20th century and it was renamed as Tsing Kun School (靜觀學校) in the 1930s giving modern subjects to the children. Nam Chung Public School (南涌公立學校) was built in 1960 due to the rapid demand of school places. The hall has then ceased its education role in the area. The hall is now left vacated.

***Historical
Interest***

The study hall is a small Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. It was constructed at the left end of a row of houses. To its right are another row of houses of the same direction. The courtyard is between the halls and side rooms are on either side of the courtyard. Cocklofts are constructed above the side rooms and those of the halls. It is in symmetrical design with the Confucius portrait hung in the middle of the main hall in the old days. A kitchen was later added to its left. The building is constructed of green bricks with its walls supporting its flushed gable roofs of rafters, round purlins and clay tiles. Its recessed entrance has granite door frame, wall corners, steps and lintel. Above the lintel is the name board of the study hall. The main ridge is with geometric mouldings. The fascia boards, wall and gable friezes are with exquisite carvings, mouldings and paintings of calligraphy, auspicious patterns of dragons, landscape, phoenixes, flowers, birds and plants.

***Architectural
Merit***

It is a rare historic building to witness the traditional education of Nam Chung and the area. The study hall is a typical one with superb decorations of high built heritage value.

***Rarity &
Built Heritage
Value***

The authenticity is kept despite its walls are slightly plastered.

Authenticity

A maximum of five classes were given at the hall. Li Kei-shun (李其舜) of the clan who had studied at the hall and later graduated from the Government Tai Po Vernacular Normal School (香港大埔官立漢文師範學堂) taught at Tsing Kun School after the Japanese Occupation (1941-1945). The hall was for shelter of children and guerrillas of the Hong Kong Independent Battalion of the Dongjiang Column (東江縱隊港九獨立大隊) during the Occupation.

*Social Value,
& Local
Interest*

Historic Building Appraisal

No. 2 Hing Hon Road, Hong Kong

Erected around 1916, No. 2 Hing Hon Road (興漢道) is a typical Chinese tenement house with a European-style façade reflecting Western influence on architecture in Hong Kong during the colonial era. Not much seems to be known about its early history, but since 1959 it has been about the property of a Leung family.

*Historical
Interest*

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

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

No. 2 Hing Hon Road is a three-storey house in the **Georgian Revival** style. The street façade is faced with stucco grooved to imitate stonework. The ground floor has two arched window openings and a simple doorway with an architrave and segmental hood moulding resembling a pediment. The upper part of the façade has two rows of rectangular windows separated by giant pilasters. There are plain apron panels beneath the windows. A projecting band course marks the first floor level. There is a projecting cornice at parapet level with a parapet wall formed of projecting posts and recessed panels. A single rainwater downpipe serves to drain the roof. The façade is in good repair and well maintained.

*Architectural
Merit*

Due to redevelopment all around, No. 2 Hing Hon Road has now become a rare surviving piece of built heritage. It is a good example of its style and worthy of preservation. Unfortunately the original windows and door have been replaced by modern steel and aluminum framed units but this is considered to be reversible. The original neighbouring buildings on either side have been demolished and redeveloped.

*Rarity,
Built Heritage
Value &
Authenticity*

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

***Social Value
& Local
Interest***

It is physically close to the University of Hong Kong where declared monuments such as the Main Building (本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand. Other buildings in the surroundings graded by the Antiquities and Monuments Board include the Fung Ping Shan Building (馮平山樓) and King's College (皇仁書院). No. 19 Hing Hon Road is another item of historic interest nearby.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Shek Lei Pui Water Treatment Works
(Two buildings of Shek Lei Pui Treatment Works, & Valve House)
Kam Shan Country Park, Sha Tin, New Territories

Shek Lei Pui Treatment Works (石梨貝濾水廠) is situated immediately below 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). It was constructed in several stages from 1925 to 1939. It was the first treatment works with rapid gravity filter beds in the Kowloon area. It mainly received raw water of Shek Lei Pui Reception Reservoir and filtered about 20 million gallons water per day. The treated drinking water was stored in a covered underground service reservoir and released into the public water supply system via the water house. In the early days, it supplied drink water to Hong Kong Island, including the Government House, through the harbour pipe. During the Japanese Occupation, it was partly damaged. An air-raid shelter (now closed) behind Shek Lei Pui Treatment Works once sheltered villagers.

*Historical
Interest*

The **Treatment Works Buildings** (濾水廠房) consist of two long rectangular buildings parallel to each other with raised filter beds on each side connected by a rear annex to form a U-shaped complex. The buildings are two and three storeys high. The concrete framed structure is exposed and painted white. The brick walls and infill panels have been painted red. The roofs are flat and parapets have tubular steel safety railings painted blue. Windows appear to be modern aluminum replacements. The main entrance doors are painted blue and are reached by short flights of steps. The architectural style is similar to the Elliot Pumping Station at Pok Fu Lam and can be classified as **Modernist** with **Classical** influence.

*Architectural
Merit*

The **Valve House** (水掣房) is situated on the west side of the underground reservoir. It is a small brick building which has been painted red, white and blue to match the Treatment Works Buildings. It has a flat roof, a projecting cornice all the way around it, windows in each elevation, a steel door, and a typhoon canopy over the door.

The buildings are built in quite an unusual style which is rarely found in Hong Kong. As early 20th century waterworks buildings they have built heritage value. Apart from replacement windows and modern building services installations, the buildings retain their authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of these buildings lies in the role they have played in the development of water supply in Hong Kong. However, as waterworks buildings

*Social Value
& Local*

they are not well known to the general public so have limited local interest. *Interest*

It is doubtful whether these buildings, which are purpose-built specialist buildings, could be adapted without destroying their heritage value. *Adaptive Re-use*

Historic Building Appraisal
Old Tai O Police Station
Shek Tsai Po Street, Tai O, Lantau Island

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Old Tai O Police Station (舊大澳警署) was built in **1902** and its main role was combating piracy and smuggling which were prevalent in the neighbouring waters. At the beginning only six or seven policemen were stationed at the police station but by the year 1983 the number of police officers had increased to over 180. Due to the low crime rate in Tai O, and operational changes in 1996, Tai O Police Station was downgraded to a patrol post.

*Historical
Interest*

The police station consists of two 2-storey blocks comprising the main block and the outhouse block linked by a footbridge at first floor level. The main block with its Chinese pan-and-roll tiled roof, projecting eaves and arched verandahs has an **Italianate Renaissance** appearance. It is 2 storeys high, containing a charge-room, two cells, separate dormitories, bathrooms and a store. A separate wing, the outhouse block, is a latter addition built in the 1960s. It contains kitchens, drying-room, store and bathroom, an interpreter's room and some accommodation for servants. The outhouse block displays features of the **Arts and Crafts** architectural style. Windows are fitted with steel grilles or shutters for defensive purposes and there is a circular watchtower on the roof at one end.

*Architectural
Merit*

Old Tai O Police Station is one of the few pre-war police stations surviving nowadays in the New Territories and therefore has a rare built heritage value. Although alterations have been made over the years for operational and security reasons the authenticity of the police station is apparent.

*Rarity,
Built Heritage
Value &
Authenticity*

Due to its historical role in establishing a British presence in this remote corner and bringing law and order, the police station has social value and local interest as a landmark and an early colonial building.

*Social Value
& Local
Interest*

The police station is situated at the south-western tip of Tai O, which can be considered the very west part within Hong Kong. This special location enables the police station to enjoy an excellent sea view of 270° and a very peaceful environment.

Group Value

Due to the remote area an adaptive re-use may be difficult to find, but with the current initiative by locals to boost Tai O as a tourist spot some suitable future use may be found for it.

*Adaptive
Re-use*

Historic Building Appraisal

Tsing Shan Monastery – Home for the Monks and the Aged 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 Home for the Monks and the Aged (修道者及長者宿舍) was constructed in the 1920s. It is a two-storey rectangular building of three bays having a verandha on the ground floor and a balcony on the upper floor at its front façade. The balcony and the verandha are with vase-shaped pottery balusters. The building is in symmetrical design having its entrance at the middle chamber accessible from the verandha platform. The building is painted in yellow with its brick walls supporting its gable roofs of concave and convex unglazed tiles. The middle chamber on the ground floor is the living room with a gilded statue of Buddha housed in a glass case with offerings in front. Two rooms are on each side of the rooms for private quarters and for storage. At the end of the middle chamber on the upper floor is an altar housing a Buddha statue in a glass case, two smaller Buddha figurines and various offerings. Two rooms are also on each side of the middle chamber for use as an office, a meeting room and a washroom.

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

St. Anthony's Catholic Church, St. Anthony's House & St. Anthony's School No.69A Pokfulam Road, Pokfulam, Hong Kong

The earliest record of St. Anthony's Church (聖安多尼堂) in Hong Kong was the small chapel built in 1864 by the Missionary of Pontifical Foreign Institute (米蘭會會士) in Bonham Road (the site of the present King's College). In 1921, the land was reclaimed by the Government for the purpose of building a school. The foundation stone of the present St. Anthony's Church in No.69A, Pokfulam Road was laid on 8th June 1952 by the **Rev. Anthony Riganti, V.G.** (戴遐齡副主教), and the Church was officially opened and blessed by **Bishop L. Bianchi** (白英奇主教 2nd Bishop 1952-1968) on 13th June 1953, the Feast Day of St. Anthony. After ten years of development the Church was able to open St. Anthony's School in July 1963 which is now an important primary school in the Mid-Levels. The Church celebrated its 50th anniversary in 2003.

*Historical
Interest*

St. Anthony's School was built in **1963**. It is built in the **Post-Modern** style with strong geometric and vertical features to the front façade and an impressive 7-bay entrance portico at street level.

*Architectural
Merit*

St. Anthony's House, now used as Salesians of Don Bosco Provincial Office (天主教鮑思高慈幼會會區辦事處), was built in **1966**. It is also built in the **Post-Modern** style. It is a plain geometric block with regularly spaced windows somewhat lacking in architectural merit.

The architect of St. Anthony's Church was **A.W. Basto** and the style of the architecture has been described as **Modern Eclectic**. The Church is a blend of architectural styles applying **Arabesque** and **Art Deco** details to modern church architecture and construction. The Church has plain rendered and painted walls, tall pointed lancet windows and a green pantiled pitched roof. The main feature is a bell tower or *campanile* incorporating the main entrance from Pokfulam Road, which is highly decorated with an Arabesque zigzag frieze and a latticework surround. Internally there is a bewildering profusion of colour and geometric design in the windows, doors, joinery, floor tiles and furniture.

The application of Arabesque architectural designs to a Catholic church is very unusual and rarely found. For this reason alone therefore the Church has a certain built heritage interest if not value. Alterations and renovations have taken place in past years but generally the Church appears to have retained its original authentic appearance internally and externally. St. Anthony's School is a very good example of Post-Modern architecture and does not appear to have been altered at all at least externally, but there may have been changes internally. St. Anthony's House is not a particularly attractive building and is situated on an

*Rarity &
Built Heritage
Value &
Authenticity*

awkwardly shaped site. Its built heritage value is not considered to be very great.

St. Anthony's Church is closely associated with the Catholic residents of the Mid-Levels. It has been very active in community services since its beginning administering to the spiritual and educational needs of the community. It also administers family care service, a youth centre and a day care centre for the elderly. St. Anthony's Church is a local landmark in the neighbourhood at the busy junction of Pokfulam Road, Bonham Road, Hill Road and Third Street. ***Social Value & Local Interest***

Certain heritage buildings, include Main Building (Declared Monument), Hung Hing Ying Building (Declared Monument) and Tang Chi Ngang Building (Declared Monument) in the University of Hong Kong and St Louis School, are neighbouring this church complex. ***Group Value***

It seems highly unlikely that the role of the Church will change in the foreseeable future and therefore the question of adaptive re-use does not arise at present. ***Adaptive Re-use***

Historic Building Appraisal

Nos. 190, 192, 194, 196, 198, 200, 202, 204 / Nos. 210, 212 Prince Edward Road West,
Mong Kok, Kowloon

Originally a continuous tenement row stretching from No. 190 to No. 220 Prince Edward Road West, this four-storey block was built in **1932** by a company called the Credit Foncier D'Extreme-Orient (比商上海義品地產公司) – a company registered in Shanghai in 1909. The blocks, called “Modern Flats”, were built for the well-to-do families whose monthly income was above \$400 at that time. The Japanese used the building during the Occupation (1941-1945), and the British Army rented it after the War until 1947 when it was derequisitioned and returned to the developer. *Historical Interest*

From the 1950s records provided by PRO, most of the blocks were once rented by the Government to provide accommodation for civil servants working for the Police Force, Civil Aviation Department, and Medical Department. On 31 March 1954, all civil servants moved out and found accommodation elsewhere. The third floor of No. 212 was bought by the Kowloon Mandarin Baptist Church (九龍國語浸信會) and used as a Baptist parish since then. The shop named Po Shing Shoes (步陞鞋) is the oldest shop amongst the ground floor of Nos. 190-212. In the early days, the ground floor was occupied by a variety of shops selling clothes, herb teahouses and food houses. In recent years, a flock of florist's shops have moved in. The whole lot is surrounded by two well-known streets: Flower Market Road (花墟道) and Yuen Ngai Street (園藝街), which are crowded with florist shops for many years.

These tenement buildings are in fact four-storey shophouses with shops occupying the ground floor and flats occupying the upper floors. The fronts are extended out over the pavement supported on columns to form a covered arcade. The upper floors have verandahs many of which have been enclosed. This type of shophouse is classified as the **Verandah Type**. The architectural design is **International Modern** with some **Art Deco** influence. The tenements are built in pairs, each tenements built to a handed L-shaped plan. Each pair of tenements is served by a common staircase with a fire or servants' staircase at the rear. The redevelopment of Nos. 206, 208, 214, 216, 218 and 220 have spoiled the original façade of the block facing Prince Edward Road West. There have also been a number of alterations such as enclosure of balconies, addition of shop signage, installation of air-conditioners, etc. *Architectural Merit*

Although the entity of the original block of 16 tenement buildings has been destroyed, it is quite rare to find so many shophouses of similar design still existing together. This row of tenement shophouses therefore should be *Rarity, Built Heritage Value &*

considered as having considerable built heritage value. As previously mentioned alterations and redevelopment have undermined the authenticity of the original block of tenements. ***Authenticity***

The social value of the shophouses lies in the contribution they have made to the development of this part of Mong Kok. As the ground floor shops have now largely been taken over by florists, they have interest to the people visiting the nearby Flower Market Street. ***Social Value & Local Interest***

The shophouses are geographically close to Diocesan Boys' School (男拔萃書院), Old Kowloon Police Headquarters (舊九龍警察總部) and Lui Seng Chun (雷生春). Together with Nos. 177 and 179 Prince Edward Road West, they form a group of significant traditional shophouses in the area. ***Group Value***

A lot of the flats are now being used as offices, and two by church organizations. This shows that the layouts are adaptable for uses other than residential. ***Adaptive Re-use***

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A lot of the flats are now being used as offices, and two by church organizations. This shows that the layouts are adaptable for uses other than residential. ***Adaptive Re-use***

Historic Building Appraisal

Nos. 190, 192, 194, 196, 198, 200, 202, 204 / Nos. 210, 212 Prince Edward Road West,
Mong Kok, Kowloon

Originally a continuous tenement row stretching from No. 190 to No. 220 Prince Edward Road West, this four-storey block was built in **1932** by a company called the Credit Foncier D'Extreme-Orient (比商上海義品地產公司) – a company registered in Shanghai in 1909. The blocks, called “Modern Flats”, were built for the well-to-do families whose monthly income was above \$400 at that time. The Japanese used the building during the Occupation (1941-1945), and the British Army rented it after the War until 1947 when it was derequisitioned and returned to the developer. *Historical Interest*

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Historic Building Appraisal

Nos. 600, 602, 604, 606 / Nos. 612, 614 / Nos. 620, 622, 624, 626 Shanghai Street,
Mong Kok, Kowloon

These shophouses in Shanghai Street are believed to have been built in the 1920s and 1930s. Nowadays, Nos. 600–606, 612–614 and 620–626 are retained as pre-World War II structures with some recent buildings erected in between. And, it is believed that Nos. 620 – 626 are the oldest buildings among them. The ground floors are used as shops selling building construction materials such as window frames, paint and hardware. The upper floors are used for residential purposes being let at very low rents.

*Historical
Interest*

Shanghai Street (上海街) was laid out in the 1870s and was once the most prosperous street in Kowloon. It was originally named Station Street (差館街) before 1909, after a police station situated near Market Street (街市街). In 1909, the Government started to name some specified streets in Kowloon after major Chinese provinces and cities that traded with Hong Kong. The Station Street was then named Shanghai Street because of its prosperity, and to distinguish it from the Upper Station Street (差館上街) in Sheung Wan (上環). Shanghai Street was mainly inhabited by Chinese. The shops there usually relate to traditional Chinese trades and livelihood.

The Shanghai Street shophouses are good examples of typical shophouses of pre-World War II times. They are basically three stories high, but additional accommodation built on the roofs makes them look like four-storey buildings. They are classified as **Verandah Type** shophouses because they have verandahs at each floor level (now enclosed with glazing) facing the street. The verandahs are supported by columns and project over the pavement forming an arcade for pedestrians. This type of development is now obsolete as it was discontinued after the Second World War. Ornamentation is sparse on the façade being confined to moulded capitals to the columns and lozenge shaped grille blocks forming balustrades to the verandahs of some of the shophouses.

*Architectural
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Internally, living conditions are cramped with mezzanine floors and cocklofts constructed to form extra bed spaces compounding the overcrowding problem. There are no toilets or bathrooms, all ablutions having to be performed in the kitchens at the rear. In spite of their dilapidated condition and various alterations and refurbishment works, the shophouses are very good and fairly authentic examples of typical shophouses of the prewar period with almost all

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their original building materials and decorations preserved. Verandah type shophouses are now rare in Hong Kong due to the prohibition of arcades under the building ordinances. They therefore have considerable built heritage value as well as social value and local interest.

The Shanghai Street shophouses are geographically close to a number of historic buildings, namely, Lui Seng Chun (雷生春), Old Kowloon Police Headquarters (舊九龍警察總部), Shui Yuet Temple (水月宮), All Saints' Church (諸聖堂), and the shophouses at Nos. 190, 192, 194, 196, 198, 200, 202, 204, 210, 212 Prince Edward Road West. ***Group Value***

Any adaptive re-use should reflect the shophouses' importance in the historical development of the urban fabric. ***Adaptive Re-use***

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Historic Building Appraisal
Fortifications at Devil's Peak,
Sai Kung, N.T.

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When the New Territories were leased to Britain in 1898, the British military chose Devil's Peak (魔鬼山) on the northern side of Lyemun Strait as a site for a defensive position. In **1914-1915**, two batteries were constructed there with four gun emplacements. The peak was selected as the site for the headquarters of Eastern Fire Command, and a redoubt was subsequently constructed. The battery on the upper level, named Gough Battery, was equipped with a 6 inch gun. The battery at the lower level was called Pottinger Battery and its armament comprised two 9.2 inch guns. Pottinger Battery was named after Sir Henry Pottinger, the first governor of Hong Kong and the Gough Battery, for General Sir Hugh Gough, Hong Kong's first general officer commanding. *Historical Interest*

Due to changes in the defence plan, all the guns at Devil's Peak were moved to Cape D'Aguilar and Stanley to reinforce the defence there in 1936. Meanwhile, the Eastern Fire Command was also moved to Stanley. As a result of these removals and relocations there were no fixed armaments at Devil's Peak by the second half of the 1930s.

Shortly after the outbreak of war in December 1941, the western sector of the Gin Drinkers Line was captured by the Japanese. The surviving members of the garrison in Kowloon were then ordered by Major-General Maltby to evacuate to Hong Kong Island. Together with a battery of the Hongkong and Singapore Royal Artillery, the Pajputs then defending in Devil's Peak assisted in this evacuation. This they did from their position on the Devil's Peak line, beginning on 12 December. Shortly afterwards the Rajputs withdrew to Hong Kong Island, which was undertaken on the 13th at the foot of Devil's Peak. In the following days, Devil's Peak was used by the Japanese as an artillery position in their effort to bombard the northern shore of Hong Kong Island. On Christmas Day 1941, Governor Mark Young surrendered to the invading Japanese army. Devil's Peak later fell into disuse.

Many of the original military structures around Devil's Peak can still be found today. These include four gun emplacements and some of the associated magazines, a redoubt at the summit and the trench leading to it, two searchlight positions near the coast, and a few other structures. *Architectural Merit*

At the summit of Devil's Peak there is a redoubt which was constructed around 1914-1915 to protect the Fire Command East HQ buildings. A concrete loopholed wall extends around the compound with bastions projecting at strategic points to defend the flanks. Trenches and dug-outs can be seen inside

the compound and an outwork connected by steps can be found on the eastern side of the redoubt. About halfway down the hill between the redoubt and the upper battery can be found a ruined concrete bunker which can probably a heavy machine gun post. It is connected to the redoubt by a trench now much overgrown.

The battery at the mid-level in the Gough Battery consisting of an old 6 inch gun emplacement, an old 9.2 inch gun emplacement, and associated magazines and bunkers. Concrete bases for long since demolished buildings can be found and also a U-shaped defensive wall or field gun emplacement at the north-east corner of the site. Most of the structures are built of concrete, but some fine brickwork vaulting can be seen in the main underground magazine between the two gun emplacements.

There are two unusual circular pillboxes to be found at the Gough Battery site both based on designs invented by private companies in the U.K. One seems to be a copy of the 'Norcon' or 'Armco' pre-cast concrete pipe pillbox (War Office Type FW 3/25), and the other pillboxes, which is partially underground, also constructed out of concrete pipes, seems to be based on a type known as the Tett Turret produced by the building firm of Bribidge of East Horsley, Surrey, U.K. The former pillbox, which is open at the top, has had Kung fu balancing posts (mei hua zhuang) literally 'plum blossom posts' erected inside it by persons unknown.

The battery at the lower level is the Pottinger Battery consisting of two 9.2 inch concrete gun emplacements connected by underground magazines and bunkers. There are two coastal searchlight emplacements in forward position, a fire command post, a circular pillbox structure, and a ruined engine house. All the structures are in a ruinous state and much overgrown. The gun emplacements are half buried. Some Chinese graves have been built on the site which are probably illegal encroachments.

The ruined structures on Devil's Peak were intended for military purposes and are therefore functional in nature. For military historians and those with an interest in early 20th century armament and fortifications these military remnants no doubt have considerable fascination.

Today these remnants of military structures at Devil's Peak provide a reminder of the early defences of Hong Kong harbour. They constitute an integral part of Hong Kong's historic coastal defences. They also have group value although rather widely dispersed over a large area.

The structures have suffered from neglect, vandalism, and much damage over the years including intentional demolition to prevent or discourage unauthorized use. Pottinger Battery is partially buried and very overgrown. All metalwork has been removed long ago presumably salvaged for scrap. No

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

remains of armaments remain. A flight of concrete steps now replaces the old footpath leading up to the redoubt. Some improvement works to the redoubt to make the structures safer were carried out recently by the local District Office.

Rugged and almost wild, Devil's Peak rises directly above the narrow Lyemun Strait and directly overlooks the eastern approaches to Victoria Harbour. Once remote, Devil's Peak now looks down on extensive urbanization in every direction, in particular the massive New Town conurbation built on reclaimed land at Junk Bay (Tseung Kwan O). ***Social Value & Local Interest***

The hill is named on maps as Pau Toi Shan, literally 'Gun Battery Hill', however it is better known locally as Mo Kwai Shan. Legend has it that the area was once the lair of the pirate Cheung Po-tsai (張保仔) who is said to have founded the little Tin Hau Temple in Lei Yue Mun Village in 1753.

The war relics remain a corner of serenity amidst the commotion of present day Hong Kong. The abandoned and overgrown gun emplacements are a popular venue for morning walkers, weekend war gamers, kite flyers and bird watchers as access to the site is not restricted. The Wilson Trail, a popular hiking path, winds through Gough Battery and past the redoubt.

In recent years, there has been a proposal to build a road to go over Devil's Peak above and extend down below and cut Lei Yue Mun into halves. If the plan is to be carried out in the form of coastal highways, not only the war relics in Devil's Peak, but the last piece of natural coastline in Kowloon will be destroyed. ***Adaptive Re-use***

Historic Building Appraisal
No. 18 Ship Street,
Wan Chai, Hong Kong

Ship Street is believed to have got its name from the many shipyards that used to be in the area. No. 18 was built in **1937**. It is a three-storey commercial-cum-residential building in Wan Chai which has been owned by the family of Tse since its erection in the late 1930s. The ground floor of No. 18 is occupied by a construction company known as Hop Yuen Building Materials Ltd. (合源建築公司); while the upper floors are used for residential purposes, just like others traditional shophouses. *Historical Interest*

The Island Lot upon which No. 18 Ship Street stands was first leased to **Mr. Tse Iu-wa** (謝耀華) in 1863. Immediately before redevelopment by the Urban Renewal Authority (URA), the last occupant is **Mr. Tse Sik-hung, David** (謝錫洪) who runs the family business selling building construction materials from the shop. Ship Street was heavily bombed by the Japanese in the Second World War but No. 18 survived.

No.18 Ship Street is a three-storey shophouse building, but unlike conventional shophouses the upper floors do not jut over the pavement. Instead the upper floors have narrow projecting balconies with profiled edges. The balconies have ornate wrought iron balustrading in 1930s **Art Deco** designs. The columns on either side of the shop front have recessed panels and decorative corbels in place of capitals. On the left-hand side of the shop at pavement level there is an ornamental Earth God Shrine. A decorative wrought iron grille can be seen above the shop's roller shutter. The side staircase is finished in green polished terrazzo with black and white chequered bands on the treads. *Architectural Merit*

This type of shophouse, known as **Balcony Type I**, is quite rare and has considerable built heritage value and interesting architectural features of the 1930s period. Inevitably alterations and additions have been made such as the installation of modern aluminium windows, a steel roller shutter and a rooftop structure, but the shophouse still manages to retain its authentic appearance. *Rarity, Built Heritage Value & Authenticity*

The historic social value of the shophouse lies in its role in the commercial development of Wan Chai. Its unique façade with its beautiful wrought iron balustrading make it an interesting local feature. *Social Value & Local Interest*

No. 18 Ship Street, together with several others graded by the Antiquities Advisory Board in the area, formed a group of very significant traditional *Group Value*

shophouses in Wan Chai. They include those on 72, 72A, 74 and 74A Stone Nullah Lane (石水渠街), those on Nos. 6, 8, 10 and 12 Burrows Street (巴路士街), Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街), Nos. 1, 3, 5, 7, 9 & 11 Mallony Street (茂羅街) and Nos. 186, 188 & 190 Queens Road East (皇后大道東). Across Ship Street up a steep flight of stairs sits the Nam Koo Terrace (南固臺) which is constructed in 1921. 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.

No. 18 Ship Street is included in one of the Urban Renewal Authority's *Adaptive* redevelopment projects and it is decided that at least the front façade will be *Re-use* preserved for the future.

Historic Building Appraisal
Nos. 24B, 24C and 24D Ha Tin Liu Ha
Tai Po, New Territories

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

*Historical
Interest*

A block of three connected houses at **Nos. 24B, 24C and 24D Ha Tin Liu Ha** was built in the **1910s** by the Chungs who are the descendents of Chung Ning-kau (鍾寧玖). Chung Ning-kau moved to Ping Long from Qingqi (青溪) of Dongguan (東莞) in Guangdong (廣東) province, in the 25th year of Kangxi (康熙, 1686) reign of Qing (清) Dynasty. One of his grandsons Chung Yuk-chin (鍾毓遷) moved to Tin Liu Ha to establish a new village. Tin Liu Ha was later subdivided into Sheung Tin Liu Ha (上田寮下, Upper Tin Liu Ha) and Ha Tin Liu Ha (下田寮下, Lower Tin Liu Ha). Built by the 5th generation descendents of Chung Yuk-chin, the houses have been left vacant since the 1970s.

The block of three residential houses is in the far western end of the village. An open foreground is in front of the building. It is a Qing vernacular design building of Hakka *doulang* (斗廊) style. The recessed unit in the middle is sandwiched by a projected unit on either side. Each unit is with an open courtyard in its front and a hall at the back. The three units share a common roof at the back. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each unit has its own entrance. The doorframe of the recessed unit is of granite. A wooden *tanglung* (趟籠) is installed at the entrance. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge of the middle unit and at the rear ridge. Under the front eave of the middle unit are wall frieze paintings of landscape, flowers and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall

*Architectural
Merit*

frieze plastered mouldings of flowers and curling grass pattern are at the external walls of the side units and at the gable walls. The gable wall of the left side unit is decorated with urn-shaped green glazed ceramic balustrades.

It is a block of three residential houses of the Chungs to witness their settlement in Ha Tin Liu Ha village in Lam Tsuen Valley. **Rarity**

It has considerable built heritage value.

**Built Heritage
Value**

The authenticity is basically kept.

Authenticity

The Chungs made their ancestral worship at the Chung Ancestral Hall in the village. The hall was first built in Sheung Tin Liu Ha in the Qianlong (乾隆, 1736-1795) reign of the Qing dynasty but relocated to Ha Tin Liu Ha due to *fung shui* reason. The first hall is said to be built by Ting-yuk (廷玉), son of Yuk-chin, to commemorate his father who founded the village. The present hall has a history of over a hundred years. The hall has the ancestral worship of the Chungs at festivals and at Chinese New Year. Other than ancestral worship, wedding and funeral ceremonies and Dim Dang (點燈) ritual were held at the hall. The Chungs moved away from the village would return to the ancestral hall at the Chinese New Year to make worship to their ancestors. The children of the Chungs studied at the Yuk Lan Study Hall (玉蘭書室) in Sheung Tin Liu Ha, a short distance in the west of the village. The study hall was replaced by the Lam Tsuen Public School (林村公立學校) established in 1950.

**Social Value,
& Local Interest**

It has group value with the Chung Ancestral Hall (鍾氏家祠) and the Man Tsoi Chung Ancestral Hall (鍾文彩家祠) in the village.

Group Value

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

**Adaptive
Re-use**

Historic Building Appraisal
Nos. 109, 110, 111 & 112 Lin Fa Tei
Pat Heung, Yuen Long

Lin Fa Tei (蓮花地) village is in the south of Kam Sheung Road (錦上路) in Pat Heung (八鄉), Yuen Long. It is a multi-clan village occupied by the Kwoks (郭), the Lees (李), the Fungs (馮), the Chengs (鄭) and others. The Kwoks were the first settlers and are still the majority. Later the Lees and the Chengs moved to Ngau Keng (牛徑) village in its south and the Fungs to Shui Lau Tin (水流田) village in its north. The Kwok clan moved from Dongguan (東莞) of Guangdong (廣東) province to Nantou (南頭), west of Shenzhen (深圳), in the Ming (明, 1368-1644) dynasty. Kwok Kui-tin (郭巨田, 1507-1567), the 6th generation ancestor, moved from Nantou to Yuen Long. He was a teacher in a private school in Yuen Kong (元崗) village in Pat Heung. Hei-lung (禧隆, 1630-1696) and Shuen-pik (旋壁) of the 11th generation settled in Lin Fa Tei in the end of the Ming or early Qing (清, 1644-1911) dynasty. *Historical Interest*

The four connected houses at Nos. 109, 110, 111 and 112 were probably built in 1905 by Kwok Sau-wah (郭秀華), a 17th generation member, for his four sons, Wan-tai (穩泰), Ying-tai (英泰), Fo-gun (伙根) and Chiu-ying (招英). Two branches were developed from the founding ancestors Hei-lung and Shuen-pik respectively called Hei Lung Tong (禧隆堂) and Shuen Pik Tong (旋壁堂). Kwok Sau-wah belongs to the latter.

The four connected houses were built for residential use. They are connected to Nos. 108 and 107 forming a row of buildings. Nos. 107 and 108 have been rebuilt. The four houses are Qing vernacular buildings each having a flat-roof front portion for kitchen and bathroom use. A living room is in the middle with a bedroom at the back. A cockloft is above the bedroom. The building is constructed of green bricks with its walls to support the pitched roof of timber rafters, purlins and clay tiles. A forecourt is in front of the houses surrounded by a low boundary wall. The external walls are mostly retained with their original green bricks except a part at the back. An eave plastered moulding is above each entrance with the relief of bamboo, plums, chrysanthemum, flowers, fish, birds and animals and calligraphy. *Architectural Merit*

The houses are old buildings of the Kwoks to witness their settlement in Lin Fa Tei village. *Rarity*

They have some built heritage value.

***Built Heritage
Value***

They have their authenticity kept.

Authenticity

They have group value with the Kwok Ancestral Hall (郭氏宗祠) in the village.

Group Value

Wong Yim (黃艷), wife of Kwok Fo-gun, has been living in No.110 when she married at 18 in 1940. She said a row of five houses was built including No.108 on the left. It was rebuilt into a two-story house in 1975. No. 110-112 are still occupied by the Kwoks. No.109 is rented to outsiders.

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

Historic Building Appraisal
St. Joseph's Home for the Aged - Villa
No. 35 Clear Water Bay Road, Kowloon

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St. Joseph's Home for the Aged (聖約瑟安老院) was established by the **Little Sisters of the Poor** (安貧小姊妹會, a French-based charity body) in 1926. The compound of the home at its peak contained more than ten buildings or structures with different construction years. The **Villa** was originally owned by Mr **Chan Keng-Yu** (陳賡如), who was Compradore of Douglas Laprik and Co. and one of the Founding Directors of Chinese Chamber of Commerce (華商總會, later known as Chinese General Chamber of Commerce in 1950). The premises were sold to the Little Sisters of the Poor in 1926. *Historical Interest*

The **Villa** dates from about 1919. It is a single storey bungalow in simple **Neo-Classical** colonial style featuring a colonnaded verandah and a raised arched semi-basement for ventilation. The roof is flat but originally may have been a Chinese tiled pitched roof. The front verandah is formed by eight square Doric columns which support the entablature on segmental arches. The entablature has a moulded cornice and a plain parapet wall above. The verandah is served by double entry steps. There are ornamental balustrade panels between the columns and louvred wooden shutters or jalousies to the windows. The plan is symmetrical and is twice reduced in width by indents or offsets on the sides. *Architectural Merit: Villa*

The **Gate House** was built in the **mid-1930s**. It is also in **Neo-Classical** style resembling a triumphal arch forming an impressive entrance to the site. The front and rear façades feature wide 5-centred arches with moulded architraves and Mannerist keystones and ornamental cartouches in the spandrels. The archways are flanked on either side by coupled pilasters of the Doric Order. The parapet is set above a moulded cornice and has a central tablet on the front façade inscribed '**JMJ**' which stands for 'Jesus, Mary & Joseph', a recurring motto of the Little Sisters. Single storey annexes are built on to either side of the Gate House. *Gate House*

Dormitory A was built in **1932-33**. It is a two-storied building in **Modernist** style featuring a linear plan, horizontal banding, rounded corners and plain round columns known as *pilotis*. A local adaptation is the Chinese tiled pitched roof. The streamlined balconies and rounded corners are features of the "Liner Style" of the 1930s, so called because of the resemblance to ocean going liners of the period. *Dormitory*

Originally, the compound also comprised a St. Joseph's Chapel and Dormitories B and C which, however, have been demolished.

The three remaining buildings appear to be authentic with minor alterations and additions. Taken together they form an interesting group with significant built heritage value.

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

Originally the Home had considerable social value being a home for elderly people with no-where to live and no-one to look after them. During the 1930s it served as a refuge for refugees from China fleeing from the Japanese invasion. The Home was the first purpose-built home for the aged in Hong Kong and therefore a pioneer in this field of social services.

***Social Value
& Local
Interest***

Nearby the Sham Shan Kwok Wong Temple (三山國王廟) is found.

Group Value

The compound is being redeveloped and the three remaining buildings will be retained and integrated into a commercial/residential development scheme.

***Adaptive
Re-use***

Historic Building Appraisal
No. 4 Hospital Road,
Mid-Levels, Hong Kong

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The buildings on No. 4 Hospital Road fall on a triangular site opposite Hop Yat Church. Built in 1921, they were quarters for scavenging coolies. They comprise (a) the **Main Block** which gave accommodation for 192 coolies and six foremen and (b) the **Head Foreman's Quarters** which is a small detached building of two living rooms, bath room, kitchen &c. on the corner of the site. The Main Block is of five floors as follows:- sub-basement; store and a public latrine basement; ground, first and second floors – each consists of two large dormitories, a mess room, two kitchens and two foremen's rooms. The contractor was Messrs. Wing Lee & Co. and the cost of construction was HK\$133,372. The buildings were once used as staff quarters of the now-defunct Urban Services Department and a street sleepers shelter by the Department of Social Welfare. It is used as office accommodation of Food and Environmental Hygiene Department. *Historical Interest*

The architectural style can be called “stylized neo-classical” with emphasis on vertical and horizontal elements which give the building a Greek Revival appearance. There are two side entrance with paneled doors and classical door surrounds featuring heavily moulded shouldered architraves and flat arches in the Greek style with elongated keystones. The ground floor façade is built of rusticated stonework to form the *piano nobile* or main floor which forms a plinth on which to set the building. A group of three arched doorways is set in the center of the north elevation approached by a grand flight of granite steps. This may have been the main entrance to the public toilets originally, but the doorways are now hung with heavy battened double doors. *Architectural Merit*

The main walls of the building are of painted brickwork with regular rows of tall casement windows at each floor level. The verticality of the window arrangement is united by a plain horizontal band at second floor level. The roof is flat with a projecting moulded cornice at parapet level. External architectural features are minimal but shaped cantilevered brackets on the north elevation at ground level are noteworthy. The building is approached from the north by a flight of steps from Pound Lane or Rutter Street. A separate single storey squat square building set on a rusticated stone plinth is built at the north apex of the triangle, and has a rather unusual type of pitched roof.

Internally the floors are served by cantilevered stone staircases featuring plain ironwork balustrading with moulded hardwood handrails. Many of the original paneled doors and fanlights still remain.

For many years this building presented a very stably appearance and was

an eyesore on this prominent site. The building was renovated in 2007/08 by the Architectural Service Department and it now looks very smart sporting a colour scheme that enhances its neo-classical façade. The architectural can now be much more appreciated.

Buildings of this style from the 1920s' era are now quite rare in Hong Kong. It is a building that can stand alone due to its architectural symmetry and does not need other buildings to enhance it or give it group value. The nearest historic building to it in the Hop Yat Church at Bonham Road.

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

It is believed that there was some internal alteration work during the 2007/08 renovation including replacement of some windows. The general appearance, however, externally has not changed much and its architectural authenticity therefore has not been impaired significantly.

Initially built as quarters for scavenging coolies, the building contributes to the history of municipal services in Hong Kong. They therefore have great social value and local interest.

***Social Value
& Local
Interest***

Together with other historic buildings nearby – e.g. Hop Yat Church, London Mission Building (倫敦傳道會大樓) in Nos. 78 -80 Robinson Road, as well as other historic items graded by the Antiquities Advisory Board nearby including Ohel Leah Synagogue (猶太教莉亞堂 / 猶太廟), Jamia Mosque (清真寺) and Kom Tong Hall (甘棠第) – it has certain group value.

Group Value

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

Adaptive Re-use

Historic Building Appraisal
Ling Mui Chong
No. 110 Shui Tsan Tin, Pat Heung, Yuen Long

Ling Mui Chong (嶺梅莊) located between Shui Tsan Tin (水盞田) and Ngau Keng (牛徑) villages of Pat Heung (八鄉), Yuen Long, is a Hakka (客家) house built by Law Cha-hin (羅質軒), a Hakka of Nankou (南口) in Meixian (梅縣), Guangdong (廣東) province. He went overseas for work when he was young. He was a grocery assistant and later had his grocery shop in Indonesia. He also had business in Australia. He went to Hainan Island (海南島) looking to build a house and failed. On his way home, he came to Hong Kong and bought a piece of land in Shui Tsan Tin and built the house. He employed builders, geomancers and workers from Meixian to build his house which green bricks were from a kiln in the village. It cost him \$10,000 for the construction of the house. It was completed in 1932. **Historical Interest**

The Hakka house is at good *fung shui* location with a range of mountains at its back. It is a typical Hakka house of a two-hall-two-row (兩堂兩橫) plan. A semi-circular pond is to its front separated by a grand *heping* (禾坪), open ground. A gate house is to its left. A semi-circular mound is at the back of the house called *huatai* (化胎). The house is in symmetrical layout with a core hall-courtyard-hall middle portion flanked by one row of six rooms separated by an open lane to its left and right. At the far end of the main hall in the central axis of the house is an elaborately carved altar for ancestral worship. The name board of the family Shing Chi Tong (誠致堂) is hanged above the hall. The gables of the side houses and the walls of the entrance hall are on the front elevation direction. The building was constructed of green bricks with concrete columns to support its pitched roofs of timber rafters, purlins and ceramic tiles. Its recessed entrance has the name board above the doorway with wall friezes of landscape motif. **Architectural Merit**

It is a rare Hakka house built in 1932 to show the Laws settlement in the area. **Rarity**

It is a 1930s version of a Hakka house of high built heritage value.

Built Heritage Value

The side houses are much altered with bridges linking the halls. Two small houses are constructed connecting to the left side house. The gate house and part of the facades of the halls have also been plastered. **Authenticity**

Until now five generations of the Laws have been staying in the house including Cha-hin's father, his sons and descendents. The Laws have connection with the Laws in Lo Uk Tsuen (羅屋村) of Ha Tsuen (廈村) which they believe they have the common ancestors. They also take part in activities of the Hakkas of Ng Ka Tsuen (吳家村) in Kam Tin during festivals and at Chinese New Year.

***Social Value
& Local
Interest***

Historic Building Appraisal
Jamia Mosque & Residence
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.

***Social Value,
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).

Group Value

Historic Building Appraisal
Nos. 5A, 5B, 5C & 6 Pai Tau,
Sha Tin

Pai Tau (排頭) in Sha Tin was a multi-lineage village occupied by the Lams (藍), the Cheungs (張), the Tsangs (曾) and the Yaus (邱). The Lams were the majority. They were Hakkas (客家), headed by Lam Shun (藍信), moving from Wuhua (五華) of Guangdong (廣東) province to Sham Tseng (深井) in the Qing (清, 1644-1911) dynasty. They stayed in Sham Tseng for several generations and a terrible typhoon damaged their houses in the 1850s. Lam Shing-cheong (藍勝昌), one of the descendents of the Lams, moved with his wife and two sons to the present Pai Tau village and settled there. He is considered as the founding ancestor of the Lams in Pai Tau. In the 1920s-30s, some of the clansmen worked overseas and sent money back for the construction of Nos. 5A, 5B, 5C and 6 of Pai Tau village for residential use.

**Historical
Interest**

Located close to the KCR Sha Tin Station, the row of village houses is backed by a *fung shui* grove (風水林) and fronted by an open foreground which was used for drying grains. The foreground is surrounded by a low wall. The houses are Qing vernacular buildings of Hakka style called *doulang* (斗廊) having five bays with three projecting bays and two recessed bays (No.6 occupies one projected bay and one recessed bay). The recessed bays are normally bounded by the projected bays. Two projected bays and a recessed bay form a plan look like the Chinese character 凹 (*ao*, literally meaning indented). The shape of the three units looks like an indented container, called *aodou* (凹斗) in Chinese from which the name *doulang* derives. Each bay has its own entrance. The recessed and projected units have an entrance hall in its front and a main hall at the back. Most of the main halls are with cocklofts for bedrooms or storerooms. The houses are constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for the doorframes, window frames, entrance steps and lower courses of the front walls. The row of five houses shares a common roof. A set of red geometric mouldings is at its two ends. Despite some minor alterations made to some of the units, the houses are still retained with the original decorations. *Ruilong* (夔龍) mouldings are on the gable wall friezes. Frieze mouldings of flowers, rocks and birds are on the projected units. Wall paintings of landscape, flowers and birds and calligraphy are under the eaves of the recessed units. Fascia boards of scrolls, flowers and birds carving are also under the eaves of the recessed units.

**Architectural
Merit**

It is a Hakka row house to depict the settlement of the Lams in Sha Tin.	<i>Rarity</i>
It has high built heritage value.	<i>Built Heritage Value</i>
Minor alterations have been made to the building which slightly diminished its authenticity.	<i>Authenticity</i>
It has group value with other historic houses in the Pai Tau village.	<i>Group Value</i>
Children of the houses studied at No.13 of the village to their right. The school was Kai Man School (啓文學校) providing education for the children in the village and those nearby in the 1920-40s until it was replaced by the Pai Tau Public School (排頭公立學校). Nos. 5A and 5C were used as a slaughter house by the Japanese during the Japanese Occupation (1941-45). No.5B was once used as a Chinese herb shop until 1942.	<i>Social Value, & Local Interest</i>

Historic Building Appraisal
Nos. 5A, 5B, 5C & 6 Pai Tau,
Sha Tin

Pai Tau (排頭) in Sha Tin was a multi-lineage village occupied by the Lams (藍), the Cheungs (張), the Tsangs (曾) and the Yaus (邱). The Lams were the majority. They were Hakkas (客家), headed by Lam Shun (藍信), moving from Wuhua (五華) of Guangdong (廣東) province to Sham Tseng (深井) in the Qing (清, 1644-1911) dynasty. They stayed in Sham Tseng for several generations and a terrible typhoon damaged their houses in the 1850s. Lam Shing-cheong (藍勝昌), one of the descendents of the Lams, moved with his wife and two sons to the present Pai Tau village and settled there. He is considered as the founding ancestor of the Lams in Pai Tau. In the 1920s-30s, some of the clansmen worked overseas and sent money back for the construction of Nos. 5A, 5B, 5C and 6 of Pai Tau village for residential use.

**Historical
Interest**

Located close to the KCR Sha Tin Station, the row of village houses is backed by a *fung shui* grove (風水林) and fronted by an open foreground which was used for drying grains. The foreground is surrounded by a low wall. The houses are Qing vernacular buildings of Hakka style called *doulang* (斗廊) having five bays with three projecting bays and two recessed bays (No.6 occupies one projected bay and one recessed bay). The recessed bays are normally bounded by the projected bays. Two projected bays and a recessed bay form a plan look like the Chinese character 凹 (*ao*, literally meaning indented). The shape of the three units looks like an indented container, called *aodou* (凹斗) in Chinese from which the name *doulang* derives. Each bay has its own entrance. The recessed and projected units have an entrance hall in its front and a main hall at the back. Most of the main halls are with cocklofts for bedrooms or storerooms. The houses are constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for the doorframes, window frames, entrance steps and lower courses of the front walls. The row of five houses shares a common roof. A set of red geometric mouldings is at its two ends. Despite some minor alterations made to some of the units, the houses are still retained with the original decorations. *Ruilong* (夔龍) mouldings are on the gable wall friezes. Frieze mouldings of flowers, rocks and birds are on the projected units. Wall paintings of landscape, flowers and birds and calligraphy are under the eaves of the recessed units. Fascia boards of scrolls, flowers and birds carving are also under the eaves of the recessed units.

**Architectural
Merit**

It is a Hakka row house to depict the settlement of the Lams in Sha Tin.	<i>Rarity</i>
It has high built heritage value.	<i>Built Heritage Value</i>
Minor alterations have been made to the building which slightly diminished its authenticity.	<i>Authenticity</i>
It has group value with other historic houses in the Pai Tau village.	<i>Group Value</i>
Children of the houses studied at No.13 of the village to their right. The school was Kai Man School (啓文學校) providing education for the children in the village and those nearby in the 1920-40s until it was replaced by the Pai Tau Public School (排頭公立學校). Nos. 5A and 5C were used as a slaughter house by the Japanese during the Japanese Occupation (1941-45). No.5B was once used as a Chinese herb shop until 1942.	<i>Social Value, & Local Interest</i>

Historic Building Appraisal
Nos. 5A, 5B, 5C & 6 Pai Tau,
Sha Tin

Pai Tau (排頭) in Sha Tin was a multi-lineage village occupied by the Lams (藍), the Cheungs (張), the Tsangs (曾) and the Yaus (邱). The Lams were the majority. They were Hakkas (客家), headed by Lam Shun (藍信), moving from Wuhua (五華) of Guangdong (廣東) province to Sham Tseng (深井) in the Qing (清, 1644-1911) dynasty. They stayed in Sham Tseng for several generations and a terrible typhoon damaged their houses in the 1850s. Lam Shing-cheong (藍勝昌), one of the descendents of the Lams, moved with his wife and two sons to the present Pai Tau village and settled there. He is considered as the founding ancestor of the Lams in Pai Tau. In the 1920s-30s, some of the clansmen worked overseas and sent money back for the construction of Nos. 5A, 5B, 5C and 6 of Pai Tau village for residential use.

**Historical
Interest**

Located close to the KCR Sha Tin Station, the row of village houses is backed by a *fung shui* grove (風水林) and fronted by an open foreground which was used for drying grains. The foreground is surrounded by a low wall. The houses are Qing vernacular buildings of Hakka style called *doulang* (斗廊) having five bays with three projecting bays and two recessed bays (No.6 occupies one projected bay and one recessed bay). The recessed bays are normally bounded by the projected bays. Two projected bays and a recessed bay form a plan look like the Chinese character 凹 (*ao*, literally meaning indented). The shape of the three units looks like an indented container, called *aodou* (凹斗) in Chinese from which the name *doulang* derives. Each bay has its own entrance. The recessed and projected units have an entrance hall in its front and a main hall at the back. Most of the main halls are with cocklofts for bedrooms or storerooms. The houses are constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for the doorframes, window frames, entrance steps and lower courses of the front walls. The row of five houses shares a common roof. A set of red geometric mouldings is at its two ends. Despite some minor alterations made to some of the units, the houses are still retained with the original decorations. *Ruilong* (夔龍) mouldings are on the gable wall friezes. Frieze mouldings of flowers, rocks and birds are on the projected units. Wall paintings of landscape, flowers and birds and calligraphy are under the eaves of the recessed units. Fascia boards of scrolls, flowers and birds carving are also under the eaves of the recessed units.

**Architectural
Merit**

It is a Hakka row house to depict the settlement of the Lams in Sha Tin.	<i>Rarity</i>
It has high built heritage value.	<i>Built Heritage Value</i>
Minor alterations have been made to the building which slightly diminished its authenticity.	<i>Authenticity</i>
It has group value with other historic houses in the Pai Tau village.	<i>Group Value</i>
Children of the houses studied at No.13 of the village to their right. The school was Kai Man School (啓文學校) providing education for the children in the village and those nearby in the 1920-40s until it was replaced by the Pai Tau Public School (排頭公立學校). Nos. 5A and 5C were used as a slaughter house by the Japanese during the Japanese Occupation (1941-45). No.5B was once used as a Chinese herb shop until 1942.	<i>Social Value, & Local Interest</i>

Historic Building Appraisal
Alberose
Nos. 132A & 132B Pok Fu Lam Road, Hong Kong

The “Alberose” (玫瑰村) in Nos. 132A & 132B Pok Fu Lam Road was built in 1926 as a private residence. It was owned by **Mrs. Rosie Weill** who was the Senate Fearers of the Hong Kong Hotel Buildings. After its completion, the building was the residence of Mrs. Rosie Weill and her husband **Albert Weill**. *Historical Interest*

After the death of Mrs. Weill in 1952, the ownership of the site was transferred to Hong Kong University (HKU) in 1955 and then used ever since as staff quarters of the University. In 1958 two semi-detached houses on site, which were erected after the completion of the existing “Alberose”, were demolished to make way for a new, taller house. **W.G. Gregory**, then Dean of the HKU Faculty of Architecture, was the architect responsible for the new house. The original flower gardens and tennis court were also cleared; however, the pre-World War II “Alberose” is preserved *in-situ*.

Architecturally, the house has been described as **Classical Revival** of **Neo-Georgian** style. Whilst the house does exhibit some classical architectural elements such as Tuscan columns to the entrance porch, the asymmetrical plan, transomed windows glazing bar pattern, canted bay and Tudor style corner tower suggest some other architectural influence at work such as the **Beaux Arts** school. In fact, the house is rather an eclectic mix of styles, more French than English. Other architectural features include moulded cornices, decorative apron panels under windows, louvred shutters and ornamental balustrading. The structure is believed to be load-bearing brick walls with reinforced concrete beams, floor slabs and lintels. Although some minor alterations appear to have been carried out such as enclosure of the verandahs, the house retains much of its authenticity and therefore has built heritage value. *Architectural Merit*
Rarity, Built Heritage Value & Authenticity

The social value of the house lies in its reflection of the upper class Western community life style in the pre-WW2 period. The Pokfulam Road area is mainly low density residential including a few buildings of pre-modern style. Old Alberose therefore is of local interest contributing to the character and history of the area. *Social Value & local interest*

The building is physically close to a number of historic buildings including the Douglas Castle 德格拉斯堡 (the present University Hall, which is a Declared Monument) in No. 144 Pok Fu Lam Road, the “Bethanie” 伯達尼修院 in No. 139 Pok Fu Lam Road and the “Jessville” at No. 128 Pok Fu Lam Road. *Group Value*

Since the house is still in use as a residence and will probably continue to be used as such for some time to come the question of adaptive re-use does not arise at present.

*Adaptive
Re-use*

Historic Building Appraisal
Tang Kwok Mou Ancestral Hall
Shui Lau Tin, Pat Heung, Yuen Long

Tang Kwok Mou Ancestral Hall (國茂鄧公祠) was built in 1907 to commemorate Tang Kwok-mou (鄧國茂), the 17th generation ancestor of the Tangs, whose first ancestor is Tang Chi-chai (鄧志齋), a *jinshi* (進士) in the Song dynasty (宋, 960-1279) who moved to Meixian (梅縣) of Guangdong (廣東) province in 1259. His descendents moved further south and Kwok Mou's son Kou-Kwong (球光) moved from Shing Mun (城門) to Shui Lau Tin (水流田) in the 16th year of Guangxu (光緒, 1890) reign of the Qing (清) dynasty. The village was a multi-lineage one including the Chois (蔡氏) and the Fungs (馮氏). The hall was built by Kwok Mou's three sons, namely, Kou-kwong, King-kwong (璟光) and King-kwong (琮光) who are believed to have made their fortune overseas. The hall is also called Sam U Tong (三餘堂), literally three surplus hall.

**Historical
Interest**

The hall is built on the central axis of the village and opposite to it is another ancestral hall, the Choi Yi Wah Ancestral Hall (彝華蔡公祠) of the Chois. The hall is a Qing vernacular building having a two-hall plan of three bays. An open courtyard is between the halls in the middle flanked by one aisle on either side. The building is supported by granite columns and greenbrick walls topped with bracketed roofs of rafters, purlins and clay tiles. The pitched roofs are in flushed gable style (硬山式). At the entrance the door frame, lintel, threshold and wall corners are of granite. The altar is at the middle bay of the main hall housing the two soul tablets for worship. The ridge is decorated with a set of geometric moulding on both ends with auspicious treasures, floral and plant patterns in the middle. The wall paintings at the façade and internal walls are with calligraphy, landscape, flowers-and-birds and others.

**Architectural
Merit**

It is a rare historic building to identify the lengthy settlement of the Tangs from the mainland to Hong Kong.

Rarity

It is a medium size ancestral hall of considerable built heritage value.

**Built Heritage
Value**

No major adverse work of restoration is carried out to the building.

Authenticity

The Choi Yi Wah Ancestral Hall and this one of two different clans are having co-related group value in the same village.

Group value

The hall is for ancestral worship. At the altar only two soul tablets are on display for worship, one is that of Kwok-mou and the other is for ancestors of the whole clan. Kwun Yam (觀音) and Kwan Tai (關帝) deities are also worshipped at the hall.

Historic Building Appraisal
Nos. 5A, 5B, 5C & 6 Pai Tau,
Sha Tin

Pai Tau (排頭) in Sha Tin was a multi-lineage village occupied by the Lams (藍), *Historical Interest* the Cheungs (張), the Tsangs (曾) and the Yaus (邱). The Lams were the majority. They were Hakkas (客家), headed by Lam Shun (藍信), moving from Wuhua (五華) of Guangdong (廣東) province to Sham Tseng (深井) in the Qing (清, 1644-1911) dynasty. They stayed in Sham Tseng for several generations and a terrible typhoon damaged their houses in the 1850s. Lam Shing-cheong (藍勝昌), one of the descendents of the Lams, moved with his wife and two sons to the present Pai Tau village and settled there. He is considered as the founding ancestor of the Lams in Pai Tau. In the 1920s-30s, some of the clansmen worked overseas and sent money back for the construction of Nos. 5A, 5B, 5C and 6 of Pai Tau village for residential use.

Located close to the KCR Sha Tin Station, the row of village houses is backed by a *fung shui* grove (風水林) and fronted by an open foreground which was used for drying grains. The foreground is surrounded by a low wall. The houses are Qing vernacular buildings of Hakka style called *doulang* (斗廊) having five bays with three projecting bays and two recessed bays (No.6 occupies one projected bay and one recessed bay). The recessed bays are normally bounded by the projected bays. Two projected bays and a recessed bay form a plan look like the Chinese character 凹 (*ao*, literally meaning indented). The shape of the three units looks like an indented container, called *aodou* (凹斗) in Chinese from which the name *doulang* derives. Each bay has its own entrance. The recessed and projected units have an entrance hall in its front and a main hall at the back. Most of the main halls are with cocklofts for bedrooms or storerooms. The houses are constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for the doorframes, window frames, entrance steps and lower courses of the front walls. The row of five houses shares a common roof. A set of red geometric mouldings is at its two ends. Despite some minor alterations made to some of the units, the houses are still retained with the original decorations. *Ruilong* (夔龍) mouldings are on the gable wall friezes. Frieze mouldings of flowers, rocks and birds are on the projected units. Wall paintings of landscape, flowers and birds and calligraphy are under the eaves of the recessed units. Fascia boards of scrolls, flowers and birds carving are also under the eaves of the recessed units. *Architectural Merit*

It is a Hakka row house to depict the settlement of the Lams in Sha Tin.

Rarity

It has high built heritage value.

***Built Heritage
Value***

Minor alterations have been made to the building which slightly diminished its authenticity.

Authenticity

It has group value with other historic houses in the Pai Tau village.

Group Value

Children of the houses studied at No.13 of the village to their right. The school was Kai Man School (啓文學校) providing education for the children in the village and those nearby in the 1920-40s until it was replaced by the Pai Tau Public School (排頭公立學校). Nos. 5A and 5C were used as a slaughter house by the Japanese during the Japanese Occupation (1941-45). No.5B was once used as a Chinese herb shop until 1942.

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

Historic Building Appraisal
Woodside, Mansion and Garage
No. 1 Mount Parker Road, Quarry Bay, Hong Kong

Built in the **mid 1920s**, Woodside was used as quarters for European staff of the Taikoo Sugar Refinery (太古糖廠) owned by Butterfield & Swire Co. Ltd. (太古洋行). In 1976 Woodside was acquired by the Government Property Agency, and in 1985 leased to the Institute of Cultural Affairs (國際文化事務協會). The Institute organized exhibitions and music concerts in the mansion for more than a decade until 2001. The mansion is currently under the management of the Agricultural, Fisheries and Conservation Department (AFCD) for conversion into a nature education centre.

*Historical
Interest*

Woodside is a two-storey red-brick **Edwardian Style** building with a semi-circular arcaded verandah at G/F level. The four elevations are enlivened by painted stone features including string courses, cornices, lintols, cills, keystones, balustrades, pilaster capitals and moulded architrave framing to window openings. Internally the building is divided into two handed flats, so that there are two main entrances, two back doors and two internal rear stair cores. The layout of the rooms is identical with a mirrored plan. These two flats were called Woodside No.1 and Woodside No.2.

*Architectural
Merit*

The Building was extensively looted during the Japanese Occupation but repaired after the War. All doors, windows, floors and other wooden components had been looted and therefore had to be replaced. Plumbing, sanitary fittings, electrical wiring, etc., all had to be replaced also. Even the original pitched roof which had collapsed was replaced with a flat roof. Nevertheless despite this assault on its authenticity, Woodside remains a rare example of its type and has a certain built heritage value.

*Built Heritage
Value &
Authenticity*

Although architecturally insignificant, mention should be made of the garage block built in 1947 outside the main gate of Woodside. It is a simple brick and concrete structure with a flat roof in **Utilitarian** style.

Located inside Tai Tam Country Park, Woodside is just twenty minutes' walk from King's Road. Leading up by the winding Mount Parker Road, Woodside is surrounded by the greenery providing an excellent ambience. There is a relic of war-time cooking ranges (柏架山戰時爐灶) at the opposite side of the road, which was built for the civilians during the Japanese invasion. It is also close to another historic building, the Former Quarry Bay School (前鯪魚涌學校).

Group Value

Locally, the building is known as the “Red Brick House” and the area surrounding it is popular with morning walkers and practitioners of *tai chi*. The ICA organized numerous exhibitions and concerts which attracted many people. The exhibitions made it possible for the work of local unknown artists to reach the public. Film-making was also promoted helping to publicise the building as a piece of Hong Kong’s built heritage.

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

The building is now undergoing conversion into an information centre for AFCD as part of the Eastern District Green Trail.

***Adaptive
Re-use***

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

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***Adaptive
Re-use***

Historic Building Appraisal
Nos. 32 and 33 Ha Tin Liu Ha
Tai Po, New Territories

480

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

*Historical
Interest*

A block of five connected houses at **Nos. 32 & 33 Ha Tin Liu Ha** was built in the **1910s** by the Chungs who are the descendents of Chung Ning-kau (鍾寧玖). Chung Ning-kau moved to Ping Long from Qingqi (青溪) of Dongguan (東莞) in Guangdong (廣東) province, in the 25th year of Kangxi (康熙, 1686) reign of Qing (清) Dynasty. One of his grandsons Chung Yuk-chin (鍾毓遷) moved to Tin Liu Ha to establish a new village. Tin Liu Ha was later subdivided into Sheung Tin Liu Ha (上田寮下, Upper Tin Liu Ha) and Ha Tin Liu Ha (下田寮下, Lower Tin Liu Ha). Built by the 5th generation descendents of Chung Yuk-chin, the houses are left vacant.

The block of five residential houses is in the northeast end of the village. It is not amongst the three parallel rows of buildings of the village on its left. An open foreground is in front of the building. It is a Qing vernacular design building of Hakka *doulang* (斗廊) style. Two recessed units are each individually sandwiched by two projected units on either side. Each unit is with an open courtyard in its front and a hall at the back. The five units share a common roof at the back. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Two entrances are at the recessed units. The doorframes of the recessed unit, the window frames and lower courses of the external walls (except the back) are of granite. A wooden *tanglung* (趟籠) is installed at the entrance of the recessed unit. A pair of *ruilong* (夔龍) mouldings is at the two ends of the rear ridge. Under the front eave of the recessed unit are wall frieze paintings of landscape, flowers

*Architectural
Merit*

and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall frieze paintings and calligraphy of similar type are under the eaves of the halls. Wall frieze plastered mouldings of flowers and curling grass pattern are at the external walls of the projected units and at the gable walls. An eave plastered moulding with treasure pattern is above the window of the projected unit front façade.

It is a block of five residential houses of the Chungs to witness their settlement in Ha Tin Liu Ha village in Lam Tsuen Valley. **Rarity**

It has considerable built heritage value.

**Built Heritage
Value**

The left portion of the building is with heavy overgrowth which is deteriorating the building. The authenticity is diminished. **Authenticity**

The ancestral hall was first built in Sheung Tin Liu Ha in the Qianlong (乾隆, 1736-1795) reign of Qing Dynasty but relocated to Ha Tin Liu Ha due to *fungshui* reason. The first hall is said to be built by Chung Ting-yuk (廷玉) to commemorate his father Chung Yuk-chin, who founded the village. The present hall has a history of over 100 years. Ancestral worship, wedding, funerals and Dim Dang (點燈) ritual were held at the hall. The Chungs who live elsewhere would return to the ancestral hall at the Chinese New Year to make worship to their ancestors. The children of the Chungs studied at Yuk Lan Study Hall (玉蘭書室) in Sheung Tin Liu Ha, a short distance in the west of the village. The study hall was replaced by Lam Tsuen Public School (林村公立學校) established in 1950. **Social Value,
& Local Interest**

It has group value with the Chung Ancestral Hall (鍾氏家祠) and the Man Tsoi Chung Ancestral Hall (鍾文彩家祠) in the village. **Group Value**

Historic Building Appraisal
Ching Chun Fong Ancestral Hall
No. 9 Shui Tsiu San Tsuen, Shap Pat Heung, Yuen Long

Shui Tsiu San Tsuen (水蕉新村) is a Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long occupied by the Wongs (黃), the Yeungs (楊), the Cheungs (張), the Chings (程) and the Lams (林). The Wongs and the Yeungs were tenant farmers working for the Tang (鄧) clan of Ping Shan (屏山). They settled in the village in the 17th century and followed by the others. The village was initially called Fuk Hing Wai (福興圍) and an ancestral hall Fuk Hing Tong (福慶堂) was built by the five clans. The village has used the present name since the early 20th century. The Chings came from Heyuan (河源) of Guangdong (廣東) province. The Chings have two ancestral halls in the village. The Ching Ancestral Hall (程氏宗祠) is for all the Chings whilst this Ching Chun Fong Ancestral Hall (俊芳程公祠) is a family one. This family hall was established by three grandsons of Ching Chun-fong (程俊芳) to commemorate him in the 1940s. Probably it was converted from an earlier village house of the Qing dynasty of the Chings. *Historical Interest*

Situated in the first row of village houses in the nine rows of houses in the village, the ancestral hall is connected to houses on either side. The hall might have been converted from an ordinary house of the Chings. It is a Qing (清) vernacular design building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The internal walls are plastered and the floors are cement-screeded. A soul tablet of the Chun-fong and his wife is at the altar in the middle of the hall. A ceramic statue of Kwun Yam (觀音) is on the left of the tablet also for worship. A big wall painting of two phoenixes is behind the tablet. Wall frieze paintings of flowers and birds and calligraphy are above the painting. The front and rear facades are of fair-faced green bricks. The lower courses of the front façade are of granite and so is the doorframe of the entrance. The name of the hall is engraved on a stone and painted on the wall above the lintel of the recessed entrance. Two circular holes are on the upper portion of the wall for *fung shui* reason. A pair of geometric mouldings is at two ends of the front ridge. The main ridge is with curling ends. *Architectural Merit*

It is an ancestral hall of the Chings to witness their settlement in Shui Tsiu San Tsuen. *Rarity*

It has some built heritage value.

***Built Heritage
Value***

It has its authenticity kept.

Authenticity

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

Group Value

Ching Chun-fong was involved in the construction work of the Tai Shu Ha Tin Hau Temple (大樹下天后廟) in Nga Yiu Tau (瓦寮頭) of Shap Pat Heung in the 10th year of Guangxu (光緒, 1884) reign of the Qing (清) dynasty. The Hakka Chings have ancestral worship at the hall especially at the Chinese New Year, the Ching Ming (清明節) and Chung Yeung Festivals (重陽節) with special offerings including tea cakes (茶粿) and other Hakka dishes. At the festivals, the Chings would first worship at the Fuk Hing Tong, the Ching Ancestral Hall, this Ching Chun Fong Ancestral Hall and then the Tai Wong Ye (大王爺) and the Earth God (土地) shrines in the village.

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

Historic Building Appraisal
Hung Shing Temple
Chung Hing Street, Cheung Chau Wan, Cheung Chau

Hung Shing Temple (洪聖廟) in Chung Hing Street (中興街) of Cheung Chau was built in the 18th year of the Jiaqing (嘉慶, 1813) reign of the Qing (清) dynasty. It was built by the fishermen for the worship of Hung Shing, the second most popular deity of sea farers in Guangdong (廣東) and Fujian (福建) provinces. Hung Shing was a governor of the Tang (唐, 618-907) dynasty who was reputed for his accurate prediction of weather and expertise in geography and astronomy. He became a sea patron of the fishermen and sea-traders. Other deities including the Kwun Yam (觀音), Lung Mo (龍母) and Wah Tor (華陀) are also worshipped in the temple. The temple has been under the management of the Chinese Temples Committee (華人廟宇委員會) since 1930 which provides funds for its renovations.

Historical Interest

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard between the entrance and main halls has been covered. It is in symmetrical design with its altar in the middle of the end wall of the main hall facing the entrance. The building is constructed of green bricks with its walls and granite columns to support its pitched roofs of timber rafters, purlins and clay tiles. Its entrance has a platform on its left and right supported by a system of granite columns and brackets. Granite is with the door frame, entrance floor and wall bases. A keeper's quarters was added to its right. The main ridge is with sets of Shiwan (石灣) opera figurines with two datings made in the 10th to 13th year of the Tongzhi (同治, 1871-1874) reign of the Qing (清) dynasty (as a Chinese character in 同治拾年 was missing) and the 23rd year of the Guangxu (光緒, 1897) reign of the same dynasty. The ridge-ends are each with a very special ornament having a tree with peacock feathers and flowers. On top of the figurines are a pair of *aoyus* (鰲魚) with a pearl in the middle. Above the doorway is the name board of the temple engraved on stone flanked by a pair of couplets. The front façade of the temple is also decorated with a fascia board of flowers and birds carvings.

Architectural Merit

It is a Hung Shing temple to remind the fishing settlement of Cheung Chau. The Shiwan ceramics are of good quality.

Rarity

It has high built heritage value.

Built Heritage Value

Its authenticity is basically kept.

Authenticity

Hung Shing Festival (洪聖誕) on the 12th of the second lunar month will be celebrated at the temple with offerings from the worshippers. At the Tai Ping Ching Chiu (太平清醮) in the fourth lunar month, Hung Shing would be invited among other deities to attend celebrations of the festivals including a procession carrying the deities on armchairs to tour around the island. ***Social Value, & Local Interest***

Historic Building Appraisal
Ching Chung Koon – Yik Fa Kung
Tsing Chung Koon Road, Tuen Mun

Ching Chung Koon (青松觀) is a Taoist monastery in Tuen Mun. It was established in 1960 in a site at Kei Lun Wai (麒麟圍) of Tuen Mun bought from a Catholic mission. The monastery developed from the Longmen Sub-sect (龍門派) of Quanzhen Sect (全真教) of the Taoism. A monastery of the Sub-sect called Chi Bao Tai (至寶台) was set up in Guangzhou (廣州) in 1941 by a Ho Kai-chi (何啓志) which had free Chinese medical service for the public. The monastery was closed in 1949 and Ho and many of his Taoist fellow believers fled to Hong Kong. A temple named Ching Chung Sin Koon (青松仙觀) was set up in Yau Ma Tei in 1951. His work was handed over to his fellow disciple Ip Sing-nam (葉星南) and the temple was moved to Nathan Road. Hau Bao-yuan (侯寶垣), a retired merchant devoted himself entirely to the service of the temple raised fund for the establishment of the monastery in Tuen Mun. A two-storey building of western style existed in the site was occupied by a nun. The building was constructed in the 1940s and became the Yee Wo Chai (怡和齋) of the monastery. Shun Yeung Din (純陽殿) was the first building completed by the monastery in December 1960. Other than buildings constructed for the worship of Taoism and with its services extended to the elderly, the poor and for ancestral worship, many buildings have been built in the compound.

*Historical
Interest*

Yik Fa Kung (翊化宮) is in front of Yi Yi Yat Yuen (頤怡逸園) and on the right of Ching Wah Tong (清華堂) accessed through a flight of wide staircases. It is the same as the Shun Yeung Din of a Chinese palace look constructed of concrete and steel with its walls, columns and beams to support its flat roof. It is a two-storey building of three bays constructed in 1964 for the worship of ancestral soul tablets. Eaves of yellow and green glazed tiles on the four elevations are at the roof level and between the ground and first floors. Red wooden folding doors are on the ground floors for entry. The windows are of the same design. The ridge of upper eave on the front façade is decorated with a set of ceramics including two dragons, a pearl and two *aoyus* (鰲魚). The hip-end ridges are with auspicious ceramic animals. Convex and painted geometric, floral, dragon and interlocking patterns are on the walls for decoration. Ancestral tablets are placed in rows on shelves of the walls for worship. The name board of the building painted in gold colour on red background is hanged under the upper eave.

*Architectural
Merit*

It is a building of the monastery for ancestral worship.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The building is in good condition having its authenticity kept.

Authenticity

The building has related group value with others in the Ching Chung Koon compound.

Group Value

The Koon began the social service of dispensing clothes and blankets to the poor followed by accommodating the aged with a home in the compound. Western medical service was launched in 1977 at the Wun Shui Tong (雲水堂) with minimal charges. The birthdays of the Taoist masters including Qiu Changchun (邱長春) and Wang Zhongyang (王重陽) are celebrated with Cantonese opera performances (神功戲), lion and dragon dances and vegetarian meals. Ritual ceremonies are also held at the Ching Ming Festival (清明節) and at the Feast of All Saints (中元法會) on 11-14th days of the seventh lunar month. The vegetarian meals and bonsai exhibition have attracted many locals and tourists to visit the monastery.

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

Historic Building Appraisal

484

Old Aberdeen Police Station

No. 116 Aberdeen Main Road, Aberdeen, Hong Kong

Old Aberdeen Police Station (舊香港仔警署) was built in 1891. It was a replacement of an old station to strengthen the law and order of the expanding fishing community in the Southern District. The premises were bombarded during the Japanese invasion in 1941 and the European officers of the Station were sent to the Stanley Internment Camp during the wartime when Hong Kong was occupied by the Japanese. The premises were badly damaged during the Japanese invasion in 1941. The old police station was closed in 1969 following the construction of a new police station in Wong Chuk Hang Road. *Historical Interest*

Since 1969, the Old Aberdeen Police Station has been used by various government departments. From 1969 to 1980, the building served as a Detective Training School. From 1979 to 1982, it was used as the Marine Police Training School. From 1982 to 1986, the building was occupied by the Marine South Station. From 1987 to 1994, the premises were left vacant. During this period of time, the building was once temporarily occupied by the Financial Investigation Group of the Narcotics Bureau in 1989. The site has been rented to a non-profit organization called The Warehouse (蒲窩) for use as a teenagers' centre and clubhouse since 1995.

The old police station and its annexes and extensions are built in *Architectural Merit* **Neo-Classical Colonial** style with **Arts and Crafts** influence. The main building is a long rectangular two-storey building with open front verandahs in red Canton brickwork. Originally the roof was pitched but it is now a flat roof. Tall chimney stacks project above the roofline. The brickwork is trimmed with granite string courses and moulded projecting cornices. Verandah columns have granite bases and capitals. Windows have granite cills and lintels and narrow strips of granite on either side said to resemble Chinese couplets. Original casement windows, metal balustrades and sun baffles still remain. The rear elevation is plainer with an extended verandah roofed with Chinese tiles. The annex buildings are all single-storey, built in a similar but simpler style to the main building with red bricks, stone dressings, extended verandahs and Chinese tiled pitched roofs. Original doors and windows also chimney stacks still remain.

It is quite rare to find old red-brick buildings nowadays in Hong Kong as most had have their brick walls painted over. The buildings are interesting examples of late Victorian Neo-Classical colonial style buildings and should be regarded as having considerable built heritage value as well as historical value. *Rarity, Built Heritage Value & Authenticity*

Although repairs and renovations have been carried out over the years the buildings still retain their original authentic appearance.

The social value of the buildings lies in their function as a police station, government offices and latterly as a teenagers' centre. Set on a hill overlooking the sea, the old police station would have been a visible reminder of the presence of authority, law and order. The buildings are important as they are part of the built heritage of Aberdeen and, with other old buildings nearby, have significant group value. ***Social Value & Local Interest***

Old Aberdeen Police Station is important as an integral component of a significant architectural and historical group of buildings in Aberdeen. At the foot of the sloping terrace, the Shek Pai Wan Tin Hau Temple (1851) is found, and the Holy Spirit Seminary (1931) is also situated in an elevated position not far away. ***Group Value***

The floor plans show that the main building is well planned with good circulation and numerous rooms. It should not be too difficult to find an appropriate re-use for it should the present occupants move out. ***Adaptive Re-use***

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Historic Building Appraisal
Shek Lei Pui Water Treatment Works
(Two Connected Treatment Works Buildings, & Valve House)
Kam Shan Country Park, Sha Tin, New Territories

Shek Lei Pui Treatment Works (石梨貝濾水廠) is situated immediately below 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). It was constructed in several stages from 1925 to 1939. It was the first treatment works with rapid gravity filter beds in the Kowloon area. It mainly received raw water of Shek Lei Pui Reception Reservoir and filtered about 20 million gallons water per day. The treated drinking water was stored in a covered underground service reservoir and released into the public water supply system via the water house. In the early days, it supplied drink water to Hong Kong Island, including the Government House, through the harbour pipe. During the Japanese Occupation, it was partly damaged. An air-raid shelter (now closed) behind Shek Lei Pui Treatment Works once sheltered villagers.

*Historical
Interest*

The **Treatment Works Buildings** (濾水廠房) consist of two long rectangular buildings parallel to each other with raised filter beds on each side connected by a rear annex to form a U-shaped complex. The buildings are two and three storeys high. The concrete framed structure is exposed and painted white. The brick walls and infill panels have been painted red. The roofs are flat and parapets have tubular steel safety railings painted blue. Windows appear to be modern aluminum replacements. The main entrance doors are painted blue and are reached by short flights of steps. The architectural style is similar to the Elliot Pumping Station at Pok Fu Lam and can be classified as **Modernist** with **Classical** influence.

*Architectural
Merit*

The **Valve House** (水掣房) is situated on the west side of the underground reservoir. It is a small brick building which has been painted red, white and blue to match the Treatment Works Buildings. It has a flat roof, a projecting cornice all the way around it, windows in each elevation, a steel door, and a typhoon canopy over the door.

The buildings are built in quite an unusual style which is rarely found in Hong Kong. As early 20th century waterworks buildings they have built heritage value. Apart from replacement windows and modern building services installations, the buildings retain their authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of these buildings lies in the role they have played in the development of water supply in Hong Kong. However, as waterworks buildings

*Social Value
& Local*

they are not well known to the general public so have limited local interest. *Interest*

It is doubtful whether these buildings, which are purpose-built specialist buildings, could be adapted without destroying their heritage value. *Adaptive Re-use*

Historic Building Appraisal
Mo Tai Temple
Nos. 156-162 Hai Tan Street, Sham Shui Po

Mo Tai Temple (武帝廟) in Hai Tan Street (海壇街) of Sham Shui Po (深水埗) was constructed before the 17th year of Guangxu (光緒, 1891) reign of the Qing (清) dynasty as a stone renovation tablet in the temple has the dating inscribed on it. The temple was established for the worship of Kwan Tai (關帝) by inhabitants of the area especially the traders of different businesses, workers of the police and forces, those with martial arts and others. Sham Shui Po at the time had already been developed into a place of small business where the nearby ferry provided cross-harbour link with the Hong Kong Island. The inhabitants were in need of the deity's blessing in their security of life and property. *Historical Interest*

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard between the entrance and main halls has been covered. The building is constructed of green bricks with its walls and granite columns to support its pitched roofs of timber rafters, purlins and clay tiles. The roof of the courtyard is with hip-and-gable style. Its entrance is with a side platform on either side supported by two granite columns and a wooden bracket system with carvings. The roofs are covered with green ceramic tiles and its ridges with geometric mouldings and flowers and rocks paintings. A pair of ceramic *aoyus* (鰲魚) is on its ridges. A pearl is in the middle of the ridge of the entrance hall. The name of the temple is engraved on the lintel above the entrance doorway flanked with a pair of couplets. The altar at the end wall of the main hall houses the statue of Kwan Tai in the middle with Man Cheong (文昌) to its right and Chu Lap Tai Sin (朱立大仙) to its left. Deities of Kwun Yam (觀音) and Pau Kung (包公) are on the altars of the side bays for worship. *Architectural Merit*

It is the only Kwan Tai temple in Kowloon. *Rarity*

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

Despite its modernized building materials used, its authenticity is kept. *Authenticity*

A proposal was made to remove the temple for development in the area in 1922. It was objected by the temple management and most importantly its income was for the upkeep of the Sham Shui Po Public Dispensary (深水埗醫局) at its back other than the temple itself. Man Mai (問米) service was provided in the temple but has been discontinued. *Social Value, & Local Interest*

Historic Building Appraisal
Former Peak School (Victoria Peak Fire Station)
No. 7 Gough Hill Path, The Peak, Hong Kong

489

In the early 20th century, Sir Henry Arthur Blake (卜力爵士), Governor of Hong Kong from 1898-1903, recommended separate schools for European British children who required education in the medium of English. The demand for a school for British children was met by the opening of the Kowloon British School (九龍英童學校) at Nathan Road (彌敦道) in 1902.

*Historical
Interest*

The preparation for a school in the Peak area was made in 1914, and a permanent premises known as the Peak School (now Former Peak School) in No.7 Gough Hill Path (歌賦山里) was built in 1915 by the Public Works Department. Enrolment figures started at 39, and reached 158 in 1947. Apart from the Japanese Occupation (1941-1945) it was in use as a school continuously until 1966 when it was vacated. It was taken over by the Fire Services Department in 1967 and commissioned as the Victoria Peak Fire Station. It has remained as a fire station ever since.

The school was built in the popular **Arts and Crafts** architectural style of the Edwardian period. Its unusual ‘sun-trap’ butterfly plan was a feature beloved by Arts and Crafts architects. Other features of this style of architecture are the red brick half roughcast rendered walls, semi-circular door and window openings with their ‘sun-ray’ decoration, and bull’s-eye windows. The Chinese tiled roof is a local adaptation. Internally there are two typical tiled fireplace surrounds of the period.

*Architectural
Merit*

Apart from minor alterations and the addition of three covered carports the building has not been extensively altered and remains fairly authentic. It is a rare surviving example of Arts and Crafts architecture and of obvious built heritage value. The Former Peak School is one of the few surviving examples of Arts and Crafts architecture in Hong Kong. Other good examples of this architectural style include the Former Royal Hong Kong Yacht Club (前皇家遊艇會) in North Point and the Old Dairy Farm Depot (舊牛奶公司倉庫) in Central.

*Rarity,
Built
Heritage
Value &
Authenticity*

The social value of the building lies in its past use as a school and the high educational achievements of its pupils who were the children of residents on the Peak. Its conversion to a fire station in 1967 also fulfilled a need in the district. With the building’s continued service to the community and its distinctive architecture it is of considerable local interest and a landmark in the area. For most of the residents nearby the building has sentimental associations.

*Social Value
& Local
Interest*

The immediate surroundings of the Former Peak School are mostly villas. The quiet environment follows the Arts and Crafts’ association with nature. The building is

Group Value

also physically close to a number of historic buildings the Former Chatham English School (前漆咸英文學校) in No.1 Chatham Path, Matilda Hospital (明德醫院) in No.41 Mount Kellett Road, the Peak Café (山頂餐廳) in No.121 Peak Road, The Peak Tramway Office (山頂纜車辦事處) in No.1 Lugard Road, the Peak Depot (山頂倉庫) in No.102 Old Peak Road, Ho Tung Gardens (曉閣園) in No.75 Peak Road, the Peak Police Station (山頂警署) in No.92 Peak Road.

As far as is known there are no plans for the Fire Services Department to give up the building and the question of adaptive re-use does not therefore arise at present. *Adaptive Re-use*

Historic Building Appraisal
St. Mary's Canossian College,
No. 162 Austin Road, Tsim Sha Tsui, Kowloon

490

Situated at the corner of Austin Road (柯士甸道) and Chatham Road (漆咸道), St. Mary's Canossian College (嘉諾撒聖瑪利書院) is a Roman Catholic Secondary School for girls. The College was at first intended for Portuguese girls and later for Chinese as well. The Canossian Sisters of The Canossian Daughter of Charity (嘉諾撒仁愛女修會) came from Italy to Hong Kong in 1860. *Historical Interest*

The **Old Building** (a.k.a. St. Michael's Building) facing Chatham Road South was built in **1925** with a top floor added in **1938** due to inadequate accommodation. The **Main Building** facing Austin Road was built in **1930**. The school buildings were looted and badly damaged during the Japanese Occupation but restored after the War. Classes resumed in 1945 and since then there has been a steady increase in student numbers necessitating several expansion programmes.

The **Old Building** is a three-storey **Neo-Classical** style building, the Chatham Road façade comprising two storeys of Roman arched and colonnaded open verandahs and a top floor of regularly spaced windows and columns. Neo-classical features can be seen in the column capitals, arch keystones and urn-shaped balustrades. *Architectural Merit*

The **Main Building** is built in a grander **Classical Revival** style with **Baroque** and **Art Nouveau** features. Asymmetrical in plan, probably due to later extensions, the building displays a rich vocabulary of classical features, the most impressive being the semi-circular entrance porch supported by giant Ionic order columns. A Roman arched colonnade or loggia runs along the entire length of the ground floor and supports projecting balustraded open verandahs to the upper floors. Internally there is a beautiful grand staircase finished in polished coloured terrazzo, fine quality joinery and exquisite ornamental ironwork door grilles in Art Nouveau tracery patterns. The interesting combination of style makes this building a rare piece of built heritage. *Built Heritage Value. Authenticity & Rarity*

As a school with a long history, St. Mary's has obvious social value. With their distinctive architectural appearance and prominent position on the corner of Austin Road and Chatham Road South, the buildings are local landmarks. One of the former students is Mrs. Law Fan Chiu Fun, Fanny, J.P. (羅范椒芬, former Permanent Secretary for Education and Manpower). *Social Value & Local Interest*

St. Mary's Canossian College is very important as an integral component of a significant architectural or historical complex. Together with the nearby Gothic styled Rosary Church (玫瑰堂, built in 1905) and the old Gun Club Hill Barracks Buildings (檜山會軍營, built in 1903), they form an interesting historical group. *Group Value*

As for adaptive re-use, it is considered that this is unlikely to arise in the foreseeable future. *Adaptive Re-use*

Historic Building Appraisal

Kong Ha Tin Lo

Nos. 198-199 Tai Kong Po, Kam Tin, Yuen Long

Kong Ha Tin Lo (江夏田廬) in Tai Kong Po (大江埔) village, Kam Tin (錦田), was built in the 1920s by Wong Hin-ting (黃憲庭), a Hakka (客家人) who settled in the village some 80 years ago. Born in Guangxi (廣西), he served in the army and came to Hong Kong to work as a farmer growing rice and vegetable and rearing pigs. After gaining his fortune, he built this residence. The village was inhabited by villagers surnamed Kong (江), Leung (梁), Wong (黃), Tsui(徐) and Fung (馮). This sizable building accommodated members and descendents of Wong Hin-ting. It also served as the meeting place of the villagers discussing matters concerning the village. *Historical Interest*

The residence is a simplified Hakka house design of a two-hall-two-row (兩堂兩橫) plan in a symmetrical layout. The hall-courtyard-hall of three-bay in the middle is the core activities centre of the building. The entrance and main halls are flanked by bedrooms on either side and so is the open courtyard by one side chamber. Photographs and a soul tablet of the ancestors are at the central axis of the house in the middle of the main hall. To their left and right are an open lane of courtyard and a row of bedrooms and service rooms (kitchens and storage). Staircases are at the side chambers providing access to the upper floor with a bedroom and a living-room only. The house is constructed of mainly green bricks with its walls and columns supporting its pitched roofs of timber rafters, purlins and ceramic tiles. Timber joists are used to support the flat roofs. Columns and beams are in concrete. Floorings are in cement screeding except that of the flat roof terrace in Canton tiles. The house is in plaster finishes. The front elevation is having a four-column verandah topped by a parapet with a pediment in the middle. The pediment is with plaster moulding of a pair of bats, lotus, birds, unicorns, flowers and the name of the residence. *Architectural Merit*

A simplified and plain Hakka house erected in the 1920s is rare to remind the settlement of Hakkas in the area. *Rarity*

The transplant of a Hakka building with the use of traditional Chinese and new building materials in an indigenous environment is of high built heritage value. *Built Heritage Value*

The house is well-kept with minor modifications. Parts of its roofs are replaced with corrugated sheets. *Authenticity*

The big house served as the home of the Wongs for decades and also the meeting place of the villagers discussing matters concerning the village. Being farmers themselves, the daily life of the Wongs included those activities of traditional agricultural celebration of festivals such as Mid-Autumn (中秋節), Chung Yeung (重陽節), Chinese New Year, etc.

*Social Value
& Local Interest*

Historic Building Appraisal
No. 24 Lee Yick Street
Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, 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 was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty by Tang Man-wai (鄧文蔚), a 23rd generation member of the Tang clan in Kam Tin. He was a district magistrate of Longyou (龍游縣) county in Zhejiang (浙江) province. The market had its golden years in the 18th and 19th centuries which was a flourishing market and commercial centre in the area for the trading of agricultural produce and daily necessities for locals and people in nearby areas. The centre of the market lied along three long streets including the Cheung Shing Street (長盛街), Lee Yick Street (利益街) and Wine Street (酒街) where shops of different kinds were located. Other than shops, two temples, inns and pawnshops were also in the market. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southeast opened in 1915.

**Historical
Interest**

No.24 is one of the surviving residential buildings in Yuen Long Kau Hui. It is not known when the building was built. It probably has an age of over 100 years. The building was owned by the Tangs in Ying Lung Wai (英隆圍), east of the market. They were members of a branch of the Kam Tin (錦田) Tangs. They were originally in Nam Pin Wai but moved to the area to establish the Ying Lung Wai due to *fung shui* reasons.

The house at No.24 Lee Yick Street is a long and narrow building with its entrance facing the street. The building is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a recessed front façade. The upper storey usually with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its external walls are retained with fair-faced green bricks. Wall frieze paintings of figures, flowers and calligraphy are under the eave. The doorframe is of granite. A *tanlung* (趟籠) is installed at the entrance.

**Architectural
Merit**

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

It has some built heritage value.

***Built Heritage
Value***

Its authenticity is kept.

Authenticity

It has group value with Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other selected historic buildings in the market.

Group Value

The market had its market days on the 3rd, 6th and 9th days of each of the three ten-day periods of every lunar month for the buying and selling of agricultural produce including rice, vegetables, sugar cane, wine, bean curbs, fish, meats, soy sauce, spices, farming and kitchen utensils, furniture and all kinds of daily necessities. Farmers, boat people and traders came as far as from the coastal districts of Guangdong (廣東) province. The market operated from 6 in the morning until dusk. Two entrance gates, one in the east, Tung Mun (東門), and one in the south, Nam Mun (南門), were locked up after the market hours to guard against theft and robbery. The market was managed by the Kwong Yu Tong (光裕堂), a trust of a branch of the Tangs in Kam Tin. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.

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

Historic Building Appraisal
No. 60 Mount Kellett Road,
The Peak, Hong Kong

No. 60 Mount Kellett Road (加列山道) was built in the mid-1930s. It was obviously designed as a private luxury house used for residential purposes. It was first owned by Mr. Leslie Benjamin Holmes, the Schoolmaster of the Education Department of Hong Kong, who applied for a total amount of \$3,500 with interest at the rate of 4 percent per annum from the Colonial Treasurer Incorporated to build a house on the said piece of land in 1936. *Historical Interest*

The house has changed hands a number of times since it was built. It was purchased by Mr. B.W. Bradbury in 1946. One year later, he sold it to The Mercantile Bank of India. In 1980-85, it was used as the staff quarters of the Hongkong and Shanghai Banking Corporation Limited. In 1992, it was purchased by On Winner Limited owned by members of a well-known family, the Family of Liu Chong Hing (廖創興家族). Later on, in 2004, its ownership was transferred to Luckdoor Worldwide Limited.

Mount Kellett Road was named after Commander H. Kellett who commanded the British schooner *Starling*, a warship which patrolled Hong Kong waters in the 1840s. Later in the 1860s, Commander Kellett became a Vice-Admiral and a knight, as well as the Commander-in-Chief of the Royal Navy. Kellett Island, now serving as the headquarters for the Royal Hong Kong Yacht Club (香港遊艇會), was also named after him.

The mansion house displays the once fashionable **Modernist** style showing strong **Art Moderne** influence. The house is three stories high displaying typical Modernist features in its white walls, curved corners, and bands of windows. The main part of the house is symmetrical on a central axis passing through a projecting canted bay on the front façade. There is a protruding wing or annex on the north end of the building which although it is in the same architectural style spoils the symmetry of the house. The house has a pitched and hipped roof of Chinese pan-and-roll tiles painted with orange bitumen paint. The roofs over the curved corners are flat. Several chimney stacks project above the roof. The house is served by a driveway and access road from Mount Kellett Road. The gatehouse has a curved front, flat roof and white walls in the same architectural style as the house. The house is built on a terraced platform cut into the hillside. The terraces have parapet walls of classical style balustrading painted white. There is a detached two-storey structure near the gatehouse with covered parking spaces for vehicles on the upper level. *Architectural Merit*

Evidence has come to light that the present garage on ground floor was added in the 1960s and the present Art Moderne style of the mansion house probably only dates from 1997 when substantial alterations and additions were carried out. The mansion house therefore as it stands today is not an authentic 1930s style house although it appears superficially to be so. Its built heritage value and architectural integrity have been adversely affected by the alterations. However, it should be noted that the Venice Charter (a document approved at the Second International Congress of Architects and Technicians of Historic Monuments held in Venice in 1964, and adopted by the International Council on Monuments and Sites [i.e. ICOMOS] in 1966) states that valid contributions of all periods to a building must be respected, and reversal of superimposed work can only be justified in exceptional circumstances. The alterations and additions have been sympathetically carried out and enhance the architectural character of the building, which therefore is considered an item of architectural merit.

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

The social value of the mansion house to the community is not that great as it is hidden behind trees and a tall metal gate in a private road and it appears to have been always a private residence for rich families. As an interesting piece of architecture it has local interest.

***Social Value
& Local
Interest***

Sited among pleasant greenery, No. 60 Mount Kellett Road enjoys a quiet environment and connects with other residential villas in the area. Other historic items on the Peak include the Former Gate Lodge (舊總督山頂別墅守衛室, a declared monument), the Peak Depot (山頂倉庫) and Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院).

Group Value

The mansion house and adjacent grounds are large enough for an adaptive re-use to be found for it, if necessary, such as a school or seminary. Vehicular access and parking might be a problem however.

***Adaptive
Re-use***

Historic Building Appraisal
Old Masonry Dam
Pok Fu Lam Reservoir, Hong Kong

Pok Fu Lam Reservoir (薄扶林水塘) is the oldest reservoir in Hong Kong. *Historical Interest*

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 Central and Western districts. Built in **1863**, the **Old Masonry Dam** is the oldest surviving item of Pok Fu Lam Reservoir, though it lost its original function due to the construction of an extension reservoir in 1877.

From photographic evidence only about half of the old original dam wall remains. The old dam seems to have been built across the Pok Fu Lam Valley on a north-south axis. The remains of the wall consist of seven regular courses of granite, a concrete plinth and granite coping stones held in place by iron cramps. The rear face of the dam, also built of granite, is protected by an earth embankment with grass and vegetation growing on it. The remains of an old sluice gate can be seen on the dam wall, but the original operating mechanism and steel platform have been removed. *Architectural Merit*

As one of the oldest surviving items of the Pok Fu Lam Reservoir, the old masonry dam has built heritage value as well as being an example of Victorian civil engineering. *Rarity, Built Heritage Value &*

Apart from the removal of the sluice gate mechanism no other alterations appear to have taken place. Large pipes and a concrete U-channel have been installed in front of the dam wall, but the structure does not appear to have been disturbed and therefore retains its authenticity. *Authenticity*

The social value of the Reservoir and its original masonry dam 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) *Group Value*

and Chiu Yuen Cemetery (昭遠墳場) which is interred with many prominent early Eurasians.

As a civil engineering structure, the Old Masonry Dam is utilitarian and *Adaptive* cannot be adapted for other uses. *Re-use*

Historic Building Appraisal

Watchtower

Hok Tsui Village, Hok Tsui Peninsula, Hong Kong Island

The watchtower in Hok Tsui (鶴咀) village of Hok Tsui Peninsula (鶴咀半島) was built in the 19th century by Chu Koey-yuen (朱居元), a Hakka (客家人) from Changle (長樂) of Guangdong (廣東) province who moved to Hong Kong with his wife and eight children in 1762. He erected his village in 1771 after gaining his fortune in granite business in Shek Tong Tsui (石塘咀) for export to neighbouring cities in the mainland. Pirates, wild animals and other dangers were active at the time which he decided to build a watchtower to safe-guard his family and valuables. When Hong Kong became a colony after 1841, the village began to gain its security. The watchtower has lost its protective function.

**Historical
Interest**

The watchtower is some 9 metres tall with a square base of around 5 metres constructed of granite blocks. It is a pillbox-type structure located amidst the village houses to the north for lookout, defence and storage. It has 30 rows of ashlar masonry of granite with no particular pattern of bonding. Internally it has three storeys. It is in symmetrical design having its four sides almost identical. The west and east facades have gable-shaped parapets whilst its south and north facades have flat-topped ones. A horizontal beam is constructed surrounding the facades for rainwater drainage. Gun holes for firing to the enemies are made at the walls of the tower. The flights of staircases were made with stone and cement. Its floorings were made of steel rod and cement and its internal walls are plastered white. Gun holes are on each elevation of the parapet wall of the roof terrace. Its lower storey was for the shelter of family members and their valuables. A narrow door was opened on its western elevation with thick granite door frame.

**Architectural
Merit**

A rare granite watchtower to witness the past of Hok Tsui village.

Rarity

It is a special watchtower of high built heritage value.

**Built Heritage
Value**

It is of good shape though its interior is not kept tidy.

Authenticity

The tower is being used as a workshop and a residence.

Adaptive re-use

The watchtower had once served as a classroom for a nearby primary school. When Cape D'aguilar Road was constructed to the tip of the peninsula, land was acquired from the Chus by the government in 1933. Factories were set up in the

**Social Value,
& Local
Interest**

1960s in the village. The number of population dropped after the industrial boom. Most of the Hakka houses of the village have been demolished leaving around 70 houses in the village.

Historic Building Appraisal

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Lok Ma Chau Police Station

No. 100 Lok Ma Chau Road, Lok Ma Chau, Yuen Long, N.T.

After acquiring the lease on the New Territories in 1898, the Hong Kong Government quickly established law and order in the area by the establishment of police stations. The present Lok Ma Chau Police Station (落馬洲警署) was built in **1915**. It is one of the three divisional stations of the Frontier Division. Located on a hilltop overlooking Shenzhen River (深圳河), it is one of the three divisional stations of the Frontier Division (邊界警區). The station not only plays a significant role in the border defence of Hong Kong, but also has witnessed the transformation of the New Territories for the past 100 years.

*Historical
Interest*

The original two-storey building (which is still there but extended) was L-shaped with a wall enclosing a compound at the rear. There was separate accommodation provided for Chinese constables, Indian constables and European officers. There appears to have been open verandahs on each side of the main entrance at the front of the building but these have now been enclosed. The structure appears to have been beams and columns and brick in-fill walls. From an old drawing it would seem that the original roof was a hipped pitched roof covered with Chinese tiles, but many parts of the roof are now flat giving the building a modern appearance. All the walls are painted white and there appears to have been many additions and alterations so that the police station although retaining original features such as pitched roofs and chimney stacks has a **Modern Eclectic** appearance.

*Architectural
Merit*

A building of mixed style and as old as this one is quite rare in the New Territories. As one of the first police stations to be built in the Border area it has built heritage value. As previously stated there have been many alterations and additions including another building at the rear providing female barrack accommodation and a Resource Centre.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Lok Ma Chau Police Station lies in its function as a police station helping to maintain law and order in the New Territories. Dating back to 1915, it has historical as well as local interest.

*Social Value
& Local
Interest*

This police station has group value with Mi Tak Study Hall (美德家塾) in the village of Lok Ma Chau (落馬洲村). Most of the historic buildings in the area are Chinese Qing vernacular buildings. A colonial building like Lok Ma Chau Police Station that emulates modern with vernacular styles is unique in Lok Ma Chau.

Group Value

As far as is known there are no plans to close down the police station, so *Adaptive* the question of adaptive re-use does not arise at present. It very likely will *Re-use* continue as a police station for many years to come.

Historic Building Appraisal
No. 27 Lee Yick Street
Yuen Long Kau Hui, Yuen Long

Yuen Long Kau Hui (元朗舊墟, 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 was established in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty by Tang Man-wai (鄧文蔚), a 23rd generation member of the Tang clan in Kam Tin. He was a district magistrate of Longyou (龍游縣) county in Zhejiang (浙江) province. The market had its golden years in the 18th and 19th centuries which was a flourishing market and commercial centre in the area for the trading of agricultural produce and daily necessities for locals and people in nearby areas. The centre of the market lied along three long streets including the Cheung Shing Street (長盛街), Lee Yick Street (利益街) and Wine Street (酒街) where shops of different kinds were located. Other than shops, two temples, inns and pawnshops were also in the market. The market fell into decline with the competition of other markets especially the Yuen Long New Market (元朗新墟) in its southeast opened in 1915.

*Historical
Interest*

No.27 is one of the residential buildings in Yuen Long Kau Hui. It is not known when the building was built. It probably has an age of over 100 years. According to land records, the building was owned by the Tangs (鄧) of Hung Uk Tsuen (洪屋村) in Ping Shan (屏山), Yuen Long, in the 1920s. A shop called Kung Wo (公和?) was housed at the building in 1923-30 owned by a Fong Yau (方祐). The building was owned by Chan Kam-kwan (陳錦坤) after 1946. He was a successful merchant who had a number public and welfare services in Yuen Long.

The residential building at No.27 Lee Yick Street is a long and narrow building with its entrance facing the street. The building is connected to others along the street. It shares with its two neighbouring buildings a common wall on either side. It is a two-storey building of Qing vernacular style with a front façade of recessed ground floor entrance and a projected balcony above. The upper storey usually with bedrooms and service facilities was for accommodation purpose. It is constructed of green bricks, concrete and iron bars with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its walls are plastered and painted. The balcony is fenced with vase-shaped green glazed ceramic balustrades.

*Architectural
Merit*

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

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

Its authenticity is kept. **Authenticity**

It has group value with Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other selected historic buildings in the market. **Group Value**

Chan Kam-kwan was born in Dongguan (東莞) of Guangdong (廣東) province in 1915. He came to Hong Kong before the Japanese Occupation (1941-45). He worked in a butcher's shop called Yan Wo (仁和) near Hop Fat Street (合發街) in Yuen Long. He was engaged in a number of businesses after the war including a fish pond, a café, a barbecue shop and two restaurants. He was the chairmen of the Un Long Butchers Slaughter-House (元朗肉商聯會屠場) and Yuen Long Association of Butchery (元朗肉行商會) for many years. He was also a Director of the Pok Oi Hospital (博愛醫院) in 1964. It is said that Chan Kam-kwan and his descendents gradually moved to Canada in the 1970s. The house has been taken care of by his relatives in Hong Kong. **Social Value, & Local Interest**

Old Tsan Yuk Maternity Hospital - Main Building & Annex Block No. 36A Western Street, Sai Ying Pun, Hong Kong

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. 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. It 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.

*Historical
Interest*

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 transoms 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
Kowloon Cricket Club
No. 10 Cox's Road, Tsim Sha Tsui, Kowloon

The Kowloon Cricket Club (KCC) (九龍木球會) is a recreational centre for local foreign residents. It came into existence on 4 October 1904, following a meeting of Kowloon residents who were interested in forming a cricket club, and took a government lease on the present site. A committee to draw up a set of rules and entrance fees and to take initial steps to put the Club in order was established. The committee comprised J H Swan and Messrs J Celland, D Cowan, R J Macgowan, B J Stevens, P G Scott Cranston and J Parkes. *Historical Interest*

In 1908 the KCC Pavilion was officially opened by the Governor, **Sir Frederick Lugard** (盧押爵士). With the increase in membership, the old building was deemed inadequate and a new **clubhouse** was built and officially opened in **1932**. The foundation stone of the new clubhouse was laid on 1 September 1931, and the building was scheduled for completion within three months. However the contractor faced financial difficulties. The building was eventually completed on 24 September 1932, and opened by Mrs. Southorn (the wife of Hon. W T Southorn CMG).

During the Japanese Occupation (1941-1945) the club was used for stabling horses and it was extensively looted and stripped of all wooden components for firewood. After the Second World War an extensive restoration programme was begun. Improvements and extensions to the premises were continued thereafter, the last extensive renovations being carried out in 2003.

The KCC clubhouse is a two-storey building with a lower ground floor. The architectural style is 1930s **Modernist** with a so-called butterfly plan which is a feature of **Arts and Crafts** architecture. The two wings have pitched roofs and the central part of the building has a gambrel roof featuring a small central gable containing a clock facing the cricket field. The roofs are finished with modern profiled steel sheeting. The elevation facing the cricket field features a long horizontal verandah. The elevation facing Cox's Road is a stuccoed and painted pseudo-classical façade with Art Deco influence. The stucco finish is grooved to resemble masonry. The parapet wall is stepped up over the main entrance to form a pediment which supports a flagpole. The pediment is inscribed '1932' and 'Kowloon Cricket Club'. The main entrance has a box-like balcony over it at first floor level. An arched opening fitted with modern glazed doors opens on to the balcony from a bedroom on the inside. Windows are regularly and symmetrically placed. The side elevations of the two wings both appear to have been altered and modernised. *Architectural Merit*

The combination of Modernist features with an Arts and Crafts plan is rare. The KCC is therefore an interesting building architecturally, but it was been extensively remodelled since it was built which impairs its authenticity.

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

The KCC is one of the premier sporting and social clubs in Hong Kong and membership is severely restricted. It is very well known and, with its prominent position on the corner of Cox's Road and Austin Road next to Gun Club Hill Barracks, is a local landmark.

***Social Value
& Local
Interest***

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

Group Value

The KCC is not likely to close down or move its premises and the zoning probably does not permit change of use.

***Adaptive
Re-use***

Historic Building Appraisal
No. 58 Pei Ho Street,
Sham Shui Po, Kowloon

No. 58 Pei Ho Street (北河街) was probably one of thirty two houses constructed in the early 1920s by **Li Ping** (李炳), alias Li A Ping (李亞炳) and Li Shui Kam (李瑞琴), who was the first developer of Sham Shui Po. He was granted Crown Leases for 108,900 square feet comprising Inland Lot Nos. 17 to 25 on 12 April 1906. *Historical Interest*

It is said that No. 58 Pei Ho Street was erected for Shing Fung Pawnshop (成豐押), which was owned by **Mr. Ko Ho-ning** (高可寧) – the chairman of Macau Chamber of Commerce 澳門中華總商會 for 1941 who ran a great variety of businesses, such as banking, trading, housing and financing in Hong Kong and Macau. His pawnshop business covered both Hong Kong and Macau, which formed an extensive chain-store network of pawnshops. Shing Fung Pawnshop ran its business for almost 50 years until it moved to North Point in the 1970s, in order to avoid direct competition with the nearby Nam Cheong Pawnshop (南昌押) which still remains on Nam Cheong Street.

From the 1970s till now, No. 58 Pei Ho Street has been occupied by Dai Kam Lung Medicine Co. (大金龍參茸藥材海味公司). As told by the shopkeeper, the shop was originally opened on Ko Shing Street (高陞街) in Sheung Wan. Due to an acute competition and a sharp increase of rent in that district, he decided to move his retail shop to Sham Shui Po.

In the past, the location of No. 58 Pei Ho Street was very near to the shore. It was the uploading area and many sailors got off their ships from the piers nearby. According to the locals, No. 58 was a shack that sold alcohol to seamen in the early days. Throughout the twentieth century, the Government had undertaken a series of reclamation scheme in Sham Shui Po area. The coastline in present days is much further west than before. Thus the entire Pei Ho Street is inland now, in which has developed into a market area.

This three-storey building is situated on the south corner of the junction of Tai Nan Street (大南街) and Pei Ho Street. It is a **Verandah Type Shophouse**, a type commonly found in the 1920s. The front part of the shophouse projects over the pavement to Pei Ho Street to form a covered walkway. The first floor verandah has been enclosed with steel framed windows and there is an unauthorized structure on the roof of the verandah. The façade to Tai Nan Street is rendered and painted with regularly spaced windows and projecting string courses at each storey level. There is a cantilevered balcony with an ornamental ironwork balustrade at second floor level. The façade has been described as **Georgian** (Neo-Georgian would be better) but this architectural similarity is *Architectural Merit*

probably incidental rather than intentional. The roof of the building is flat with a plain parapet wall. There is a small walled yard at the rear of the building containing a small single-storey building which may be a kitchen or toilet.

Shophouses are becoming rarer year by year due to redevelopment. No. 58 Pei Ho Street therefore is a rare piece of built heritage. Its authenticity and original appearance have been affected to some extent by enclosure of the front verandah, the erection of an unauthorised roof structure and internal alterations. These may however be considered as reversible.

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

No. 58 is just opposite to the Sham Shui Po Market, which the latter has over hundred years of history. In recent years, the old market was rebuilt into a new municipal complex in order to improve the sanitary condition of the neighbourhood. Yet Pei Ho Street is infested by illegal hawkers, which has been deemed as a social nuisance of the district. In addition, many historic buildings and old shops can still be found in the surrounding area. For example, there is an old *tofu* shop called Kung Wo (公和壹品廠) nearby.

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

Ham Tin Tsuen

Sai Kung, New Territories

Ham Tin Tsuen (鹹田村) is one of the villages in the area of Tai Long (大浪) in Sai Kung East, facing Tai Long Wan (大浪灣). The other villages in the area include Tai Long Tsuen (大浪村), Lam Uk Wai (林屋圍), Cheung Uk Wai (張屋圍) and Tai Wan Tsuen (大灣村). The latter three have become ruins. In the past, the people in Tai Long mainly relied on fishing and farming (e.g. rice and sugar cane) to earn a living. Lives were simple and tough; many of them walked 4 or 5 hours to Ngai Chi Wan (牛池灣) in order to sell their crops and fish. Some of them transported timber to Shau Kei Wan (筲箕灣) and Aberdeen (香港仔) by boat, and sold them in exchange for daily necessities. Today, Tai Long still has not had a ferry pier.

*Historical
Interest*

Ham Tin Tsuen is believed to have a history of over 150 years. The village has been inhabited by the Wan clan for about 7 or 8 generations. The Wans moved from northern China and settled in Tai Nam Wu (大南湖), Sai Kung, long time ago. About 150 years ago, three Wan brothers from Tai Nam Wu spread out and settled in different areas in the New Territories---one settled in Tai Po Chai (大埔仔), another in Ho Chung (濠涌), and the third one in Ham Tin Tsuen in Sai Kung. It is believed that the one who settled in Ham Tin Tsuen was the founding ancestor of the village. Many villagers have emigrated to Britain and there are only less than 10 villagers in total.

Similar to the villagers in Tai Long Tsuen, the villagers in **Ham Tin Tsuen** prayed for protection from Tin Hau (天后) when they first settled in the area. Later on, however, many villagers became Catholics after the coming of missionaries in the area in the 19th century.

In Ham Tin Tsuen, the village houses were built of mud bricks, green bricks and rocks covered with plaster, which are made of local materials. All the village houses face West. The six houses in the north of the village, mainly built of mud bricks, are the earliest settlement of Ham Tin Tsuen. They are associated with the vacated pitched-roof houses in the west of the village which were built for livestock. The village houses in the south-east of the village were built at a later stage, i.e. about 80 years ago. This group of village houses was mainly built of rocks covered with plaster. Some of the houses have collapsed because of the lack of maintenance. According to preliminary assessment, approximately 10 houses in Ham Tin Tsuen are generally in good condition.

*Architectural
Merit*

It is rather rare in a traditional Chinese village that a considerable number of villagers believed in a Western religion. *Rarity*

Many village houses in Ham Tin Tsuen are probably over 100 years old, and are generally in good condition and authentic, though derelict. They have group value for preservation. The traditional setting and tranquil environment of the village are still well preserved over the decades. *Built Heritage Value Authenticity*

The influence of Catholicism was not as strong in **Ham Tin Tsuen** as in Tai Long Tsuen. Only some of the villagers were Catholics. An Earth God shrine (伯公) which was established in the village long time ago conveys the fact that many villagers in Ham Tin Tsuen still believed in traditional Chinese deities. However, the Wans did not rebuild their ancestral hall when it collapsed, probably because Catholicism had influence on them to a certain extent. *Social Value, & Local Interest*

The area might be adaptively re-used for cultural tourism or eco-tourism, or both. *Adaptive Re-use*

Historic Building Appraisal
Cape D'Aguilar Battery,
D'Aguilar Peninsula, H.K.

As early as 1910 the Inspector-General of the forces in London proposed the construction of a battery at the southeastern end of D'Aguilar Peninsula on Hong Kong Island. However, the local British commanders were of the opinion that the southern tip of the D'Aguilar Peninsula was too isolated for a battery to be constructed, as its own defence would constitute a major problem. Thus in the following two decades the proposal to construct a battery there was never implemented. *Historical Interest*

In the mid 1930s, with the revision of the defence plan for Hong Kong, the earlier proposal for constructing yjr Cape D'Aguilar Battery (鶴咀炮台) was resurrected. After lengthy discussion the military reached the decision to construct two batteries (namely, Bokhara Battery and Cape D'Aguilar Battery) on the peninsula. Both Cape D'Aguilar Battery and Bokhara Battery came under the Eastern Fire Command.

Cape D'Aguilar Battery was built in **1939**. It was located in the centre of the ridgeline on D'Aguilar Peak, not far from Bokhara Battery which was supposed to be the more effective of the two, and was armed with two 9.2 inch guns. Relatively minor in scale by comparison with Bokhara Battery located below, Cape D'Aguilar Battery is equipped with two 4 inch guns supplied by the Royal Navy. At the outbreak of war in December 1941, Cape D'Aguilar Battery was manned by First Battery, Hong Kong Volunteer Defence Corps (Officer Commanding: Captain G.F. Rees), whilst Bokhara Battery was manned by the 30th Coast Battery, 8th Coast Regiment, Royal Artillery.

On 19 December 1941, in the face of extreme pressure from the Japanese the gunners at Cape D'Aguilar Battery were ordered to destroy their emplacements and retire from their positions. After the demolition, all members withdrew to Stanley and continued to fight from there until the surrender.

The location of the battery buildings have been highlighted in yellow on the HKG 1:1000 survey sheets attached to this report. The buildings are fairly widespread and originally would have been intended for a variety of purposes such as magazines, stores, barracks, observation posts, pillboxes, etc. There are a surprising number of battery support buildings for an improved battery and this is probably due to the necessity of accommodating sufficient troops, stores, and ammunition at this remote site. Some of the structures on the lower slopes are easy to get to due to well kept paths to the numerous *Architectural Merit*

communications masts erected on the site. However not all the structures were found and therefore a full detailed architectural appraisal has not been possible.

Gun Emplacement: Two circular gun sites situated one above the other is shown on survey sheet No. 15-NE-20A. Curved blast walls or retaining walls at the rear of each emplacement are shown, also two small square structures above and behind the uppermost emplacement. To the south-west and lower down the hill there is a group of battery buildings but what exactly they were is not clear. All the structures are marked 'R' for ruin on the survey sheet and according to Ko & Wordie's book "Ruins of War" much of the site is covered with thick vegetation. There are no footpaths, tracks or steps leading to the gun emplacements and they were not inspected on the Volunteer's field visit so that the present physical condition is not known. Both guns were destroyed by the HKVDC First Battery before they pulled out in 1941.

Battery Command Post: The largest structure found by the Volunteers is believed to have been the Battery Command Post (BCP). It is situated below the gun emplacements stepped between the 128 and 130 metre contours. It appears to be built in concrete (or rendered brickwork and concrete) with the observation room at the southern end and several interconnecting rooms purpose unknown behind. The parapet walls to the roof are wavy or undulated presumably to break up the outline of the structure to camouflage it from aerial photograph. An external flight of steps leads up to a mezzanine floor. No original windows or doors appear to remain and only the broken concrete leg support of the plotting table were seen. The window openings each had cured label moulds over them reminiscent of pediments in classical style architecture. Several smaller buildings are situated near the BCP and probably served as latrines and cookhouse.

Searchlight Emplacements: A pillboxes type structure was observed on a rocky promontory (marked 'Flat Rock' on survey sheet No. 15-NE-19B) below Hok Tsui Lower Village. This is believed to have been a searchlight emplacement for the battery however the only footpath leading to it is along the coastline from the north. There may be a corresponding emplacement situated on a spur below the tennis court shown on survey sheet No. 15-NE-20C. Neither structure was visited by the Volunteers on their field visit and identification of them as searchlight emplacements is conjecture and open to correction.

Miscellaneous Structures: Several more miscellaneous structures are situated below BCP just above the 100 metre contour. A group of 2 to 3 structures connected to the BCP group of structures by a well defined footpath on the survey sheet were not found, but another group to the east of this

position were found comprising an ammunition bunker, a forward observation post, a pillboxes and a defensive blockhouse. All had the original doors and windows missing, but two of the structures appear to have been taken over by squatters. All were built in concrete or rendered brickwork. The Volunteers observed several other military looking structures in and around the village of Hok Tsui which appearance to be utilized by the villagers for various purposes.

Cape D'Aguilar Battery should be regarded as having historical value as well as built heritage value. Since the end of the Second World War, many of the relics of war, once a matter of life and death for many of their occupiers, were quietly disappearing.

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

Cape D'Aguilar Battery has a role to play in the defence of Hong Kong. It remains a reminder of Hong Kong's tumultuous days and a corner of serenity amidst the commotion of present day Hong Kong. The old military structures are of great interest to military historians, and they are well known to the hikers as access to the site is not restricted.

***Social Value
& Local
Interest***

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

***Adaptive
Re-use***

Historic Building Appraisal
Shing Mun Redoubt,
South of Shing Mun Jubilee Reservoir and Kam Shan Country Park, N.T.

Shing Mun Redoubt (城門碉堡) was a 12-acre citadel situated underground on the northern part of Smuggler's Ridge (走私坳 / 孖指徑). The Redoubt's field of fire covered the southern slope of Tai Mo Shan to the north-west and Needle Hill to the north-east, with its front protected by Shing Mun Jubilee Reservoir. The Redoubt straddles Kwai Tsing and Sha Tin districts. As regards the portion that falls within Sha Tin, it is located within Kam Shan Country Park and Water Gathering Ground. Planned and built as a network of tunnels, observation posts and pillboxes, the Redoubt was meant to guard the most vulnerable land route into Kowloon. *Historical Interest*

Shing Mun Redoubt formed a critical part of the Gin Drinkers Line (or the "Inner Line" as it was also called by the military). The Gin Drinkers Line was the name given to an 18-kilometre defence line comprising a string of trenches, pillboxes and bunkers constructed in the **mid 1930s** against infantry attacks from the north. It extended across the hills to the north of the Kowloon Peninsula, from Gin Drinkers Bay in the west, via the Jubilee (Shing Mun) Reservoir, the Shing Mun River, Shatin, Tide Cove and Tate's Cairn, to Port Shelter on the eastern side of the New Territories. This 18km long line of static defence was constructed along the same patterns as prevailed in Europe after the First World War, the most well-known example of which is the Maginot Line.

The most decisive actions during the Japanese invasion of Kowloon were fought in the Shing Mun Redoubt and the Kam Shan (known as Golden Hill then) area. When the Japanese 228th Infantry Regiment, under Colonel Doi Teishichi, initiated a night attack on the Redoubt on 9 December, it was defended by one platoon of the Royal Scots. At 11:00hrs, the assault on the Redoubt started. After several hours' fierce close-quarter fighting, the Redoubt fell into the Japanese hands. After that, the way was open for the Japanese to take Kowloon. With the Japanese capture of Jubilee Reservoir, water supplies to urban areas began to be seriously affected. It was only a matter of days before the Japanese took over the whole of the peninsula.

The Redoubt is relatively intact, which is not found in other places, but certain sections of the tunnels are now impassable. Several pillboxes and their respective tunnels could still be found in Kam Shan, though with one exception, all are covered by heavy undergrowth. *Architectural Merit*

The Redoubt was a usual example of military engineering. It resembled a mini citadel consisting of five machine gun pill boxes, several re-inforced

firing steps, and artillery observation post and a headquarters bunker – all connected by hundreds of yards of underground tunnels. The soldiers who built the tunnels gave them London street names and these are etched in the concrete walls throughout the complex. Unfortunately the work on the Redoubt was never finished and the line was abandoned in 1937 when the defence policy was forced by circumstances to change, the decision was forced by financial constraints and the realization that Hong Kong could never get the large number of troops that it would take to defend its mainland, six infantry battalions for the Gin Drinker's Line alone.

In 1941 some serious shortcomings became evident in the design of the Redoubt in relation to an infantry assault:

- a. The ability of the pillboxes to give each other mutual covering fire was poor.
- b. The machine gun portals did not allow sufficient decline of weapons to fire upon, or even observe, the dead ground which surrounded most of the complex. This could allow an enemy to get within grenade throwing range in complete safety.
- c. The dozens of ventilation shafts that penetrated the tunnels could be infiltrated with ease by a Japanese assault infantryman.
- d. The 20 or so openings in the tunnel system required large numbers of men just for picket duty and were considered weak and vulnerable positions to defend.

Due to these shortcomings and through being thinly defended, the Redoubt was quickly captured by the Japanese but not without a fierce fight. The evidence can still be seen today in shrapnel damage to the walls and shell holes in the roofs to the tunnels. The pillboxes were not however destroyed during the battles. Rather, they were blown up by the British Army around 1949-50 because of concerns amongst the local military commanders that the pillboxes and bunkers might be exploited and used as bases for sabotage purposes. Almost all pre-war pillboxes on the mainland were destroyed in this way.

The Shing Mun Redoubt and Golden Hill Line should be regarded as having built heritage value as well as historical value. Since the end of the Second World War, many of these relics of war, once a matter of life and death for many of their occupiers, were quietly disappearing.

**Rarity,
Built Heritage
Value &
Authenticity**

The Shing Mun Redoubt and Golden Hill Line have had a role to play in the defence of Hong Kong. They remain a reminder of Hong Kong's tumultuous days and a corner of serenity amidst the commotion of present day Hong Kong. The old military structures are of great interest to military

**Social Value
& Local
Interest**

historians, and they are well known to the hikers as access to the site is not restricted.

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
Hau Chung Fuk Tong Communal Hall
Kam Tsin, Sheung Shui

The Haus (侯) in Kam Tsin (金錢), Sheung Shui were the descendants of the fifth generation of Hau Ng-long (侯五郎, 1022-1084), a *jinshi* (進士) of the Northern Song dynasty (北宋, 960-1127) who moved from Xin'an (新安) of Guangdong to the New Territories in late Southern Song dynasty (南宋, 1127-1279). Their ancestors first settled in Ho Sheung Heung (河上鄉) of Sheung Shui and later branched out to Kam Tsin, Ping Kong (丙崗), Yin Kong (燕崗) and Hung Leng (孔嶺). Hau Chung Fuk Communal Hall (侯宗福堂神廳) is believed to be built in the last years of the Qianlong reign (乾隆, 1736-1795), Qing (清) dynasty for the worship of the Earth God (土地) which has a shrine at the far end of the original village (now separated by Castle Peak Road near Yin Kong Tsuen). It is believed that the hall was built to thank the Earth God who had given special help to one of the ancestors of the village. To the left of the communal hall is a two-storey watch-tower added in the early 20th century and to the right another two-storey structure, Chung Fuk School (宗福學校), in the 1920s. The former was built for protecting the villagers from bandits and enemies from other villages. The latter was for the teaching of Chinese classics for village children and later replaced by a Ho Tung School (何東學校) established in the village.

**Historical
Interest**

The communal hall is a one-hall building of Qing vernacular design. At the end of the hall is the altar for the Earth God. Compartments are divided irregularly in the hall for different uses including a kitchen. The watch tower and the school have each one pediment and name moulded respectively Chung Fuk Tong (宗福堂) for the former and Chung Fuk School for the latter. Structurally the greenbrick walls support the pitched roofs which are with timber rafters, purlins and clay tiles. The ridges are with geometric pattern decoration and the fascia boards and friezes are with flowers-and-rocks decorations.

**Architectural
Merit**

A rare historic building to show the development of the village.

Rarity

The multi-function of the building has considerable built heritage value. Part of the in and out of the building has been unsympathetically plastered slightly affects its authenticity. A refurbishment was carried out in 1990.

**Built
Heritage
Value &
Authenticity**

It has great relative group value with the shrine.

Group Value

The school is being rented out for residential use.

*Adaptive
re-use*

Since there is no ancestral hall in the village, the communal hall is a venue for other village activities. The Earth God Festival (or the Festival of Fuk Tak , 福德大王誕) on the 18th day of the first lunar month, is highly celebrated by the villagers who regard it as the most important among all festivals. Cantonese opera performances and Fa Pow (花炮) activities will be held as well in the open ground opposite the hall.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Entrance Gate
Wing Lung Wai, Kam Tin, Yuen Long

Wing Lung Wai (永隆圍) in Kam Tin (錦田), Yuen Long, was founded by *Historical Interest* Tang Siu-kui (鄧紹舉) and his clansmen in the Chenghua (成化, 1465-1487) reign of the Ming (明) dynasty. The enclosing wall was built by Tang Sui-cheung (鄧瑞長) and Tang Kwok-yin (鄧國賢) in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty to safeguard the village from bandits, privates and other enemies. Siu-kui was the grandson of Tang Hung-i (鄧洪儀, 1360-1410), the founding ancestor of the Tangs in Kam Tin. Siu-kui's father Ting-ching (廷楨) obtained a *juren* (舉人) degree in 1471 and was a County Magistrate (知縣) of Tengxian (藤縣) in Guangxi province (廣西). Due to the growth of the clan's population, Siu-kui established the village which was called Sha Lan Mei (沙欄尾) or Wing Lung Wai (永龍圍), the latter literally meaning everlasting dragon. The latter was changed into the present name, literally perpetuating prosperity, in 1905. The original walled village was built towards the west with six rows of village houses enclosing by a wall having four watchtowers at its corners. The symmetrical village had an entrance gate at its front wall and a shrine at the back wall on its central axis. The main entrance however was relocated to the south after Tai Hong Wai (泰康圍) to its right was established due to *fung shui* reasons. The old entrance gate is no longer existed and so are the watchtowers (the north-east tower has some base structure left) and most of the wall structure. The moat was reclaimed in the 1960s. The present entrance gate is at the south wall close to the previous south-east corner watchtower.

The entrance gate is a Qing vernacular building of a one-hall rectangular *Architectural Merit* plan. Its rectangular entrance doorway is facing south whilst its arched internal doorway is facing the village houses. It is constructed of green and red bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its external doorway is framed with granite blocks and above the lintel is the stone name board of the village. Two circular openings are on either side of the name board. It has a mezzanine floor which was used for storage. The brickwork of the wall is in a eight stretcher courses to one header course (八順一丁) bonding. Its ridge is with curling ends and a pair of small red geometric mouldings. Wall friezes under the eave at the internal doorway are with paintings of birds, trees, flowers and others.

It is an entrance gate of the previous walled village to remind the settlement of the Tangs in Kam Tin. **Rarity**

The structure has high built heritage value

Built Heritage Value

It is in good upkeep condition.

Authenticity

It has group value with the Chung Shing Temple (眾聖宮) in the village.

Group Value

A niche housing the Earth God (土地) is at the internal back wall of the entrance gate. The deity is also called Wai Mun Kung (圍門公, Deity of the Entrance Gate) which the villagers believe it would give protection to them. A number of wooden honourly plaques are hanged on the walls for the Tangs (though none of them are of the Wai) who obtained titles in the Civil Service Examinations. The Tangs have their worship of their deities at the Chung Shing Temple in the village.

**Social Value,
& Local Interest**

No. 18 Tai San Street (大新街) on Cheung Chau (長洲) is a block of *Historical Interest* two-storey building. It was first built in **1921** as a one-storey building used to house the Cheung Chau Public Free School (長洲公立義學) and the Kung So (公所, Communal Hall) which acted as one of the local organizations concerning the general affairs of the community in Cheung Chau. The school was founded by local gentry including Wong Chuk-ting (黃爵庭), Chu Fook (朱福), Fung Tze-ting (馮子廷) and Lo Yip (盧業) to provide free education to the poor children. The construction expenses were at around \$100 given by shop owners. It was a single-storey building and the construction works were carried out by local residents.

After the Japanese Occupation, No. 18 became a grocery shop: selling rice, canned food and other daily commodities for the Cheung Chau community. In the 1950s, a Yip Shou (葉壽) paid around \$10,000 to buy the building and renovated it into a two-storey building. The ground floor was used as a grocery selling rice and daily necessities to the residents. The upper floor was partitioned into rooms leased to new comers of the island, and it has been used as a storeroom of the grocery since the 1980s.

The long and narrow two-storey Chinese tenement building is located *Architectural Merit* between Tai San Street and Tai San Back Street (大新後街). It has a two-hall-one-courtyard plan. The open courtyard between the two halls has been covered with a flat roof and used as a kitchen and a toilet. The building is constructed of granite blocks and bricks with its walls to support its flushed pitched roof of timber rafters, purlins and clay tiles. The ground floor was constructed of granite blocks with their surface exposed and arranged in horizontal courses. The upper floor was of bricks and plastered. A stepped design pediment is at the roof end of the front façade with the name of Kung So moulded in the middle. A wall frieze under the eave at the front façade is with floral pattern. Two petal patterns are at the lower portion of the wall. Gable friezes of floral patterns are partly weathered. Windows at the gable walls are with hood mouldings and with a circular moulding under the gable tip.

It is a free school and Kung So building to remind the services of the *Rarity* island.

It has some built heritage value.

***Built Heritage
Value***

Its authenticity is basically kept.

Authenticity

The Free School was a co-educational school providing traditional Chinese education to around 50 poor children on the island. Children of rich families were not allowed to enroll in the school. The Free School was incorporated into Cheung Chau Public School (長洲公立學校), opened in 1952, which was built on a government-granted land in School Road (學校路) by Cheung Chau Residents Association (長洲居民協會).

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

The Kung So is an organization of the community to provide medical, funeral, education and general services and affairs for the island residents. It also acted as a bridge between the residents and the government before the setting up of Cheung Chau Rural Committee (長洲鄉事委員會) in 1961.

It is close to other historic buildings in Cheung Chau graded by the Antiquities Advisory Board. Some of them include Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學), Cheung Chau Fong Pin Hospital (長洲方便醫院). All these buildings have good value from a heritage point of view.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Mei Ho House,
Block 41, Shek Kip Mei Estate, Sham Shui Po, Kowloon

Mei Ho House (美荷樓) is the only surviving H-shaped public housing block in Hong Kong. The Shek Kip Mei (石硤尾) squatter area fire in 1953 alerted the Government to the need to tackle the squatter problem and to take up the responsibility of providing public housing. A programme of public housing, resettlement and clearance of squatter areas was eventually put into place. Eight permanent six-storey buildings were completed in 1954, and the H-Block public housing estates soon became a familiar part of Hong Kong's built environment. Shek Kip Mei Estate (石硤尾邨), first built in 1954, is the oldest public housing estate in Hong Kong.

*Historical
Interest*

Featured by its H-shape, Mei Ho House is the first design of Mark I type. The H-Blocks underwent conversion in the 1970s into self-contained units which greatly improved living conditions in the resettlement blocks. Mei Ho House is a witness of the resettlement estate history from the birth of resettlement estates to conversion till now.

Architecturally the H-Blocks belong to the **Modernist** style with their long linear forms and strong horizontal lines formed by their continuous balconies. The H-Block was the first design of Mark I resettlement estates, and Mei Ho House is the only surviving H-Block in Hong Kong. It is a six-storey high building characterized by two identical wings linked by a cross-piece forming the H-shaped plan. The long arms of the H consisted of living units arranged back-to-back opening on to the access balcony which ran around the perimeter of each floor. There was an access staircase at each end of the long arms. Water standpipes, communal bathrooms and flush latrines were provided in the cross-piece of the H. The H-Blocks underwent conversion in the 1970s into self-contained units.

*Architectural
Merit
Rarity
Built Heritage
Value &
Authenticity*

The Shek Kip Mei Estate is where Hong Kong's public housing programme began. Mei Ho House is an authentic and now rare H-Block with built heritage value, social value and local interest. The new resettlement blocks helped people to recover from their grief and despair following the squatter area fires and a new community spirit was soon built up in the new housing estates.

*Social Value
& Local
interest*

Mei Ho House stands at the foot of a small hill with other blocks in Shek Kip Mei Estates. Shek Kip Mei, together with Cheung Sha Wan is a concentration of public housing estates which sprung up after Shek Kip Mei Estate. Examples are Lei Cheng Uk Estate (李鄭屋邨), Pak Tin Estate (白田邨) and Tai Hang Tung Estate (大坑東邨).

Physically, Mei Ho House is also close to a number of historic buildings, *Group Value* such as North Kowloon Magistracy (北九龍裁判法院), Convent of the Precious Blood (寶血女修院) and Precious Blood Hospital (寶血醫院).

Mei Ho House is now vacant and the future of the site is not known. It is *Adaptive* included in the **“Revitalising Historic Buildings Through Partnership”** *Re-use* **Scheme** launched by Development Bureau which aim to give historic buildings a new lease of life for the enjoyment of the public.

Historic Building Appraisal
Entrance Gate, Tai Hong Wai
Kam Tin, Yuen Long

Tai Hong Wai (泰康圍) in Kam Tin (錦田) of Yuen Long was built by Tang Kwong-hoi (鄧廣海) and his son Tang Chung (鄧聰) in the Chenghua reign (成化, A.D. 1465-1487) of the Ming (明) dynasty. The enclosing walls and a moat surrounding the wall was constructed in the Kangxi reign (康熙, A.D. 1662-1722) of the Qing (清) dynasty to safeguard the villagers from attacks of pirates and bandits. Guns were provided at the walls and watchtowers firing at enemies from their gun holes. In the takeover of the New Territories by the British in 1899, the iron gate of the wall was seized and removed to the residence of the then Governor in Ireland. With the petition in 1924 by Tang Pak-kau (鄧伯裘, 1876-1950) of the Tang clan, a pair of gates was returned. One of which belonged to Kat Hing Wai (吉慶圍) and the other to Tai Hong Wai. The latter gave up its half and the pair was installed back to Kat Hing Wai. With the security functions of the wall diminished, the structure fell into ruin and occupied by village houses built on it. The northwest corner tower and the inner gate of the wall are the only structures survived.

*Historical
Interest*

The old Tai Hong Wai was a near-square walled village constructed with high walls surrounding the village having four watch towers at its four corners and an entrance gate at the central axis. Rows of houses were built parallel to the front wall. The wall was in symmetrical design constructed of green bricks. A moat was constructed around the village and reclaimed in the 1960s. The corridor is consisted of an outer gate and an inner gate. The former rebuilt in 1986 is constructed of reinforced concrete finished with Shanghai plaster with masonry courses to have stonework look. Its pitched clay-tiles roof is retained with reinforced concrete trusses. The inner gate is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and ceramic tiles. Its front doorway is rectangular whilst its rear doorway is arched. Its arched doorway is with plastered moulding. Wall friezes are with paintings of chrysanthemums and peonies on its internal walls. Part of the walls is covered with plastered rendering.

*Architectural
Merit*

It is a remaining structure to show the settlement of the Tangs in Kam Tin.

Rarity

The structure though not at all authentic has some built heritage value.

*Built Heritage
Value*

The inner gate has its old structure retained whilst the outer gate is rebuilt

Authenticity

losing its authenticity.

The watch tower of the wall has related group value with this structure.

Group Value

A shrine was built at the far end of the central axis of the village for worship of different deities which names were written on a tablet above the altar in the middle. Shrines of the Earth God (土地) and Cheung Tin Shi (張天師) deities were at the entrance tower for worshipped. During the Da Chiu (打醮) of the village held once every seven years and at other Chius, the latter deity would be invited to attend celebrations.

***Social Value
& Local
Interest***

Historic Building Appraisal
Sik Lo – Main Building
Yeung Ka Tsuen, Shap Pat Heung

Sik Lo (適廬) in Yeung Ka Tsuen (楊家村) of Shap Pat Heung (十八鄉), *Historical Interest* Yuen Long, was built by two Yeung brothers, Yeung Chuk-nam (楊竹南) and Yeung Wai-nam (楊衛南) in 1933. It was the Yeungs' settlement in the area that the village and adjoining area is called Yeung Ka Tsuen, village of the Yeungs. They were Hakkas (客家人) from Meixian (梅縣) of Guangdong (廣東) province working in Indonesia to earn their living. They came to Hong Kong and built the house working as farmers. Some of their descendents still live in the house and some are in Indonesia. Their main agricultural activities were rice and vegetables growing with pig rearing. Their produces were sold at the Yuen Long Old Market (元朗舊墟). The Yeungs are no longer farmers and the vegetables grown are for self-consumption.

The Hakka house is at good *fung shui* location with Tai Lam (大欖) *Architectural Merit* mountain at the back and Yuen Long town area to its south. It is a typical Hakka village house of a two-hall-two-row (兩堂兩橫) plan. A gate house is at the north-east with the enclosing low wall surrounding its front compound. A separate block for farm implements, pig rearing is to its left.

The main building is in symmetrical layout with a core hall-courtyard-hall middle portion flanked by one row of six rooms separated by an open lane to its right and left. Its entrance and main halls are flanked by one room on either side. At the far end of the main hall at the central axis of the house is the ancestral hall with an altar in the middle for ancestral worship. Other than the main recessed entrance, access entrances are provided at the two lanes. The gable walls of the side houses and the entrance hall are on the front elevation direction. The building is constructed of bricks and cement with its walls and columns to support its pitched roofs of timber rafters, round fir purlins and ceramic tiles. Its gables are in the fire type of the Five Elements (五行火型山牆). A plaque with the name of the house Sik Lo in Chinese characters is above the entrance doorway. Wall friezes with wall paintings are at the entrance and main halls having landscape, flowers-and-rocks, bird motifs. Arch mouldings are with external windows.

It is a rare Hakka house built in 1933 to show the Yeungs' settlement in the *Rarity* village.

It is a 1930s version of a Hakka house of high built heritage value.

***Built Heritage
Value***

The authenticity of the village house is kept though with minor modifications to suit its present uses.

Authenticity

The gate house, the Sik Lo main building and the ancillary block have co-related group value.

Group Value

The Yeungs have their ancestral worship at their main hall with photographs and a soul tablet at the altar. The hall is called Dun King Tong (敦敬堂) which three Chinese characters are written in the middle of the altar flanked by a pair of couplets. The Yeungs also take part in Tin Hau Festival (天后誕) activities at the Tai Shu Ha Tin Hau Temple (大樹下天后廟) in Shap Pat Heung on the 23rd day of the third lunar month. During the Japanese Occupation (1941-45) local guerrillas stayed for a year at the house with the Yeungs who did not move away.

***Social Value
& Local
Interest***

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

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

*Historical
Interest*

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

*Architectural
Merit*

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

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

*Rarity,
Built Heritage
Value &
Authenticity*

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

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

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

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

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

***Social Value
& Local
Interest***

***Adaptive
Re-use***

Mau Wah Study Hall

Lung A Pai, Lam Tsuen, Tai Po, New Territories

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

**Historical
Interest**

Mau Wah Study Hall (茂華家塾) was built by Wan Chun-fu (溫振富) in the **1910s** and named after **Wan Mau-wah** (溫茂華), his grandfather and the founding ancestor of the Wan lineage of Lung A Pai. The Wans settled in Lung A Pai about 300 years ago. During the late Song Dynasty, two ancestors of the Wans – Wan Kai-san (溫其新) and Wan Kai-yuen (溫其元) migrated from Putian, Jiangxi (江西莆田) to the New Territories. They first moved to Tai Che Tei (大輦地). After several decades, the elder brother Wan Kai-san moved to San Tong (新塘) and the younger brother Wan Kai-yuen moved to Siu Om Shan (小菴山). Wan Kai-yuen had three sons, namely, Wan Mau-kwai (溫茂貴), Wan Mau-wing (溫茂榮) and Wan Mau-wah. These three Wans' ancestors are called San Sheng Tang Cho (三盛堂祖). They lived separately after they grew up and Wan Mau-wah settled in Lung A Pai.

The cost of construction of Mau Wah Study Hall came from the public property of the Wan lineage of Lung A Pai. Although named as a study hall, the premises actually functioned as an ancestral hall dedicated to Wan Mau-wah and as a discussing venue for village affairs. The Wans have moved out of the village and parts of their lands sold to a developer. Due to *fungshui* reasons, the hall has been abandoned and locked up since 1955.

The study hall is a Qing (清) vernacular building with a two-hall plan. It is a symmetrical building having an open courtyard separating the two halls. It is constructed of green bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The side and rear walls are constructed of

**Architectural
Merit**

rubbles and the other brick walls are in seven stretcher course to one header course bonding (七順一丁). Granite was used for its door frame and lower courses of walls. Its side walls have been plastered and its flooring with cement screeding. Its ridges are with geometric mouldings. At its entrance above the doorway is the name board of the study hall. Wall friezes under the eave are wall paintings with auspicious treasures, chickens, and flowers. Wall friezes are also at its internal walls with flowers and peacocks.

A study hall to remind the settlement of the Wans.

Rarity

A tiny study hall of some built heritage value.

Built Heritage Value

The building is basically authentic.

Authenticity

Besides the soul tablets of the Wan ancestors being worshipped at the study hall, Kwun Yam (觀音) was also worshipped. The worship of the ancestors came to a peak at the second day of the first lunar month when the Wans would give special offerings and rituals including chickens, pork, traditional pastries, fruit, etc. Brides and bridegrooms of the Wans would also have rituals at the halls. The Wans made use of the hall to deal with matters concerning the village.

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

Historic Building Appraisal
Stanley Post Office,
No. 2 Wong Ma Kok Road, Stanley, Hong Kong

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Stanley Post Office, which has been in operation since 1937, is the oldest post office still in service. The history of Hong Kong Post goes back to the earliest days of British colonial rule when the first post office was established in 1841. In the early 1950s, after more than a century of service, there were eight post offices in Hong Kong. This network has grown extensively in recent decades to meet the needs of a thriving Hong Kong today.

*Historical
Interest*

Hong Kong has a unique place in history and Hong Kong Post has a rich tradition of providing a reliable and affordable postal service to the community. The picturesque district of Stanley has proved to be very popular over the years for residents and visitors alike, and Hong Kong Post has always been there to meet their postal needs. The Postmaster General, Mr. Tam Wing-pong, and the chairman of the Southern District Council, Ms. Mar Yuet-har, officiated at a re-opening ceremony of Stanley Post Office on 28 November 2007, following completion of works to restore the office to its original appearance.

Stanley Post Office is a small one-storey rectangular pitched roof structure that is functional, utilitarian and minimalist in style, with little decoration. The walls, presumably built of brickwork, are finished externally with rough cast rendering and painted, with a cement plinth or skirting all the way around. There are casement windows in each end wall fitted with ornamental security grilles featuring the GR royal insignia of King George VI. Double entrance doors and security gates face Wong Ma Kok Road. The roof is low pitched with hipped ends and wide overhanging eaves.

*Architectural
Merit*

Internally the accommodation is quite basic and cramped consisting of a public counter, a staff toilet and several small storerooms. Building services consist of electrical installations, air-conditioning and fire services installations. Computers, telephones and other electronic equipment are provided.

Frankly, the building has little architectural merit, and it is difficult to give it an architectural classification. It could be called local vernacular but it is not built a certain charm and contributes to the character of Stanley Village.

This little building can be said to be unique and therefore rare. Apart from an extension of the building made in the mid 1970s, Stanley Post Office had not seen major changes in seven decades of service to the surrounding community, and renovation works became necessary in order that this historic post office could continue its service. With this mind, Hong Kong Post embarked on a major restoration project for Stanley Post Office in August 2007.

*Rarity,
Built Heritage
Value &
Authenticity*

Major restoration work in recent times include reinstalling for display purposes an original manual stamp vending machine and cast iron posting box bearing the royal cipher of King George VI, as well as refurbishing the original window grilles with the GR insignia, all of which were in use at Stanley Post Office at various times over the years. The counter layout has been rebuilt with grating to resemble its appearance in the early days and the original terrazzo floor, which was a very common finish in the old days, has been carefully restored. The roof has also been painstakingly renovated. The false ceiling was removed to reveal the original wooden beams and purlins of the roof structure. The exposed inner timbers seen today are the originals installed when the office was first built.

Restoration work was undertaken to preserve and reinstate the original characteristics of the office and keep this as a “time capsule of postal history”. A small building with a proud heritage, it has contributed much to the special charm of Stanley over the years and lives on today as a charming tourist attraction as well.

***Social Value
& Local
Interest***

Together with the nearby Old Stanley Police Station and the Stanley Public Dispensary, it has group value.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Lower Shing Mun Reservoir
(Pineapple Pass Dam, Supply Basin, Weir, Bellmouth Overflow,
Valve Tower, Footbridge, & Gate Shaft)
Kwai Tsing and Tsuen Wan, New Territories

Lower Shing Mun Reservoir (下城門水塘) was built **between 1961 and 1965** as part of Stage I of the Plover Cove Water Scheme and built to back up the Shing Mun (Jubilee) Reservoir 城門(銀禧)水塘. It was built on the site of an old wolfram (鎢) mine opened by a European company at various points in the slope of Needle Hill. The Reservoir was built for storing the overflow from Shing Mun (Jubilee) Reservoir and is connected to the Kowloon Group of Reservoirs and the Sha Tin Treatment Works (沙田瀘水廠).

*Historical
Interest*

The **Pineapple Pass Dam** is situated at the east end. It is formed of earth and rock with a road running along the crest of the dam. The upstream face is finished with rocks and boulders. The downstream face is sloped at a gentle gradient with berms at regular intervals. The surface of the downstream face is uniformly grassed.

*Architectural
Merit*

There is a **Supply Basin** (供水槽) at the foot of the dam with a **Weir** (導流壩) surmounted by a footbridge with steel safety railings on either side. The Weir and the footbridge appear to be constructed of concrete.

The **Bellmouth Overflow** (鐘形溢流口) and **Valve Tower** (水掣塔) are situated to the west of the north end of the dam. The bellmouth overflow appears to be constructed of concrete or reconstituted stone blocks. The valve tower, now demolished and to be rebuilt, has been of modern construction featuring glass-block walls and slate tile cladding. They are connected to the shore by a concrete **footbridge** (橋), partially demolished and now being rebuilt, with steel safety railings on either side.

Further along the reservoir road is situated the **Gate Shaft** (閘主軸) which appears to be a modern concrete construction rectangular in shape with a granite plinth. The building has its own access road from a small roundabout but is fenced off with security fencing and gates.

Although not as old as other reservoirs **Lower Shing Mun Reservoir** still has historical interest and built heritage value. No alteration works which have detrimental effect to authenticity have been carried out to the reservoir structures.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the reservoir and its structures lies in the contribution they have made to the development of water supply in Hong Kong. The

*Social Value
& Local*

reservoir is now part of the rural landscape and although it does not fall within a *Interest* country park attracts many visitors.

The question of adaptive re-use does not arise for the reservoir structures *Adaptive* which are purpose-built **Utilitarian** civil engineering waterworks structures *Re-use* which cannot be used for anything else.

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Historic Building Appraisal
No. 20 Severn Road,
The Peak, Hong Kong

The mansion at No. 20 Severn Road (施勳道) was built sometime between 1922 and 1923 after a new road known as Severn Road, named after the Colonial Secretary Claud Severn, was opened in 1921. The mansion was first owned by **Mr. Francis Robert John Adams**, who probably used it for personal use. Being a partner in the architectural firm of Little, Adams and Wood, F.R.J. Adams might have also designed the mansion by himself. Yet, he did not spend much time there because he left Hong Kong a few years later, and he died on 4 March 1931 at the age of 58 at Maidenhead in the county of Berkshire, England. His wife, Daisy Constance Adams, then inherited the premises. *Historical Interest*

In 1989, the mansion was purchased by Cambella Limited (寶源通有限公司) on behalf of the Ma family under Mr. Ma Ching-wai (馬清偉) and Miss Amy Ma Ching-sau (馬清秀), children of Mr. Ma Kam-chan (馬錦燦). A businessman himself, Ma Kam-chan was one of the leading market providers of warehousing spaces, cold storage and general godown services in Hong Kong between the 1950s and 1970s. After his death, his son Ma Ching-wai inherited his fortune, and began to make investments in commercial and residential properties in Hong Kong. In 1996, the company purchased the adjacent lot (R.B.L. 192) where a garage and garden now stand.

The mansion is a two-storey building in **Italianate Renaissance** style. It is built on a sloping corner site of Severn Road on a platform supported on the north and east sides by coursed granite retaining walls. The smooth rendered walls are painted yellow in contrast to the white architectural features. The windows are divided into small glazing squares and some have ornamental glazing bars. The windows have white painted surrounds and cills. Classical architectural features include urn-shaped balustrading to balconies, roofs and terraces, classical columns, moulded projecting cornices, dentil mouldings and rusticated corners. The building has unusual rounded corners and a semi-circular portico on the front façade. The roof appears to be flat. *Architectural Merit*

The mansion with its lavish and elegant classical design is a rare set-piece with built heritage value. The authenticity of the interior is not known, however the exterior retains much of its original appearance in spite of some obvious alterations such as plate glass infills to balconies and screens. *Rarity, Built Heritage Value & Authenticity*

The social value of No. 20, Severn Road to the community seems to be rather limited as it only seems to have been used as a rich man's residence. As a *Social Value & Local Interest*

piece of colonial history and an interesting piece of architectural it has local interest.

Sited among pleasant greenery, No. 20 Severn Road enjoys a quiet environment and connects with other residential villas in the area. Some of these mansions include the recorded items in the Antiquities and Monument Office, for instance, Consulat Général de France Residence (法國總領事住宅). Other historic items on the Peak include the Former Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), the Peak Depot (山頂倉庫) and Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院). **Group Value**

As the interior of the house is not known it is difficult to suggest an adaptive re-use for this building. It is probably best left as a residence. **Adaptive Re-use**

Historic Building Appraisal
No. 15 Yuk Sau Street,
Happy Valley, Hong Kong

The four-storey house at No. 15 Yuk Sau Street (毓秀街) was built in circa **Historical Interest** 1931-1932. The earliest recorded owner of the house was **Mr. Sam Gock Hon Son** (郭漢順, alias Gock Wai Sam 郭偉三), an overseas Chinese who owned a firm at No. 21 Connaught Road in Central at the time.

After the death of Mr. Gock in 1941, the property was inherited by his wife Gock Lum King-yock (郭林瓊玉). It was subsequently sold to **Mr. Ma Kam-chan** (馬錦燦) who came to Hong Kong with his wife in 1936 and later became one of the leading market providers of warehouse space, cold storage and general godown services in Hong Kong between the 1950s and 1970s.

Yuk Sau Street was one of four streets laid out in the redevelopment of Happy Valley. Previously the land was occupied by a Chinese village named Wong Nei Chong Village (黃泥涌村) which had been in existence since the Qianlong era (乾隆年間, 1736-1795) and was cleared for redevelopment in 1923.

This building, with its elegant design which displays a subtle blend of **Architectural Merit** **Italianate Renaissance** and **Edwardian Style** architecture, can be classified as **Colonial Eclectic**. It was originally built as one of a pair of identical buildings. The lower part of the building consists of a pair of garages behind a wall of painted rusticated stonework featuring a Diocletian window at the centre with elongated keystones. A staircase at one side leads up to the terrace and main entrance. The front façade is faced with red bricks and stucco and features an elaborate front entrance and ornamental cantilevered balconies at first and second floor levels. French windows with mullions, transomes and small glazing squares open on to the balconies. The eaves are in the form of a wide projecting cornice. The side and rear elevations are in a similar architectural style. The roof is flat with a staircase bulkhead, flagpole, chimney and pergola over a roof terrace garden.

This very elegant house, which is well maintained and cared for, is a rare **Rarity, Built Heritage Value & Authenticity** piece of pre-war colonial architecture with considerable built heritage value. The condition of the interior is not known, but the exterior retains much of its original authentic appearance.

This house, which was once one of a pair, has historical and social value as **Social Value & Local Interest** well as local interest, because it is a surviving example of the pre-war development of Happy Valley. It is therefore worthy of preservation.

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

Any adaptive re-use for this building which spoils its appearance or affects its authenticity should be avoided. The best use for the house is residential for which it was originally built. *Adaptive Re-use*

Historic Building Appraisal

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St. John's Chapel

No. 2 Cheung Po, Pat Heung, Yuen Long, N.T.

St. John's Chapel (聖若望小堂) was built in **1928** with funds raised locally and with a donation from Italy. One third of the donation came from Hong Kong and the rest from Italy. It was named St. John's Chapel in honour of St. John the Baptist, as the first converts of Cheung Po (長莆) were baptized on the birthday of St. John the Baptist. The Chapel, as well as being used for religious services, was also used as an elementary school for children in Cheung Po and from nearby villages. *Historical Interest*

All the inhabitants of Cheung Po are Hakkas, composed of five clans of four surnames: two clans surnamed Tang (鄧) and the others surnamed Tsang (曾), Cheung (張) and Wong (黃). Most of their ancestors migrated from other areas between the 1740s and the 1770s, namely the Tsangs from Sheung Tong (上塘) near Sheung Fa Shan (上花山) of Tsuen Wan (荃灣), the Cheungs from Ta Shek Wu (打石湖) of Pat Heung (八鄉) and the Wongs from Tai Mong Che (大芒峯) of Lam Tsuen (林村), Tai Po (大埔).

Rev. Richard Brookes (穀祿師神父, 1892-1980) and Rev. Situ Teng-chiu John (司徒廷昭, 1872-1947) had once served at the Chapel, where villagers of Cheung Po and nearby villages attended the mass. The school closed down in 1951. Since the 1960s the religious role of the Chapel was gradually substituted by the chapel at Kam Tsin Wai and St. Jude's Mass Centre near Kat Hing Wai. The Chapel was vacated in the 1980s, but it is still cared for by the villagers.

The Chapel is a simple one-storey pitched roof building built of local grey bricks with an entrance porch at the front entrance and an apse at the east end to house the altar. There is a lean-to annex on the northwest corner used as a storeroom or vestry. The roof (probably originally Chinese tiles) is now covered with corrugated sheets. The porch has simple square columns with a fascia inscribed with the name of the Chapel in Chinese characters (天主堂). The entrance doors are simple wooden battened doors. The gable above the porch features a bell-cote and cross with a date plaque underneath. The side windows of the Chapel are protected by ornamental hoods and are fitted with guard bars and wooden shutters. Internally, the walls are whitewashed and the floor is cement screeded. The China fir pole purlins of the roof are exposed. Wooden pews line the walls. An arched opening connects the Chapel with the apse where the altar stands. A pair of wooden doors of traditional construction form a side entrance. Modern installations such as fluorescent strip lights and fans have been installed. *Architectural Merit*

The Chapel is built in simple **Qing Vernacular** style with Western influence so that it is of mixed style. As an early mission church it has built heritage value and historic value. Apart from the replacement roof the Chapel seems to have retained its authentic appearance fairly well.

**Rarity,
Built Heritage
Value &
Authenticity**

The social value of the Chapel lies in the role it played in the lives of the villagers in their religious activities and also as a village school providing education for their children. The older villagers care for the Chapel as it has fond memories for them.

**Social Value
& Local
Interest**

Together with other old buildings such as Houses Nos. 3-6, Houses Nos. 9-11, Houses Nos. 15-16 and Kwan Tai Temple, St. John's Chapel is an integral part of Cheung Po village.

Group Value

Adaptive re-use depends a lot on the requirements of the local community. Consultation with the villagers would be necessary before coming up with any suggestions for adaptive re-use.

**Adaptive
Re-use**

Historic Building Appraisal
Kwan Tai Temple
Kat Hing Back Street, Tai O, Lantau

Kwan Tai Temple (關帝古廟) in Kat Hing Back Street (吉慶後街) of Tai O (大澳), Lantau, was built in the 6th year of the Qianlong (乾隆, 1741) reign of the Qing (清) dynasty as a bell in the temple has the year inscribed on it. The temple for the worship of Kwan Tai (關帝), a symbol of braveness, righteousness and royalty, is most respected by the soldiers, forces, those of martial arts and traders. A plaque in the temple dated the 2nd year of the Xianfeng (咸豐, 1852) reign of the Qing dynasty recorded the donation of a renovation sponsored by a number of naval troops of the Guangdong (廣東) forces. Tai O on the north-western coast of Lantau was a village of fishing and salt production which salt was famous as far back as in the Song (宋, 960-1279) dynasty. A Tin Hau Temple (天后古廟) is on the left which is about one third of its width and of equal length. It was built in the 37th year (1772) of the Qianlong reign of the Qing dynasty.

**Historical
Interest**

The temple is a Qing vernacular building having a two-hall-one-courtyard plan of a three-bay layout. The courtyard between the entrance and main halls has been covered. It is constructed of green bricks with its walls and columns to support the pitched roofs of timber rafters, purlins and clay tiles. The walls have been plastered. Its walls on the front façade have been with imitation brick lines. Its doorframe, wall corners and lower courses of the front walls are with granite. The middle bay of the main hall houses the statue of Kwan Tai for worship. The altar of the left bay houses Tai Sui (太歲), God of Wealth (財帛星君) and Tai San (太神) whilst that of the right bay houses Wah Tor (華陀). Some other deities are also worshipped at the temple including Kwan Ping (關平), Wong Ling Kwun (王靈官), Yue Tau Tai Wong (魚頭大王) and others. The main ridge is with Shiwan (石灣) ceramics made by the Gungyuk (均玉) kiln in the 25th year of the Guangxu (光緒, 1899) reign. They include a set of Two Phoenixes Adorning the Sun (雙鳳朝陽), Yeung's Military Family (楊家將), two *aoyus* (鰲魚), a pearl and two unicorns. The descending ridges are with *ruilongs* (夔龍) mouldings. The wall friezes are with landscape and figure paintings and reliefs. Its fascia boards are with flowers, plants and figures carvings.

**Architectural
Merit**

It is a Kwan Tai temple to witness the history and settlement of Tai O.

Rarity

It has some built heritage value. The Shiwan (石灣) ceramics decoration on the ridge is one of the best preserved samples among the Chinese historic buildings in the territory. ***Built Heritage Value Authenticity***

The temple was renovated in 1741, 1835, 1852, 1903, 1959.1975, 1987 and 1997. Its authenticity is kept.

It has group value with the Tin Hau Temple next door. ***Group Value***

Kwan Tai Festival (關帝誕) and Kwan Ping Festival (關平誕), son of Kwan Tai, were celebrated on the 24th of the sixth and 13th of the fifth lunar months respectively in the playground in front of the temple in the form of Cantonese opera performance (神功戲). ***Social Value, & Local Interest***

Historic Building Appraisal
Tung Yick School
Lin Fa Tei, Pat Heung, Yuen Long

Tung Yick School (同益學校) is in Lin Fa Tei (蓮花地) village in Pat Heung (八鄉) of Yuen Long. It was opened in 1921 as a modern school in Pat Heung to replace many of the study halls in the areas. The study halls were too small and incapable to meet the then requirements of education needs. The school was founded by Tung Yick Tong (同益堂), an organization of the Pat Heung villages which later developed into the Pat Heung Rural Committee (八鄉鄉事委員會). The land was provided by the village and the construction cost raised by the villagers. The opening ceremony was officiated by the then Governor, Sir Reginald Edward Stubbs (司徒拔爵士), on the 28th September 1921. The school principal was Chan Kam-tong (陳錦堂). It took boys only in Pat Heung as well as those in Yuen Long and Tuen Mun when it was first established. Boarding facilities were provided for students in Sheung Shui and Tuen Mun areas.

***Historical
Interest***

The school is a one-storey Chinese Eclectic building having an H shape plan. The original plan was the middle portion as the central assembly hall flanked by classrooms on either side. The present layout has the principal and staff rooms, a canteen, a computer room and a classroom instead. The two wings are with a kitchen and a storeroom other than classrooms. The north-west facing school has a spacious playground in its front and a gardening courtyard at the back between the two projected wings. A verandah is at the front façade of the building with windows on all sides. A parapet is at the roof end of the front façade with a curved pediment in the middle. The name of the school is moulded at the pediment. The building is constructed of green bricks with its walls and columns to support its flat-roof. The walls are painted and the floors covered with ceramic tiles. Modern facilities including air-conditioning, drainage system, aluminium windows and others are installed in the building.

***Architectural
Merit***

It is a school to witness the education changes in Pat Heung area.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The tiled roof was turned into a concrete flat-roof in 1950. The wooden doors and windows were replaced with metal ones in 1961 due to termite infestation. A number of renovations were carried out in the school, the last one

Authenticity

being in 2002. It has its main form retained.

When it was first operated, the school provided the teaching of Chinese classics including the Four Books (四書) and Five Classics (五經). As it is in the countryside, the teaching of vegetable gardening was also introduced with the practice of growing cabbages, tomatoes and others in its garden. ***Social Value, & Local Interest***

The school premises was looted by the Japanese troop in Winter 1941. Classes were temporarily run in Kong Ha Wai (江廈圍) in Spring 1942 until the end of the War. The school was repaired and re-opened after the War.

After the War, it had about 600 students and provided evening classes as well. The enrolments dropped in the 1970s as some other schools were built. Teachers teaching in the school were mainly from the Colleges of Education. Cheung Yan-lung (張人龍), the former chairman of the previous Regional Council, was one of the graduates of the school. The school became a subsidized one in 1960. The school still provides primary education for students in the area.

Historic Building Appraisal

Tsz Tak Study Hall

Fanling Wai, Fanling

Tsz Tak Study Hall (思德書室) in Fanling Wai (粉嶺圍), Fanling, is erected by Pang Po-chun (彭步進) in the 26th year of Daoguang (道光, 1846) reign of the Qing (清) dynasty to commemorate Pang Sze-yan (彭思隱), the sixth generation ancestor of the Pang clan in the Wai. The Pangs moved to Lung Yeuk Tau (龍躍頭) from Dongguan (東莞) in 1220 and then to Fan Ling Lau (粉嶺樓) village. Some of them moved to the Wai due to the increase of clan population. The hall is also used for ancestral worship of the Sze-yan lineage. His soul tablet, being the largest, with others are on display in rows at the altar for worship. The study hall had the function to provide education for the village children. Around 20 to 30 children were taught at the study hall. A Fan Ling Public School (粉嶺公立學校) was set up in the venue in 1936 and subsidized by the government. Lower classes of primary 1 to 4 were taught in 1948. A separate school complex was constructed to its north-east for the School in 1957 and the study hall has ceased its function to be a school from then on.

**Historical
Interest**

The study hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The courtyard is between the two halls and flanked by two side chambers, one on each side. 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 granite columns supporting the pitched flushed gable roofs of timber rafters, purlins and clay tiles. The walls of the building have been plastered and painted with false brick lines in a recent renovation in 2000. The recessed entrance has granite curbs and steps. The ridges are with mouldings of geometric pattern to both end and dragons, unicorns and pearl in the middle. Its fascia boards and wall friezes have carvings, mouldings and paintings of calligraphy, auspicious patterns of landscape, flowers-and rocks and treasures.

**Architectural
Merit**

It is a study hall to witness the historic past of the Pangs in Fanling. The medium size hall has considerable built heritage value.

**Rarity &
Built Heritage
Value**

The recent renovation has turned the side chambers' roofs into reinforced concrete ones and its windows aluminium. This would diminish its authenticity.

Authenticity

The Pang Ancestral Hall and this building in the same village have related group value.

Group Value

Ancestral worship was held at the study hall on each 5th day of the second *Social Value*, lunar month by elders of over 60 or those interested in the ritual. Two basin meals *& Local* (盆菜) would be served at the hall after the ceremony, one at noon and the other *Interest* at 5 in the afternoon.

Historic Building Appraisal
Shing Kwong Church,
No. 7 Eastern Hospital Road, Causeway Bay, Hong Kong

Situated on Eastern Hospital Road, Shing Kwong Church (聖光堂) (also *Historical Interest* known as Church of Christ in China) was built by the Hong Kong Council of the Church of Christ in China (中華基督教會香港區會) in 1927. The present site is the third location of the church which was originally situated at Blake Garden on Upper Station Street in Central. It moved to Yee Wo Street in Causeway Bay in the mid 1900s and finally relocated to the present site in 1927.

Following the Japanese invasion of China in 1937, the parishioners of this Church launched different activities in aid of China's war efforts; for instance, its 'Women's Group' was responsible for organizing a clothing collection campaign (徵募前線士兵寒衣運動) so as to support the frontline armies. The Church also gave relief to the fugitive Christians and the homeless families during the Battle of Hong Kong in December 1941.

Since its establishment the Church has placed emphasis on 'mission and services through education' (透過教育, 傳道服務) in developing personal characters of youth and raising the quality of education in Hong Kong. Some of graduates are now the staff of the Shing Kwong Church.

The Church is a large building, the front two-storey block in **Italianate Renaissance** style, and the rear three-storey block in **Georgian** style. The front façade has a classical entrance porch or portico and balcony set on to a Palladian style projecting bay featuring a Diocletian window and triangular pediment. Arched windows on either side, decorative panels, band courses, moulded cornices and classical ornamental urns on the corners of the parapet complete the composition. The side elevations repeat the arched window pattern and are separated by projecting buttresses, an unusual feature in this style of architecture. The rear block features Georgian style windows, pediments and ornamental arched verandahs on the rear façade. The colour scheme is of polychromatic red walls with architectural features picked out in white. Internally the ornamental staircases on each side of the entrance hall are noteworthy but there appears to be little else of special interest worth mentioning. *Architectural Merit*

The Church is an interesting building featuring two classical architectural styles: Italianate Renaissance and Georgian. It is therefore a rare piece of architecture with obvious built heritage value. Alterations and renovations have been carried out over the years and it is believed that the roof has been *Rarity, Built Heritage Value & Authenticity*

reconstructed in the past (date unknown). Nevertheless, the church retains its original elegant classical appearance.

As a striking piece of architecture and with its fine record of service to the local community, the Church provides much local interest. *Social Value & Local Interest*

As the role of the Church is unlikely to change in the immediate future, the question of adaptive re-use does not really arise. *Adaptive Re-use*

Historic Building Appraisal
Bethel Bible Seminary
Nos. 45 – 47 Grampian Road, Kowloon

522

The building now known as Bethel Bible Seminary (伯特利神學院), situated at No. 47 Grampian Road (嘉林邊道), is currently used as a seminary with dormitories. It is believed to have been built in the **mid-1930s**. It was purchased by the Bethel Mission of China (伯特利總會) in 1939 for use as an orphanage. The adjacent building (No.45) was rented in 1939 (later purchased in 1948) for use as the Mission's seminary. *Historical Interest*

The Bethel Mission of China was founded in Shanghai in 1920 and moved to Hong Kong in January 1938. The Mission vacated the building and left Hong Kong for Western China during the Japanese Occupation (1941-1945). After the War, the mission went back to Hong Kong, retrieved back the property from the Government, resumed the worship service and the seminary was back to normal schedule. The complex expanded from 1949 to 1965 as several new buildings were acquired and constructed.

The building now known as Bethel Bible Seminary was built as a symmetrical pair of handed semi-detached houses for residential purposes. The architectural style is **Modern Eclectic** which combines various **Neo-classical** elements with colonial influences. The main façade facing Grampian Road is a three-storey high composition comprising a central projecting bay, two canted bays at the ends, and two recessed bays in-between. There is a very wide distinctive projecting cornice at parapet level. The walls are finished with white painted stucco and the centre bay is rusticated with grooved lines to represent masonry joints. The ground floor storey is built of coursed granite rubble. The roof is flat and chimney stacks have been removed. The original fireplaces still remain inside together with other interesting features such as panelled doors and ornamental fanlights. *Architectural Merit*

Modern Eclectic is quite a rare style in Hong Kong and unique in the sense that it does not strictly follow any particular style. Bethel Bible Seminary has been well preserved and although some alterations have been made over the years, it retains its authenticity and should be regarded as a valuable piece of built heritage. *Rarity, Built Heritage Value & Authenticity*

The Bethel Mission has contributed to religion and education in China and Hong Kong and Bethel Bible Seminary has played an important role in these activities. The Mission started a English high school section in 1970. In 1982, Bethel Kindergarten (伯特利幼稚園) also commenced. In 1993, Bethel High *Social Value & Local Interest*

School (伯特利中學) was moved to the new campus in Fairview Park of Yuen Long. Being on the corner of Grampian Road and Dumbarton Road opposite the Munsang College, Bethel Bible Seminary is a well known building in the area and of local interest to the residents.

Structures within the Bethel Complex are considered to match with one other to a large extent. Nearby structures are mainly low-rise residential buildings erected in an orderly manner. Environment is quiet. The Munsang College (民生書院) opposite is also for educational purpose, which compliments the Bethel Mission. **Group Value**

Having been used as residences, an orphanage, a seminary and dormitories, Bethel Bible Seminary is obviously adaptable and if the Bethel Mission should ever give it up, no doubt a suitable adaptive re-use could be found for it. **Adaptive Re-use**

Historic Building Appraisal
St. Joseph's Home for the Aged – Gate House
No. 35 Clear Water Bay Road, Kowloon

523

St. Joseph's Home for the Aged (聖約瑟安老院) was established by the **Little Sisters of the Poor** (安貧小姊妹會, a French-based charity body) in 1926. The compound of the home at its peak contained more than ten buildings or structures with different construction years. The **Villa** was originally owned by Mr **Chan Keng-Yu** (陳賡如), who was Compradore of Douglas Laprik and Co. and one of the Founding Directors of Chinese Chamber of Commerce (華商總會, later known as Chinese General Chamber of Commerce in 1950). The premises was sold to the Little Sisters of the Poor in 1926.

*Historical
Interest*

The **Villa** dates from about 1919. It is a single storey bungalow in simple **Neo-Classical** colonial style featuring a colonnaded verandah and a raised arched semi-basement for ventilation. The roof is flat but originally may have been a Chinese tiled pitched roof. The front verandah is formed by eight square Doric columns which support the entablature on segmental arches. The entablature has a moulded cornice and a plain parapet wall above. The verandah is served by double entry steps. There are ornamental balustrade panels between the columns and louvred wooden shutters or jalousies to the windows. The plan is symmetrical and is twice reduced in width by indents or offsets on the sides.

*Architectural
Merit: Villa*

The **Gate House** was built in the **mid-1930s**. It is also in **Neo-Classical** style resembling a triumphal arch forming an impressive entrance to the site. The front and rear façades feature wide 5-centred arches with moulded architraves and Mannerist keystones and ornamental cartouches in the spandrels. The archways are flanked on either side by coupled pilasters of the Doric Order. The parapet is set above a moulded cornice and has a central tablet on the front façade inscribed 'JMJ' which stands for 'Jesus, Mary & Joseph', a recurring motto of the Little Sisters. Single storey annexes are built on to either side of the Gate House.

Gate House

Dormitory A was built in **1932-33**. It is a two-storied building in **Modernist** style featuring a linear plan, horizontal banding, rounded corners and plain round columns known as *pilotis*. A local adaptation is the Chinese tiled pitched roof. The streamlined balconies and rounded corners are features of the "Liner Style" of the 1930s, so called because of the resemblance to ocean going liners of the period.

Dormitory

Originally, the compound also comprised a St. Joseph's Chapel and Dormitories B and C which, however, have been demolished.

The three remaining buildings appear to be authentic with minor alterations and additions. Taken together they form an interesting group with significant built heritage value.

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

Originally the Home had considerable social value being a home for elderly people with no-where to live and no-one to look after them. During the 1930s it served as a refuge for refugees from China fleeing from the Japanese invasion. The Home was the first purpose-built home for the aged in Hong Kong and therefore a pioneer in this field of social services.

***Social Value
& Local
Interest***

Nearby the Sham Shan Kwok Wong Temple (三山國王廟) is found.

Group Value

The compound is being redeveloped and the three remaining buildings will be retained and integrated into a commercial/residential development scheme.

***Adaptive
Re-use***

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No. 35 Clear Water Bay Road, Kowloon

524

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& Local
Interest***

Nearby the Sham Shan Kwok Wong Temple (三山國王廟) is found.

Group Value

The compound is being redeveloped and the three remaining buildings will be retained and integrated into a commercial/residential development scheme.

***Adaptive
Re-use***

Historic Building Appraisal
Hung Shing Temple
Hang Mei Tsuen, Ping Shan, Yuen Long

The Hung Shing Temple (洪聖宮) in Hang Mei Tsuen (坑尾村) of Ping Shan (屏山), Yuen Long, was first erected in the 29th year of the Qianlong (乾隆, 1764) reign of the Qing (清) dynasty as a bronze gong in the temple has the dating engraved on it. The temple was reconstructed in the 5th year of the Tongzhi (同治, 1866) reign of the same dynasty as its name board above the entrance shows. Hang Mei Tsuen was one of the major villages set up by the Tang (鄧) clan which first ancestor Yuen-ching (元禎) settled in Ping Shan as early as in 1216. Hung Shing is a sea-faring god reputed to give protection to sea traders and fishermen. As Ping Shan was in low-lying areas threatened by typhoons which would bring floods, Hung Shing was their patron deity to tender peace and security. Other than Hung Shing, Earth God (土地) and Chun Fu (巡撫) statues are placed respectively on the right and left bays of the main hall for worshipped. The former is a common deity for giving soil fertility and protection to the villagers whilst the latter is for the regional security.

**Historical
Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan having a three bays layout. It has a symmetrical design with the Hung Shing deity housed at the altar on the central axis in the middle of the main hall facing the entrance at the other far end of the building. The building is constructed of green bricks with its walls and granite columns to support its pitched roofs of timber rafters, purlins and clay tiles. The roof of the main hall rests on a post-and-beam (抬樑式) wooden structure and concrete columns. The walls are in an eleven courses of stretchers to one course of headers (十一順一丁) bonding. Geometric and peach mouldings are on the main ridges. Wall friezes on the front façade are with plants and *ruilong* (夔龍) patterns. Fascia boards are with carvings of plants, flowers and calligraphy.

**Architectural
Merit**

It is a Hung Shing temple to witness the settlement of the Tangs in Ping Shan.

Rarity

It is a temple of considerable built heritage value.

**Built Heritage
Value**

The entire authenticity is kept despite some minor defects.

Authenticity

The temple has group value with other historic buildings in the village including the Kun Ting Study Hall (覲廷書室), the Tang Ancestral Hall (鄧氏宗

Group Value

祠) and others.

Hung Shing Festival (洪聖誕) on the 13th day of the second lunar month will be celebrated at the temple. Those for the birthdays of the two other deities would be on the 20th day of the first lunar month by an Earth God Birthday Committee (土地誕會) and on the 22nd day of the sixth lunar month by the Chun Fu Birthday Committee (巡撫老爺會) respectively. The two celebrations are no longer held in the temple. The mini statues of the three deities would be invited to attend celebrations and activities of the Da Chius (打醮) held in Yuen Long villages and in Kam Tin. The temple has a number of plaques and boards recording its past renovations starting from the Qianlong reign to the one in 1963.

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

Historic Building Appraisal

Tin Hau Temple

Fong Ma Po, Lam Tsuen

Tin Hau Temple (天后宮) in Fong Ma Po (放馬莆), Lam Tsuen (林村), is believed to be built in the 33rd year of Qianlong reign (乾隆, 1768), Qing (清) dynasty as a cloud gong has the dating inscribed on it. Fong Ma Po is one of the 26 villages in Lam Tsuen valley, 5 of them are punti (本地), whilst the others are Hakka (客家). In the Qing dynasty the villages were divided into 6 units called *kap* (甲), each one consisted of about 100 households. The 6 *kaps* later formed an association called Lok Wo Tong (六和堂, Hall of Six Harmonies) which was for the maintenance of the temple. Its services then extended to other social and village affairs. Fong Ma Po was founded in early Qing dynasty in the 17th century. Being a punti village, its main clans were the Wongs (黃) and Maks (麥). The original name of the village was called Lung Hing Tsuen (龍興村) and later renamed as Fong Ma Po, literally a place for horse grazing, when the villagers started rearing horses in the area. The temple was destroyed by Typhoon Dot (黛蒂) in 1964 and damages further by a fire in 1965. It was renovated in 1967. It has three halls, the middle one being for the Tin Hau, the left one named Man Mo Court (文武殿) for the Kwan Tai (關帝) with a tablet for 12 martyrs who were said to be died for the defense of the village and the left one called Lung Mo Court (龍母殿) with a tablet of Tang Chim (鄧詹) and his wife for their contribution in founding the temple. The temple is managed by the Lam Tsuen Temple Management Committee, a sub-committee of the Lam Tsuen Rural Community.

**Historical
Interest**

This Qing vernacular building has a two-hall-one-courtyard-two-side-chamber plan with its roofs in flush gable style (硬山). All three entrances are recessed. The granite columns, greenbrick walls support the roofs which are with rafters, purlins and clay tiles. The main ridge has a ceramic pearl, two *aoyus* (鰲魚), plastered moulding of two fish and a set of geometric pattern. Wall friezes and fascia boards are respectively with floral, plants, landscape and scrolls carvings and paintings.

**Architectural
Merit**

It is a Tin Hau temple to witness the over 237 years of historic development of Lam Tsuen.

Rarity

The temple has moderate built heritage value. The temple was renovated in 1835, 1967 and 2001 with some other unknown ones. The last one was carried out by the Antiquities and Monuments Office. Plastering, false brick patterns and concrete columns added have very much affected the authenticity of the historic building.

**Built
Heritage
Value &
Authenticity**

Other than the Tin Hau Festival celebrated on the 23rd day of the third lunar month, Da Chiu (打醮) held every nine years in Lam Tsuen would have great offerings at the temple with Cantonese opera performances, vegetarian meals and others. The two wishing trees (許願樹) by the temple have attracted a lot of worshippers to both the trees and the temple especially during the Chinese New Year.

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

Historic Building Appraisal

528

St. Louis School

No. 179 Third Street, Sai Ying Pun, Hong Kong

St. Louis School (聖類斯中學) was formerly known as St. Louis Industrial School, a technical school established by the Father of the Catholic Mission (天主堂) in Wellington Street (威靈頓街) in 1863. In 1927, the School was handed over to the Salesian Fathers, who are now still in charge. With the aim to preach the gospel throughout China, the Salesians extended their work to Hong Kong in 1927 at the request of the then Vicar Apostolic Mons. Vartorta, P.I.M.E. Their first job was to take charge of the St. Louis Industrial School in Sai Ying Pun. *Historical Interest*

The present school building in Sai Ying Pun was constructed in 1936. During the Japanese invasion in 1941, the School was taken over by the Air Raid Precaution Unit (防空救護隊) and the St. John's Ambulance Brigade (聖約翰救傷隊). The School was allowed to carry on during the Occupation. It became an English grammar school in 1948.

The School is located at a commanding corner site with a narrow front entrance façade splayed across the corner. The **East Wing (Block A)** situated along Kwong Fung Lane has four storeys and a basement. The entrance façade is in **Art Deco** style featuring a curved canopy over the entrance, projecting curved balconies at second and third floor levels, and an octagonal roof-top structure. The side elevations have horizontal bands of windows. The walls appear to be constructed of pre-cast reconstituted stone blocks, but may be finished in grey Shanghai plasters grooved to look like ashlar masonry. Architectural features in other styles such as **Art Nouveau** and **Neo-Classical** can be found internally and externally. *Architectural Merit*

With its dull grey coloured façades and factory style windows the building has rather a drab appearance, but nevertheless it is a good example of this style of architecture. Many buildings with Shanghai plaster finishes have been painted over so that this building is something of a rarity. As an example of 1930s architecture, it is a period piece and has obvious built heritage value. It seems to retain much of its original authentic appearance although there are some obvious alterations and additions. *Rarity, Built Heritage Value & Authenticity*

The social value of the School lies in its historical role in the field of education in particular vocational training. The Trade Section of the School and the Chinese Middle School have now closed and St. Louis has been a subsidized school since 1975. The School is one of a number of historical buildings in the area. *Social Value & Local Interest*

Today, St. Louis School still functions as a school in its original building and extensions. Historic buildings around the school include the University of Hong Kong. Other historic schools nearby include St. Stephen's Girls' College (聖士提反女子中學) and King's College (英皇書院). **Group Value**

As the School is likely to continue in its present role for the foreseeable future, the question of adaptive re-use does not really arise. **Adaptive Re-use**

Historic Building Appraisal
Tsing Shan Monastery – Guest Hall
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 two-storey Guest Hall (客堂) in front of the Hall of Merits was constructed in 1934 in a Qing vernacular design of three bays. It is in symmetrical design built with bricks having the walls supporting its pitched roofs of concave tiling with plastered cylindrical seals. The building is painted in yellow and above the recessed entrance is a plaque inscribed with Dak Dao (得渡, got crossed) written by a renowned calligrapher Yip Gung-coek (葉恭綽). The middle bay of the ground floor is for use as a greeting area with an altar houses a Buddha statue at the far end. Rooms are provided to both side of the middle bay with a toilet. Design of the upper floor is similar to the ground floor. The ridge ends of the main ridge are decorated with mouldings of phoenix feather and clouds motifs. Wall friezes on the façade are with mouldings of auspicious flowers, fruit, rocks and geometric patterns.

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
Sing Hin Kung Study Hall
Hang Mei Tsuen, Ping Shan, Yuen Long

Sing Hin Kung Study Hall (聖軒公家塾) in Hang Mei Tsuen (坑尾村) of Ping Shan (屏山), Yuen Long, was probably built by descendents of Tang Sing-hin (鄧聖軒, 1672-1733) to commemorate him in the 19th century. He was the 17th generation ancestor of the Tang clan in Ping Shan which first ancestor was Tang Yuen-ching (鄧元禎). Sing-hin achieved the *shengyuan* (生員) title in the district examination of the Qing (清) dynasty Imperial Civil Service Examination and became a *yixiangsheng* (邑庠生), a candidate in the county school. It was the biggest purposely built study hall in Ping Shan. Before it was built village children studied at the Yu Kiu Ancestral Hall (愈喬二公祠) on its right. The hall provided education for village children to prepare them for the Examination which they would gain official position in the government so as to further enhance the clan's power and status. With the abolition of the Examination in 1905, the hall continued to provide education for the students. A Tat Tak School (達德學校) was established in 1931. The hall was also used as an ancestral hall and 70 soul tablets of the 17th to 23rd generation ancestors of Sing-hin's lineage are on display in seven rows at the altar in the middle hall for worship. *Historical Interest*

The study hall is a Qing vernacular building having a three-hall-two-courtyard plan of three bays. A bigger courtyard is between the front and middle halls and a smaller one between the main and middle halls. A forecourt is built in front of the entrance and access to the compound is through a small entrance on the left. It 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 the roofs of timber rafters, purlins and clay tiles. The recessed entrance has granite door frame, threshold, wall corners and lintel above which is the stone engraved name board of the study hall. The ridges are with geometric mouldings. Its gable and wall friezes and fascia boards are with paintings and carvings of calligraphy, flowers-and-birds and floral motifs. *Architectural Merit*

It is an important historic building to show the settlement of the Tang clan in Ping Shan. *Rarity*

It is a study hall of high built heritage value.

***Built Heritage
Value***

The roofs of the side chambers have been turned into concrete ones. Mezzanines were added to the middle hall and a cockloft added in the main hall. This would drastically deface the authenticity of the building

Authenticity

The Tang Ancestral Hall (鄧氏宗祠), Yu Kiu Ancestral Hall and this hall in the same village have inter-related group value.

Group Value

An honour board *wukui* (武魁), military champion, of the great-grandson of Sin-hin, Shui-tai (瑞泰), was hung on top of the *dangzhong* (擋中, the screen door) for his success at the Examination with the dating the 9th year of the Jiaqing reign (嘉慶, 1804).

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

Historic Building Appraisal
First Church of Christ, Scientist
No. 31 MacDonnell Road, Central, Hong Kong

The Hong Kong Branch of the **First Church of Christ, Scientist** (基督科學教會香港第一分會) was formed in 1905. It began holding services in a small meeting house in Zetland Street (泄蘭街) on Hong Kong Island. The Church acquired the site at No. 31 MacDonnell Road in 1910, and built the permanent church premises in 1912 with donations from church members. The Church is one of many branches of The Mother Church, the First Church of Christ, Scientist, in Boston, U.S.A. founded by **Mary Baker Eddy** in 1879. The Hong Kong branch is the only one of this religious denomination in Hong Kong and China.

*Historical
Interest*

The church is built in the **Greek Revival** style which was a popular style at the time in the U.K. and the U.S.A. The classical design was cleverly thought out to suit the small site and maximises the available area. The main features are triangular pediments supported by pilasters and columns. Although mainly Greek in style Roman features are also demonstrated through arched clerestory windows on the façade. A local adaptation is the pitched roof of Chinese tiles which closely resemble Roman pantiles. Internally the church is fairly plain with ornamentation confined to the classical features around the windows.

*Architectural
Merit*

Due to the inclusion of Roman features the building cannot be said to be “pure” Greek but it is a rare and interesting example of the style and fairly authentic exhibiting no obvious alterations or additions. In 1995 the church underwent significant restoration including replacement of the roof and internal and external redecorations. The Lord Wilson Heritage Trust funded most of the restoration cost.

*Built Heritage
Value, Rarity &
Authenticity*

The building of First Church of Christ, Hong Kong has obvious built heritage value as well as social value and local interest. It is important as one of the historic buildings forming up the **Central Route of the Central and Western Heritage Trail** and the **Hong Kong Heritage Trail** of the Hong Kong Tourist Association. The long-history peak tram (山頂纜車) (1888) is running nearby.

*Social Value
& Local
Interest*

Other historic buildings include the St. Paul’s Co-educational College (聖保羅男女中學) (1927), the St. Joseph’s College (聖若瑟書院) (1920s) and Serbourne Villa No.1 at No.28 Kennedy Road (堅尼地道廿八號).

Group Value

Historic Building Appraisal

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Old Lunatic Asylum Chinese Block - Main Building & Staff Quarters Eastern Street, Sai Ying Pun, Hong Kong

The building now known as Lunatic Asylum Chinese Block (舊華人精神病院) was first opened in **1891** as a lunatic asylum for Chinese patients. The **main building** is a two-storey red brick and granite structure which originally could house only 16 patients since at that time most Chinese patients would go to Guangzhou (廣州) for treatment. A one-storey medical staff quarters was built next to it in simple rectangular plan.

*Historical
Interest*

After the opening of the Castle Peak Mental Hospital in the 1960s, the Lunatic Asylum Chinese Block was used as the Leprosy Clinic on the ground floor and the Emergency Cholera Hospital for Hong Kong Island on the first floor, until the Methadone Treatment Programme commenced in 1972. The site is now the Eastern Street Methadone Treatment Clinic.

It is a Neo-Georgian building originally used to be for mental illness treatment that contributed to the social development in early colonial period. The verandah, the brickwork and granite constructions seem to be the major architectural or physical significance of the building.

*Architectural
Merit*

The **Main Building** is a rather shabby three-storey red-brick block built on a raised platform or terrace supported by a random rubble retaining wall. The main elevation facing Eastern Street is composed of three arcaded verandahs formed of semi-circular and segmental three-ring rough brick arches with centre keystones. Some of the arched openings are enclosed with built-in windows but most are filled with iron security grilles. Architectural features are few being confined to granite keystones, imposts, plain band courses and a profiled projecting cornice at second floor level. The rear and end elevations have simple regular fenestration in the **Neo-Georgian** style.

A single storey building annex at the rear serves as **Staff Quarters**. Both the main building and the annex are roofed with Chinese tiles.

Although the interior of the building has been altered over the years during renovations and changes in use, the exterior appears to have been little altered and therefore retains its authenticity. The use of red bricks and adoption of open verandahs was quite common in the old days but it is quite rare nowadays to find a building of this style and vintage. It therefore has built heritage value and deserves a higher standard of care and maintenance.

*Rarity,
Built Heritage
Value &
Authenticity*

As the oldest remaining block of the three original blocks, the Old Lunatic Asylum Chinese Block has considerable social value and it is still in use for medical purposes today. Being on the corner of High Street and Eastern Street on an elevated site it is well known in the area.

***Social Value
& Local
Interest***

The Old Lunatic Asylum Chinese Block has group value with the façade verandah of the Old Mental Hospital preserved on the opposite site. The aged and Chinese populated district of Sai Ying Pun, the site of the Diocesan Home and Orphanage (now Diocesan Boy's School) in Eastern Street, and the neighbouring King George V Park are complimentary to the heritage buildings.

Group Value

With its walled front garden and useful rear annex, no doubt alternative uses could be found for the building such as a restaurant or kindergarten.

***Adaptive
Re-use***

Historic Building Appraisal
Tsing Shan Monastery – Quarters
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 Quarters (宿舍) is at the higher level of the monastery. Standing alone at the terrace known as the Devotee's Forest (居士林) via step access through the Memorial Archway (不二法門), it is the largest quarters in the monastery. It is not known when it was built but probably before 1934. It is a masonry brick and concrete structure with its walls, columns and piers supporting the reinforced concrete roof having openings for skylight. The one-storey red-brick building has two entrances whilst the main one, slightly recessed, has a name board with two characters 定厂 inscribed on it above the yellow metal gate. Above the entrance is a pediment with the Buddhism symbol 卍 engraved on it. Another entrance is on the left of the building. Entering the main entrance is the reception/ living room area of the quarters with a row of three rooms on either side. A sitting Kwun Yam (觀音) statue is in the middle for worship. At the far end is another two rooms fronted by the cross-shaped reception area. To the left end of another entrance is a row of four rooms. The building is having extensive spalling in its roof slab and

corroded crackings on walls probably due to a fire occurred some time ago on the premises. The building is having repair for the time being.

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
Sikh Temple
No. 371 Queen's Road East, Wan Chai, Hong Kong

The present Sikh Temple (錫克廟), which was built in **1949**, has its origin dated back to the early colonial period when hundreds of Sikh men were shipped to Hong Kong by the Government to serve as soldiers, police constables and watchmen. A Sikh temple was first erected in 1933 as a place of worship and gathering for the Sikh community, but was unfortunately destroyed by bombardment during the Second World War. In 1949, the existing temple was built on the cleared site to replace the ruined one, and the opening ceremony was performed by Mr. J. H. Ruttonjee C.B.E. on 4 September 1949. The Temple continues to be a centre of this ethnic and religious minority in Hong Kong to the present date.

*Historical
Interest*

The Temple is a two-storey structure at the corner of Queen's Road East and Stubbs Road. The accommodation consists of an entrance hall, foyer for removal of shoes and the main worshipping room at the upper level, and a communal open space at the lower level surrounded by a kitchen, dormitory, dining area and children's playground. Architectural features such as multi-foil ogee arches, latticed balustrades and windows, ornamental corbels, brackets and column capitals abound. One striking feature is the onion-shaped dome at the end of the entrance hall. The Temple is mainly painted white with pale blue and yellow trim. The temple is typical of **Indian or Mughal Style** architecture.

*Architectural
Merit*

The Sikh Temple is the only temple serving the Sikh community in Hong Kong and therefore must be considered a rare piece of built heritage. Most of the main parts of the Temple appear to be fairly authentic, but it is difficult to determine exactly what alterations or additions have been made. A project is currently underway to demolish some of the outbuildings and erect another adjacent temple building in the same style.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the Sikh Temple lies in its historical role as a cohesive religious centre for the entire Sikh community. Today, the temple, in addition to being a place of worship, houses a "Starters" school for Indian children aged between four and six before their enrollment in English primary schools in Hong Kong. It also contains a library with a collection of books on the Sikh religion and culture. The north wing of the temple building provides free

*Social Value
& Local
Interest*

accommodation for visitors of any nationality and religious belief. Situated on a prominent position at the bottom of Stubbs Road it is a well known local landmark.

The area surrounding the Sikh Temple has undergone tremendous property development, except for a number of hospitals and cemeteries such as the neighbouring Parsee Cemetery (波斯墳場), Hong Kong Cemetery (香港墳場), Jewish Cemetery (猶太墳場) and Muslim Cemetery (回教墳場). **Group Value**

Since 1937, Inland Lot No. 1625, where the Sikh Temple is now located, has been held under a deed of appropriation for the purpose of building a public place of worship for the Sikh community and Hindus of the Sikh religion. This restrictive covenant means that the land can only be used for this purpose. The question of adaptive re-use therefore does not arise. The fact that there are plans to extend the temple accommodation also means that the Sikh Temple will remain as such for many more years to come. **Adaptive Re-use**

Historic Building Appraisal
Former Chatham English School
No. 1 Chatham Path, The Peak, Hong Kong

The Former Chatham English School (前漆咸英文學校) was built about 1927 by **John Caer Clark** as a private residence. John Caer Clark was an architect who worked first for the Public Works Department and then resigned to set up his own company at 14 Queen Road Central in 1913. In 1952 the building was registered as a private secondary school providing education to Chinese and Eurasian children living on the Peak. The school closed in 1973 and became a residence once again.

*Historical
Interest*

The house is an elegant L-shaped mansion built in **Italianate Renaissance** style. The house is built on a platform cut into the hillside supported by retaining walls. A narrow terrace surrounds the house. The house is totally screened from public view by trees so that photographs are difficult to obtain. The three main rooms on the ground floor have bay windows with access to the terrace. There are a further three rooms on the ground floor and an ensuite kitchen and breakfast room. The first floor consists mainly of bedrooms, bathrooms, servants' quarters and service rooms. There is a self-contained penthouse on the roof which is a later addition.

*Architectural
Merit*

The exterior of the house is stuccoed and painted and richly ornamental with Italianate classical features such as colonnaded verandahs, ornate ironwork balustrading, cornices, dentil moulding and fretwork friezes. Windows and French doors are wooden transomed casements with moulded plaster architraves around the openings.

A residential house of this architectural style is now quite rare in Hong Kong, and this building should be regarded as having considerable built heritage value. It underwent extensive repairs and renovations in the 1970s and 1980s, but externally at least the house retains most of its authentic architectural features.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the house lies in its role as a Peak residence and as a school for over 20 years. It is part of Hong Kong's cultural heritage representing early development on the Peak and post-war educational trends.

*Social Value
& Local
Interest*

The surroundings are full of mountain greenery. A 20-minute walk uphill is needed from the main road, May Road, to the Former Chatham English School. The building is partially screened from public view by trees. The Central Green Trail runs partly along Chatham Path that brings visitors to this building.

Sited among pleasant greenery, No. 1 Chatham Path enjoys a quiet environment and connects with other residential villas in the area. Other historic items on the Peak include the Former Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), the Peak Depot (山頂倉庫) and Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院). **Group Value**

The building has been re-used for educational purposes since it was built indicating that it is adaptable. **Adaptive Re-use**

Historic Building Appraisal
Cheung Chau Government Secondary School - Old Block & Caretaker's Residence
No. 5B School Road, Cheung Chau

Cheung Chau Government Secondary School (長洲官立中學) evolved from Cheung Chau Anglo-Chinese School (長洲中英文學校) which was established elsewhere in Cheung Chau in 1908. A permanent school building was constructed at the present site in **1928** under the supervision of the Public Works Department. Since the 1920s, people on the island called it the “English School” to distinguish it from those ancestral halls teaching in accordance with Confucian beliefs. *Historical Interest*

During the Japanese Occupation of Hong Kong in 1941-1945, the school was occupied by the Japanese and used as their military headquarters (軍部). The school reopened in 1945 and separated into morning and afternoon classes. In 1951, it started the junior secondary class and in 1961, the senior secondary class was added. Cheung Chau Government Secondary School gained its official name in the same year. Construction of new wings took place in 1968 and later in 1998 in the vicinity of the old building.

The **Old Block** (舊座) of the school is an elegant two-storey red-brick building laid out in an L-shaped plan, with a **caretaker's residence** (管理員宿舍) in similar style next to it. The **School** is **Neo-Classical** in style with colonnaded verandahs and rusticated quoins at the corners. With its Chinese pan-and-roll tiled roof, projecting eaves and shuttered windows, it has overtones of the **Italianate** style, but the use of red bricks and sombre known painted wooden doors and windows give it an **Edwardian** appearance which is echoed internally by the glazing bar patterns to windows and fanlights and a red-brick fireplace in the Headmaster's Office. *Architectural Merit*

This style of architecture is quite rare in Hong Kong, and the School which is one of the most important buildings on Cheung Chau, is a valuable piece of built heritage and part of Hong Kong's history. Two annexes were added to the School in 1968 and 1998 respectively and the old school building itself underwent renovation about ten years ago, which included replacement of the roof and external pipework. A sanitary block beside the caretaker's house was also demolished. Nevertheless, despite all these alterations, the old school building has retained much of its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the School lies in the historical role it has played in providing high quality education to the island's children. With its long tradition, the School is fondly remembered by past students and staff. The School is *Social Value & Local Interest*

highly regarded by Cheung Chau residents who refer to it as the “English School”.

Other historic items in Cheung Chau graded by the Antiquities and Monuments Board include Cheung Chau Fong Pin Hospital (長洲方便醫院), Cheung Chau Police Station (長洲警署), Hung Shing Temple (洪聖廟) and Yuk Hui Temple (玉虛宮). **Group Value**

It is unlikely that the School will be closed down unless there is a drastic reduction in the number of students. The question of adaptive re-use therefore **Adaptive Re-use** does not arise at present.

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It is unlikely that the School will be closed down unless there is a drastic reduction in the number of students. The question of adaptive re-use therefore **Adaptive Re-use** does not arise at present.

Historic Building Appraisal
Tsing Shan Monastery – Kwun Yam Pavilion
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*

Kwun Yam Pavilion is at the higher level of the monastery through an arch with two characters “入勝” (entering famous scenery) flanked by a pair of couplets. The building was constructed in the end of the 1920s and rebuilt in 1947. It is a rectangular building having a main hall housing the image of Thousand-armed Kwun Yam (千手觀音) with a side chamber housing the Lotus-sitting Kwun Yam (坐蓮觀音). On its right is a connected archway leading to a 月下老人祠 (Temple of the Match-maker) and 包公巖 (Grotto of Baogong). The pavilion is a one-storey brick structure painted in yellow and highlighted in red on the parapet on the front façade. It has flushed gable roof of timber rafters, purlins and clay tiles. Its front elevation is with a pediment having a circular disc inscribed with a Sanskrit (梵文) character. Inscribed at the parapet are another six Sanskrit characters depicting the six-word mantra. At the entrance is a name board of the pavilion. The statue of the deity is sitting in a timber niche on an altar at the end of the hall. Its interior is plastered and painted in white with

ceramic mosaic flooring and wall dado.

The monastery has a link of Buddhist and Taoist development in the holy mountain for a period of over 1,500 years. It is rare among the many temples and few monasteries in Hong Kong. **Rarity**

The oldest structures of the monastery though only built in the 1910s have considerable built heritage value to recapture the long and much talk-about history of the site and area. **Built Heritage Value**

After the monastery's completion in late 1920s, a number of repairs and rebuilds took place and most of them are not recorded. **Authenticity**

The various halls in the compound including the Tai Hung Po Din, Kwun Yam Pavilion, Hall of Ksitigarbha and others have co-related group value. **Group Value**

The monastery completed in late 1920s has attracted thousands of visitors whether Buddhist or not each year in the 1930s and after the Second World War until the 1970s when it became comparatively less attractive. It was for Buddhist worship and for retreat, rest and sight-seeing. Distinguished visitors include the former Governor Sir Cecil Clementi (金文泰) in 1927-28 and Sir Robert Ho Tung (何東). **Social Value, & Local Interest**

Historic Building Appraisal
No. 33 Sassoon Road, Pok Fu Lam, Hong Kong
(Stone Manor and Garage)

The Stone Manor at No. 33 Sassoon Road was built in around **1930**. It is a *Historical Interest* three-storey residence with an annex Building being used as garage. The early history of the site was rather complicated. In short, the site was purchased by **Mr. Wong Po Keung** (黃保強) of Messrs. Asiatic Trading Co. in 1922 and the building was intended to be built within 24 months. However, building works on the site were delayed and Mr. Wong sold the site to **Mr. Yeung Han-shau** (楊僑修) in July 1926. Later on, in the same year (1926) Mr. Yeung sold it to **Mr. S.K. Wong**, Governing Director of S. K. Trust Ltd. (兆焜信託有限公司) which was a company incorporated in Singapore and had a branch office in Hong Kong. In 1928 Mr. Wong instructed the architectural practice of **Little, Adams and Wood** to build a stone-faced Tudor style manor house (the existing house) and the building work was probably completed in 1930.

According to wartime land record, the building was named as “Kwan Ming Yuen” (昆明園) which was owned by Mr. S.K. Wong (above-said). Sometime during the 1950s, the house was used as a hostel for married officers of the Royal Navy. In 1970, the house was purchased by the late **Henry Fok ying-tung** (霍英東) as a residence for his family.

Stone Manor is built in the **Tudor Revival** style using materials popular in the 1930s such as Shanghai plaster which is used as an external rendering grooved with joint lines to imitate stonework. Tudor style architectural features abound such as mullioned windows, gabled end walls, elaborate chimney stacks, crenellated parapets, canted bays and **Early Renaissance** style arcaded colonnades and a pavilion. There is a detached two-storey servants’ quarters with garages below. The garages have framed and panelled wooden doors in openings with Tudor arches. A high boundary wall covered with creepers surrounds the manor house and grounds. There are two entrances built as Tudor gatehouses with bronze gates. Period features to be seen on the manor house include name plaques, coats of arms, stained glass windows, a weather vane, ornamental ironwork, lanterns, and square rainwater pipes with hopper heads. *Architectural Merit*

The Tudor Revival style of architecture is quite rare in Hong Kong and Stone Manor is a good example of a replica manor house of Tudor times. It is highly ornamental with a lot of delicate details. It has obvious built heritage value. Unfortunately it was not possible to see the interior of the house, but the exterior appears not to have been altered at all so that it retains its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the house to the community seems to be limited as it was built as a rich man's house and, apart from a brief stint as navy officers' quarters, does not appear to have been used for anything other than a residence. Situated at the junction of Victoria Road and Sassoon Road, Stone Manor with its very English appearance, is a well known landmark of local interest as the home of one of Hong Kong's billionaire tycoons.

***Social Value
& Local
Interest***

Situated at the corner of Sassoon and Victoria Roads, Stone Manor serves as an attractive icon as one approaches along the two roads. Sai Ko Shan (High West, 西高山) is at the rear which is a good fung-shui setting to the House. Approached along Sassoon Road, the main entrance is located along a quiet street with other residential buildings around. There is another building recorded by the Antiquities and Monuments Office at No. 50 Sassoon Road, Villa Ellenbud (愛蓮別墅).

Group Value

It is difficult to suggest an adaptive re-use as the layout of the interior is not known. In England many old manor houses such as this have been converted into schools and conference centres or opened to the public as stately homes.

***Adaptive
Re-use***

Historic Building Appraisal
No. 33 Sassoon Road, Pok Fu Lam, Hong Kong
(Stone Manor and Garage)

The Stone Manor at No. 33 Sassoon Road was built in around **1930**. It is a *Historical Interest* three-storey residence with an annex Building being used as garage. The early history of the site was rather complicated. In short, the site was purchased by **Mr. Wong Po Keung** (黃保強) of Messrs. Asiatic Trading Co. in 1922 and the building was intended to be built within 24 months. However, building works on the site were delayed and Mr. Wong sold the site to **Mr. Yeung Han-shau** (楊僑修) in July 1926. Later on, in the same year (1926) Mr. Yeung sold it to **Mr. S.K. Wong**, Governing Director of S. K. Trust Ltd. (兆焜信託有限公司) which was a company incorporated in Singapore and had a branch office in Hong Kong. In 1928 Mr. Wong instructed the architectural practice of **Little, Adams and Wood** to build a stone-faced Tudor style manor house (the existing house) and the building work was probably completed in 1930.

According to wartime land record, the building was named as “Kwan Ming Yuen” (昆明園) which was owned by Mr. S.K. Wong (above-said). Sometime during the 1950s, the house was used as a hostel for married officers of the Royal Navy. In 1970, the house was purchased by the late **Henry Fok ying-tung** (霍英東) as a residence for his family.

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Group Value

It is difficult to suggest an adaptive re-use as the layout of the interior is not known. In England many old manor houses such as this have been converted into schools and conference centres or opened to the public as stately homes.

***Adaptive
Re-use***

Historic Building Appraisal
Tat Yan Study Hall
No. 226 Shan Ha Tsuen, Ping Shan, Yuen Long

Tat Yan Study Hall (達仁書室) in Shan Ha Tsuen (山下村) of Ping Shan (屏山), Yuen Long. was erected in 1919 by the descendents of Cheung Kwan-chuen (張君存). His ancestor Chuk-ping (祝平) moved from Huangchuen (篁村) of Dongguan (東莞) to Wang Chau (橫洲) in the late 15th century. Chuk-ping's grandsons settled in Tsat Sing Kong (七星崗) and then moved to Shan Ha village in the Shunzhi reign (順治, 1644-1661) of the Qing (清) dynasty. The hall was built to commemorate one of the descendents of Kwan-chuen, Yung-wan (容穩). Soul tablets of Kwan-chuen's lineage were displayed at the hall's altar for worship. Descendents of Kwan-yuet (張君悅), brother of Kwan-chuen, also built a study hall named Kwan Yuet Study Hall (君悅書室).

Historical Interest

The study hall is a building of Qing vernacular design having a two-storey-two-hall plan of three bays. A kitchen is later added to its right. A courtyard is at its entrance hall and side rooms are on the left and right of the halls. Access to the first floor is provided by staircases in the side rooms of the main hall. It is in symmetrical design with the altar at the far end of the central axis in the middle of the main hall. The building is constructed of green bricks with its walls supporting the flush gable pitched roofs of wooden rafters, purlins and clay tiles. The balconies of the first floor are with green ceramic balustrades and walls at the main halls are with window grilles of similar type. The recessed entrance is with granite door frame, lintel and wall corners. Above the lintel is the name board of the study hall. Wall friezes at the façade are with auspicious mouldings of unicorns, flowers and plants.

Architectural Merit

It is one of the historic buildings to witness the settlement of the Cheungs in Shan Ha Tsuen.

Rarity

The study hall is of considerable built heritage value.

Built Heritage Value

The roofs of the side rooms have turned into flat reinforced concrete ones and many internal walls plastered. The building on the whole has its authenticity kept.

Authenticity

The Cheung Ancestral Hall (張氏宗祠), the Kwan Yuet Study Hall, Hing Po Study Hall (興寶書室) and this one have co-related group value.

Group Value

Around 12 children were taught at the hall by a Cheung King-shung (張景宋) a Christian graduated from a university in Beijing. He later taught at the Tat Tak School (達德學校) of Ping Shan. The hall is also for ancestral worship with rows of soul tablets of the Kwan-chuen's lineage displayed at the finely carved altar.

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

Historic Building Appraisal
No. 170 Yee Kuk Street,
Sham Shui Po, Kowloon

The exact year of construction of No. 170 Yee Kuk Street (醫局街) is not known, but it is believed to be a pre-World War II building. According to the Land Registry, the 75-year lease was granted on 1 July 1898, and the annual crown rent was \$134 per annum. The previous owner was Wong Kwan-ying and the present owner is Suen Chi-kun who purchased the ground floor of the building at a total cost of \$330,000 in 1977, the first and the second floors at a total cost of \$500,000 in 1986. The architectural style indicates that this shophouse was probably built in the 1920s. It is a typical shophouse with the ground floor and part of the first floor used for commercial purposes, and the upper floors used for residential purposes.

*Historical
Interest*

No. 170 Yee Kuk Street is a typical **Verandah Style Shophouse** with the front of the building projecting out over the pavement. Classical style columns support the verandahs which have been enclosed with steel framed windows. The projecting verandahs form a covered walkway in front of the ground floor shop. The building is three stories high and the **Neo-Classical** front façade is rendered and painted white with red Chinese characters painted on each of the columns and the horizontal parts of the façade. Internally some original floor tiles and ceiling cornices can still be seen. Unusually for shophouses kitchen and toilet facilities have been provided. Another unusual feature is the staircase known as a half-turn stair which climbs up three sides of the front portion of the house with landings in each corner. The staircase appears to continue up to the flat roof where it presumably ends in a bulkhead.

*Architectural
Merit*

Shophouses are becoming rarer year by year due to redevelopment. No. 170 Yee Kuk Street therefore is a rare piece of built heritage. Its authenticity and original appearance has been affected to some extent by enclosure of the front verandahs and internal alterations. These may however be considered as reversible.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the shophouse lies in the contribution it has made to urban development. It has evolved through several types. This particular shophouse is one of the early types and is part of the historical urban fabric of Sham Shui Po. It is probably of interest to historians and conservationists.

*Social Value
& Local
Interest*

Located at Yee Kuk Street, No. 170 is close to a number of historic buildings along the same street namely Tin Hau Temple (天后廟) and Sham Shui Po Public Dispensary (深水埗醫局). Other historical buildings nearby are Mo Tai Temple (武帝廟) at the rear of the Dispensary, Sam Tai Tsz Temple and Pak Tai Temple (三太子廟及北帝廟), Sham Shui Po Police Station (深水埗警署), and a number of shophouses at Nos. 117, 119, 121, 123 and 125 Nam Cheong Street 南昌街, Nos. 48, 50 and 52 Ki Lung Street 基隆街 and Nos. 269 and 271 Yu Chau Street 汝州街. **Group Value**

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

Entrance Gate

Tai Tseng Ng Uk Tsuen, Wang Chau, Yuen Long

Ng Uk Tsuen (吳屋村) in Wang Chau (橫洲) was a one-clan village set up in 1556 by Ng Kei-cheong (吳其昌), a 12th generation ancestor who came from Nanyuan (南園) village of Dongguan (東莞). The Ngs were farmers of crops and vegetables having their produce sold at the Yuen Long Market. The entrance gate of the village was built in 1862 for defense purposes. A niche on the ground floor houses the Earth God (土地) statue and another of the deity Fui Shing (魁星) is on the cockloft for worship. The former is the guardian of the village whilst the latter is for worship of expecting official position and successful in literature.

**Historical
Interest**

The entrance gate is a one-hall two-storey structure of Qing (清) dynasty. It is constructed of green bricks with its walls supporting its pitched roofs of timber purlins, battens, fir boards and ceramic tiles. Its recessed entrance has a rectangular doorway in its front façade and an arched one to the other end. Its door bases and lintel are of granite with a big circular hole above the doorway for *fung shui* reason. Wall friezes under the eave are with flowers-and-birds and landscape paintings. Its ridge is without any decoration. Its flooring is with cement screeding.

**Architectural
Merit**

The building is of some built heritage value. Its authenticity is kept without much alteration. It is a structure to remind the settlement of the Ngs in the village.

**Built Heritage
Value, Rarity &
Authenticity**

An Earth God shrine nearby and this gate have related group value.

Group Value

Villagers will take turn for the cleaning of the gate and giving offerings to the two deities. In the old days, the village had Gang Lin (更練) service, security and patrol services, for the protection of the entire village. The gate acted as their defense point against any outside intrusion. Two guns are still left on the cockloft of the gate. Villagers also have martial arts practice around the gate. Fa Pow (花炮) and Chung Yeung Festival (重陽節) celebration activities were held in front of the gate with lion dance, basin meals and others. The security functions of the gate have gone, but it still serves as a passing gate for the villagers.

**Social Value
& Local
Interest**

Historic Building Appraisal
No. 329 Shan Ha Tsuen,
Ping Shan, Yuen Long, New Territories

The house under study is one of four individual but adjoining residential units, Nos. 329 to 332, Shan Ha Tsuen (山下村). The houses were built in 1932 by the Cheung (張) family. There were four brothers in the Cheung family. The eldest brother was a sailor but died in the US. His family built Nos. 329-332 and purchased 10 acres of land in the village with the compensation. Four Cheung brothers and their families lived in the houses. A descendant of the third brother, Cheung Hei (張喜), still lives in No. 329, but Nos. 330 to 332 were vacated in the 1970s and have been empty ever since.

*Historical
Interest*

The houses are a mixture of Chinese vernacular and Western styles and can be classified as **Chinese Eclectic**. The houses are built of local grey bricks. The main central part of the building has a pitched roof of Chinese tiles with gable end walls. The rear part, originally kitchens, has a flat roof. Windows are small and regularly spaced and some have hood mouldings for weather protection. The front façade is built in Western Neo-Classical style with an open verandah on the ground floor. Five square brick columns support open sided projecting balconies or verandahs at first floor level. The columns extend up to roof level supporting an entablature, cornice and ornamental parapet with panels and posts capped with ball-shaped ornaments. The parapet has a central stepped pediment. Urn-shaped balusters still exist to the first floor balconies. The roof over the front verandahs is flat. Doors and windows are traditional wooden units. Internally original staircases still survive. There is a small detached single-storey building with grey brick walls and a Chinese tiled roof which was used as a kitchen at the south end of the houses, and a ruined cowshed at the north end. Some sections of the red-brick wall which used to enclose the *wo tong* (禾塘) in front of the houses still remain.

*Architectural
Merit*

Village houses of mixed style are not uncommon in rural areas, so that Nos. 329 to 332, Shan Ha Tsuen are not particularly rare. They do have built heritage value however. Fortunately they have not been modernised so that they retain their original appearance and authenticity. Unfortunately the front façade of No. 329 has been painted white but this probably reversible.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the houses lies in the role they played in the lives of the Cheung family. The houses illustrate how a farming family in a rural community lived in the old days. Besides, the Cheung family probably had a close relationship with the Tangs of Ping Shan, as Cheung Fo-on (張伙安), the

*Social Value
& Local
Interest*

father of Cheung Hei, donated money to renovate the Tat Tak Communal Hall (達德公所). On the other hand, the architectural style reflects Western influence introduced by members of the family who had worked overseas. The houses therefore have considerable social value and local interest.

It is difficult to come up with an appropriate adaptive re-use for these *Adaptive* houses. Most of the villagers have moved away and there is no farming now. *Re-use* Adaptive re-use depends a lot on the requirements of the local community.

Historic Building Appraisal
No. 330 Shan Ha Tsuen,
Ping Shan, Yuen Long, New Territories

The house under study is one of four individual but adjoining residential units, Nos. 329 to 332, Shan Ha Tsuen (山下村). The houses were built in 1932 by the Cheung (張) family. There were four brothers in the Cheung family. The eldest brother was a sailor but died in the US. His family built Nos. 329-332 and purchased 10 acres of land in the village with the compensation. Four Cheung brothers and their families lived in the houses. A descendant of the third brother, Cheung Hei (張喜), still lives in No. 329, but Nos. 330 to 332 were vacated in the 1970s and have been empty ever since.

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No. 332 Shan Ha Tsuen,
Ping Shan, Yuen Long, New Territories

The house under study is one of four individual but adjoining residential units, Nos. 329 to 332, Shan Ha Tsuen (山下村). The houses were built in 1932 by the Cheung (張) family. There were four brothers in the Cheung family. The eldest brother was a sailor but died in the US. His family built Nos. 329-332 and purchased 10 acres of land in the village with the compensation. Four Cheung brothers and their families lived in the houses. A descendant of the third brother, Cheung Hei (張喜), still lives in No. 329, but Nos. 330 to 332 were vacated in the 1970s and have been empty ever since.

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Historic Building Appraisal

Lai Mansion

No. 485 Lai Uk Tsuen, Pat Heung, Yuen Long

The 4th generation ancestor of the Lai (黎) clan in Pat Heung, Lai Tung-suen (黎董孫), moved from Huizhou (惠州) of Guangdong (廣東) province to Dongguan (東莞) and then to Kam Tin (錦田) in the Ming (明, A.D. 1368-1644) dynasty. Lai Hui-wan (黎會雲), the 13th generation ancestor and an officer of the Qing (清, 1644-1911) government, moved with his clansmen to Tze Tong Tsuen (祠堂村) after harassment with the Tangs (鄧) in Kam Tin. *Historical Interest*

Lai Mansion (黎氏大屋) in Lai Uk Tsuen (黎屋村) in the south of Pat Heung (八鄉), Yuen Long, was built by Lai Kam-tai (黎金泰, 1856-1916). It was completed in 1919 after his death. Lai Kam-tai was a 24th generation member of the Lais. He first worked as a labourer in the gold mines in Australia in the gold rush years. He then worked in a company in Sydney on the trading of white sandalwood and dry seafood such as abalone and sea cucumber. He later became a manager of the company. He gained his fortune and returned home. Kam-tai bought lands in Pat Heung with his money and founded a trading company in Sheung Wan (上環) called Kam Tai (金泰). He established the Lai Uk Tsuen and built his residence, the Chik Kwai Study Hall (植桂書室) in 1899 and a stable in the village.

The mansion was designed by a well-known builder Tsoi Po-tin (蔡寶田, 1872-1944) of the Wing Yik Company (榮益公司). He was a successful businessman and a resident of Wang Chau (橫洲). The mansion is in front of the Chik Kwai Study Hall of the village both facing northwest. The mansion is slightly smaller than the study hall. A semi-circular lotus pond was in front of the building but has been filled up. An open forecourt was in front of the building surrounded by a low boundary wall. A pitched-roof entrance gate is on the left side of the wall and the middle of the front boundary wall is decorated with green glazed vase-shaped ceramic balustrades. It is a two-storey medium-sized Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the front and main halls. The building is constructed of green bricks with its walls to support its pitched roofs of timbers, rafters, purlins and clay tiles. An altar is in the middle of the end wall of the main hall in the middle bay housing a soul tablet of Kam-tai for worship. One side room is on either side of the front and main halls which has a staircase for access to the upper storey. The two-storey rooms were intended for Kam-tai's four sons. A *Architectural Merit*

kitchen is on the left of the open courtyard. The two ridges are in boat shape with plastered mouldings of flowers, auspicious animals and birds. Wall frieze plastered mouldings are also on the front façade and at the gable walls of flowers, rocks, birds and others.

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

It has high built heritage value.

Built Heritage Value

The mansion was repaired in 1962 and 1979. The authenticity of the building is kept. **Authenticity**

It has group value with the Chik Kwai Study Hall and the stable built by Lai Kam-tai in the village. **Group Value**

Kam-tai also worked with others to establish the Hop Yik Company (合益公司) in Yuen Long which later set up the Yuen Long New Market (元朗新墟) in 1915. As he was well-versed in English, he acted as a coordinator of the villagers and the government. The mansion was occupied by his four sons, namely, Hou-fuk (厚福), Sam-fuk (森福), Wo-fuk (和福) and Au-fuk (牛福). During the Japanese Occupation (1941-45) a Japanese commander lived in the building for a few months. Only a few numbers of the Lai descendents are stilling residing in the building. Ancestral worship were made to the soul tablet of Kam-tai at the altar in the main hall of the building with offerings at the Chinese New Year, the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. **Social Value, & Local Interest**

Historic Building Appraisal

Kwan Tai Temple

Ha Tsuen Shi, Yuen Long

Kwan Tai Temple (關帝廟) in Ha Tsuen Shi (廈村市, Ha Tsuen Market) of Ha Tsuen was erected in the 1760s of the Qianlong reign (乾隆, 1736-1795), the Qing (清) dynasty, at the same time the small market was established. The exact time when the temple was built is unknown. It was constructed at the rear end of a south-east running lane of the market. The temple was for the worship of Kwan Tai, a mythical general known for his bravery, loyalty and righteousness. The deity was mostly worshipped by the villagers and traders of all walks. He served as the guardian god of the village other than the earth god of the village which shrine is at the east corner of the market.

Historical Interest

The tiny temple is a one-hall structure measured around three by four metres. Its porch sitting on a lane has two arched openings built to two ends giving access to the south-west and north-east running of another lane. The building is a green brick structure with load-bearing walls and timber purlins supporting the roof. Part of its external and internal walls are plastered or concreted. The ridge mouldings of geometric and rock patterns have been made concrete. The fascia board with floral engraving is unsightly painted. The mouldings with curling grass, vase and birds patterns on the arches of the porch are painted in chrome yellow.

Architectural Merit

The small Kwan Tai Temple of over 200 years is rare.

Rarity

The tiny temple has some considerable built heritage value though it has not been properly maintained.

Built Heritage Value

The temple was renovated in 1858, 1892, 1904, 1914 and in some others not recorded.

Authenticity

Group value

It is a part of the market and a remaining part of the existing structures (gateways, gate tower, village houses and others).

Tai Ping Ching Chiu (太平清醮) held every 10 years in Ha Tsuen is organized by the 16 villages of the village. The Kwan Tai deity together with others will be invited to 'watch' various activities including rituals to console souls of the dead, to exorcise evil spirits, to beg for peace and others. The birthday of the deity on the 13th day of the fifth lunar month will be celebrated but not so popular as before.

Social Value, & Local Interest

Historic Building Appraisal

No. 35 Bonham Road, Hong Kong

The residential building at No. 35 Bonham Road (般含道) already existed and was occupied before the Japanese invasion of Hong Kong in 1941. During the Vietnam War, which ended in 1975, the G/F of the building was occupied by a bakery which provided quality bread to American soldiers arriving in Hong Kong. Later on, the building was used as a stationery store and a real estate agent. Now a “slim beauty centre” is occupying the ground floor.

*Historical
Interest*

No. 35 Bonham Road is a four-stories high building which originally may have been part of a terrace but now stands on its own. The ground floor is a shop occupied by a beauty parlour, but the upper floors appear to be residential. The front façade facing Bonham Road is a nice **Neo-Classical** composition featuring a pedimented entrance at street level and open colonnaded and balustraded balconies at each upper floor level. The parapet features a semi-circular pediment with a cartouche in the tympanum and a classical style urn at the apex. The balcony balustrades are cross-braced in the Regency style and the columns are in the Doric Order. An unusual feature is the triangular shape of the balconies, a device to suit the splayed frontage. Internally, some original patterned encaustic floor tiles still remain.

*Architectural
Merit*

Most of the old Western style buildings along Bonham Road have been replaced with high-rise blocks so that No. 35 is now a rare surviving historic example with obvious built heritage value. Modern window replacements, air conditioners, the shop front, signage and roof top structures have affected the building’s authenticity, but it still manages to retain an elegant appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

Only the ground floor shop would have social value to the community, the upper floors being used for residential purposes. As a surviving example of historic Western classical style architecture in Bonham Road it has local interest.

*Social Value
& Local
Interest*

Four tenement buildings are found not further away at **Nos. 9-10 Yu Lok Lane** (餘樂里) and **Nos. 2 and 19 Hing Hon Road** (興漢道). A number of famous historic buildings are also found nearby, such as the Main Building of St. Stephen’s Girls’ College (聖士提反女校主樓) (Declared Monument), King’s College (英皇書院), Old Tsan Yuk Maternity Hospital (舊贊育醫院) and the Main Building of the University of Hong Kong 香港大學本部大樓 (Declared Monument).

Group Value

The internal layout of each floor is not known so that it is difficult to *Adaptive* suggest a suitable adaptive re-use. The best use is probably that for which it is *Re-use* being used at present.

Historic Building Appraisal
Nos. 6 and 8 Kennedy Road
Mid-levels, Hong Kong

Nos.6 and 8 Kennedy Road are a mirrored pair of residential blocks in the same design. They are symmetrical to each other and main entrances leading up by two short flights of steps are opened in the middle. They were built as a residence by a prominent businessman **Mr. Li Koon-chun** (李冠春) and his family. **Li Koon-chun** was the father of Li Fook-shu (李福樹), Li Fook-sean (李福善), Li Fook-hing (李福慶) and Li Fook-shiu (李福兆) who were famous and influential figures in Hong Kong. *Historical Interest*

No. 8 Kennedy Road was built in **1927**. As the family extended **Mr. Li Koon-chun** erected another adjoining building, **No. 6 Kennedy Road**, in **1935**. According to a chauffeur of the Li family since pre-World War II times, different floors of the premises were designated to Li Koon-chun's sons. The Li family moved out of the premises in the 1960s. It is understood that most of the floors are vacant except the fourth floor which is the office of **Li Fook-hing**, the third son of Li Koon-chun, after his retirement in 1991.

Nos. 6 and 8 Kennedy Road are identical four-storey residential blocks with semi-basements. The architectural style is **Neo-Classical** with **Art Deco** and **Art Nouveau** influence. The front facades show strong verticality in the Ionic and Tuscan Order columns. Classical features include projecting moulded cornices, dentil mouldings, a frieze of triglyphs and moulded panels below the windows. The windows are transomed tripartite wooden windows with ornamental glazing bar patterns. Some Art Deco features can be seen on the façade, and Art Nouveau patterns in the ornamental ironwork grilles and fanlights at the main entrance doors. The entrance doors also have Art Deco influenced wooden door surrounds. The facade with its mixture of style has a rather French appearance and the architect may have been influenced by the **Beaux Arts** style of architecture of the Ecole des Beaux Arts in Paris. *Architectural Merit*

This architectural style is rarely found in Hong Kong and these two houses have considerable built heritage value and architectural merit. The front façade retains much of its original authentic appearance, although the roof parapet of No. 6 has been altered and air-conditioners have been installed at various places. *Rarity, Built Heritage Value & Authenticity*

The houses have social value and local interest as former residences of the Li family, many of whom have been prominent leading figures in the community. They have played important roles in the development of Hong *Social Value & Local Interest*

Kong.

Nos. 6 and 8 Kennedy Road are 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), Ex-Commodore's House (前准將官邸), No. 28 Kennedy Road and 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 best use for the buildings is residential for which they were originally built. Business and commercial operations would not be suitable especially if they involved erection of signage on the façade. **Adaptive Re-use**

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Historic Building Appraisal
Aberdeen Lower Reservoir
(Aberdeen Management Centre, Chemical House & Air Vents, Dam,
Valve House, & Pump House)
Aberdeen Reservoir Road, Aberdeen, Hong Kong

Being the fifth reservoir constructed on Hong Kong Island, **Aberdeen Reservoir** was established for solving the water shortage problem in the western part of the Island and once was connected with water pipes from Pokfulam Reservoir before 1930s. The Reservoir project was advocated by Governor Sir Cecil Clementi (金文泰, in office 1925-1930) in 1928. The Reservoir comprises the Upper Reservoir (上水塘, 1931) and the Lower Reservoir (下水塘, 1932). The former was completed in 1931 while the latter was completed in 1932 and built on the site of Tai Shing Paper Manufacturing Co. (大成紙廠). In the 1960s, the catchwater channels were extended to enhance supply.

*Historical
Interest*

Located in *Aberdeen Lower Reservoir*, the **Aberdeen Management Centre** (香港仔水塘下水塘管理中心) is a single storey rectangular building with rendered and painted walls and a pitched roof of Chinese tiles. There is an open verandah along one side formed by square concrete columns supporting the overhanging pitched roof. Window openings are regularly spaced and fitted with aluminum casements. Doors open on to the verandah. The projecting ends of concrete purlins can be seen in the gable end walls. The purlins and columns are finished with mosaic tiles. Modern air-conditioners are fitted into window openings on the rear elevation. The building is set on a heavy splayed painted concrete plinth.

*Architectural
Merit*

The **Chemical House** (化學原料廠) is a small square red-brick building built at one side of a covered service reservoir. It has a flat roof with a simple parapet and projecting cornice of concrete all the way around. The building is raised off a heavy splayed brick plinth. The doorway which is fitted with a louvred steel door has a heavy concrete lintel over it. The window openings which are blocked up also have heavy concrete lintels and cills. There are a number of cast iron **Air Vents** (通風口) of standard waterworks design situated on top of the covered reservoir to release vapours.

The **Dam** (水壩) was probably designed in-house by staff of the Hong Kong Government Waterworks Department and constructed by Kin Lee and Co. It is a concrete gravity dam faced with ashlar masonry with a vertical rear wall and a battered or inclined front wall facing downstream. The dam has a rounded overspill and carries a footbridge along the top with guard rails and posts on either side.

The **Valve House** (水掣房) is a small square independent structure at the rear of the dam connected to it by a small bridge. It appears to be built of concrete marked with lines to resemble classical masonry, with moulded projecting band courses, a plinth and small parapet. It is painted white in contrast to the natural granite facing of the dam.

The **Pump House** (泵房) is a small single-storey red-brick structure with painted concrete plinth, lintels, cills, cornice and parapet coping. The walls are strengthened with square brick piers. Windows are steel framed casements divided into small glazing squares. The roof is flat, and a small rendered and painted annex with louvred windows has been built on at the back.

The reservoir structures, which can all be classified as **Utilitarian**, are interesting waterworks engineering structures of the 1930s period. As such they are quite rare and should be regarded as having considerable built heritage value. All the structures seem to have retained their authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The Aberdeen Lower Reservoir's social value lies in its contribution to the development of Hong Kong's water supply system. It is now a part of the local landscape and attracts visits and hikers to the area.

*Social Value
& Local
Interest*

Aberdeen Reservoir is a major part of the landscape of the Aberdeen Country Park and Hong Kong Trail for many visitors.

As utilitarian waterworks structures, the Dam and its associated structures can hardly be adapted for alternative re-use unless they were demolished and the materials salvaged for other purposes. This is unlikely to happen.

*Adaptive
Re-use*

Historic Building Appraisal
Nos. 187 and 189 Apliu Street,
Sham Shui Po, Kowloon

Apliu Street (鴨寮街) was developed in the early 1900s and Nos. 187 and 189 appear from Land Registry records to have been built in the early 1920s. No. 187 Shophouse has been discarded for over twenty years. Due to the lack of renovation, the surface of the building is seriously damaged. Not much else seems to be known about the history of these adjoining shophouses. *Historical Interest*

The village of Sham Shui Po was built on land owned by the Tang family (鄧氏) of Kam Tin (錦田) and also the Chow family, Lee family, Chang family, Wong family etc. In the past, the north of Sham Shui Po village was a cluster of matsheds where the huts were built on the beach and partly over water. This street, called Apliu (鴨寮) meaning Duck Sheds, has retained much of the remnants of the secular life. The site allows contemplation of the fundamentals of every day living of the average immigrant to Hong Kong.

The building is designed in an “one-stair for two-flats” type (一梯兩伙), of which two shophouses share a stairway in between. It is three stories high with the first floor verandah jutting out over the pavement supported on columns to create a covered pedestrian walkway or arcade. The front façade is designed in **Neo-Classical** character featuring Tuscan Order columns and ornamental balustrades to verandahs. The side elevation features a fine classical window with columns supporting an architraved arch and keystone. The ground floor storey is formed of masonry blocks but the upper stories are stuccoed. Original doors and windows still exist. *Architectural Merit*

Shophouses are now quite rare in Hong Kong. According to a survey conducted in 1997 by the Antiquities and Monuments Offices only 600 shophouses still survive. The Verandah Type shophouse which projects over the pavement was prohibited after the Second World War. Nos. 187 and 189 are representative examples of pre-war shophouses and should be preserved as an important part of Sham Shui Po’s built heritage. Some alterations have been made over the years such as enclosure of verandahs with windows, rooftop structures and unsightly pipework, but the original appearance of the shophouses is still retained. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouses lies in their historical role in the commercial development of Sham Shui Po and for the cheap residential accommodation they provided. Although now very dilapidated and run down, the old shophouses give local interest to Apliu Street. *Social Value & Local Interest*

Structures nearby are mainly medium-rise building. Some other pre-war historical shophouses are also found in Sham Shui Po, such as Nos. 117-125 Nam Cheong Street (南昌街) and Nos. 130 & 132 Ki Lung Street (基隆街). High-rise buildings are relatively few. **Group Value**

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

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*Rarity,
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Historic Building Appraisal
Precious Blood Convent
No. 86 Un Chau Street, Sham Shui Po, Kowloon

Established in 1929, the Convent of the Precious Blood (寶血會女修院) was built for the Congregation of the Sisters of the Precious Blood (耶穌保血女修會) after they gained independence from the Canossian Congregation in 1922. Over the past seven decades, the convent building has not only served as a private residence and summer retreat house for the Precious Blood Sisters, but also a symbol of charity, for the Sisters contributed to the well-being of Hong Kong society in the areas of education, social welfare and medical care. *Historical Interest*

The Convent was completed on 1 July 1929, and part of it was converted into an orphanage accommodating babies of destitute parents. The idea of a proper children's hospital was raised on 25 July 1934 with the encouragement of **Governor Sir William Peel** who had previously visited the convent. The idea finally materialized in 1937 when the **Precious Blood Hospital** (寶血醫院) was opened through donations and the efforts of **Bishop Henry Valtorta** (恩理覺主教) and others. Part of the building served as an orphanage, and this continued well into 1952 when a new orphanage situated in Fanling (粉嶺) was completed.

The Precious Blood Convent is situated between two modern buildings, the Precious Blood Hospital and the Tack Ching Girls' Middle School (德貞女子中學), but blends in quite well due to its strictly symmetrical stripped-down **Neo-Classical** style with **Neo-Georgian** and **Italianate Renaissance** elements. The main elevation facing Un Chau Street is finished with Shanghai rendering. The lower storey, and unusually the top storey, are rusticated with horizontal grooved joints to resemble stonework. The façade is symmetrically divided by pilasters into five bays. A simple classical portico and double-entry staircase form the entrance. The pilasters are raised off a projecting cornice or ledge at first floor level of beneath a wide projecting dentiled cornice in Italianate style at third floor level. There are two semi-circular Diocletian windows and, unusually for classical architecture, all the other windows are tripartite (divided into three parts), possibly a reference to the Holy Trinity. The boundary wall is built of coursed granite blocks featuring a Neo-Classical gateway with an Art Deco inspired pediment. *Architectural Merit*

The Convent is quite a rare building type in the Sham Shui Po area. It has some unusual features which make it interesting and a valuable piece of built heritage. All the original windows appear to have been replaced with aluminum windows and there are some additions on the flat roof. Apart from that the building appears to be fairly authentic.

**Rarity,
Built Heritage
Value &
Authenticity**

Today, the Precious Blood Convent continues to contribute to the well-being of Hong Kong society. The Convent is situated in a small street community comprising two schools, a kindergarten, a hospital and a babies' home and therefore has considerable social value as well as local interest.

**Social Value
& Local
Interest**

The other old sites in Sham Shui Po graded by the Antiquities Advisory Board include Mei Ho House (美荷樓), Sam Tai Tsz Temple and Pak Tai Temple (三太之廟及北帝廟), Sham Shui Po Police Station (深水埗警署), Sham Shui Po Public Dispensary (深水埗醫局), as well as a cluster of shophouses in Nam Cheong Street (南昌街) and Yu Chau Street (汝洲街). All these buildings have a good value from a heritage point of view.

Group Value

Should the Convent ever cease to be used as a residence and summer retreat for the Sisters, presumably it could be converted into a useful annex for either the hospital or the school next door.

**Adaptive
Re-use**

Historic Building Appraisal
Mi Tak Study Hall-Main Block
Lok Ma Chau, Yuen Long

Mi Tak Study Hall (美德家塾), also known as Hin Cheung Tong (衍昌堂) in *Historical Interest* Lok Ma Chau (落馬洲) village, Yuen Long, was built by the descendents of Cheung Mi-tak (張美德) to commemorate him, the 19th generation ancestor, and used as an ancestral hall of the branch of the Cheungs and as a study hall for educating the village students. The Cheungs originated from Boxia (壘下) of Datang (大塘) in Dongguan (東莞) county of Guangdong (廣東) province and settled in the village some 500 years ago. It is believed that the study hall was built around 1870. Rows of the soul tablets of the Cheungs are on display at the altar for worship. Children of the Cheungs were taught at the study hall having Chinese classics. After the Second World War, a Mi Tak School (美德學校) was established at the study hall having modern type of education. Children had one or two years of education and continued their study at the Ting Sze School (廷士學校) in Chau Tau Tsuen (洲頭村) of Yuen Long. Mi Tak School was closed in the 1950s. A Pui Yau Kindergarten (培幼幼稚園) was established at the premises in 1960 until the late 1970s when the kindergarten moved to Kwu Tung, Sheung Shui.

The study hall is a Qing (清) vernacular building having a *Architectural Merit* two-hall-one-courtyard plan of three bays. It was constructed of green bricks with its walls to support its flush gable pitched roof of timber rafters, purlins and clay tiles. An open courtyard is between the entrance and main halls. Its recessed entrance is slightly slanted to the right for *fung shui* reasons. The symmetrical building has its altar on the central axis in the middle of the main hall. The building is with sophisticated decorations. Its ridges are with geometric and auspicious treasures plastered mouldings. Its gables are with wall friezes of plastered reliefs of baskets, treasures, fruits, bats and plants. Its wall friezes in its internal and external walls are with calligraphy and paintings of landscape, floral and plant motifs.

It is a rare study hall cum ancestral hall to witness the settlement of the Cheungs in Lok Ma Chau village. *Rarity*

The study hall is of high built heritage value.

Built Heritage Value

A major renovation was held in 1915 and followed by some unknown ones. The hall has its authenticity kept with some minor defects. *Authenticity*

It has group value with the ancillary building on its left.

Group Value

The study hall has all the functions of an ancestral hall including ancestral worship, Dim Dang (點燈) and marriage rituals. It was also served as a venue for the Cheungs to deal with matters concerning the branch and for holding basin meals.

***Social Value
& Local
Interest***

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Lok Ma Chau, Yuen Long

Mi Tak Study Hall (美德家塾), also known as Hin Cheung Tong (衍昌堂) in *Historical Interest* Lok Ma Chau (落馬洲) village, Yuen Long, was built by the descendents of Cheung Mi-tak (張美德) to commemorate him, the 19th generation ancestor, and used as an ancestral hall of the branch of the Cheungs and as a study hall for educating the village students. The Cheungs originated from Boxia (壘下) of Datang (大塘) in Dongguan (東莞) county of Guangdong (廣東) province and settled in the village some 500 years ago. It is believed that the study hall was built around 1870. Rows of the soul tablets of the Cheungs are on display at the altar for worship. Children of the Cheungs were taught at the study hall having Chinese classics. After the Second World War, a Mi Tak School (美德學校) was established at the study hall having modern type of education. Children had one or two years of education and continued their study at the Ting Sze School (廷士學校) in Chau Tau Tsuen (洲頭村) of Yuen Long. Mi Tak School was closed in the 1950s. A Pui Yau Kindergarten (培幼稚園) was established at the premises in 1960 until the late 1970s when the kindergarten moved to Kwu Tung, Sheung Shui.

The study hall is a Qing (清) vernacular building having a *Architectural Merit* two-hall-one-courtyard plan of three bays. It was constructed of green bricks with its walls to support its flush gable pitched roof of timber rafters, purlins and clay tiles. An open courtyard is between the entrance and main halls. Its recessed entrance is slightly slanted to the right for *fung shui* reasons. The symmetrical building has its altar on the central axis in the middle of the main hall. The building is with sophisticated decorations. Its ridges are with geometric and auspicious treasures plastered mouldings. Its gables are with wall friezes of plastered reliefs of baskets, treasures, fruits, bats and plants. Its wall friezes in its internal and external walls are with calligraphy and paintings of landscape, floral and plant motifs.

On the left of the front hall of the main block of the study hall is an ancillary building built for use as a kitchen. It was constructed to have the same style as the main building. Its entrance is on the right of the building. It is constructed of green bricks with its walls to support its flush gable pitched roof of timber rafters, purlins and clay tiles. Stove is provided in the kitchen for cooking. A chimney in the form of raised roof tiles is at the front roof of the building. Its external walls are plastered.

It is a rare study hall cum ancestral hall to witness the settlement of the Cheungs in Lok Ma Chau village. **Rarity**

The study hall is of high built heritage value.

**Built Heritage
Value**

A major renovation was held in 1915 and followed by some unknown ones. The hall has its authenticity kept with some minor defects. **Authenticity**

It has group value with the main block to its right.

Group Value

The study hall has all the functions of an ancestral hall including ancestral worship, Dim Dang (點燈) and marriage rituals. It was also served as a venue for the Cheungs to deal with matters concerning the branch and for holding basin meals. **Social Value
& Local
Interest**

Apart from hanging a lantern, a basin meal banquet would be prepared at the kitchen (the ancillary block) to the left of the study hall in celebration of the birth of sons in the previous year (燈酒). Before the 1950s, wedding banquets lasting for three days were also prepared at the kitchen. The meals are prepared at the rural committee office (公所) nowadays. During the Chung Yeung Festival (重陽節), basin meals were prepared there after grave-sweeping. The practice, however, ceased due to the emigration of the villagers in the 1970s – 1980s.

Historic Building Appraisal
Villa Blanca
No. 47 Barker Road, The Peak, Hong Kong

The exact year of construction of the house at No. 47 Barker Road has not been established. The 75-year lease started from 1899, but the style of the house suggests it was built in the 1930s. There may have been an earlier building on the site. The site was first leased to Mollers' Lands Limited in 1899, and the lease was extended by a further 75 years in 1974. The building was then sold to **Mr. Haking Wong** (黃克競), a famous industrialist of Hong Kong, in 1978. Since 1998, the building has been owned by Chung Hai-yen and Wong Siu-ling.

*Historical
Interest*

The name of the house, Villa Blanca (White House), and the architectural style are **Spanish**. The house is built on a sloping site above Barker Road with granite foundations and sturdy retaining walls. Entry to the house is via a flight of curved steps from Barker Road. There appears to be no vehicular access. The sloping site determines the number of storeys which changes from three storeys to single storey from front to back. The walls are finished with painted roughcast rendering and the roofs are low pitched finished with imported Roman tiles. Architectural features include arched windows, ornamental ironwork, decorative "fish scale" pattern panels in the balcony balustrading and curved cantilevered balconies and canopies in **Modernist** style. The walls are painted in yellow ochre and the architectural features are picked out in white.

*Architectural
Merit*

The Spanish Villa style has become quite common in the New Territories in the last 30 years, but it is rare to find a building of this style from the pre-war years especially on the Peak. The building therefore has some built heritage value. It appears to have undergone fairly extensive renovations recently so that its authenticity may have been impaired.

*Rarity,
Built Heritage
Value &
Authenticity*

The style of architecture which has been adopted suggests a relaxed, informal style of living making the villa rather different from other pre-war houses on the Peak. As one of the older buildings still left it has local interest representing early development of the area.

*Social Value
& Local
Interest*

Sited among pleasant greenery, Villa Blanca enjoys a quiet and private environment and connects with other private residential villas in the area. It is physically close to items graded by the Antiquities and Monuments Office, the Peak Depot (山頂倉庫) and Old Peak Café (舊山頂餐廳). The Magazine Gap Sub-Station and Peak Tramways Co. Ltd. (山頂纜車有限公司) are also located in near distance. Other historic buildings situated in the Peak district include the

Group Value

Former Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院).

The internal layout of the villa is not known so that it is difficult to suggest *Adaptive* an adaptive re-use. The best use for it is probably residential for which it was *Re-use* originally intended.

Historic Building Appraisal
Chuk Lam Sim Yuen (Fau To Bo Din Block)
Fu Yung Shan, Tusen Wan

Chuk Lam Sim Yuen (竹林禪院) in Fu Yung Shan (芙蓉山) of Tsuen Wan was built in 1929 by Monk Yung Chau (融秋法師, 1887-1976) with some Buddhist disciples. They belong to the Rinzaï Sect (臨濟宗) of Zen Sect (禪宗). The present monastery is one of the biggest monasteries in Hong Kong comprising a U-shaped Tin Wong Din (天王殿) in the front, a Tai Hung Bo Din (大雄寶殿) in the centre courtyard and an inverted-U-shaped Fau To Bo Din (浮屠寶殿) at the back. Tin Wong Dien and Tai Hung Bo Din were built in 1982. The Fau To Bo Din was completed in 1932 for the worshipped of Kshitigarbha Buddha (地藏菩薩). A model wooden pagoda (浮屠, Fau To) of seven storeys (七級浮屠) is in front of the altar of the Pagoda Hall (浮屠寶殿) of the building. The pagoda is with 45 tiny figurines of Buddhas made in Zhaoqing (肇慶) of Guangdong (廣東) province in around 1931. The building is therefore named as Fau To.

Historical Interest

The Fau To Bo Din block is a modern western style building with Chinese architectural features constructed of concrete. The building is surrounded with a high ceiling verandah in its front façade. The verandah is supported by square columns fenced with green vase-shaped balustrades. The entrance is divided into bays with red wooden folding doors. It is a two-storey building with a Pagoda Hall for the worship of the Buddha. The gold colour statue made of mud of the Kshitigarbha Buddha is at the altar for worship. Two other halls for the worship of Manjusri Buddha (藥師佛) and for the Kwun Yam (觀音) are at the right and left wings of the building. Its flanking wings are not identical both in size and shape. The ground floor of the left wing houses the monastery's offices, a huge dining hall with a kitchen. The ground floor of the right wing is with bedrooms. The upper floors are with living rooms and bedrooms with service facilities for monks, nuns and retired amahs. The Pagoda Hall is with pitched roof covered with green ceramic tiles. Its ridge is with a pair dragons and a pearl in ceramic.

Architectural Merit

It is a building to witness the development of Buddhism in Hong Kong.

Rarity

It has some built heritage value.

Built Heritage Value

It was renovated in 1953 with many unknown ones. Its authenticity is kept.

Authenticity

The monastery provided residence for monks and nuns fled to Hong Kong in 1949. It has also provided short stay residence for visiting monks and nuns from overseas. The monastery can provide a capacity of accommodation for some 100-150 people. It took many retired maids (amahs) providing life-long residence and funeral service and cremation after their death. The monastery is one of the two monasteries (the other is the Po Lin Monastery 寶蓮禪寺 on Lantau) which have the license from the government to operate cremation.

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

Historic Building Appraisal

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Ex-Western Fire Station

Nos. 12 Belcher Street, Kennedy Town, H.K.

This four-storey building, Ex-Western Fire Station (前西區消防局), was the first fire station built in Kennedy Town (堅尼地城). It was constructed in **1923** and at first managed by the Sanitary Department (潔淨署, which was set up in 1908 and renamed as Urban Service Department in May 1953). Only a small portion (ground floor and basement) was used by the Hong Kong Fire Brigade (香港消防隊) as a temporary fire station, i.e., Kennedy Town Sub-Fire Station (堅尼地城消防分局). The upper levels were staff quarters of the Sanitary Department. *Historical Interest*

The building was renamed Western Fire Station (西區消防局) in 1937 with reinforcement in fire services equipment. It remained in use as a fire station until the 1950s when the fire station moved to a new location leaving the whole building to the Urban Service Department. Since 1991, the building was rented to Po Leung Kuk (保良局) as a home for the elderly, namely, Po Leung Kuk Chan Au Big Yan Home for the Elderly (保良局陳區碧茵頤養院).

The building is built in a stripped down **Neo-Classical** or **Neo-Georgian** style which was popular in the 1920s. The ground floor storey facing Belcher's Street (卑路乍街) consists of grooved rusticated stonework with six large openings for five engines and a pair of voussoired bull's eye windows at each end which is an unusual feature. The upper part of the front façade consists of regular rows of shuttered windows separated by plain horizontal band courses. There is a wide projecting cornice at parapet level. The brickwork to the upper storeys of the façade has unfortunately been painted over. *Architectural Merit*

Internally the building appears to have undergone extensive modernization, but externally the building retains its original appearance apart from the paint to the brickwork (which could be removed). It is not a particularly rare piece of architecture but it is well maintained and has built heritage value. *Rarity, Built Heritage Value & Authenticity*

As an early fire station it has local interest, and its use by the Urban Services Department and the Social Welfare Department also the Po Leung Kuk for community services purposes gives the building social value. *Social Value & Local Interest*

The Ex-Western Fire Station is standing at the toe of a formed slope, facing to the Belcher's Street backed by groups of trees. The area is mainly made up of aged buildings of 1950s to 1970s. There is a disused air-raid shelter *Group Value*

on the slope toe at the back of the building. The shelter's opening is blocked.

As the building has been used for many purposes it has proved to be *Adaptive* adaptable and no doubt a further suitable adaptive re-use could be found for it if *Re-use* the Po Leung Kuk ever move out.

Tao Fong Shan Christian Centre (道風山基督教叢林) was one of the earliest centres set up in Shatin to provide a silent retreat and research activities for Christians. It was developed by **Dr Karl ludvig Reichelt** (艾香德牧師, 1877-1952), a priest of the **Norwegian Missionary Society** who put great emphasis on preaching Christianity to the Buddhists. It was designed by Danish architect **Johannes Prip-Möller** (艾術華) between **1931 and 1939**. The Centre was subordinate to the Christian Mission to Buddhists [CMB, 基督東亞道友會, now the Areopagos Foundation (亞略巴古基金)] and it was the continuation of the missionary centre in Jingfengshan (景風山) of Nanjing (南京) which was also developed by Dr Reichelt.

*Historical
Interest*

The development of Tao Fong Shan Christian Centre can be separated into three stages: In the **first stage** (1930 to 1950), the Centre was for sharing the gospel with Buddhists. Missionary work was interrupted during the Japanese Occupation and the Lotus Crypt, one of the buildings in the Centre, was a once shelter for refugees. The Centre also accommodated the refugees fleeing from the Chinese mainland in 1949. In the **second stage** (1950-1962), the vision of the Centre turned to be ecumenical. In the **third stage** (since 1967), the Centre has become a silent retreat and research centre of Christianity.

Engagement of Western Christianity into Chinese context in this Centre makes it outstanding in Hong Kong. Tao Fong Shan Christian Centre spread the Christian message to the Buddhists through contextualization (本色化) and borrowing Buddhist elements. The symbol of the Centre was the combination of Cross and Lotus. In the mass, missionaries and students were dressed in traditional Chinese costumes. The psalms used the Buddhist melodies to sing and the incense burner can be found in the altar of Jingzunbaodian [(景尊寶殿), now the Christ Temple (聖殿)]. Other similar examples include S.K.H. St. Mary's Church at Tung Lo Wan Road and S.K.H. Holy Trinity Church at Ma Tau Chung Road.

The building complex comprises five historic buildings, namely, **Main Block, Pilgrim's Hall, Christ Temple, Tao Fong Shan Service Unit and Conference Hall**. The architectural style of all five buildings is very similar borrowing and combining different elements of Chinese architecture in a style known as **Chinese Eclectic**. Christ Temple is probably more in the traditional Chinese style built in the form of a two-storey octagonal pavilion or pagoda featuring curling Chinese tiled roofs and red coloured columns. The other buildings whilst featuring Chinese architectural elements also incorporate modernist features particularly in the use of reinforced concrete structural elements. Renovations and alterations have been

*Architectural
Merit*

carried out over the years to meet changing needs, and there have been several modifications affecting the whole building group. The buildings are definitely interesting architecturally and have positive group value.

It is rare to have a church complex constructed in Chinese design on such a large scale. Another church complex, if not the only one, with a design and scale comparable with the Tao Fong Shan Christian Centre, is Holy Spirit Seminary in Wong Chuk Hang.

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

Originally, the Centre was for sharing the Christian gospel with Buddhists, later the vision of the centre turned ecumenical and has since become a silent retreat and Christian research centre. Chinese Christian art was also encouraged through its Porcelain Workshop and Art Shop. The Centre encourages religious dialogue, public seminars, research and visiting scholar programmes and publishes academic articles on philosophy, theology and religions studies.

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

Pressure to release land and redevelop parts of the site may lead to adaptive re-use of some of the buildings in the future.

***Adaptive
Re-use***

Historic Building Appraisal
High Rock Christian Camp
No. 102 Sha Tin Tau Village, Sha Tin, New Territories

Situated at No. 102 Sha Tin Tau Village (沙田頭村), the High Rock Christian Camp (基督教靈基營) was originally erected and used as Shatin Police Station. Being the second police station in Shatin which replaced the old one in Yuen Chau Kok, the premises functioned to ensure law and order during 1924-1938. During the Japanese Occupation (1941-1945) the premises were used as a command centre by the Japanese army. *Historical Interest*

In 1950-1952, the **Mennonite Central Committee** (MCC, 基督教門諾會互助促進社), which did voluntary relief and welfare work in various countries in Europe and Asia, established a hostel there for children who had had contact with tuberculosis in their own homes, but were yet free from infection. The Committee also set up their Far Eastern headquarters office in the building which housed two American personnel.

The site was eventually rented to **Miss Mildred Dibden**, an independent Christian lady missionary, for the care of abandoned and destitute babies with the setting up of the Shatin Babies Home in 1953. Before setting up the Shatin Babies Home, she had run babies' homes in Fanling and Yuen Long. Funds for the babies homes came mainly from private voluntary donations and help was given by organizations such as Y.M.C.A. (Women's Section) (香港基督教女青年會), Union Church (九龍佑寧堂), etc.

The work of the Shatin Babies Home then came to an end in 1966, when the 'Christian Missions in Many Lands' assumed responsibility for operating a primary school and kindergarten on site. The Missions took over the site in January 1964 under the registered name of Shatin High Rock Christian School (沙田靈基學校), or Spiritual Foundation School. The founders of the School, Miss Ruth Whitehead and Miss Frances Hollingsworth, resided in the premises after Miss Dibden and her remaining 20 children moved to Portsmouth, UK.

In 1980, the premises were converted into High Rock Christian Camp for children and youths under the management of Stewards (HK) Ltd (香港神託會), a Christian charitable institution incorporated in 1962. During recent years, apart from being a recreational campsite, High Rock Christian Camp has developed into a place for cultural exchange. This has been achieved by organizing joint programmes with young people from overseas (Austria, Korea, America) to build up their relationship with the youngsters in Hong Kong.

The building complex is two stories high with a basement and encloses a courtyard which is used as a playground. The building displays an interesting vocabulary of architectural features showing **Modernist, Edwardian** and **Arts** *Architectural Merit*

& Crafts influences. It is mainly constructed of red bricks, but some facades have been rendered and painted. The architectural design is simple and functional, as opposed to decorative and ornamental. Arts and Crafts influence can be seen in the use of local materials and in the craftsmanship. The North and West Blocks, which are probably the oldest parts of the building, have pitched roofs of Chinese tiles and open verandahs at the playground side. Original wooden doors and windows still exist. The South and East Blocks are more modern in appearance with rendered and painted walls and aluminium windows.

The building is one of the few remaining pre-war police stations in Hong Kong and therefore has built heritage value. Due to the various changes of use, the building has undergone alterations such as enclosure of front verandahs, addition of sun canopies, replacement of windows, removal of internal partitions, etc. Nevertheless, the basic integrity of the architecture is still maintained.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in the various uses to which it has been put, all serving the community in some way. It has played an important part in the fields of law and order, education, religion, medical care, recreation, leisure and culture. The premises have existed for over eighty years now, and are a reminder of the old days of Shatin.

*Social Value
& Local
Interest*

Nearby on the east side of the High Rock Christian Camp, the Tsang Tai Uk (曾大屋) is located and on the west side, the Che Kung Temple (車公廟) is also located.

Group Value

The building has shown that it is adaptable and can be put to a number of uses. As far as is known, there are no plans to close down the High Rock Christian Camp.

*Adaptive
Re-use*

Historic Building Appraisal
West Point Filters
(Bungalow & Workmen's Quarters)
No. 50 Kotewall Road, Mid-levels, Hong Kong

Water supply on Hong Kong Island relied solely on wells and streams prior to 1860. The first ever reservoir in the territory was completed in 1863 in Pokfulam to meet the needs in the City of Victoria. In the following decades, to cater for the ever increasing demands, much larger reservoirs and more complex water supplies systems, including ancillary pumping stations, distribution mains to convey augmented water supply to higher levels, were constructed. In order to uphold the quality of water, the Government gradually filtered all reservoir water.

*Historical
Interest*

The West Point Filters (西環濾水廠) were built between 1914 and 1919 to work with West Point Service Reservoir (built in 1907) to enhance water supply in the Mid-Levels area above Conduit Road (干德道). The works comprised the construction of six filter beds, a covered service reservoir and three staff quarters (which include a bungalow and two workmen's quarters). Originally all three buildings were for Chinese staff, but later the bungalow was used as a European staff quarters.

A renovation programme took place in 1996 to turn the Filters into a service reservoir so that it could meet the demand arising from the mid-levels and high-levels. This renovation was to abandon the service reservoir and use the six filter beds as a fresh water service reservoir. This new service reservoir, renamed as Kotewall Road Fresh Water Service Reservoir (旭龝道淡水配水庫), started operation since 1997. The site is now taken over by Environmental Protection Department (EPD) and The University of Hong Kong and used as Lung Fu Shan Environmental Education Centre (龍虎山環境教育中心).

The **Bungalow** (平房) is a single storey building raised off the ground on a rubble wall plinth. The main part of the roof is pitched with an ornamental chimney stack projecting from it. The roofs over the entrance porch, verandah and bedroom are flat. The architectural style is **Arts and Crafts** with **Colonial Neo-Classical** features. The walls are partly painted brickwork and partly painted rough-cast rendering. The open verandah at the side is arched and balustraded in the classical manner. The entrance porch is reached by a short flight of steps. The windows (as shown in the photographs) are transomed wooden casements. Bostwick folding sliding lattice security gates are shown fitted to external doors. Internally the accommodation consists of two L-shaped living rooms, a bedroom and a bathroom.

*Architectural
Merit*

The two **Workmen's Quarters** (職員宿舍) are similar in architectural

design and construction. They are both single storey pitched roof buildings with red brick walls and regularly spaced steel framed windows and wooden battened doors. Chinese tiles cover the roofs. There are no architectural features of note. The style is **Utilitarian**.

The Bungalow is a rare example of Edwardian Arts and Crafts style, but unfortunately its authentic appearance has been spoilt by painting over the brickwork and stonework. The Workmen's Quarters are not particularly rare. All three buildings have built heritage value however.

*Rarity,
Built Heritage
Value &
Authenticity*

The West Point Filters are quite close to the Elliot Pumping Station and Filters (1920s, 1930-1931, 西區抽水站及濾水廠), the Stone House (石寓) (1923, residential block), Boundary Stone of the City of Victoria (維多利亞城界石) on Hatton Road (克頓道) (1903), the former site of the Victoria Battery (維多利亞炮台) (currently the Residence of the Chancellor of the University of Hong Kong) and the University of Hong Kong where declared monuments such as Main Building (香港大學本部大樓), Hung Hing Ying Building (孔慶熒樓) and Tang Chi Ngong Building (鄧志昂樓) stand.

Group Value

As government staff quarters, the buildings had limited social value, but they are now being used as an education centre so that they will become better known by the public.

*Social Value,
Local Interest &
Adaptive Re-use*

Historic Building Appraisal

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Old Ping Shan Survey Camp of Crown Lands & Survey Office Ping Shan Lane, Ping Shan, Yuen Long, N.T.

Old Ping Shan Survey Camp of Crown Lands & Survey (舊屏山測量處) *Historical Interest* is believed to have been built before **1922** when it was first recorded in *Government Gazette*. The building was used for land administration mainly, but it was also used as a juvenile court in the 1930s. From 1947 to 1965, the site served as premises of the Yuen Long District Office and the survey team of Ping Shan under the Lands Section of the New Territories Commissioner. Since 1990, it has been used by the Richmond Fellowship of Hong Kong (利民會) as a halfway house for people recovering from mental illness or emotional disturbance.

The building is a typical example of **Neo-Classical Colonial** style *Architectural Merit* architecture. It is a square shaped two-storey building with rendered and painted walls and a pitched and hipped pyramid shaped roof of Chinese tiles. Ornamental chimney stacks project above the roofline which serve fireplaces on the ground and first floors. The ground floor storey has an open colonnaded arcade or verandah on three sides. An open verandah runs around the building at first floor level. Original wooden casement windows and glazed doors or French doors still exist. The building has two small single-storey annexes at the rear which appear to be later additions and not original structures. The verandahs have been enclosed to form extra rooms on both floors at two corners of the building. Internally, the floor plans appear to be rather haphazard and asymmetrical. The interiors have been modernised and there are few architectural features to be seen.

The building is not particularly rare from the architectural point of view, but its style contrasts with the Ping Shan Village buildings. Although it has been modernised internally, the exterior retains much of its authenticity and it should be regarded as having considerable built heritage value. *Rarity, Built Heritage Value & Authenticity*

The social value of the building to the local community lies in the administrative role it played in the fields of land administration, civil administration, juvenile offences, and more recently mental health. Built in a prominent position on top of a small hill and only a short distance away from Old Ping Shan Police Station (舊屏山警署), the building has historical and local interest. Together, the two buildings represented law and order and administrative control of the colonial government in this part of the New Territories. *Social Value & Local Interest*

The building is near Ping Shan Heritage Trail, which links up a number of traditional Chinese buildings and structures within easy walking distance. ***Group Value***

The various uses to which the building has been put over the years show that it is readily adaptable in spite of its internal arrangements. As far as is known, the present occupants have no plans to move out so that the question of adaptive re-use does not arise at present. ***Adaptive Re-use***

Historic Building Appraisal
West Point Filters
(Bungalow & Workmen's Quarters)
No. 50 Kotewall Road, Mid-levels, Hong Kong

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*Rarity,
Built Heritage
Value &
Authenticity*

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*Social Value,
Local Interest &
Adaptive Re-use*

Historic Building Appraisal
No. 15 Middle Gap Road,
Wan Chai, Hong Kong

The existing building at No. 15 Middle Gap Road was erected in 1990 to replace an earlier building on site. The earlier building erected between 1948 and 1950 was originally used as a residence for the staff of The South British Insurance Company Ltd., including their families, non-paying guests and employed domestic servants. The South British Insurance Company Ltd., incorporated in Auckland of New Zealand, had a place of business on 14th floor, Alexandra House, Hong Kong, until 1998. *Historical Interest*

The existing building is the property of Middle Gap Estates Ltd., the directors of which are also directors of Jebsen & Co., Ltd. (捷成洋行有限公司), a trading firm founded in Hong Kong in 1895. Originally German, this firm became Danish after the First World War. Today, Jebsen & Co., Ltd. is a flourishing business concern and the support it has given to the Hong Kong Philharmonic Orchestra (香港管弦樂團) is well known locally.

The two-storey mansion house is built in **Italianate Renaissance** style. The walls are stuccoed and painted in yellow ochre, with architectural features picked out in white. The house displays an elaborate profusion of architectural details in Baroque fashion including a curved portico, a canted bay, arched windows, moulded window heads, balustraded balconies and a heavy ornamental cornice. Tall ornate chimney stacks project above the roof. Most of the windows are tall, divided into small glazing squares, with green wooden jalousies or shutters which give the house a distinct Italianate appearance. The house is built on granite ashlar walls incorporating garages with stepped voussoired arches. The entrance steps at the northeast corner are built in matching granite ashlar. The garden is laid out in Classical style featuring urn-shaped balustraded parapets to the terrace, ornamental classical urns, clipped topiary shrubs, and a pavilion. *Architectural Merit*

This existing building is well-maintained and cared for and is believed to retain much of its appearance ever since it was constructed in 1990. *Rarity, Built Heritage Value & Authenticity*

The social value of the mansion to the community is relatively low, as it has only been used for residential purposes. It has local interest as an example of the luxury buildings on the Peak. *Social Value & Local Interest*

Sited among pleasant greenery, No. 15 Middle Gap Road enjoys a quiet *Group Value*

environment and connects with other residential villas in the area. Some historic items on the Peak include the Former Gate Lodge (舊總督山頂別墅守衛室, Declared Monument), Peak Depot (山頂倉庫) and Old Peak Café (舊山頂餐廳), Former Peak School (前山頂學校), Peak Police Station (山頂警署) and Matilda and War Memorial Hospital (明德醫院).

Any adaptive re-use which spoils the appearance of this building should be discouraged. The best use for it is residential for which it was built. *Adaptive Re-use*

Historic Building Appraisal
No. 15 Robinson Road,
Mid-Levels, Hong Kong

The site of No. 15 Robinson Road was first leased to **Lee Kin-choon** in *Historical Interest* 1861 and later sold to a well-known Hong Kong businessman called **Li Sing-kui** (李星衢) (1879-1955). The lease started from 1861 and land records indicate that a house existed on that site before 1894, but the style of the house suggests that the existing building was built in the 1930s. After the death of **Li Sing-kui**, the house was inherited by his descendants.

Li Sing-kui was a Toishanese (台山人) who started his business in Hong Kong and later became the General Manager of the Hong Ning Saving Bank (康年銀行) and the China Hong Ning Life Insurance Company (康年人壽保險公司). He was the Chairman of the Chinese Chamber of Commerce (香港華商總會) between 1936 and 1940. He also served as Director (總理) of the Tung Wah Group of Hospitals (東華醫院) and Po Leung Kuk (保良局).

The strictly symmetrical floor plan and classical façade are indicative of the **Italianate Renaissance** architectural style. The street façade features a central recessed entrance porch with classical Tuscan Order columns supporting a simple entablature. Above the porch are two semi-enclosed verandahs featuring giant two-storey pilasters and decorative balustrade panels. Windows are tripartite Venetian style wooden casements. The finish to the walls is Shanghai plaster finished to imitate stonework. The garages on either side of the entrance porch are a modern adaptation and may be a later alteration since the first motor car did not arrive in Hong Kong until 1910. The same architectural vocabularies are repeated on the rear façade. An unusual feature is the narrow U-shaped courtyard formed by two wings extended at the rear of the house. There are also some very elegant ornamental wrought ironwork gates to the front entrance porch. *Architectural Merit*

Its grandiose style and relatively unspoilt façade make No. 15 Robinson Road a rare building type in the neighbourhood. As a grand mansion house it has considerable built heritage value. Some unsightly rooftop structures and damp stains mar the general appearance as do the installation of window mounted room coolers. *Rarity, Built Heritage Value & Authenticity*

The social value of the house is limited as it appears only to have been used as a residence. Nevertheless, its owner was a prominent figure in commerce, banking, insurance, and the Tung Wah and Po Leung Kuk. The building therefore has local interest to students of Hong Kong's past and social *Social Value & Local Interest*

development.

Due to subsequent urban development, No.15 Robinson Road is currently surrounded by modern high-rise residential apartments. However, there are still a number of historic buildings near this elegant residence including the Cathedral of the Immaculate Conception (聖母無原罪總堂), Jamia Mosque (清真寺), and Sacred Heart Chapel (聖心教堂). **Group Value**

The descendants of Li Sing-kui sold the house to Dragon Creation Ltd. in 1996, but their future plans for the building are not known. The site must have valuable redevelopment potential, and an adaptive re-use to equal the return on a high-rise block of flats will be difficult to find. **Adaptive Re-use**

Historic Building Appraisal
Lower Shing Mun Reservoir
(Pineapple Pass Dam, Supply Basin, Weir, Bellmouth Overflow,
Valve Tower, Footbridge, & Gate Shaft)
Kwai Tsing and Tsuen Wan, New Territories

Lower Shing Mun Reservoir (下城門水塘) was built **between 1961 and 1965** as part of Stage I of the Plover Cove Water Scheme and built to back up the Shing Mun (Jubilee) Reservoir 城門(銀禧)水塘. It was built on the site of an old wolfram (鎢) mine opened by a European company at various points in the slope of Needle Hill. The Reservoir was built for storing the overflow from Shing Mun (Jubilee) Reservoir and is connected to the Kowloon Group of Reservoirs and the Sha Tin Treatment Works (沙田瀘水廠).

*Historical
Interest*

The **Pineapple Pass Dam** is situated at the east end. It is formed of earth and rock with a road running along the crest of the dam. The upstream face is finished with rocks and boulders. The downstream face is sloped at a gentle gradient with berms at regular intervals. The surface of the downstream face is uniformly grassed.

*Architectural
Merit*

There is a **Supply Basin** (供水槽) at the foot of the dam with a **Weir** (導流壩) surmounted by a footbridge with steel safety railings on either side. The Weir and the footbridge appear to be constructed of concrete.

The **Bellmouth Overflow** (鐘形溢流口) and **Valve Tower** (水掣塔) are situated to the west of the north end of the dam. The bellmouth overflow appears to be constructed of concrete or reconstituted stone blocks. The valve tower, now demolished and to be rebuilt, has been of modern construction featuring glass-block walls and slate tile cladding. They are connected to the shore by a concrete **footbridge** (橋), partially demolished and now being rebuilt, with steel safety railings on either side.

Further along the reservoir road is situated the **Gate Shaft** (閘主軸) which appears to be a modern concrete construction rectangular in shape with a granite plinth. The building has its own access road from a small roundabout but is fenced off with security fencing and gates.

Although not as old as other reservoirs **Lower Shing Mun Reservoir** still has historical interest and built heritage value. No alteration works which have detrimental effect to authenticity have been carried out to the reservoir structures.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the reservoir and its structures lies in the contribution they have made to the development of water supply in Hong Kong. The

*Social Value
& Local*

reservoir is now part of the rural landscape and although it does not fall within a *Interest* country park attracts many visitors.

The question of adaptive re-use does not arise for the reservoir structures *Adaptive* which are purpose-built **Utilitarian** civil engineering waterworks structures *Re-use* which cannot be used for anything else.

Historic Building Appraisal
Lung Tin Study Hall
Lung Tin Tsuen, Shap Pat Heung, Yuen Long

Lung Tin Study Hall (龍田書室) in Lung Tin Tsuen (龍田村), Yuen Long, *Historical Interest* was built by the Wongs (黃氏) in 1926. The village was part of Ma Tin Tsuen (馬田村) and developed into a separate one due to increase of village population. Wong Kung-shing (黃恭盛) of Taishan (台山) of Guangdong (廣東) province settled in the village in the 1920s after he retired from the United States. Wong's brothers Kung-yung (恭潤) and Kung-yam (恭任) later moved to Ma Tin Tsuen and Tai Kei Leng (大旗嶺) respectively. The study hall was built and managed in the name of Tung Yi Tong (同義堂), the communal trust of the Wongs. The land was bought from the Wai San Tong (維新堂) of the Tangs (鄧氏) in Hang Mei Tsuen (坑尾村) of Ping Shan (屏山).

The study hall was constructed in 1926 as the year was shown on its pediment, a very vivid feature of western influence fashioned in China in the period. It was built by an architect Wong Wah (黃華) employed from the mainland who also built two residential houses in the village. It is a two-storey building fronted by an open courtyard surrounded by a wall of the same high which has a row of green ceramic balustrades for decoration. The study hall is in Chinese Eclectic style active in the mid-1920s to 30s. Ground floor of the building was for its classrooms whilst the first floor was for the teacher's quarters. The building was constructed of green bricks with its walls supporting its pitched roofs. The entrance is on the right end of the surrounding wall with the name board of the hall above the entrance. Above the board is a wall frieze of moulding having hardly recognized landscape, floral and unicorn patterns. Mouldings at the pediment are with calligraphy, floral and auspicious treasures patterns. *Architectural Merit*

It is a rare study hall built in the 1926 to show the settlement of many Chinese moved to Hong Kong in the period. *Rarity*

The building of the Chinese Eclecticism is of high built heritage value.

Built Heritage Value

The pitched roofs were placed with reinforced concrete ones. The building has been unoccupied for over 20 years and its upkeep is not at all not satisfactory. The entire building is well preserved though with overgrown some time ago. *Authenticity*

Other than teaching the village children, those from nearby villages were also taught at the study hall. A teacher surnamed Lai (黎) from Huangbeiling (黃背嶺), Shenzhen (深圳), was employed to teach in the hall from 1936 to 1940. He and his wife stayed in the second floor of the building and he had four classes at the hall. Chinese classics, geography, abacus calculation and others were taught. The hall was closed since 1940. After the Second World War, children in the villages studied in other new schools. The building was also served as the ancestral hall of the Wongs where ancestral worship activities and Dim Dang (點燈) ritual were held. The building was leased for residential use in the 1980s and has been left vacated.

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

Historic Building Appraisal
No. 176 Shung Ching San Tsuen
Shap Pat Heung, Yuen Long

No. 176 Shung Ching San Tsuen was built in the 1930s by **E Lim Fat** (林發), *Historical Interest* an overseas Hakka businessman of Mauritius. He operated retail trade and was the Chairman of the Mauritius Free Port Authority. He lived in the house for only a short time and after his death the ownership of the house was transferred to the **E Lim Fat Company**. The current custodian of the house is E Lim Fat's descendant **Lim Yum-ding** (林欽丁). Another descendant of E Lim Fat is **Lim Kwat-chow O.B.E.** who is Ambassador of Mauritius in the People's Republic of China.

The building is a large rectangular house situated apart from the other village houses. It is a two-storey house built in mixed Western and Chinese styles which can be classified as **Chinese Eclectic**. The walls are plainly rendered and grey in colour. Windows are rectangular and regularly spaced with curved hood mouldings for weather protection. The front of the house has open verandahs at ground and first floor levels with wide central openings flanked by narrow arched openings. The façade is topped by an ornamental parapet featuring a central pediment, panels, posts and ball ornaments. The roof over the verandahs is flat but the main roof is pitched and tiled with Chinese tiles. The two gable ends have stepped apexes and one has an ornamental finial. There appears to be a flat roof matching the front at the rear of the building. An unusual feature is the splayed corners probably for *fung shui* reasons. *Architectural Merit*

Mixed style houses are quite common in the rural villages and were the result of Hakka businessmen who had worked overseas bringing back Western ideas to incorporate in their residences. No. 176 Shung Ching San Tsuen is a good example of this style and has obvious built heritage value. The condition of the interior is not known, but the exterior does not appear to have been altered and therefore retains its authenticity. *Rarity, Built Heritage Value & Authenticity*

The social value of the house appears to be rather limited as it seems to have been built from accumulated wealth as a residence for E Lim Fat and his descendants. It is one of three such houses in the villages and thus has some local interest. *Social Value & Local Interest*

It is difficult to suggest an adaptive re-use for the house as much depends on the requirements of local community. It seems to have quite a large piece of land attached to it with some outbuildings. Further investigations would need to be carried out before making any recommendations. *Adaptive Re-use*

Historic Building Appraisal
Sham Shui Po Public Dispensary
No. 137 Yee Kuk Street, Sham Shui Po, Kowloon

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Sham Shui Po Public Dispensary is two-storey medical complex built in the 1930s to replace an old clinic in the same area (a site next to the Tin Hau Temple in the same street, i.e. No.182 Yee Kuk Street). The history of which can be traced back in the early 20th century (circa 1911) when the community members of Sham Shui Po initiated a plan to establish a public clinic due to the lack of medical care facilities for local residents. The project was coordinated by Lau Chu-pak (劉鑄伯), Chairman of Chinese Chamber of Commerce for 1906-1920. Fund raising campaigns were launched and the Government supported the proposal by granting crown land for building site. The clinic received good reputation by the locals but its space was inadequate to handle the increasing patients' load. *Historical Interest*

In view of the above, a large landowner in Sham Shui Po named Wong Yiu-tung (黃耀東), together with local residents, donated the construction cost of the existing **Sham Shui Po Public Dispensary**. The dispensary was managed by the Sham Shui Po Kaifong Welfare Association before the Second World War, and had served as a day-time medical centre cum meeting hall of the Kaifong Association at night. Later, it was handed over to the Government.

In order to remedy the drug abuse problem in Sham Shui Po and with the introduction of the Methadone Treatment Scheme in 1972, the dispensary also provided the methadone treatment service. In other words, the dispensary had continued to serve the community with dual functions for many years. Its outpatient service moved to Cheung Sha Wan Government Office in June 2001. After that, the dispensary fully offers methadone treatment service, including medical examination and methadone preparation, guidance and counseling by social workers, referral to other service agencies. As such, the dispensary is also known as Sham Shui Po Methadone Clinic – one of the methadone treatment centres run by the Auxiliary Medical Services (醫療輔助隊).

The dispensary is a two-storey building and is a remarkably good example of **Art Deco** style architecture which is very rare in Hong Kong. The front façade facing Yee Kuk Street is strongly symmetrical and projects over the pavement on columns to form a covered walkway or arcade. The open verandahs at first floor level are protected by metal security grilles. The façade exhibits strong unity and verticality in the use of giant stylised grooved columns flanked by tall narrow flattened archways. Stylised mouldings are used as decorations and the end elevations of the first floor verandah are particularly interesting featuring scroll brackets, ornamental ironwork and other bizarre *Architectural Merit*

features possibly derived from Greek, Egyptian or Chinese architecture. The parapet has a low stepped profile. The other elevations are much plainer in comparison but the use of stylised mouldings is continued on window heads and cills. Further Art Deco features can be found internally in the entrance hall, staircase and some of the first floor rooms.

There are not many examples of Art Deco architecture in Hong Kong so that Sham Shui Po Public Dispensary is a rare piece of built heritage. The front façade appears to have retained its original appearance, but internally some of the authenticity has been lost due to fitting out alterations, replacement of windows, security arrangements, building services installations, etc.

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

The social value of the dispensary lies in the important services it has provided to the Sham Shui Po community for over 70 years. Due to its remarkable façade it is a landmark on Yee Kuk Street. The dispensary well represents Yee Kuk Street (醫局街) – a street name literally means ‘medical office’ – where the back of the temple appeared to be inside the backyard of the complex.

***Social Value
& Local
Interest***

Physically, the dispensary is closed to a number of graded buildings, such as tenement houses at Nos. 117, 119, 121, 123 & 125 Nam Cheong Street (南昌街), Nos. 48, 50 & 52 Ki Lung Street (基隆街), Nos. 269 & 271 Yu Chau Street (汝洲街), Tin Hau Temple (天后廟) at the same street. Its interesting interlocking relationship with Mo Tai Temple (武帝廟) behind it should also be mentioned.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Kam Tsin Lodge
No. 8 Kam Tsin South Road, Sheung Shui, N.T.

Kam Tsin Lodge (金錢別墅) was built around 1935. It was the former residence of **Sir John Douglas Clague** (祈德尊, 1917-1981), who was Chairman of Hutchison International Limited for 1947-1973, Unofficial Member of the Legislative Council for 1956–1960 and Unofficial Member of the Executive Council for 1961-1974. He also served as President of the Hong Kong Family Welfare Society, Chairman of the Hong Kong Housing Society and Member of the Hong Kong War Memorial Fund Committee. In 2001 Kam Tsin Lodge and its neighbouring area was purchased by the Sino Group for redevelopment. Kam Tsin Lodge has been, and still is, preserved *in-situ* within a private housing estate known as The Royal Oaks (御林皇府).

*Historical
Interest*

Kam Tsin Lodge is built on top of a small hill. It is built to a stepped double 'L' shaped plan and is one, two and three stories high. There are both flat and pitched roofs and projecting chimney stacks. The main entrance porch is set in an internal angle formed by one of the 'L' shapes. The rear part of the lodge has a long open verandah on the ground floor with a first floor balcony above it. The external walls are rendered and painted with regularly spaced windows. The pitched roofs appear to be covered with Chinese tiles. Internally the accommodation is very spacious with a total of nine bedrooms. The architectural style is difficult to determine but it could probably be classified as **Modern Eclectic**.

*Architectural
Merit*

Kam Tsin Lodge is fairly unique for its Western style architecture in the rural area. This type of large Western style house is quite rare in the New Territories and should be regarded as an interesting piece of built heritage. There have been little alterations which might have affected its authenticity.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of Kam Tsin Lodge to the local community does not appear to have been very great, as the occupants had little contact with the local villagers although Chinese servants were employed. It is noted from the site plan that there are several ancestral graves situated near the Lodge.

*Social Value
& Local
Interest*

Other villas of Western architectural styles which are in close proximity include Yeung Yuen (楊園) and Enchi Lodge (恩慈之家). Kam Tsin Lodge also has group value with the nearby Kam Tsin Village (金錢村) – a historic area containing Hau Mei Fung Ancestral Hall (味峰侯公祠), Hau Chung Fuk Tong

Group Value

Communal Hall (侯宗福堂神廳) and Earth God Shrine of Kam Tsin Tsuen (金錢村土地神龕).

The layout of the Lodge does not really lend itself to adaptive re-use. The *Adaptive* best (existing) use is that for which it was intended, that is residential. The new *Re-use* development has been carried out in a way that does not detract from the grandeur of the Lodge.

Historic Building Appraisal
Western Magistracy
No. 2A Pok Fu Lam Road, Hong Kong

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Western Magistracy (now officially named as Western Magistrates' Court 西區裁判法院) was built in **1965** and was designed by the local architectural practice of **Messrs. Palmer & Turner**. Its founding was initiated by the New Building Scheme in 1957 for settling local magisterial matters of Western District. It was built in response to expansion of the work of Magistrates' courts due to the expanding population in the 1960s. After its completion in 1965, the building functioned as both a magistrate court and a detention for the suspects. Under Hong Kong's legal system, the magistrates' court is at the bottom level of the appellate structure of criminal courts. More serious cases are either transferred to the District Court or the High Court.

*Historical
Interest*

Nowadays, the magistracy building besides providing magistrates courts, also provides office accommodation for various other government departments such as Western Probation Office of Social Welfare Department (社會福利署西區感化辦事處), Labour Relations Service (Hong Kong) (勞資關係西區辦事處), Prosecutions Division Department of Justice (律政司刑事檢控科), Student Travel Allowance Unit of Education Department (教育署學生車船津貼) and Court interpreters (法庭傳譯員).

Western Magistracy is a six-storey building with two basement floors built on an island site at the junction of Pok Fu Lam Road and Queen's Road West. It is an unusual trapezium shape due to the lot's street profile. As befits a building intended to administer law and order and dispense justice, the architectural style is **Neo-Classical**, but in a stylised modern style. The external walls of the ground and first floor storeys are finished with granite tile cladding and the walls to the upper storeys finished with stucco rendering grooved to imitate stonework. Windows are regularly spaced in bands and strong vertical features imitating giant columns are present on the front elevation and the side elevations. The rear elevation simply consists of bands of windows. No decorations or ornamentation appears on the façade. The interior is plain, simple and functional.

*Architectural
Merit*

The building occupies quite a prominent position and being on an island site can be seen from all four sides. This makes it something of a rarity. The visual impact of the Neo-Classical elevations is quite striking and immediately conveys the importance of the building. It should be considered as having built heritage value. Apart from the installation of window mounted room coolers, there is little evidence of alteration and the façade retains its authenticity.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in its function as a magistrates' court and the role the magistrates have played in the field of law and order. It is a well known local landmark in Western District. The massive masonry elevation at the vertex site facing down along Pok Fu Lam Road to the Queen's Road gives a strong impression of sincerity and authority.

***Social Value
& Local
Interest***

This area is mainly made up of old residences and certain heritage buildings along the Central and Western Heritage Trail; for example, Old Tsan Yuk Maternity Hospital (舊贊育醫院, now Western District Community Centre), Old Lunatic Asylum Chinese Block (舊華人精神病院, now Eastern Street Methadone Clinic), and the façade of Old Mental Hospital (舊精神病院正立面).

Group Value

If it ceased to be required for a magistrates' court no doubt the building could be fully utilised for government offices.

***Adaptive
Re-use***

Historic Building Appraisal
Che Kung Temple
Che Kung Miu Road, Tai Wai, Sha Tin

Che Kung Temple (車公廟) in Sha Tin was probably erected before the 16th year of Guangxu reign (光緒, 1890) of the Qing (清) dynasty as a stone tablet of its renovation has the dating. The temple was built by villagers in Sha Tin for the worship of Che Kung, a native of Nanchang (南昌) of Jiangxi (江西) province in the Southern Song dynasty (1127-1279) who is legendarily a general having supreme power to suppress rebellion and renowned for his loyalty to the Emperor. Also he has power to dispel epidemics. At a time when a plague killing a lot of Sha Tin people, they begged for the blessing of Che Kung who finally pacified it. A temple was then built to commemorate the deity. The temple was managed by nine villages of Sha Tin, called Alliance of Nine (九約) until 1936 taken over by the Chinese Temples Committee (華人廟宇委員會) up till now. The temple has been famous for its windmill in recent decades which believed it could bring luck to the worshippers. It has then become very popular especially on the 2nd day of the first lunar month, the Che Kung Festival (車公誕), leading to disorder in the temple. This leads to the expansion of the temple in 1993 where a new temple eight times the size of the old one was built and the compound enlarged to 2,552 square hectares. The old temple is now only open to the public occasionally.

*Historical
Interest*

It is a two-hall structure with one side chamber on its left and right in Qing vernacular design. The pitched-roof building has a renovation in 2004 using new materials to dress up the temple. Whilst retaining the granite door frame, lintel and base of the temple, the external walls are plastered with false brick lines and roofs with green glazed ceramic tiles. A pair of ceramic dragons and a pearl were installed on the ridge and wall and gable friezes decorated with paintings and mouldings of landscapes, flowers-and-rocks and geometric pattern motifs.

*Architectural
Merit*

The Che Kung Temple is a rare type of temple in Hong Kong.

Rarity

The simple historic temple has moderate built heritage value to reflect the development of Sha Tin areas. Numerous repairs have been carried out to the temple with some dated including those in 1890, 1993 and 2004. The recent renovation has very much diminished the authenticity of temple.

*Built
Heritage
Value &
Authenticity*

The old temple has group value with the new one built in 1993.

Group Value

The new temple is crowded with worshippers in the early morning on the first festival of Che Kung for his very best blessing. Three others on the 27th day of the third, the 6th day of the sixth and the 16th day of the eighth lunar months are not that popular. Da Chius (打醮) were held on the 23rd day of the tenth lunar month to feature the deity's warding off epidemic power tradition but has been replaced by Shen Gong opera performances (神功戲).

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

Historic Building Appraisal
Hindu Temple
No. 1B Wong Nai Chung Road, Happy Valley, H.K.

The Hindu Temple (印度廟) was built in 1953. It was founded by the Hindu Association of Hong Kong (香港印度教協會). The foundation stone was laid on 15 February 1953 by Mrs. Varanbai Hiranand. Seven months later the temple was completed and it was officially opened by the President of the Hindu Association of Hong Kong.

*Historical
Interest*

Indians have fanned out around the world as independent businessmen, professionals, military personnel, watchmen, and labourers, and Hong Kong has long been one of their destinations. In the early colonial days, some Indians have served in the military and the police. The Partition of India after World War II resulted in a large influx in the 1950s and 1960s.

The main elevation of the Temple faces northeast. It is three stories high divided into six bays separated by columns. The columns to the two lower stories are plain, but the columns to the upper storey have decorative bases and capitals. Moulded columns run across the façade unifying the design. The roof is flat and features a dome at the southeast end. A staircase with a stepped decorative wall and a modern canopy is situated at the northwest end of the building. Internally, the focus of the complex is the worship hall. There is a spacious internal courtyard in front of the worship hall. An elongated two-storey block at the southwest provides office accommodation and activity rooms. There is abundant use of multi-foil ogee arches, which are a common feature of Indian architecture. The architectural style can be classified as **Indian** with influence from Western architecture and Hindu tradition.

*Architectural
Merit*

This building is quite a rare form of architecture in Hong Kong and has built heritage value. Past renovations have introduced modern materials but generally the Temple retains much of its authenticity.

*Rarity,
Built Heritage
Value &
Authenticity*

The Temple is considered to be the centre for all aspects of everyday life in the Hindu community in religious, cultural, educational and social fields. Apart from worshipping the deities, some ceremonies would be held in the Hindu Temple, such as wedding ceremonies, engagements and the making of specific vows. It is a well known local landmark on Wong Nai Chung Road in Happy Valley.

*Social Value
& Local
Interest*

The Hindu Temple and the adjacent cemetery of the Hindus form a *Group Value* significant complex in representing their identity and long settlement in Hong Kong. The Temple is closely related to the Sikh Temple (錫克教廟) in the neighbourhood, where Hindus used to worship with the Sikhs before the erection of their own Temple.

As far as is known there are no plans to demolish, redevelop or convert the *Adaptive* Temple. The question of adaptive re-use therefore does not arise at present. *Re-use*

Pak Mong Watchtower Pak Mong, Lantau Island

Pak Mong (白芒) is a multi-surname Hakka (客家) village in the west of Tai Ho Wan (大蠔灣), north of Lantau Island, inhabited by the Kwoks (郭氏) and the Cheungs (張氏). The main clan of Pak Mong is the Kwoks whose origin was Taiyuan of Shanxi province (山西省太原). Their great ancestor is Kwok Tsz-yee (郭子儀), a famous general of Tang Dynasty (唐朝, A.D. 618-907), who was bestowed with the title of Fenyang Wang (汾陽王, literally, King of Fenyang). *Historical Interest*

Kwok Shi-ching (郭仕禎), an 8th generation member of the clan, came from Shanghang of Fujian province (福建上杭) and settled at Por Kai Shan (婆髻山) in the west of the present Pak Mong in the 1st year of Wanli (萬曆, 1573) period of Ming (明) Dynasty. The Kwoks moved from Por Kai Shan to settle in Pak Mong in the 15th year of the reign of Emperor Qianlong (乾隆, 1750) of Qing (清) Dynasty. The Kwoks named the area as Pak Mong because their great ancestors were impressed by a kind of plant called Mong (芒, thatcher's grass) which blooms white flowers in November. Pak Mong, together with Ngau Kwu Long (牛牯壟) and Tai Ho (大蠔), were collectively known as "The Three Hamlets of Mui Wo" (梅窩三鄉).

The watchtower in the village was erected by the Kwoks in **around the 1940s** for defensive purpose against pirates, bandits and the invading Japanese. The watchtower was used as a school named Pak Mong Heung School (白望鄉學校) after the Second World War until 1962. It is managed by Kwok Wing Yun Tong (郭永遠堂).

The tower is a detached two-story building constructed on a raised platform in the west of the village. It is facing north providing a high watching position to safeguard the security of the village. It has a rectangular base. It is a Chinese vernacular structure constructed of granite blocks and concrete with its walls to support the flat roof. Rows of granite blocks are rendered in regular bonding with cement and sand mortar. Internally it is plastered. The door is at the south elevation. The first floor flooring is constructed of timber joists and planks. The roof is constructed of reinforced concrete. Two wooden staircases are installed for access to the first floor and the roof. Small windows are on four sides of the tower with hood mouldings on the external walls. Narrow gun holes are on the upper level of the walls. The name of the school "白望鄉學校" (should be "芒") (Pak Mong Heung School) is moulded on a cement board above the doorway. *Architectural Merit*

It is a watchtower to remind the settlement of the villagers in Pak Mong. **Rarity**

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

Its authenticity is kept. **Authenticity**

The villagers engaged themselves in rice and vegetable growing and fishing. Many villagers participated in the construction of the tower. It provided watching and security purposes for any possible attack from the front and side directions. Two villagers participated in the guerrillas to fight against the Japanese during the Japanese Occupation (1941-45). The tower was converted for use as a school called Pak Mong Heung School after the war teaching children from the nearby Tai Ho (大蠔) and Ngau Kwu Long (牛牯壆) villages other than those in the village. It had a maximum of 30 students in its hey days. The school was moved to a new campus near Pak Mong and named as Pak Mong Three Villages School (白芒三鄉聯合學校) in 1962. Due to the limited number of students, the school was closed in 1986. **Social Value, & Local Interest**

The Entrance Gate and the Kwok Ancestral Hall are other historic items in Pak Mong. Besides, there is a huge rock preserved beside the watchtower. The entire village is planned in the same orientation with the watchtower. The rural mountain landscape, the waterstream on the west of the village and the waterfront blend well with this old village and benefit it in *fungshui* setting (風水; topographical and geometrical settings in traditional Chinese belief). The former Pak Mong School remains abandoned at the east of the village with a 10-minutes-walk distance. **Group Value**

Historic Building Appraisal
Nos. 60, 62 and 64 Hollywood Road,
Central, H.K.

Land records show that the leases on all three landed properties (Nos. 60, *Historical Interest* 62 and 64 Hollywood Road) commenced in the 1850s, but it is not known when the lots were first built on. Possibly, there may have been earlier buildings on site which they replaced. Judging from their appearance, it is believed that No. 60 Hollywood Road was built in the **1920s** which may also be the period when the other two shophouses (i.e. Nos. 62 and 64) were built.

For more than six decades, **No. 60** on the corner of Hollywood Road and Peel Street has been a herbal tea shop which also sells tortoise jelly (龜零膏) and sugar cane juice (竹蔗水). The shop had its own sugar cane fields in the Ping Shan area of Yuen Long, New Territories. **No. 62** is now used as a café, and old shop signs in terrazzo finish on the pillars at its shop front, bearing Chinese characters “振隆白米生油” and “振隆白米生油柴炭”, indicate that the shop was once a grocery store named “振隆” which ceased operation in 2005. On the other hand, a commercial book titled *Leb's Trade & Shopping Guide of Hong Kong* shows that **No. 64** was a famous traditional herbal shop Tin Hee Tong (天喜堂) selling medicinal oils and pills (膏丹丸散) in 1928.

No. 60 on the corner of Hollywood Road and Peel Street is the most interesting of the three shophouses. It appears to have architectural merit *Architectural Merit* skillfully combining classical design with geometric Art Deco motifs. Its appearance is however massed by the modern shop front and the side stall facing Peel Street. The upper part of the front façade facing Hollywood Road is in the Neo-Classical style of the 1920s with Art Deco style railings to balconies, Doric order columns, Art Deco style moulded cornices, and glazed and paneled folding doors and fanlights to balconies. The shop front on the ground floor is unfortunately in an unsympathetic modern design. The side elevation facing Peel Street has windows in the upper storeys regularly spaced with cills and hood mouldings. The windows are side hung casements divided into squares by glazing bars. Horizontal cornices with Art Deco stepped ends mark the storey heights. A temporary stall is attached to the side wall of the shop which has several oddly spaced windows and a side entrance with an ornamental hood over it. The rear elevation facing the back alley or scavenging lane is plain and unremarkable. The whole building has been rendered or stuccoed and painted pale cream.

No. 62 is the middle one of the three shophouses. The upper part of the façade appears to have been modernized in pseudo-classical style with very unsuitable mullioned and transomed windows where the balconies should be.

The original parapet and cornice appear to have survived. The shop front is modern and unsympathetic in design. The rear elevation is unremarkable and is fitted with modern style windows. There is another small shop at ground floor level. The walls back and front are rendered and painted.

The front façade of **No. 64** has also been modernized in pseudo-classical style with unsuitable modern windows and mosaic tiled apron panels. The shop front is also modern in design. The rear elevation is rather scruffy and has been fitted with modern windows. The front wall is finished with mosaic tiles and the rear wall is rendered and painted.

What is particularly interesting in the way in which the frontages of the shops are stepped back from the building line to show returns, and also built on stepped or benched foundations to follow the incline of the street.

Old shophouses are now becoming quite rare due to redevelopment, and although two of these shophouses have been altered they still compliment each other and have group value. This type of building is becoming very rare now as older property makes way for redevelopment.

*Rarity,
Built Heritage
Value &
Authenticity*

Nos. 62 and 64 have been drastically altered and the shopfronts on all three buildings are modern. Restoration to their original appearance could only be conjectural unless historic photographic evidence becomes available.

The three shophouses are significant in the evolution of Hong Kong's social, cultural and commercial development. Their presence reminds us of the past and serves as an important counterpoint against future development.

*Social Value
& Local Interest*

There is nothing in the vicinity of the same type. Other old shophouses in the area include, for example, Nos. 172, 174 and 176 Queen's Road Central

Group Value

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

Adaptive Re-use