

Historic Building Appraisal
Lee Ancestral Hall
No. 63 Ngau Keng, Pat Heung, Yuen Long

The Lees (李) in Ngau Keng (牛徑) village of Pat Heung (八鄉), Yuen Long, were from Lin Fa Tei (蓮花地) village in its north. It is said that a Lee Ming-leung (李明亮) of the Lee clan in Wu Kau Tang (烏蛟騰), south of Sha Tau Kok (沙頭角), had her wife and a son left in Lin Fa Tei when he practised medicine in the village around 200 years ago. The Lees in Wu Kau Tang moved from Changle (長樂) of Guangdong (廣東) province four hundred years ago. After five generations in Lin Fa Tei, the Lees had conflicts with other villagers in the 27-28th years of Daoguang (道光, 1847-48) reign of the Qing (清) dynasty. With the leadership of Lee King-lam (李瓊林), the Lees moved to Ngau Keng in the 30th year (1850) of the same reign. The Lee Ancestral Hall (李氏宗祠) in the village was built in the following year in 1851. The hall is also called Hing Sin Tong (慶善堂).

**Historical
Interest**

The ancestral hall is in the first two rows of parallel houses in the village. It occupies the structures of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. This might be an extension of the hall making use of two houses. The long and narrow hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is in-between the entrance and main halls. The building is constructed of green bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. Concrete beams are added at the front and main halls. The wooden carved altar is at the end wall of the main hall housing a soul tablet of the Lee ancestors for worship. The front ridge is with a pair of geometric mouldings at its two ends. The internal walls are partly covered with ceramic tiles and partly painted. The front façade is covered with blue ceramic tiles. The name of the hall is engraved on the wall above the lintel of the recessed entrance.

**Architectural
Merit**

It is an ancestral hall of the Lees to witness their settlement in Ngau Keng village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The building was last restored in 1971. The walls have been awkwardly painted and covered with ceramic tiles. This would very much diminish the authenticity of the building.

Authenticity

It has group value with the Yik Ting Study Hall (翊廷書室) and the Li Jim Hung Residence (李漸鴻故居) in the village. **Group Value**

The Lees had a number of their members gaining *yangsheung* (庠生) and *jinshi* (進士) titles in the Imperial Civil Service Examination in the Qing dynasty. Many of the Lees were scholars active in Yuen Long and other areas. Honourary boards were given by many Qing officials including one by the famous Zhang Yutang (張玉堂) in 1862. The ancestral hall has been for the ancestral worship of the Lees. They also have grave sweeping at the ancestors' graves in Ma Pau Ling (麻包嶺) in the east of the village at the Chung Yeung Festival (重陽節). They would also worship their first ancestor's, Lee Ming-leung's, grave in Wu Kau Tang once every few years. The Lees have their Dim Dang (點燈) ritual about once every five years for their new born baby boys. **Social Value, & Local Interest**

Historic Building Appraisal

1156

Nos. 4, 5 and 6 Tai Tan

Tai Po, New Territories

Tai Tan (大灘) is a small village close to the sea in the north of Wong Shek Pier (黃石碼頭), Sai Kung. It was a self-sufficient village. Paddy and vegetable fields were found around the village. Villagers used to carry their agricultural products to Tai Po market or Sai Kung Market for sale. They also sold their fish as secondary income. *Historical Interest*

Tai Tan is a single-surname village occupied by the Li clan. Mr **Li Shi-yi** (李仕義), who is respected as the great-grandfather (太公) of the Li clan in Tai Tan, settled in the area in the 35th year of the reign of Emperor Qianlong (乾隆三十五年, 1746) of Qing Dynasty.

Li Shi-yi was a descendent of Li King-mau (李景茂), the 15th generation ancestor of the Lis. Li King-mau had moved from Guixin (歸善) of Guangdong (廣東) province and settled in Wu Kau Tang (烏蛟騰), northeast of Pat Sin Leng (八仙嶺). After several generations, the expansion of the Lee clan led to the branching out of the Li clan to other places.

Before the Second World War, the row houses then located at **Nos. 4, 5 and 6 Tai Tan** was one-storey high. In 1954, because of the reason for *fung shui* (風水; topographical and geometrical settings in traditional Chinese belief), the descendents of Li Shi-yi pulled down the old houses, which were rebuilt to become the present appearance.

The block of three houses is facing southeast like the other houses of the village. A hill is at its back. The row of houses is built on a terrace with an open forecourt in its front. The block of houses is in Qing vernacular design having three houses built connected together. It is probably constructed of green bricks and concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The three houses are separated by party walls and each is recessed in its front façade. Each house has its own entrance. The two-storey house has windows opened at its front façade. The walls are plastered and painted in cream colour. Two petal patterns are on the party walls. *Architectural Merit*

It is a residential block of building to remind the settlement of the Lis in the village. *Rarity*

It has some built heritage value.

***Built Heritage
Value***

It has its authenticity kept.

Authenticity

The remote village had its geographical constraint for further development. Except some coastal land in its north and south, it is separated from the hill in its west and southwest. Growing of rice and vegetable is the main occupation of the Lis. They were also supported by fishing. They had their agricultural produce and fish sold at the Tai Po and Sai Kung markets. Starting from the end of the 19th century, the Lis worked overseas and many of them settled in the U.K., the U.S., Holland and other overseas countries. Some have moved to the Sai Kung and Tai Po town areas and return only at the Chinese New Year and when their overseas relatives return to Hong Kong. They would pay tribute to the soul tablets of their ancestors at the ancestral hall at No. 9 on the left of the block.

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

It has group value with the Li Ancestral Hall (李氏家祠) at No. 9 on its left.

Group Value

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

Adaptive Re-use

Historic Building Appraisal

Fuk Tak Temple

Siu Hang Tsuen, Fanling

Fuk Tak Temple (福德祠) in Siu Hang Tsuen (小坑村) of Fanling (粉嶺) was built by the Tang (鄧) clan of the village when it was established some 100 years ago. The village is the youngest village of the Five Wais (walled villages) and Six Tsuens (villages) (五圍六村) of the Tang clan in Lung Yeuk Tau (龍躍頭) who first settled in the area in the 14th century. The Tangs in the village were originated from Lo Wai (老圍) whose 14th generation ancestors moved to Longtang (龍堂) of Shenzhen (深圳) due to inadequate living space. Harassed by bandits frequently, the 20th generation ancestors moved back to Lung Yeuk Tau. They purchased land and built two rows of 12 houses in the village among some other non-Tang families. The temple is for the worship of the Earth God (土地), also known as To Tei Kung (土地公), Dai Pak Kung (大伯公) or Fuk Tak Kung (福德公), the deity which would give protection to the villagers. *Historical Interest*

The temple is a Qing (清) vernacular building of a one-hall plan. It is at the far right corner of the village for *fung shui* reasons. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its walls have been internally and externally plastered. Its altar is in the middle of the back wall facing the entrance. The wall is painted with a unicorn surrounded by auspicious treasures. Its floor is with cement screeding. Above the doorway of the recessed entrance is the name board of the temple. *Architectural Merit*

It is the only temple of the village. *Rarity*

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

The building was renovated in 1983 due to the collapse of its wall and roof. The authenticity of the temple is barely kept. *Authenticity*

The birthday of the Earth God on the 12th day of the first lunar month was celebrated by the villagers with roast pork and other offerings. Basin meals would be served at the village committee office. Such celebration however has been discontinued. The Earth God deity would be invited to attend the activities of the Tai Ping Ching Chiu (太平清醮) held once every ten years at the Tang Chung Ling Ancestral Hall (松嶺鄧公祠), the main ancestral hall of the Tang clan in Lung Yeuk Tau. At the Dim Dang (點燈) ritual for the new born baby boys of previous year on the 12-15th days of the first lunar month, lanterns will *Social Value, & Local Interest*

be hanged at the main ancestral hall, the parents' homes and also the Fuk Tak Temple. Seven deities including Tin Hau (天后), Kwun Yam (觀音) Hung Shing (洪聖) and others will be invited to receive offerings at the temple.

Historic Building Appraisal
Chan Ancestral Hall
Sheung Tam Shui Hang, Sha Tau Kok, N.T.

The Chan Ancestral Hall (陳氏家祠) in Sheung Tam Shui Hang (上担水坑) village is in the closed area of Sha Tau Kok (沙頭角). It was built in 1911 by Chan Fat-cheung (陳發章). Tam Shui Hang (担水坑, later divided into Sheung or Upper Shui Hang and Ha or Lower Tam Shui Hang 上·下担水坑) was a multi-lineage one inhabited by the Ngs (吳), the Wans (溫), the Yaus (丘), the Chungs (鍾) and others. The Ngs were the earliest settlers who came in the Shunzhi (順治, 1644-1661) reign of the Qing (清) dynasty. Originated from Dabu (大埔) of Chaozhou (潮州), Guangdong (廣東) province, some of the Hakka (客家) Chans moved to Luofong (羅芳) of Shenzhen (深圳) in the Qianlong (乾隆, 1736-1795) reign of the same dynasty. Some others settled in Tam Shui Hang (担水坑), Luk Keng (鹿頸) of Sha Tau Kok and Sam Tung Uk (三棟屋) of Tsuen Wan. Eight families of the Chans settled in village and altogether five ancestral halls of the Chans were built. This ancestral hall is the only surviving one. Fat-cheung made his fortune by working in Jamaica in the late 19th century and returned to the village in 1915. He bought a large lot of land in the area and had business in Tai Po and Fanling. Many of the Chans however have moved overseas since the 1960-70s (and some resided in the urban area) leaving only four families now in the village.

*Historical
Interest*

Located in the middle of the village, the ancestral hall is a Qing vernacular building having a one-hall-one-courtyard plan. The open courtyard in front of the hall is covered with corrugated sheets. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar occupies the entire end wall of the hall. It is an exceptional fine wooden altar extended to the ceiling with carvings of auspicious treasures, flowers, birds, deer, unicorns, lions and others. Two tie beams and fascia boards under the eaves are also with fine carving of similar motifs. The name of the ancestral hall is engraved on a piece of stone on the wall above the lintel. Wall paintings of flowers and birds and calligraphy are at the front façade and at internal and external walls. Granite is used for the doorframe, wall corners and lower courses of the front wall.

*Architectural
Merit*

It is the only remaining ancestral hall of the Chans to witness their settlement in Tam Shui Hang.

Rarity

It has considerable built heritage value. Its altar, tie beams and fascia boards with fine wooden carvings are of extreme high aesthetic value. ***Built Heritage Value***

Its authenticity is basically kept. ***Authenticity***

Other than for ancestral worship, the hall was used as a place for teaching the village children in the 1910-20s until it was replaced by the Kwan Ah School (群雅學校) erected in the village in 1930. Tsui-sheung (招常), the son of Fat-cheung, taught at the hall. Wedding, funeral and Dim Dang (點燈) rituals were held at the hall. Though most of the Chans have moved out of the village, they do come back at the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節) to pay ancestral worship with offerings to their ancestors at the hall. ***Social Value, & Local Interest***

Historic Building Appraisal

Shophouses

Nos. 145, 147, 149, 151 and 153 Third Street,

Sai Ying Pun, Hong Kong

The exact year of construction of these shophouses cannot be ascertained, but it is believed that they are post-war buildings constructed in the 1950s when the first property transactions took place. The subject buildings are very characteristic of the shophouse. The upper floors are residential while shops occupy the ground floor. The shops on the ground floors of Nos. 145, 147, 149 and 151 are still in use while the shop at No. 153 is abandoned.

*Historical
Interest*

Shophouses are commonly known as *tong-lau* (唐樓). They were usually built in contiguous blocks and range from 3 to 5 storeys with verandahs or balconies facing the street. Shophouses were used for both commercial and residential purposes. The ground floor was usually devoted to family businesses while the upper floors were for residential purpose. This kind of building is being replaced by high-rise buildings and the number of shophouses has declined sharply in recent years.

Sai Ying Pun (西營盤) district has a long history of wholesale trading going back to the early days of Hong Kong. There was a main street forming the nucleus of this centre. This main street was named as Centre Street (正街). Also, there were several streets parallel to Queen's Road West (皇后大道西). The first, second and third streets parallel to Queen's Road West were then named as First Street (第一街), Second Street (第二街) and Third Street (第三街) respectively. With reference to the map provided by the book, *Mapping Hong Kong*, Third Street already existed in the year of 1889.

These five shophouses may be classified as **Balcony Type Shophouses**. They are built side by side in pairs, each pair sharing a central circulation core or staircase. The architectural style has been described as **Bauhaus** but this is debatable. **Art Deco** influence is evident in the vertical streamlining of the staircase enclosures. The shop frontages are narrow and the floor plans elongated to suit the building lots. The shops are five stories high with narrow cantilevered balconies projecting over the pavement. Ornamental ironwork balcony balustrading and latticed security gates can be seen. The roofs appear to be flat with unauthorised roof structures. The architectural composition of the front façade cannot be clearly seen due to numerous excrescences. The condition of the interiors is not known but the upper floors are used for residential purposes whilst the ground floors are used as shops.

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Shophouses are becoming rarer each year due to redevelopment. These shophouses in Third Street therefore are valuable pieces of built heritage. Unfortunately the appearance and authenticity of the facades has been spoilt by unsympathetic treatment.

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

The social value of the shophouse lies in the contribution it has made to urban development. The shophouse has evolved through several types. These particular shophouses are of the later post-war type and are part of the historical urban fabric of Sai Ying Pun. They are however probably only of interest to historians and conservationists.

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Some historic buildings, such as St. Louis School (聖類斯中學), King's College (英皇書院), Kau Yan Church (救恩堂), Old Tsan Yuk Maternity Hospital (舊贊育醫院) and Old Lunatic Asylum Chinese Block (前華人精神病院) are found nearby.

Group Value

As Sai Ying Pun was one of the oldest districts in Hong Kong, an urban renewal project has been conducted since the 1980s. Proposals for urban redevelopment of Third Street have had to be postponed due to lack of co-operation from owners. It is doubtful with this attitude that any proposals for adaptive re-use would be considered either.

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***Adaptive
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Historic Building Appraisal

1164

Tin Hau Temple

Cha Kwo Ling Road, Cha Kwo Ling, Kowloon

The Tin Hau Temple (天后宮) now situated in Cha Kwo Ling Road (茶果嶺道) was built in **1948**. It is managed by the Chinese Temples Committee (華人廟宇委員會). Built of masonry structure, Tin Hau Temple is located next to Cha Kwo Ling Village to worship Tin Hau, the Goddess of Sea. The Temple was officially opened by the then Secretary of Home Affairs in 1948 and has been managed by the Chinese Temples Committee (CTC) since then.

*Historical
Interest*

The old Tin Hau Temple in Cha Kwo Ling, which was situated near the coast, was believed to have been completed in the 25th year of Daoguang reign (道光廿五年, 1845) of Qing Dynasty. Unfortunately, it was destroyed by typhoon in 1912. It was not until 1941 that the local villagers of Si Shan (四山, literally “four hills” composing four villages in the area, namely, Lei Yue Mun 鯉魚門, Ngau Tau Kok 牛頭角, Sai Cho Wan 西草灣 and Cha Kwo Ling 茶果嶺) collected sufficient subscriptions to build a new temple. Later on, in 1947, the temple gave way for construction of an oil tank of Asiatic Petroleum Company (South China) Limited. At the request of the locals, the Government erected the present temple.

The temple is a Qing vernacular design building of a two-hall-one-courtyard plan of three bays. The courtyard between the entrance and main halls has been covered. A side chamber on the right for service facilities is connected to the building. The building is constructed of granite blocks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its floors are also of granite blocks. Its roofs have been covered with brown ceramic tiles in a 1999 renovation. The main altar at the end wall of the middle bay in the main hall houses the statue of the Tin Hau for worship. A Tin Hau’s bed-chamber and the keeper’s quarters are respectively on the right and left of the entrance hall. The main ridge is with a set of ceramic ‘Two Dragons Competing for a Pearl’ (二龍爭珠) for decoration. At the recessed entrance the name of the temple is engraved in the lintel of the stone doorframe.

*Architectural
Merit*

The temple is of masonry structure which is rarely found in Hong Kong. (another stone temple is the Tin Hau Temple in Wong Lung Hang of Lantau).

Rarity

It has some built heritage value.

***Built Heritage
Value***

It was renovated in 1987 and 1999 with some unknown ones. The temple has been modernized in its last renovation. This would diminish its authenticity.

Authenticity

The temple would be celebrated for the Tin Hau Festival (天后誕) on the 23rd of the third lunar month with Cantonese opera performance (神功戲) at the spacious foreground in front of the temple. Kwun Yam (觀音) and Lo Pan (魯班) are also worshipped at the temple where craftsmen of the building industry would come to seek the blessing of the latter deity. Hakka (客家) people would come to sing folksongs at the Kwun Yam Festival (觀音誕) and boat people would hold dragon boat races at the Dragon Boat Festival (端午節).

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

The Temple is located next to Cha Kwo Ling Village, one of the four villages called collectively as Si Shan (四山). It is close to an attraction spot, the Stone of Fertility which is often visited by tourists as well as women who would seek its blessing for higher chance of pregnancy.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Chan Ancestral Hall
No. 104 Luk Keng Chan Uk, Luk Keng

Chan Man-tai (陳萬泰) was a Hakka (客家) who settled with his family in Xinan (新安) of Guangdong (廣東) province in the 58th year of the Kangxi (康熙, 1719) reign of the Qing (清) dynasty. His fifth son Tze-tak (子德) moved to Lo Wai (老圍, or Sheung Wai 上圍) of Luk Keng (鹿頸) (now known as Luk Keng Chan Uk 鹿頸陳屋) in the Yongzheng (雍正, 1723-1735) reign of the dynasty. Another son of Man-tai, Nam-tak (男德), moved to Ha Wai (下圍) next to Wong Uk (黃屋) in the 5th year of the Qianlong (乾隆, 1740) reign. Wong Uk in the north of Chan Uk was occupied by the Wongs. It is said that the Wongs were afraid of bandits and pirates that Wong Chun-yu (黃春儒) invited Nam-tak and his family to settle next to their village so that they could have stronger forces against the enemies (Wong Uk and Ha Wai are now known as Lung Keng Wong Uk 鹿頸黃屋). The Chan Ancestral Hall (陳氏家祠) in Luk Keng Chan Uk was believed to be built around 1900 for the ancestral worship of the Chan ancestors. Another ancestral hall, the Chan Tze Tak Ancestral Hall (子德陳公祠), in the village was built by the sons of Tze-tak. An ancestral hall, the Chan Nam Tak Ancestral Hall (男德陳公祠), in Luk Keng Wong Uk was built to commemorate Nam-tak. The Chans of Sam Tung Uk in Tsuen Wan (荃灣三棟屋), Sheung Tam Shui Hang (上担水坑) and Luk Keng (鹿頸) have the same ancestor.

**Historical
Interest**

Located in a row of houses of the village, the small Chan Ancestral Hall is a Qing vernacular building having a two-hall-one-courtyard plan. Half of the village houses are deserted. The building is constructed of green bricks with its walls to support its roofs of timber rafters, purlins and clay tiles. The altar occupies the entire end wall of the main hall with a simple soul tablet for worship. Its external walls are partially plastered and painted. Its front façade is with fair-faced green bricks. The doorframe is of granite. No name of the hall is at the entrance.

**Architectural
Merit**

It is an ancestral hall of the Chans to remind their settlement in Luk Keng.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The authenticity of the building is kept.

Authenticity

It has group value with the Chan Tze Tak Ancestral Hall in the village.

Group Value

The children in the village studied at a village school called Man Lam School (文林學校) named after a branch of the Chans called Man Lam Tong (文林堂) in the old days. The school was closed in 1952 and replaced by the Luk Keng Public School (鹿頸學校). The ancestral hall is still used for ancestral worship of the Chan ancestors. Dim Dang (點燈) ritual has been discontinued since the 1970s. The Chans do participate in the Da Chiu (打醮) of Luk Keng and Nam Chung (南涌) held once every ten years. *Social Value, & Local Interest*

Fung Ka Wai (馮家圍) village is in the east of Tin Shui Wai (天水圍), Yuen Long. The small village is not a walled village and was so named as it was first and has been mainly occupied by the Fungs (馮氏). The Fungs came from Huizhou (惠州) of Guangdong (廣東) province. They first settled in the village of Tong Fong (塘坊) of Ping Shan (屏山) working for the Tang (鄧) clan as farmers. They then moved to the present area which was previously called Kok Tsz Tau (角子頭) and established their own village in 1895 after having some savings. They started with mat-sheds and later built their houses with green bricks and mud bricks. *Historical Interest*

Houses at Nos. 1-16 were built in the 1930s with individual blocks Nos. 1-5, No.6, No.11, and Nos.7-16 (except No.11) erected. No. 6 collapsed and No.11 was rebuilt some time ago. Part of Nos. 7-16 was demolished and rebuilt. The block was built by four brothers of the Fungs including Kwok-hei (國喜), Kwok-ping (國平) and Kwok-cheung (國祥).The block was built in 1937 as calligraphy written on the front wall has the year inscribed on it. It was a row of nine houses built connecting one to another. Two houses in the middle were demolished and one detached two-storey new house was erected. On the left is a remaining old house and on the right is a row of remaining old houses including the Wing Hing Tong (永慶堂), an ancestral hall erected by two families of the Fungs.

The block of building is facing southwest. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each house cost around three hundred dollars and bricks were bought from a Yau Lee Store (有利) in Ng Hop Street (五合街) in Yuen Long. It is a Qing vernacular building having a general two-hall-one-courtyard plan. The open courtyard is in-between the entrance and main halls. The houses shared a common roof at their rear halls. The houses except Wing Hing Tong are for residential use. Part of the front façade of the building is retained with fair-faced green bricks and its side walls are plastered and painted. At the recessed entrance of Wing Hing Tong are calligraphy and wall frieze paintings of landscape, peonies, a cock, birds and rocks. *Architectural Merit*

It is an ancestral hall cum residence to witness the settlement of the Fungs in the village. *Rarity*

It has some built heritage value.

***Built Heritage
Value***

Its rear portion has collapsed.

***Authenticity
Group Value***

It has group value with the block Nos.1-5 on its right.

Only 15 families of 74 members were in the village in 1960. The villagers were farmers engaged in agricultural farming which land was rented from the Tangs. They have their representative in the Ping Shan Rural Committee (屏山鄉事委員會). The Fungs had their ancestral worship at the Yee Hing Tong (怡慶堂) at Nos. 1-5 and at Wing Hing Tong. The rear portion of Yee Hing Tong collapsed some 30 years ago and Wing Hing Tong was in ruin about 20 years ago. The soul tablets at the latter were removed. At the Chung Yeung Festival (重陽節) they would have grave sweeping at their ancestors' graves at Kai Shan (髻山) in the east of the village. They had their Dim Dang (點燈) ritual at the Yee Hing Tong and Wing Hing Tong on the 9th day of the first lunar month with lanterns lit and hung at the two halls for the baby boys born in previous year. The ritual was discontinued about 20 years ago. The Fung children studied at the Tat Tak School (達德學校) and the Tang Ancestral Hall (鄧氏宗祠) in Ping Shan. They worship the Tin Hau deity at the Tin Hau Temple (天后廟) at Fung Chi Tsuen (鳳池村) in Wang Chau.

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

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

***Adaptive
Re-use***

Fung Ka Wai (馮家圍) village is in the east of Tin Shui Wai (天水圍), Yuen Long. The small village is not a walled village and was so named as it was first and has been mainly occupied by the Fungs (馮氏). The Fungs came from Huizhou (惠州) of Guangdong (廣東) province. They first settled in the village of Tong Fong (塘坊) of Ping Shan (屏山) working for the Tang (鄧) clan as farmers. They then moved to the present area which was previously called Kok Tsz Tau (角子頭) and established their own village in 1895 after having some savings. They started with mat-sheds and later built their houses with green bricks and mud bricks. *Historical Interest*

Houses at Nos. 1-16 were built in the 1930s with individual blocks Nos. 1-5, No.6, No.11, and Nos.7-16 (except No.11) erected. No. 6 collapsed and No.11 was rebuilt some time ago. Part of Nos. 7-16 was demolished and rebuilt. The block was built by four brothers of the Fungs including Kwok-hei (國喜), Kwok-ping (國平) and Kwok-cheung (國祥). The block was built in 1937 as calligraphy written on the front wall has the year inscribed on it. It was a row of nine houses built connecting one to another. Two houses in the middle were demolished and one detached two-storey new house was erected. On the left is a remaining old house and on the right is a row of remaining old houses including the Wing Hing Tong (永慶堂), an ancestral hall erected by two families of the Fungs.

The block of building is facing southwest. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each house cost around three hundred dollars and bricks were bought from a Yau Lee Store (有利) in Ng Hop Street (五合街) in Yuen Long. It is a Qing vernacular building having a general two-hall-one-courtyard plan. The open courtyard is in-between the entrance and main halls. The houses shared a common roof at their rear halls. The houses except Wing Hing Tong are for residential use. Part of the front façade of the building is retained with fair-faced green bricks and its side walls are plastered and painted. At the recessed entrance of Wing Hing Tong are calligraphy and wall frieze paintings of landscape, peonies, a cock, birds and rocks. *Architectural Merit*

It is an ancestral hall cum residence to witness the settlement of the Fungs in the village. *Rarity*

It has some built heritage value.

***Built Heritage
Value***

Its rear portion has collapsed.

***Authenticity
Group Value***

It has group value with the block Nos.1-5 on its right.

Only 15 families of 74 members were in the village in 1960. The villagers were farmers engaged in agricultural farming which land was rented from the Tangs. They have their representative in the Ping Shan Rural Committee (屏山鄉事委員會). The Fungs had their ancestral worship at the Yee Hing Tong (怡慶堂) at Nos. 1-5 and at Wing Hing Tong. The rear portion of Yee Hing Tong collapsed some 30 years ago and Wing Hing Tong was in ruin about 20 years ago. The soul tablets at the latter were removed. At the Chung Yeung Festival (重陽節) they would have grave sweeping at their ancestors' graves at Kai Shan (髻山) in the east of the village. They had their Dim Dang (點燈) ritual at the Yee Hing Tong and Wing Hing Tong on the 9th day of the first lunar month with lanterns lit and hung at the two halls for the baby boys born in previous year. The ritual was discontinued about 20 years ago. The Fung children studied at the Tat Tak School (達德學校) and the Tang Ancestral Hall (鄧氏宗祠) in Ping Shan. They worship the Tin Hau deity at the Tin Hau Temple (天后廟) at Fung Chi Tsuen (鳳池村) in Wang Chau.

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

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

***Adaptive
Re-use***

Historic Building Appraisal
On Ding Sai Kui
Ho Pui Tsuen, Pat Heung, Yuen Long

Same as Ma On Kong (馬鞍崗) village, Ho Pui Tsuen (河背村) is in the southern end of Pat Heung (八鄉), Yuen Long, and it is a multi-lineage village also inhabited by the Wus (胡), the Fans (范) and the Kans (簡). With the increase of population in Ma On Kong, the villagers of the three clans moved southwards to establish the village. They can be considered as brother villages. An organization called Nam Ching Tong (南正堂) was formed by the three clans to deal with their mutual benefits. Wu Sai-gon (胡世幹), the 15th generation ancestor of the clan, settled in the village after a short stay in Tai Lam Chung (大欖涌) moved from Huizhou(惠州) of Guangdong (廣東) province in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Wu Yau-tung (胡有通) was the first ancestor moved from Fujian (福建) province to Jieyang (揭陽) of Chaozhou (潮州), Guangdong (廣東) province, and later to Huizhou. On Ding Sai Kui (安定世居) is a family ancestral hall of the Wus. It is not known when the hall was built. It was first erected in the 19th century in the form of a mud structure. The hall was rebuilt to become the present form in 1937.

*Historical
Interest*

The ancestral hall is in the forefront of the village facing a spacious open ground in its front. It is a detached building of Qing vernacular design having a one-hall-one-courtyard plan. The building is probably constructed of green bricks, mud bricks and rammed earth with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The floors are with cement screeding. A soul tablet is in the middle of the altar for worship. An image of Kwun Yam (觀音) is on the left of the tablet also for worship. A tie beam at the hall is carved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons). A pair of geometric mouldings is at the two ends of the front ridge. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall frieze paintings of flowers, birds and cocks are on either side of the name board. A fascia board of flowers and birds carving is under the eave of the front façade.

*Architectural
Merit*

It is an ancestral hall of the Wus to remind their settlement in Ho Pui Tsuen.

Rarity

It has little built heritage value.

***Built Heritage
Value***

Its authenticity is kept.

Authenticity

It has group value with the Fan Ancestral Hall (范氏宗祠) and some old village houses in the village.

Group Value

The Wus in Ho Pui village were from Ma On Kong village in its north. Some of the Wus in the latter village also branched out to Tai Lam Chung (大欖涌) in Tai Lam (大欖). The Wus would go to the Wu Ancestral Hall in Ma On Kong to worship to their ancestors. The Wus would not have formal Dim Dang (點燈) ritual at the hall at the Chinese New Year. They would light up oil lamps for new born baby boys of previous year. For wedding, both male and female Wus would worship their ancestors at the hall at their wedding. At funerals, *nammo* (喃嘸) priests will be hired to lead the soul of the deceased who passed away at the age of 60 or above to the soul tablet, a practice known as *sheung shan toi* (上神枱).

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

The On Ding Sai Kui was a place for clan meetings until the 1950s, after which the meeting place was switched to Yuk Ying School (育英學校) and Ho Pui Tsuen Rural Office building (河背村鄉公所) established in 1951 and 1996 respectively.

Historic Building Appraisal
Kan Ancestral Hall
No. 9 Ma On Kong, Pat Heung, Yuen Long

Ma On Kong (馬鞍崗) village in Pat Heung (八鄉) of Yuen Long is occupied by the Wus (胡), the Fans (范) and the Kans (簡). The Kans moved to the village from Shui Tsiu Lo Wai (水蕉老圍) in Shap Pat Heung (十八鄉) of Yuen Long about one hundred years ago. The Kans in the village and those in Ha Che Tsuen (下輦村) in Pat Heung and Hung Tso Tin Tsuen (紅棗田村) would make ancestral worship at their clan ancestral hall in Shui Tsiu Lo Wai. The founder of the Kans was Kung-cheung (恭章), a fifth generation ancestor of the clan in Shui Tsiu Lo Wai. The descendents of Kung-cheung built the Kan Ancestral Hall (簡氏家祠), a family hall of the Kung Cheung Tso (恭章祖), probably before the 20th century.

*Historical
Interest*

The ancestral hall is in the first row of village houses facing an open ground. It is connected to a house on either side. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is in-between the entrance and main halls. The walls except the front façade are plastered and painted. The floors are cement-screeded. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The lower courses of the front façade are of granite blocks. The altar is in the middle of the end wall housing a soul tablet of the Kan ancestors for worship. A Kwun Yam (觀音) image is on the left of the tablet also for worship. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. A pair of red geometric mouldings is at two ends of the front ridge.

*Architectural
Merit*

It is an ancestral hall of the Kans to witness their settlement in Ma On Kong village.

Rarity

It has little built heritage value.

*Built Heritage
Value*

Its authenticity is kept.

Authenticity

It has group value with the On Ding Ancestral Hall (安定家祠), Wu Ancestral Hall (胡氏宗祠) and other historic buildings in the village.

Group Value

The Kans have no Dim Dang (點燈) ritual held at the ancestral hall. They would just inform the ancestors at the hall the new born baby boys of the Kans at the Chinese New Year. They would have ancestral worship at the hall at Ching Ming (清明節) and Chung Yeung Festivals (重陽節) and have grave sweeping at the ancestors' graves near the entrance of the village. They would have basin meals at the hall and at the open ground of the village for celebration of festivals, wedding and birthdays.

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

Historic Building Appraisal
Leung Ancestral Hall
Nos. 21 & 32 Tai Hang Hau, Sai Kung

Tai Hang Hau (大坑口) is a single-clan Hakka (客家) village in Clear Water Bay (清水灣) of Sai Kung facing Sheung Sze Wan (相思灣). It was occupied by the Leungs (梁) originated from Banshe village (板石村) of Changping (常平) in Dongguan (東莞) of Guangdong (廣東) province. Their founding ancestor is Leung Cheuk-fu (梁卓富) who came to settle in the area in the 1740s. He came with his four brothers to Hong Kong and one of them died on the way. The others settled in Pak Kong village (北港村) of Sai Kung and Ma Kwu Lam (馬牯纜) village in Shap Sze Heung (十四鄉). It is not known when the Leung Ancestral Hall (梁氏家祠) was built. It could be existed as early as before 1907 as the land record has the year recorded. It is the only ancestral hall in the village. It is a family ancestral hall of the Leungs also called On Ding Tong (安定堂). The Leungs were fishermen and farmers engaged in fishing and rice growing. Tin Hau (天后) deity has been their patron who is worshipped at the ancestral hall. *Historical Interest*

The ancestral hall is situated in two rows of houses in the village. The two rows of houses are the oldest buildings in the village. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The ancestral hall is located in the two parallel rows of houses occupying the structures of two houses, one in front of the other. This alignment is unusual for an ancestral hall. This might be an extension of the ancestral hall making use of two houses. The long and narrow hall is constructed of green and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls except a small portion of its front façade are plastered and painted. The floors are with ceramic tiles. The altar is at the end wall of the main hall with a soul tablet of the Leungs for worship. A small statue of Tin Hau is on its left also for worship. A big wall painting of “雙鳳朝陽” (Two Phoenixes Adoring the Sun) is on the wall behind the altar. Two tie beams at the main hall are engraved with the Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “長命富貴” (Longevity, Wealth and Honour). A fascia board is under the eave at the front entrance and at the main hall with carvings of flowers, birds, lions and treasures. The name of the hall is engraved on a piece of stone on the wall above the lintel of the recessed entrance. A couplet engraved on stone is by the doorframe. The ridges are each with a pair of geometric pattern at its two ends. *Architectural Merit*

It is an ancestral hall to witness the settlement of the Leungs in Tai Hang Hau village. **Rarity**

It has some built heritage value.

**Built Heritage
Value**

Except the newly paved ceramic floor tiles, its authenticity is kept.

Authenticity

The Leungs had the ancestral worship and celebrations of festivals at the ancestral hall. They would make special offerings of fruits, vegetables, chickens, pork and paper money at the festivals. Dim Dang (點燈) ritual would be held at the hall on the 13th day of the first lunar month for new born baby boys of previous years. They would first light a lantern at the Pak Kung (伯公) shrine of the village and hung it at the beam of the hall. Banquets for the celebration of the villagers' wedding, birthdays and other functions would be held at the open ground in front of the hall.

**Social Value,
& Local Interest**

Historic Building Appraisal
“Tao Yuen”, (Main House & Annex Block)
No. 14 Fa Peng Road, Cheung Chau

1171

According to aerial photographs reproduced from the Survey and Mapping Office, the lot at No. 14 Fa Peng Road (花屏路) was already developed as early as **1924**. According to the Land Registry, there was a 75 years lease granted on the lot from 11 July 1898. “Tao Yuen” (濤苑) therefore could be quite old but the exact date of construction is not known. Having gone through many ownership transfers the building was owned by and served as a villa of a Tsang (曾) family from 1957 to 2000. The Tsang family is the proprietor of Tsang Fook Piano Company Limited (曾福琴行有限公司). The dwelling is now left vacant. In 2001, the building was owned by Active Horse International Limited.

***Historical
Interest***

“Tao Yuen” consists of a single storey house, a small separate annex building, and a hexagonal pavilion all connected by balustraded steps and pathways. The main entrance to the property is shared with No. 14A Fa Peng Road. There is also a rear entrance from the footpath along the north boundary of the site. The house and annex are fairly unremarkable pieces of architecture with rendered walls, low pitched roofs and steel framed windows. Architectural features are sparse consisting only of a simple moulded cornice at the eaves and projecting hood mouldings over the windows. By contrast the pavilion and the balustraded steps and footpaths are built in lively Chinese style featuring scroll and bamboo shaped mouldings, ball ornaments, panels, pierced screen walls, and green glazed Chinese roof tiles and vermilion columns to the pavilion which projects out over an ornamental pond. “Tao Yuen” therefore comprises Chinese and Western architectural elements and can be classified as **Chinese Eclectic**.

***Architectural
Merit***

Most of the other historic buildings on Cheung Chau are religious or government buildings so that “Tao Yuen” is quite rare and should be considered as a valuable piece of built heritage. The house unfortunately now stands empty and derelict due to lack of maintenance, but apart from a blocked up doorway appears to be fairly authentic.

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

The social value of the house to the rural community is relatively low. As far as is known it was only used in the past as a private residence or holiday home. Most of the nearby neighbours know nothing about its historical background.

***Social Value
& Local
Interest***

The house is close to other historic buildings on Cheung Chau graded by the Antiquities Advisory Board, including Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Sai Wan Tin Hau Temple, Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學) and Cheung Chau Fong Pin Hospital (長洲方便醫院). All these buildings have good value from a cultural and heritage point of view. **Group Value**

If the house and garden were restored and tidied up it would make a nice holiday bungalow or retreat for a company or private club. **Adaptive Re-use**

Historic Building Appraisal
“Tao Yuen”, (Main House & Annex Block)
No. 14 Fa Peng Road, Cheung Chau

1172

According to aerial photographs reproduced from the Survey and Mapping Office, the lot at No. 14 Fa Peng Road (花屏路) was already developed as early as **1924**. According to the Land Registry, there was a 75 years lease granted on the lot from 11 July 1898. “Tao Yuen” (濤苑) therefore could be quite old but the exact date of construction is not known. Having gone through many ownership transfers the building was owned by and served as a villa of a Tsang (曾) family from 1957 to 2000. The Tsang family is the proprietor of Tsang Fook Piano Company Limited (曾福琴行有限公司). The dwelling is now left vacant. In 2001, the building was owned by Active Horse International Limited.

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Merit*

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Built Heritage
Value &
Authenticity*

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*Social Value
& Local
Interest*

The house is close to other historic buildings on Cheung Chau graded by the Antiquities Advisory Board, including Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Sai Wan Tin Hau Temple, Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學) and Cheung Chau Fong Pin Hospital (長洲方便醫院). All these buildings have good value from a cultural and heritage point of view. ***Group Value***

If the house and garden were restored and tidied up it would make a nice holiday bungalow or retreat for a company or private club. ***Adaptive Re-use***

Historic Building Appraisal
Shrine
Sik Kong Wai, Ha Tsuen, Yuen Long

Sik Kong Wai (錫降圍) of Ha Tsuen (廈村), Yuen Long, was one of the old villages of the Tang (鄧) clan who moved from Kam Tin (錦田) in the late 14th and early 15th centuries. Sik Kong Wai was founded by the descendents of Tang Tiu-yuet (鄧鈞月), son of Tang Hung-wai (鄧洪惠, 1391- ?). It is not known when the wall was built, probably in the 18th century. The wall had a rectangular plan of a symmetrical design with an entrance in the front façade and four watch towers at its corners. It was northwest oriented having six rows of village houses on either side of its central axis. To the far end of the entrance at the enclosing wall is a shrine (神廳) of the walled village, the Yeung Hau Temple (楊侯宮). It was the deity giving protection to the villagers. On the right enclosing wall is another shrine which was a side entrance of the village. The entrance was blocked due to *fung shui* reasons. On the right wall of the shrine is a niche which houses the Earth God (土地).

Historical Interest

The shrine, originally the side entrance gate-house of the walled village, was a Qing vernacular building of a one-hall design. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The wall has an eleven stretchers for every one single header course (十一順一丁) bonding. The present arched entrance was the internal doorway of the side entrance. Granite blocks are for its wall corners, lower courses of the rear wall and doorway frame. In the middle of the end wall is the altar which houses a mirror where the name of the Tin Hau (天后) deity is written. Wall freize above the doorway is with fruit and plant mouldings.

Architectural Merit

It is a building to remind the settlement of the Tangs in Ha Tsuen.

Rarity

It has considerable built heritage value.

Built Heritage Value

The building is not kept properly with a lot of village household items dumped inside making it untidy. The entirety of the building however is maintained.

Authenticity

It has group value with the Yeung Hau Temple in the walled village.

Group Value

A plaque hanging on the wall behind the altar denotes Tang Wing-leung (鄧榮亮), a member of the Tang clan in Ha Tsuen, was given the honour *hualing* (花翎) in the 10th year of Tongzhi (同治, 1871) reign of the Qing dynasty. Dim Dang (點燈) ritual was also held at the shrine. Villagers of the Wai would take part in the Da Chiu (打醮) activities organized by the entire Ha Tsuen.

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

Historic Building Appraisal
Leung Yin Wo Ancestral Hall
Tai Tong Tsuen, Sha Pat Heung, Yuen Long

Leung Yin Wo Ancestral Hall (彥和梁公祠) in Tai Tong Tsuen (大棠村) of Shap Pat Heung (十八鄉), Yuen Long, was built by the Leungs (梁氏) of the village to commemorate their ancestor Leung Yin-wo (梁彥和) who came to the village from Banshi (板石) of Dongguan (東莞) some 300 years ago. Some of his fellow clansmen settled in Wang Chau (橫洲), Yuen Kong (元崗), Sun Fung Wai (順風圍) and Sai Kung (西貢). Except the Leungs, the village was also occupied by the Lis (李氏). The hall is also called Lok Sin Tong (樂善堂) built in 1913. At the altar of the ancestral hall only soul tablets of the earliest nine generations are on display for worship. The others are at their descendents' home.

**Historical
Interest**

The hall is a Qing (清) vernacular building with a two-hall-three-bay layout having an open courtyard at the entrance hall. The building is constructed of green bricks with its walls supporting its pitched roofs. Granite blocks are used for its door frames, lintel, bases and wall corners. The roofs are with wooden rafters, purlins and clay tiles. At the main hall in the middle is the altar with rows of soul tablets of the ancestors for worship. The altar is finely carved with an Earth God (土地) shrine at the bottom. At the entrance a stone name board is above the lintel with wall paintings of landscape and flowers beside it. Gable friezes are in floral patterns in black-and white. The main ridge is decorated with moulding of geometric, plant and floral patterns having their colours faded.

**Architectural
Merit**

It is an ancestral hall of some rarity to show the development of Shap Pat Heung.

Rarity

It has considerable built heritage value.

**Built Heritage
Value**

It has a major renovation in 1994. Parts of its walls have been plastered. The building's upkeep can be considered as satisfactory.

Authenticity

Apart from being used as a place for ancestral worship, Dim Dang (點燈) ritual is still held at the hall where new born baby boys of previous year will have lanterns lit up around the first ten days of the first lunar month of the Chinese New Year. The building was also used as a kindergarten for village children from the 1970s to mid-1980s.

**Social Value,
& Local
Interest**

No. 9 Wo Liu Hang

Fo Tan, Sha Tin, N.T.

Wo Liu Hang (禾寮坑) is one of the villages in Fo Tan (火炭), Sha Tin, *Historical Interest* having a history of around one hundred years. The village was founded by the Laus (劉) who branched out from Lok Lo Ha (落路下) village in its northeast. **No. 9 Wo Liu Hang** was built as a residence in **1938-39** by **Mr Ko Hoi** (高開, alias Ko Lo Wa 高露華, c.1890-1988) who came from Guangzhou (廣州). Eventually **Mr Ko** operated a malt sugar factory in Wo Liu Hang, a farm and a fishing pond located in Tai Sang Wai (大生圍), the present day Fairview Park (錦綉花園) in Yuen Long, and a shop called Hop Ying Fung (合螢豐) selling paper offerings in Kwun Chung (官涌), Kowloon.

During the Japanese Occupation (1941-1945), Ko Hoi and his family abandoned the house and moved to Yuen Long for fear of bandits and Japanese troops. But he continued to manage the farming business in Yuen Long and the shop in Kwun Chung. After the war, Ko and his family no longer lived in the house, but instead in a villa in La Salle Road, Kowloon Tong. On the other hand, he engaged in the manufacture of Chinese sausages and moon-cakes in Yuen Long.

No. 9 Wo Liu Hang was used as a school called Ka Wo Primary School (加禾學校) from 1945. It was the only school in Fo Tan before the establishment of Fo Tan Primary School (火炭公立學校) in Pat Tsz Wo (拔子窩) village in the west of Wo Liu Hang. At its peak Ka Wo Primary School had some 20 students studying in the ground floor of the house, while the teacher and his family lived on the upper floor. The School was forced to close in the late 1950s as it hanged the national flag of the People's Republic of China. After that, the students were transferred to Fo Tan Primary School.

The residential house is facing southwest with the hill at its back. It is a simple two-storey Chinese style building constructed of concrete and steel bars with its walls and columns to support the flat roof. Workers were employed from Kowloon for its construction whilst the two side blocks were built by local villagers. The two one-storey side blocks were constructed of mud bricks, lime and chopped straw with its walls to support their flat roofs. The three houses were built on a raised terrace accessed through a flight of six steps on their left. Their front is with a small front yard fenced off with a low surrounding wall with wire fence. The residential main building is with a verandah on the ground floor with a balcony on the upper floor at its front facade. At its roof edge is a stepped parapet wall. The building is without any *Architectural Merit*

partition on the ground and upper floors both are used as a living room cum bedroom. A staircase is on the left of the ground floor living room for access to the upper floor. The entrance of the building is on the left end of the front façade. The two side houses are small and narrow. The left one is with a kitchen, a storeroom and a bathroom each has its own entrance. The right one is with a storeroom, a study room and a maid's room each has its own entrance. The three houses are plastered and painted and the floors are with Canton tiles.

The shophouse style of the No.9 residential building is rather common in the old districts in Kowloon and Hong Kong Island like Sham Shui Po, Shanghai Street, Sheung Wan and Wan Chai. Such shophouse style, however, was not so common in the New Territories. ***Rarity***

It has some built heritage value. The building has been left vacant for more than twenty years. It is deteriorating with overgrowths cover part of the structures. This would very much diminish the authenticity of the houses. ***Built Heritage Value Authenticity***

It is a residential building and was used as a school to remind the history of the village. Ka Wo Primary School was forced to close by the government in the late 1950s as it hoisted the national flag of the People's Republic of China. ***Social Value, & Local Interest***

Choi Ancestral Hall

No. 142 Tin Sam, Sha Tin

Tin Sam (田心) village in Tai Wai (大圍) of Sha Tin was founded in the late Ming (明, 1368-1644) dynasty and inhabited by the Chois (蔡), the Wais (韋) and some others. The Wais are said to be the earliest settlers. The Chois came from Tangxia (堂廈) village of Dongguan county (東莞縣堂廈村) during the late Ming period. Choi King-chung (蔡景松), the 12th generation ancestor, first settled in Yuen Fung Heung (元豐鄉), the present-day Siu Lik Yuen (小瀝源). The Chois stayed there for four generations and some of them branched out to Tin Sam. Choi Chap-hing (蔡集卿) with his brother Jik-hing (積卿) and his son Shung-chow (崇周), the 15th and 16th generation ancestors, were the founding ancestors of the Chois in Tin Sam. The **Choi Ancestral Hall** at Tin Sam (田心), also known as **Chung Kwong Family Hall** (宗光家祠), was probably built around the **1920s** by Choi Siu-wing (蔡兆榮), alias Choi Fu-lung (蔡富隆), the second generation of the clan, who settled in this multi-surname village during the late Qing Dynasty (1644-1911).

*Historical
Interest*

The ancestral hall is a Qing (清) vernacular building having a two-hall plan. The building is connected to a village house on its right. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The entire building is strengthened with concrete. Its roofs are with green glazed ceramic tiles and its walls are plastered and painted. Only its front wall of its the front façade is with fare-faced green bricks. Other external walls are with cream glazed ceramic tiles. The altar is moved from the end wall to the front portion of the main hall. The rear portion of it is used as a storeroom. The altar is with colourful carvings housing a soul tablet of the Choi ancestors for worship. Photographs of the ancestors are displayed on the side walls. The doorframes, the lower courses of the front wall and the threshold are of granite. The name of the ancestral hall is engraved on a piece of stone above the lintel.

*Architectural
Merit*

It is an ancestral hall to remind the settlement of the Chois in Tin Sam of Tai Wai.

Rarity

It has some built heritage value.

*Built Heritage
Value*

The building appears to have undergone a large scale renovation as most of the building materials are modern and the roof of the building has been

Authenticity

converted into a concrete construction.

As Shatin has long been developed, Tin Sum Tsuen is surrounded by groups of high rise residential buildings. From a heritage point of view, the Entrance Gate is nearby the building of Che Kung Miu (車公廟). In Tin Sam village, there is a historic Entrance Gate and other ancestral halls including Leung Ancestral Hall (梁氏祠堂) and Liu Ancestral Hall (廖氏祠堂). **Group Value**

The ancestral hall has various functions for the worship of the Choi ancestors including funeral ceremonies of their dead members in the old days. The Che Kung Temple (車公廟) in Tai Wai was originally built and managed by Tin Sam village, but the village lost its managerial rights in the late 19th century in a lawsuit against the Kau Yeuk (九約, a regional organization of various groups in Shatin Valley) since the latter had provided evidence that it made significant contributions to the renovation of the temple. Thereafter, the temple was jointly managed by all villages under the supervision of the Chinese Temple Committee, but Tin Sam village continued to enjoy some privileges in the worship of Che Kung. **Social Value, & Local Interest**

Historic Building Appraisal
Sham Ancestral Hall
No. 10 Shui Wo, Tai Po

Shui Wo (水窩) is a Hakka (客家) village of the Shams (沈). It is just a short distance from the Ng Tung Chai (梧桐寨) village in its south. It is on the west side of Lam Kam Road (林錦公路) and is one of the 26 villages in Lam Tsuen Valley (林村谷). The village was established by Sham Ting-fung (沈廷鳳), one of the two sons of Man-hing (萬興) who founded Ng Tung Chai. Man-hing was from Wuhau (五華) of Guangdong (廣東) province who came to the village in the late 17th century. Shui Wo village was probably founded some years later. It is not known when the Sham Ancestral Hall (沈氏宗祠) was built. The Shams said that it has a history of over a hundred years. *Historical Interest*

As with other houses in the village, the ancestral hall is facing north-west. It is a Qing (清) vernacular building having a three-hall-two-courtyard plan. It was originally a two-hall-one-courtyard one but extended in 1977 to become the present plan, with a new hall added at the rear. The two open courtyards are between the three halls both have side entrances on either side. The *dong chung* (擋中) is at the end of the middle hall. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors with cement screeding. The painted-red altar is at the end wall of the main hall housing a soul tablet of the Shams for worship. A big Chinese character “壽” (longevity) is painted red on the wall behind the altar flanked with a couplet. The three ridges are decorated with a pair of red geometric mouldings at their ends. No frieze painting is on the wall. The name of the hall is moulded above the lintel of the doorframe of the recessed entrance. *Architectural Merit*

It is an ancestral hall of the Shams to witness their settlement in Shui Wo village. *Rarity*

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

The building was renovated in 1977. It has its authenticity kept. *Authenticity*

The hall has been for the ancestral worship of the Shams and for the celebrations of festivals with special offerings for their ancestors during the Chinese New Year. Dim Dang (點燈) ritual was held on the 15th of the first lunar month for the baby boys born in previous year. The ritual has been discontinued *Social Value, & Local Interest*

in the 1960s when many of the family members emigrated overseas. The worship of Kwan Tai (關帝) deity was held at the hall where a statue of the deity was displayed. It was however removed after the hall was extended. In the past, funeral ceremonies were also held at the hall. Nowadays, the ancestors are still worshipped during weddings, although the ritual has been simplified.

Historic Building Appraisal

No. 80 Chow Tin Tsuen

Ta Kwu Ling

Chow Tin Tsuen (週田村) is in the closed area in the east of Lo Shu Ling (老鼠嶺). It was first inhabited by the Tos (杜), Hakkas (客家), from Dongguan (東莞) of Guangdong (廣東) province in the 17th century. It was later settled by the Sius (蕭) and the Hos (何) in the late 19th century buying lands from the Tos. House No.80 in the village was built by To Tin-shau (杜添壽), a 14th generation member of the Tos, probably before the 1920s as he died in the 1920s. *Historical Interest*

The village house is in the second last row of six rows of houses in the village facing northeast. It is connected to a house on its right. The residential house is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The one-storey building is constructed of green bricks and rammed earth with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The tiny open courtyard now roofed with corrugated sheets is between the entrance and main halls. A stove and a bath corner is respectively at the left and right of the entrance hall. A soul tablet was displayed in the middle of the living room end wall at the main hall. Behind the living room is a bedroom. The external side walls and back wall are plastered. The internal walls are partially plastered. The floor is with cement screeding. The front façade is retained with fair-faced green bricks. Decorative plastered mouldings above the lintel have been completely weathered. *Architectural Merit*

It is a residential house of the Tos to remind their settlement in Chow Tin Tsuen. *Rarity*

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

Its authenticity is kept. *Authenticity*

It has group value with the shrine, the entrance gate and other historic buildings in the village. *Group Value*

The house was inherited by To Kam-yau (杜金有), the only son of Tin-shau. He lived in the house until he passed away in the late 1960s or the early 1970s. Ng Ping (吳萍), his wife, lived in the house until the 1980s when she moved to other place. She came back to the house occasionally to tidy up the house. The house has been left vacated since the late 1980s after she died. The Tos were *Social Value, & Local Interest*

farmers engaged in rice growing and pigs and chickens rearing. Chickens and pigs were kept on the left side of the entrance hall of the house. Ng Ping later switched to vegetable growing. The Tos bought their daily necessities at the Shek Wu Hui (石湖墟) in Sheung Shui (上水), Shenzhen Hui (深圳墟) and Yuen Long Old Market (元朗舊墟). The Tos of Chow Tin Tsuen, Muk Wu (木湖), west of Lo Shue Ling, and Xiangdongcun (向東村) in the mainland had their grave sweeping at the Chung Yeung Festival (重陽節) at their ancestors' graves in Hubeicun (湖貝村) of Shenzhen. After the development of the village, the graves were moved to Sha Tau Kok (沙頭角) where they have their grave sweeping.

Historic Building Appraisal
Wai Sau Yuen – Main Building & Kitchen
Luk Wu Tsuen, Luk Wu, Lantau

Wai Sau Yuen (慧修院) is a nunnery built among valleys north of Keung Shan (羌山) in Luk Wu Tsuen (鹿湖村) of Luk Wu (鹿湖), Lantau, in 1933 by Jushi Sing Sau (聖修居士) (*jushi* is a person who practices Buddhism at home without becoming a monk or a nun). She is a Bhikshuni (比丘尼, Sanskrit) called Sik Liu-sau (釋了修), the first abbess of the nunnery. She learnt Buddhist sutras from Monk Mou Fung (茂峰法師) who was the founder of Tung Po Tor Monastery (東普陀寺) in Tsuen Wan. The monastery donated \$1,000 for the erection of the nunnery. Chan Mui-sang (陳梅生) was the builder of the nunnery who had also built the nearby Fat Chuen Chi (佛泉寺) and the Nian Fu Tang (念佛堂) of Luk Wu Ching Ser (鹿湖精舍). The nunnery is dedicated to Kwun Yam (觀音). The nunnery was vacated during the Japanese Occupation (1941-45) and left dilapidated. After the war, the building was restored. The present abbess is Sik Liu-hung (釋了空).

***Historical
Interest***

Built on a terrace facing west, the nunnery is a two-storey Chinese vernacular building of three bays. It is constructed of cement, granite blocks and bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The front façade is three-bayed with the recessed middle entrance in the middle bay. The other two bays have their own separate entrances. Up on the first floor are their balconies fenced with balustrades of geometric pattern. The wall of the entrance bay is with masonry block imitation lines. Above the doorway is the name of the nunnery written in black on yellow ground. A couplet is on the doorway. Wall paintings of landscape are under the eave. The middle bay is the worship hall of the nunnery housing an altar with statues of the deity. Rows of seats are in front of the altar for sutra recitation. Bedrooms are at the two storeys of the side bays. An annex of a two-storey kitchen built in the 1970s is on the left of the nunnery building. A gateway of two square columns topped with a triangular pediment is at the entrance access road of the nunnery.

***Architectural
Merit***

It is a Buddhist nunnery to witness the development of Buddhism in Hong Kong.

Rarity

It has some built heritage value.

***Built Heritage
Value***

Its authenticity is kept.

Authenticity

Sik Chun-ming (釋真明), an abbess in the nunnery, once gave primary classes to children in the area after the Second World War at the nunnery when there was no proper school nearby. She organized classes to learn Buddhist sutras inviting monks from outside. She was endorsed as a Bhikshuni by Monk Fa Ke (筏可法師) of the Po Lin Monastery (寶蓮禪寺). The Kwun Yam Festival (觀音誕) on the 19th of the sixth lunar month would be celebrated among the nuns, *jushis* and their close friends of the nunnery. ***Social Value, & Local Interest***

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Hospitals

1180

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

The **two hospital blocks** are situated on each side of the access road to the single storey staff quarters known as Bungalows A, B, C & D. They were probably built in the late sixties or early seventies. More research is needed here.

The **smaller hospital block** is a rectangular pitched roof single storey building of modern design. The walls are rendered and painted and windows regularly spaced. Architecturally there is not much to recommend it, and it can be classified as **Modern-Utilitarian**. *Architectural Merit*

The **larger hospital block** is slightly more interesting in design. It is two storeys high with a basement. It too, is rectangular with a low pitched roof, rendered and painted walls, and regularly spaced windows divided into small glazing squares and separated by vertical mullions or fins. The main entrance is reached by a flight of steps and the porch has a projecting canopy. Another flight of steps at the northeast end gives access to the first floor. Internally, it is plain and minimalist with white painted walls and colourful floor tiles. Exposed beams and arched doorways provide some architectural expression. The architectural style of this hospital can be classified as **Modern** with local influence.

Candidly speaking, the two hospital buildings are not rare pieces of architecture, but as part of the Rehabilitation Centre they have built heritage *Rarity, Built Heritage*

value and contribute to the overall group value. As far as can be seen the buildings retain their authentic appearance, but it is difficult to detect alterations to modern utilitarian buildings like these. *Value & Authenticity*

The social value of the two hospital buildings lies in the role they have played in providing medical services to the patients. As for local interest, as the island is remote and inaccessible, the hospital buildings are unknown and of little interest to the general public. *Social Value & Local Interest*

This type of building is fairly adaptable and alternative uses could undoubtedly be found for them should the need arise. For the time being however they should continue to be used as hospitals. *Adaptive Re-use*

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Hospitals

1181

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Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Administrative Block and Assembly Hall

1182

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

The **Administrative Block and Assembly Hall** (行政樓及禮堂) is situated at the west side of the island near the Recovery Houses and the Courtyard Complex. It was built in 1962 and is therefore one of the oldest buildings of the Centre.

The **Administrative Block and Assembly Hall** is a two-storey high pitched roof concrete framed building with an elongated rectangular plan. The main entrance is at the west end of the building. It has a Chinese style porch with vermilion columns and a roof of glazed yellow Chinese tiles. A pair of lion dogs guard the entrance which is flanked by planters containing topiary shrubs. There are four narrow arched windows above the porch. The rear elevation, which is painted white like the end elevation, has a series of large rectangular windows at ground floor level in between the structural columns which are exposed. Curved planters are built underneath the windows. Under the projecting eaves of the roof there are clerestory windows between the structural columns. The front elevation facing the road is similar to the rear elevation. The architectural style of the building can be classified as **Modern Eclectic**. Internally, the stage and walls of the hall are profusely and richly decorated in colourful Chinese style with emblems, motifs, symbols and murals. The ceiling, which is the underside of the pitched roof, and the exposed concrete beams are painted white. *Architectural Merit*

A lot of work has obviously gone into the interior decoration of this building. The artwork appears to be of quite a high standard. If it was done by patients at the Centre, then it obviously contributes to the built heritage value of the building. There do not appear to have been any serious alterations to the building.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the Administrative Block and Assembly Hall lies in the role it plays in the Centre's rehabilitation activities. As for local interest, as the island is remote and inaccessible, the building is unknown and of little interest to anyone but the patients and staff at the Centre.

*Social Value
& Local
Interest*

Adaptive re-use is probably not applicable in this case.

*Adaptive
Re-use*

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Recovery Houses (康復社)

1183

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

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The Recovery Houses are not great pieces of architecture, but as part of the Centre they contribute to the overall group value. They are also some of the oldest buildings on the island so they have built heritage value as well. It is *Rarity, Built Heritage Value &*

difficult to say how much they have been altered since they were first built. *Authenticity*

The social value of the Recovery Houses lies in the role they have played *Social Value*
in the Centre's rehabilitation activities. As for local interest, as the island is *& Local*
remote and inaccessible, the buildings are unknown and of little interest to *Interest*
anyone but the patients and staff at the Centre.

Without seeing floor plans of the buildings, it is difficult to suggest *Adaptive*
alternative uses, but the buildings probably could be converted for other *Re-use*
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Recovery Houses (康復社)

1184

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Recovery Houses (康復社)

1185

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1187

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Without seeing floor plans of the buildings, it is difficult to suggest alternative uses, but the buildings probably could be converted for other purposes. *Adaptive Re-use*

Historic Building Appraisal
Wong U Hing Tong
San Uk Ka, Tai Po, New Territories

1188

San Uk Ka (新屋家) is in the north of Wun Yiu (碗窑), Tai Po. It is a Hakka (客家) village inhabited by the Wongs (黃氏) whose ancestors moved to San Uk Ka about 1635. The Wong U Hing Tong (黃餘慶堂) is their ancestral hall built in the late 19th or early 20th century. The ancestral hall was seriously damaged during the Japanese Occupation (1941-1945) and rebuilt after the Second World War. The pair of couplets at the façade reads “春申世澤，江夏家聲”, indicating that the Wongs of San Uk Ka are originated from Hubei province. “Chun shen” (春申) refers to Chunshenzun (春申君), who was one of the Four Generals of the Warring States Period (B.C. 475 – 221) (戰國四公子) serving the Chu Kingdom (楚國) for over 20 years. “Jiangxia” (江夏) refers to Jiangxia county in Hubei province (湖北省).

***Historical
Interest***

The ancestral hall is in the middle of the village. All the old buildings in the village have been rebuilt. The hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The altar is in the middle of the end wall housing a soul tablet of the Wong ancestors for worship. A big Chinese character “壽” (longevity) is written on a piece of red paper framed on the end wall behind the tablet. A tie beam at the hall is carved with four Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons). The name of the hall is moulded on red background on the wall above the lintel at the recessed entrance.

***Architectural
Merit***

It is an ancestral hall to remind the settlement of the Wongs in San Uk Ka.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The building was rebuilt in 1950 and renovated in 2002.

Authenticity

The ancestral hall plays a crucial role in both joyful celebrations and sad ceremonies, also known as the “red” (紅事, rituals that are joyful and worth celebrating) and the “white” (白事, rituals that are sad and serious ceremony are undertaken, meaning death of a clan member) rituals. When a boy was born, *diandeng* (點燈, lamp lighting) would be practiced inside the hall on the Lantern Festival (元宵節, the 15th day of the first Lunar month). Also, the new couple

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

would *kowtow* (叩頭) and practice tea offering (敬茶) to the ancestors' spirits. On the other hand, the hall would be used for funerals. However, most rituals had been abandoned for very long time ago.

San Uk Ka is embraced with mountains at the rear, it is considered to have a good *fengshui* setting. Most of the houses in the San Uk Ka are north-east orientated and employ modern style, only a few houses topped by traditional pitched roofs are still retained in the village, Wong U Hing Tong is therefore surrounded by a group of modern dwellings. ***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
Sai Wan War Cemetery
Cape Collinson Road, Chai Wan, Hong Kong

Sai Wan War Cemetery (西灣國殤紀念墳場) was built in 1955 by the Public Works Department. It is an important reminder of the Battle of Hong Kong in which armed forces of the Commonwealth endeavoured to hold back the Japanese invasion in December 1941. Since its inception, it has been under the administration of the **Commonwealth War Graves Commission** (formerly known as Imperial War Graves Commission). In addition to 1,540 individual graves, the cemetery contains a war memorial that commemorates 2,200 missing soldiers who have no known grave. *Historical Interest*

Two months before the Battle of Hong Kong in December 1941, the British Government decided to reinforce the garrison of Hong Kong on account of an imminent threat to Hong Kong posed by the Japanese. Under the supervision of Brigadier J.K. Lawson, some 2,000 Canadian soldiers of the Winnipeg Grenadiers and the Royal Rifles of Canada were sent to support the existing Commonwealth defence forces of 12,000 in Hong Kong. Yet, due largely to poor equipment and training, they were defeated by the Japanese. Over 1,000 were killed in action or died of wounds and about the same number went missing. Approximately 1,500 of the 2,300 wounded prisoners-of war later perished in Japanese imprisonment.

In 1947, the construction of a war cemetery at Sai Wan which overlooks Lyemun Barracks (one of the earliest British Army encampments and fortifications in the Colony) commenced. The following year saw the Imperial War Graves Commission taking charge of all war graves in Hong Kong. Meanwhile, the Government and the military authorities rendered support and assistance to the work of recovery, identification and reburial of remains, as well as the planning of the war cemeteries and memorials at Sai Wan and Stanley.

The memorials in the cemetery are the **Sai Wan Memorial**, the **Stone of Remembrance** and the **Cross of Sacrifice**. The language of **Classicism** was used by the architects as the only suitable vocabulary. The cemetery site is long and narrow in shape and descends in terraces towards the sea from its entrance in Cape Collinson Road. The silent simplicity of the cemetery is based on exquisite refinement of classical principles to fully reflect the solemnity and honour given to those who fought in the wars. *Architectural Merit*
Built Heritage Value

Sai Wan War Cemetery is a tribute to those who sacrificed their lives in the defence of Hong Kong, and brings consolation to next-of-kin and old comrades who visit the cemetery to remember those who fell. ***Social Value & Local Interest***

Situated in the mountainous area of Chai Wan, the cemetery is beautifully landscaped and well maintained. There are other cemetery grounds along Cape Collinson Road, such as the Buddhist Cemetery (歌連臣角佛教墳場) and recorded items in the Antiquities and Monument Office, Cape Collinson Cemetery and Mosque (歌連臣角回教墳場) and Catholic Cemetery (歌連臣角天主教墳場). The declared monument of Law Uk Hakka House (羅屋) is also located in the area. ***Group Value***

The question of adaptive re-use is not likely to arise in the foreseeable future. ***Adaptive Re-use***

Historic Building Appraisal
Po Kwong Yuen Monastery
Lo Wai Road, Tsuen Wan

Po Kwong Yuen Monastery (普光園) at Lo Wai Road (老圍路), Tsuen Wan, *Historical Interest* was built in 1929 by a Buddhist monk Han Wen (閒雲法師) who came from Guangxi (廣西) province and settled down in Tsuen Wan. He was a follower of Monk Miu Cham (妙參法師), a learned monk in Yanxiangsi (延祥寺) Monastery of Guangdong (廣東) province who established a branch called Yin Cheung Feng Yuen (延祥分院) in Wellington Street (威靈頓街), Hong Kong Island, in 1911. Monk Miu Cham helped to convert the Ling Wan Ching Shut (凌雲靜室) into Ling Wan Monastery (凌雲寺) and became its first abbot in 1920s. Monk Han Wen erected a monastery in Tsuen Wan simply because the land over there was less expensive. The fund for the construction was raised from worshippers in Hong Kong. It is a monastery not open to the public. It is a hostel for the nuns and those who make visit to the monastery. It had its own land at the back of the monastery for the growing of vegetables and fruits for their own consumption. Surplus of the vegetables and fruits were sold in Tsuen Wan. The growing activity however has been discontinued in the 1970s. Monks and nuns were residing in the monastery and from the 1960s, only nuns and female followers have been accepted. It is now managed by Nun Ching Kwan (淨群法師), the third abbess, Nun Yiu Kuen (耀權法師) and Nun Kai Chiu (啓超法師).

Located on a levelled podium against a slope at the back of Lo Wai (老圍) in *Architectural Merit* Tsuen Wan, the monastery is a Qing vernacular building having a two-hall-two-lane-two-side-hall plan. A kitchen was later added connecting to its left. The building is constructed of coarse granite blocks with its walls to support its pitched roofs. The roofs have been strengthened with reinforced concrete beams and covered with green ceramic glazed tiles in a recent renovation. The front façade is plastered and painted in cream colour. The symmetrical building has the worshipping halls in the middle flanked by two halls of residence on their left and right separated by two open longitudinal lanes. The end hall called Tai Hung Bo Din (大雄寶殿) houses the three statues of Sakyamuni (釋迦牟尼佛), Armitabha (阿彌陀佛) and Manjusri (藥師佛) at the altar for worship. The middle of the main ridges is each with a red ceramic pearl. All the ridges are with ceramic curling ends. Its recessed entrance has the name engraved on the lintel above the doorway topped with wall paintings of two gold colour dragons and geometric patterns.

It is a Buddhist monastery to remind the development of Buddhism in Tsuen Wan. **Rarity**

It has little built heritage value.

**Built Heritage
Value**

The building has been renovated with modern building materials very much diminished its authenticity. **Authenticity**

Celebration of Yuk Fat Festival (浴佛節) on the 8th of the fourth lunar month and other festivals are held in the monastery with scripture recitation, rituals and offerings held by the nuns. Monks from outside are sometimes invited. It has connections with other monasteries in Tsuen Wan including the Tung Po Tor Monastery (東普陀) and Chuk Lam Sim Yuen (竹林禪院). **Social Value,
& Local
Interest**

Historic Building Appraisal
Chung Ancestral Hall
Yuen Tun, Tsing Lung Tau, Tsuen Wan

Yuen Tun Tsuen (圓墩村) in Tsing Lung Tau (青龍頭) of Tsuen Wan (荃灣) was established by the Hakka (客家) Chungs (鍾) in the 1780s who originated from Tieluba (鐵爐壩) of Wuhua (五華), Guangdong (廣東) province. Chung Chun-lam (鍾春霖) is the founding ancestor. One of his sons, Ting-choi (廷彩), later branched out to set up a village called Tsing Lung Tau Tsuen (青龍頭村) further down south of Yuen Tun Tsuen close to the seashore. Yuen Tun Tsuen was close to the Tai Lam Chung Reservoir (大欖涌水塘) which was constructed in 1951-59. A tunnel for water pipes was built beneath the site of the village. Since the beginning of the project, the yield of the fields of the village declined. The government claimed that it would be improved after the tunnel was completed. It was that the irrigation water was drained away. The problem could not be improved after the tunnel was completed. The government then resettled the Chungs to a piece of land north of Tsing Lung Tau Tsuen to establish their new village in 1972. The old village was allocated to the Civil Aid Service (民衆安全服務隊) for use as a training camp opened in 1975. Four village houses were renovated for its use and the others demolished. The biggest house was converted for use as a folk museum opened in 1981. The Chung Ancestral Hall (鍾氏宗祠) at the back of the big old house is used as a store room of the Service.

*Historical
Interest*

The ancestral hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The ancestral hall of the Chungs called Lai Leung Tong (禮良堂) was originally at the old village house in its front but later moved to this purposely built separate building. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted white. The main hall used to have an altar housing the soul tablets of the Chungs for worship. A set of red geometric mouldings are at two ends of the front ridge. The name board of the ancestral hall is above the lintel flanked by two wall paintings of landscape. The doorframe of the entrance is fare-faced showing the green bricks. A beam at the main hall is engraved with ‘百子千孫’ (Hundreds of Sons and Thousands of Grandsons).

*Architectural
Merit*

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

It has some built heritage value.

***Built Heritage
Value***

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

Authenticity

It has group value with other preserved old houses in the village.

Group Value

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

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

Historic Building Appraisal
Ching Chung Koon - Pavilion
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 Pavilion (涼亭) is a short distance in front of the Yik Fa Kung (翊化宮). Accessed through a wide flight of staircases with side white stone balustraded railings, the pavilion is a typical Chinese one compliment to the Shun Yeung Din and Yik Fa Kung of the monastery. It was constructed probably between 1960 and 1979 of concrete and steel with its four red columns to support its hip-and-gable (歇山式) style roof of green and yellow ceramic tiles. The four curling eaves are flying upwards. The ridge is with green ceramic tiles with a set of *zhengwens* (正吻) at the two ends. The four red columns are decorated with two couplets and the tie-beams with two plaques. Decorative patterns of dragons, clouds, flowers and interlockings are also on the beams. Two benches are provided between the two sets of columns.

**Architectural
Merit**

It is a pavilion to compliment the major buildings of the monastery.

Rarity

It has some built heritage value

**Built Heritage
Value**

It is in good condition with 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*

Chu Ancestral Hall Ma Yau Tong, Sai Kung

Ma Yau Tong (馬游塘) was a multi-surname Hakka (客家) village inhabited by the Lis (李), the Tsangs (曾) and the Chus (朱). The Lis were the first settlers followed by the other two. The Chus and the Tsangs were from Wuhua (五華) of Guangdong (廣東) province who settled in Sha Tau Kok (沙頭角) before they moved to Ma Yau Tong. It is believed they were in the village as far as in the 18th century. The first **Chu Ancestral Hall** (朱氏宗祠) was built probably in the 19th century, and the present one was rebuilt in **1956**. The hall is also known as Pui Kwok Tong (沛國堂). The Chus were mainly farmers who grew vegetables. Firewood and grass were cut and sold to Kowloon Tsai (九龍仔), Kowloon City (九龍城), Hung Hom (紅磡) and Yau Ma Tei (油麻地) and Cha Kwo Ling (茶果嶺) where they also got their daily necessities.

**Historical
Interest**

The ancestral hall is a small Qing (清) design vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. It is constructed of bricks, stones and concrete with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted with white and cream colours. The altar is occupying the entire end wall of the hall with a soul tablet of the Chu ancestors for worship. The recessed front entrance is indented inward for *fung shui* reason. The name of the hall is moulded on a piece of brown stone. Lower courses of the front wall are covered with brown ceramic tiles. The wall friezes at the gable walls and at the back wall are painted black edged with yellow.

**Architectural
Merit**

It is a simple ancestral hall of the Chus to remind their settlement in Ma Yau Tong.

Rarity

It has some built heritage value. Its indented-inward entrance is a bite special.

**Built Heritage
Value**

The authenticity of the hall is kept.

Authenticity

Members of the three branches of the Chus have their ancestral worship at the ancestral hall at Chung Yeung (重陽節) and Ching Ming Festivals (清明節). Dim Dang (點燈) ritual would be held for the new born baby boys of the Chus on 14th to 20th of the first lunar month at the hall. They are not necessarily those born in previous year, but just once in their life. The lanterns would be taken to

**Social Value,
& Local
Interest**

the Pak Kung (北港) of the village in the morning and brought back to the hall at night. The lanterns would be burnt in front of the Pak Kung on the 20th of the month.

Originally, Chu Ancestral Hall faced towards large fields. Today, the fields have been reclaimed and covered with modern residential units. Two ancestral halls are located nearby. Tsang Ancestral Hall (曾氏宗祠) which is situated along the same row is already rebuilt, while Li Ancestral Hall (李氏家祠) located on the other side of the fields is a recorded item of the Antiquities and Monuments Office. There is a Pak Kung (伯公) besides Chu Ancestral Hall and a Dai Wong (大王) not far away from Li Ancestral Hall.

Group Value

Historic Building Appraisal
Cape Collinson Muslim Cemetery & Mosque
Cape Collinson Road, Chai Wan, Hong Kong

Cape Collinson Muslim Cemetery (歌連臣角回教墳場) was established in **1963** to replace the old Muslim cemetery (*i.e.* Kowloon Cemetery No.3) founded in 1930 in Ho Man Tin, at the rear of today's Pui Ching Middle School (培正中學) which was resumed by the Government in 1962 for redevelopment. In 1963, a new cemetery, together with a mosque located in close proximity, was established on the present site. *Historical Interest*

It is one of two Muslim cemeteries in Hong Kong, the other one being the Muslim Cemetery in Wong Nai Chung Road, Happy Valley (跑馬地黃泥涌道回教墳場) which was established in the 1870s.

The history of Muslim immigration can be traced back to the early days of the British colonial era, when Muslims came to Hong Kong as soldiers, seamen, merchants and traders. Later, attracted by the opportunities created by the development of the opium and tea trade, Bohra Muslim merchants from India followed into their steps. In the 1860s, another group of Muslim traders from the southern Indian city of Madras arrived and successfully established their business in the colony.

The Muslim Cemetery is reached by a flight of steps also a footpath from Cape Collinson Road. Another flight of steps and footpath at the north of the Cemetery leads to the **Mosque** (清真寺) which is built on a separate site and has its own separate access road. The architect of the Mosque was **Mr. A.M. Wahab** of the Public Works Department. The design is a rather strange eclectic mix of Modernist and Islamic architecture. The Mosque serves as a place of worship as well as a mortuary and funeral parlour and therefore has a dual function. Islamic features include an onion-shaped dome, *Purdah* screens, *Narthax* (foyer for taking off shoes), *Mihrab* (niche), *Qiblar* (prayer wall), *Mimbar* (pulpit), *Sahn* (courtyard) and *Sardivan* (fountain or washing place). The gravestones in the cemetery have rounded or curved tops, some shaped as ogee or multi-foil ogee arches. The Star and Crescent symbol and Arabic inscriptions reflect the religious identity of the deceased. *Architectural Merit*

Cape Collinson Muslim Cemetery is the second Muslim cemetery on Hong Kong Island. With its unique combined style of architecture, the Mosque is a rare piece of built heritage. As far as can be ascertained few alterations or *Rarity, Built Heritage Value &*

additions have been made since it was built.

Authenticity

The social value of the Cemetery and the Mosque lies in their historical role providing for the needs of the local Muslim community. The **Mosque** serves not only as a quiet place of worship for the congregation of Muslims living in the neighbourhood, but also as a mortuary and funeral parlour. They are symbols of the cultural and religious diversity of Hong Kong and as such of considerable local interest.

*Social Value
& Local
Interest*

Situated in the mountainous area of Chai Wan in the Eastern District, Cape Collinson Muslim Cemetery and Mosque are sited in hilly greenery which is very suitable for its function. There are other cemetery grounds along Cape Collinson Road, such as the Buddhist Cemetery (歌連臣角佛教墳場), the Sai Wan War Cemetery (西灣國殤紀念墳場) and the Catholic Cemetery (歌連臣角天主教墳場). The declared monument — Law Uk Hakka House (羅屋) is also located in the area.

Group Value

Although cemeteries are sometimes resumed by the Government for road widening schemes or even redevelopment, this is unlikely to happen to the Cape Collinson Muslim Cemetery. The question of adaptive re-use does not therefore arise.

*Adaptive
Re-use*

Historic Building Appraisal
Tsang Ancestral Hall
No. 13 Kau Wah Keng Old Village, Kwai Tsing

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18th century. Wai-heng is considered as the founding ancestor of the village.

*Historical
Interest*

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

There are three ancestral halls in the village. This Tsang Ancestral hall (曾氏外祖祠), accommodated in No.13 of the building block occupying Nos.13, 14 and 15, was dedicated to Lok Bit-hing (駱必興), the father-in-law of Tsang Wa-hon (曾華翰), the grandson of Wai-heng. The exact construction year of Nos. 13-15 is unknown. However, an aerial photo shows that it already existed in 1924.

Located at the last (northern) row of the eight rows of village houses, the ancestral hall at No.13 together with Nos.14 and 15 on its right form an independent form and style of western influence which might be classified as Chinese Eclectic. A horizontal mounding is on the front façade at the level separating the ground and the first floors and at the roof level. A parapet is at the roof level of the façade. The hall is a two-storey building probably constructed of concrete and bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The ground floor and the first floor are having a one-hall-one-room plan. The hall is in front of the room. The altar is at the hall of the first floor with a soul tablet for worship. An incinerator is in front of the altar. The walls are plastered and painted white. Timber planks and floor joists are for the structure of the upper flooring. The doorframe is of granite. The name of the building '外祖祠' (Ancestral Hall of the Ancestor-in-Law) is written on a piece of red paper of a frame hanged above the doorway.

*Architectural
Merit*

It is an ancestral hall of the Tsangs to witness their settlement in the area.	<i>Rarity</i>
It has some built heritage value.	<i>Built Heritage Value</i>
The building is in upkeep condition. Its authenticity is basically kept.	<i>Authenticity</i>
It has group value with the other two ancestral halls and selected historic buildings in Kau Wa Keng Old Village.	<i>Group Value</i>
Many of the Tsangs were seamen who worked overseas. They sent money via remittances back to the village, part of it was used for the repair of the building. Other than for the ancestral worship, the hall was used to seek the ancestors' blessing for the wedding of the Tsangs, birth of babies and birthdays of elders. It was also used as a meeting place of the Tsangs and dealing with village affairs. Nowadays, the Tsangs still make special offerings to the ancestors at festivals in the three ancestral halls in the village, first for the Yiu Kung Ancestral Hall (饒公祠) and followed by the other two.	<i>Social Value, & Local Interest</i>

Historic Building Appraisal
Former Cottage of the Presbyterian Church of New Zealand,
Fa Peng, Cheung Chau

The Former Cottage was built in 1912 as a summer retreat for missionaries of the Presbyterian Church of New Zealand (also known as Canton Villages Mission). The Mission came into being in 1901 when the Rev. George McNeur first set foot in Canton (Guangzhou 廣州) with the view of establishing a self-supporting, self-governing and self-propagating church.

*Historical
Interest*

During the Japanese Occupation, the Cottage (in Chinese: 長洲花坪前新西蘭長老會別墅) suffered considerable damage and was renovated in 1947. With the departure of church missionaries from China after 1949, the Presbyterian Church of New Zealand came to an end in 1951 and the cottage was sold. It now belongs to the Church Body of the Chinese Anglican Church in Hong Kong (香港聖公會管業委員會). It is vacant nowadays.

The cottage is a single-storey structure constructed of granite blocks. The entrance lobby is divided from the central living room by a column and two arches. Bedrooms and bathrooms are situated on either side of the living room. A chevron shaped annex at the rear contains the kitchen, pantry and servants' rooms. Encaustic patterned floor tiles are the only decorative feature internally. Externally, the walls can be seen to be built of coursed granite, window openings have projecting hood mouldings for weather protection, and a heavy convex cornice runs around the building. Doors are framed, ledged, braced and battened wooden doors and windows are simply designed folding wooden casements. The cottage is now in a very dilapidated condition and cannot be said to have a great deal of architectural merit.

*Architectural
Merit*

The cottage, which is now getting on for 100 years old is quite a rarity on Cheung Chau. During the period of Japanese Occupation (1941-1945), it was looted by the Chinese rabble, and every vestige of woodwork was carried away. It was found virtually uninhabitable after the war and a major rehabilitation project was undertaken in 1947. Nevertheless, the original plan and the basic structure seem to be authentic. An L-shaped separate outhouse with rendered walls (purpose unknown) is located at the north-west corner of the cottage.

*Rarity &
Built Heritage
Value &
Authenticity*

The historical social value of the cottage lies in its link with the missionaries of the Presbyterian Church of New Zealand in Hong Kong. Its establishment in the early 1910s, soon after Cheung Chau was included in the map of the newly acquired "New Territories" in 1898, signified the expansion of Western influences on the island. As a relic of colonial and missionary days and remnant of the past,

*Social Value &
Local Interest*

the cottage has some local interest.

The Cottage together with other historic buildings on Cheung Chau – e.g., **Group Value** Yuk Hui Temple (玉虛宮), Hung Shing Temple (洪聖廟), Shui Yuet Temple (水月宮), Sai Wan Tin Hau Temple, Cheung Chau Police Station (長洲警署), Cheung Chau Government Secondary School (長洲官立中學) and Cheung Chau Fong Pin Hospital (長洲方便醫院) – have group value from a cultural and heritage point of view.

It is apparent that the cottage has been abandoned and derelict for some time. **Adaptive**
The cottage is not very capacious and probably the best adaptive use for it is that **Re-use**
for which it was originally intended – a summer retreat a holiday home. Whether or not this is a practical proposition depends on the availability of services such as water supply, electricity and main drainage.

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Office Block (辦事處)

1197

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

The **Office Block** (辦事處) is situated next to Mei House and Ming House and is joined at the west end to the Assembly Hall. It was built in 1962 and is therefore one of the oldest buildings of the Centre.

The **Office Block** is a two-storey high pitched roof concrete framed building with an elongated rectangular plan. The main entrance is on the south side of the building facing a small courtyard. The entrance has a **Chinese** style porch with vermilion columns and a roof of glazed yellow Chinese tiles. The remainder of the south elevation is rendered and painted white with regularly spaced windows at each floor level. There are curved planters below the ground floor windows. There is also a planter in the centre of the courtyard with a statue of a religious figure placed on top of a classical column in front of the planter. The end elevation has a plain rendered wall painted white punctuated by rows of small windows and showing exposed waste pipes from internal toilets. The north elevation facing the road features a colonnaded **Romanesque** style arcade or verandah at ground floor level and a canopied verandah at first floor level. The architectural style of the building can be classified as **Modern Eclectic**. Internally, an off-centre corridor serves offices and rooms on the ground floor. Two staircases are provided to the first floor. *Architectural Merit*

This style of building combining modern and traditional architectural features is quite rare in Hong Kong. As an important part of the Centre, the building has group value and architectural value. It is difficult to say how *Rarity, Built Heritage Value &*

authentic the building is. The Romanesque style arcade may have been a later *Authenticity* addition.

The social value of the **Office Block** lies in the role it has played in the *Social Value* Centre's rehabilitation activities. As for local interest, as the island is remote *& Local* and inaccessible, the building is unknown and of little interest to anyone other *Interest* than the patients and staff at the Centre.

Presumably the building could be converted for other uses, but it is *Adaptive* unlikely that the Centre would want to do this as the administration offices are *Re-use* an essential part of the Centre.

Historic Building Appraisal
Tsang Ancestral Hall
No. 28B Kau Wah Keng Old Village, Kwai Tsing

The Tsangs (曾) in Kau Wah Keng Old Village (九華徑舊村) are Hakkas (客家) who settled in the village in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. Before their arrival, the village was settled by a family surnamed Ng (吳). Tsang Bak-tao (曾伯韜) first moved from Wangniugang (望牛崗) of Danshui (淡水), Huizhou (惠州), to Lizhujiao village (壙竹角村) of Baoan (寶安), Guangdong (廣東) province, that is, the present-day Tai Lam Chung (大欖涌) in 1737. His second son Wai-heng (維亨) later moved to Kau Wah Keng Old Village in the mid-18th century. Wai-heng is considered as the founding ancestor of the village.

**Historical
Interest**

Hong Kong Island was declared as a free port in 1842 and the Kowloon Peninsula was leased by Britain in 1860, which resulted in the general growth of China trade. A large number of Chinese were employed by shipping companies. Many villagers in Kau Wa Keng started to work as seamen before the lease of the New Territories. Their remittances made the village well-off.

Three ancestral halls were built in the village. This Tsang Ancestral Hall (曾氏家祠) was built before 1905 to commemorate Tsang Chiu-fung (曾朝鳳), the son of Wai-heng (維亨). The exact construction year of the building is unknown. A map dated 1905 shows its existence. The other two include the Tsang Ancestral Hall (曾氏外祖祠) and the Yiu Kung Ancestral Hall (饒公祠).

Located in a separate row of village houses in the west of the village, the ancestral hall is connected to a village house on its left. The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The long and narrow building is constructed of green bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Part of the building walls are plastered and painted. The front roof is replaced with corrugated sheets. The altar is in the middle of the end wall housing a soul tablet of the Tsangs for worship. The floors are cement screeded. Part of the left wall is replaced with corrugated sheets. The front wall is painted in light red colour. The name of the hall is inscribed on a board on the wall above the doorway of the recessed entrance.

**Architectural
Merit**

It is an ancestral hall of the Tsangs to witness their settlement in the area.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The building is not in proper upkeep condition. Its authenticity is diminished.

Authenticity

It has group value with the other two ancestral halls and selected historic buildings in the village.

Group Value

Many of the Tsangs were seamen who worked overseas. They send money via remittances back to the village, part of it was used for the repair of the building. Other than for the ancestral worship, the hall was used to seek the ancestors' blessing for the wedding of the Tsangs, birth of babies and birthdays of elders. It is also used as a meeting place of the Tsangs and dealing with village affairs. Dim Dang (點燈) ritual is still carried out at the ancestral hall on the 1st to 15th days of the Chinese New Year for new born baby boys of previous. The Tsangs still make special offerings to the ancestors at festivals in the three ancestral halls in the village, first for the Yiu Kung Ancestral Hall and followed by the other two.

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

Historic Building Appraisal

1199

Shum Study Hall

No. 28 Ng Tung Chai, Tai Po, New Territories

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

*Historical
Interest*

Ng Tung Chai was established in the 4th year of Qianlong (乾隆, 1739) reign of Qing (清) Dynasty or earlier as a tablet of its Tai Wong (大王, Earth God) shrine has the dating on it. The village was inhabited by the Yaus (邱氏), the Shams (沈氏) and the Koos (古氏), who lived together in harmony. An organization **Tung Hing Tong** (同慶堂) was formed over 50 years ago to act as a trust and to organize joint activities for the three clans in Ng Tung Chai. The manager of Tung Hing Tong is changed in rotation once a year by the clans.

The history of the Sham clan in Ng Tung Chai can be traced back to the late 17th century when their founding ancestor **Sham Man-hing** (沈萬興) moved from Changle (長樂) of Lianxing county (蓮興縣) in Guangdong province (廣東省). His 2nd son, Sham Ting-on (沈廷安), stayed in Ng Tung Chai. His 1st son, Sham Ting-fung (沈廷鳳), moved to Shui Wo (水窩) in Tai Po to become the founding ancestor of Shui Wo. The **Shum Study Hall** (沈氏家塾) in Ng Tung Chai probably has a history of **around 100 years**. It is one of the two study halls in the village. The other one, Tung Hing Tong, was built by the trust of the village and rebuilt in 1983. A Sham Ancestral Hall (沈氏家祠) is on the left of the study hall.

The Shum Study hall is a Qing (清) vernacular building of two bays. The entrance is at the recessed bay on the left. The hall of the left bay was used as the classroom of the study hall. The right bay was used for the bedroom of the teacher.

*Architectural
Merit*

It was constructed of green bricks, mud bricks and rubble with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The windows are with green ceramic grilles. The roofs and part of the rear wall of the building have collapsed. The building is attacked by overgrowth.

It is a study hall of the Shams to remind their settlement in Ng Tung Chai.

Rarity

It has some built heritage value.

**Built
Heritage**

The building is in ruin very much diminishing its authenticity.

**Value
Authenticity**

The study hall provided night school for the children and adults of the village as they had to be involved in agricultural farming activities during daytime. About ten students were taught in the study hall with a teacher residing in the right bay of the building. The study hall modernized its teaching subjects after the war but closed in 1950 due to the opening of the Lam Tsuen Public School (林村公立學校). Cheung Ji-fan (張枝繁), MBE, JP, a notable representative of Lam Tsuen and chairman of the Da Chiu Organizing Committee of Lam Tsuen (林村鄉太平清醮建醮委員會) in 1963, 1972, 1981 and 1999 was once a teacher of the study hall.

**Social Value,
& Local
Interest**

Shum Study Hall is located on a platform along the hill slope. Located at the end of the row, it is northwest-orientated facing Shum Ancestral Hall. It is surrounded by fields. Tung Hing Tong is located besides the west gateway of the rectangular 'Tsai' uphill. Yau Ancestral Hall, one of the items under Antiquities and Monuments Office is located at the centre of the rectangle while Koo Ancestral Hall is located at the south row.

Group Value

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

**Adaptive
Re-use**

Historic Building Appraisal

Lung Yip Yuen

No. 198 Shan Ha Tsuen, Ping Shan, Yuen Long, New Territories

Lung Yip Yuen (農業園) was built by **Cheung Ting-po** (張丁保), a *Historical Interest* seaman who built it as a farmhouse and residence for his family. He worked on steamships before the 1940s and constructed Lung Yip Yuen in three stages in the 1930s and 1940s. There was a hut collecting manure on the right of the house. Some of the Cheung family members still occasionally visit Lung Yip Yuen nowadays.

The house was named “Lung Yip Yuen” literally meaning “the garden for farming”, since the Cheung family was engaged in farming. The roof of Lung Yip Yuen and a *wo tong* (禾塘) on the left of the house were used to dry the produce in the sun. Since the Cheung family owned lots of land, they let their land to other villagers for operating business; for instance, a Sze Wo Farm (四和農場) was run at the back of Lung Yip Yuen.

The Cheung family also operated a savings bank (money shop) for the villagers. Money was kept in Lung Yip Yuen. The family invested with the money to increase their revenue, such as raising pigs and buying cultivated land.

Most of the villagers of Shan Ha Tsuen worked on farming and cane sugar refinery. The latter was run until the 1950s-60s. The traces of grindstones and stoves of the sugar refinery can still be seen in the village. The Cheungs of Lung Yip Yuen refined cane sugar on the left of the house.

The house is the largest building in the village. It is set apart from the old part of the village with an open courtyard known as *wo tong* (禾塘) and fields around it. The house is a two-storey building with walls of grey bricks and rows of rectangular shaped windows at first and ground floor levels. There is a main entrance and a side entrance in the front façade. The main part of the house has a pitched roof of Chinese tiles and gable end walls with sharply pointed apexes. The front part of the building has a flat roof with an ornamental parapet wall and a triangular gable inscribed with the name “Lung Yip Yuen” in Chinese characters. The building shows some Western influence in the parapet wall and pediment, but with its pitched roof and grey brick walls, Lung Yip Yuen is basically a building of **Qing Vernacular** style. *Architectural Merit*

Lung Yip Yuen is quite large for a village house and having so many windows at ground floor level is also unusual. Perhaps additional windows have been inserted. It has quite an imposing appearance and has built heritage value in its uniqueness. Modern installations such as TV aerials, window *Rarity, Built Heritage Value & Authenticity*

mounted room coolers and building services are evident. Overall the building has retained its original appearance.

The social value of the building lies in its role as family residence and farmhouse of the Cheung family. Its role as a money shop for the villagers was also important. As a prominent building of the village it has considerable historical, architectural and local interest.

Lung Yip Yuen is a large house but the internal layout is not known so that it is difficult to suggest an adaptive re-use. Possibly the best use for it is to continue to be used for residential purposes. With its farming background it would perhaps make an ideal venue for a small agricultural museum or organic farm.

Historic Building Appraisal
Pui Tak Canossian Primary School
No. 180 Aberdeen Main Road, Hong Kong

1201

Located at Aberdeen Main Road (香港仔大道), Pui Tak Canossian Primary School (嘉諾撒培德學校) was built in **1956** to provide primary education to the children living in the neighbourhood. It was designed by the well known local architectural practice of Leigh and Orange. The foundation stone was laid on 1 February 1956 by His Lordship **Lawrence Bianchi D.D.** Catholic Bishop of Hong Kong (香港教區白英奇主教).

*Historical
Interest*

Pui Tak Canossian Primary School is one of the oldest primary schools in the Southern District, having served the community for over a hundred years. The present school premises was built in 1956 to replace the former one (the site of the present Siu Kwan Mansion 兆群大廈 at No.120 Aberdeen Main Road) which had been founded in 1897 by the Canossian Sisters of the Canossian Daughter of Charity (嘉諾撒仁愛女修會) who came from Italy to Hong Kong in the 19th century with the mission of offering education which aimed at teaching children in their reading and writing capability, as well as spreading the Catholic mission.

The architectural style of the school is **International Modern**. The school is three storeys high with four classrooms on each floor opening on to long open verandahs on the north elevation. There are staircases at each end of the building. The walls are smoothly rendered and painted, the lower part of the south elevation marked with lines to resemble ashlar masonry. Windows are arranged in bands either horizontally or vertically. The roof is flat with tubular steel “ship’s railings” around the parapet. The playground has a random rubble boundary wall and steel gates in a modern design. The school appears to be well maintained and presents a clean and tidy environment for learning. Shady trees in the playground and a small public garden at the north corner of the playground enhance the site.

*Architectural
Merit*

Whilst not particularly rare, Pui Tak Canossian Primary School is a good example of post-war International Modern Style architecture and therefore has built heritage value. It appears to have retained its authentic original appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the school lies in the role it has played in providing

Social Value

primary education to children in Southern District. Some prominent community leaders were the alumni of the School; for example, Mr. Joseph Chan Yuek-sut (陳若瑟) B.B.S., the former Chairman of the Southern District Council. ***& Local Interest***

It is situated near other buildings providing social services such as the Aberdeen Jockey Club Clinic and the Aberdeen Kai-fong Welfare Association. Historic items around the School include Old Aberdeen Police Station at 116 Aberdeen Main Road (香港仔大道 116 號舊香港仔警署) and the Tin Hau Temple at 182 Aberdeen Main Road (天后古廟). It therefore has group value and local interest in the community service context. ***Group Value***

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

Historic Building Appraisal

Shung Man Study Hall

No. 55 Wang Toi Shan Ho Lik Pui, Pat Heung, Yuen Long

Wang Toi Shan (橫台山) in Pat Heung (八鄉), Yuen Long, was first settled by the Hakka (客家) Tangs (鄧) who developed from the oldest Wing Ning Lei (永寧里) village to others. It was later also inhabited by the Lees (李), the Loks (駱), the Los (盧) and others. The Tangs moved from Shibi (石壁) of Ninghua (寧化) in Fujian (福建) province to Chaozhou (潮州) of Guangdong (廣東) province and then southwards to Huizhou (惠州) after generations. Tang Ting-kwai (鄧廷桂) of the 14th generation moved from Huizhou to Wang Toi Shan in the 27th year of Kangxi (康熙, 1688) reign of the Qing (清) dynasty. He was regarded as the founding ancestor of the Tangs in Wang Toi Shan. His descendents later branched out to different villages in Wang Toi Shan and other areas. Descendents of Hung-tat (洪達), a son of Ting-kwai, branched out to Ho Lik Pui (河瀝背) other than staying in Wing Ning Lei. Shung Man Study Hall (崇文書室) in Ho Lik Pui was built by a son of Tang Teng-yi (鄧鼎彝), the grandson of Hung-tat. It was built in the Jiaqing (嘉慶, 1796-1820) reign of the Qing dynasty.

**Historical
Interest**

The study hall was a detached building in the north of the village. It was much altered in the 1970-90s when it was used as a factory and left ruined thereafter. Only the main hall with its side chambers and part of the walls of the building are standing. It was probably a Qing vernacular building having a two-hall-one-courtyard plan. A forecourt is in front of the building. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The floors are cement-screeded. The ridge is decorated with a pair of red broken geometric mouldings at its two ends. The roof of the hall is with false ceiling with carved brackets.

**Architectural
Merit**

It is a ruined study hall of the Tangs to remind their history and education work in Wang Toi Shan Ho Pui Lik village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The building was in ruin leaving the dilapidated main hall only. It has its authenticity lost.

Authenticity

It has group value with other selected historic buildings in Wang Toi Shan,

Group Value

including the Entrance Gate (圍門), Tang Ting Kwai Ancestral Hall (廷桂鄧公祠) and Tang Hung Tat Ancestral Hall (洪達鄧公祠) in Wing Ning Lei in the north.

The study hall was erected to provide a venue for the village children to be educated to gain success in the Imperial Civil Service Examination in order to pursue an official career in the Qing government. Nine Tangs of Wang Toi Shan obtained the title of *xiucaai* (秀才) in the district examination who had been trained in the study halls including the Shung Man Study Hall. Teachers were employed from the mainland teaching the children with Chinese classics and books with the practice of abacus and letter writing. The lessons were taught in Hakka dialect taking also children from Hakka villages from Cheung Sheung (嶂上) in Sai Kung and Sha Tau Kok (沙頭角). With the abolition of the Examination in 1905, modern subjects were introduced including mathematics and general knowledge. Martial arts was also taught in the hall with *wujuren* (武舉人) employed from Huizhou. The building was no longer a study hall since 1933. A Toi Shan Public School (台山公立學校) was erected by the Tangs in 1954 to replace the work of the study halls. The building was used as a factory of woolen sweaters and rattan products in the late 1970s to 1990s. It was then used as a warehouse until 1998.

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

Old House

Ha Wai, Sham Chung Tsuen, Tai Po, N.T.

Sham Chung Tsuen (深涌村) is a Hakka (客家) village in the south of Tolo Channel (吐露海峽), Tai Po. It can be sub-divided into five areas, including Ha Wai (下圍), Shek Tau King (石頭徑), Pao Wai Tsai or Pao Nei Tsai (包圍仔/包籬仔), Wan Tsai (灣仔) and Dui Min Tsuen (對面村). Sham Chung Tsuen was first settled by the Lees (李氏) and then the Wongs (黃氏). The Lees came from Wu Kau Tang (烏蛟騰), south of Sha Tau Kok (沙頭角) during the reign of Emperor Qianlong (乾隆, 1736-1795) of Qing (清) Dynasty. A Catholic church, the Chapel of the Epiphany of Our Lord, was erected in 1956 in Ha Wai where many villagers became Catholics. Thus Ha Wai has been called “Chapel Village” (聖教堂村). The Chapel housed a school called Kung Man School (公民學校) with some 50 pupils and two teachers. Another school, Shum Chung School (深涌學校), was set up at Shek Tau King in the 1950s. The two schools however were incorporated into Sham Chung Public School (深涌公立學校) established in 1958. The block of house at Ha Wai was probably built **before 1938** by the Lees. It was renovated in the 1960s and is left vacant.

Historical Interest

The south facing block of residential house is with the hill at its north. It is a Qing vernacular building of three units constructed of rammed earth and green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Behind its entrance, each unit has its kitchen with a stove on its left and a bath corner at its right. Behind them is the living room. Above the living room are the bedrooms accessed through a wooden staircase. The walls are plastered and the floor cement-screeded. Each unit has a recessed front façade. Under the eave is a moulded cornice with four moulded petal patterns on the walls.

Architectural Merit

It is a block of residential building to witness the settlement of the Lees in the village.

Rarity

It has some built heritage value.

Built Heritage Value

The building is lack of upkeep and maintenance with part of it covered with overgrowth.

Authenticity

The Lees have grave sweeping at their ancestors' graves in Sham Chung Tsuen; however, they have no ancestral hall in the Tsuen. They have their ancestral worship at the ancestral hall in Wu Kau Tang (烏蛟騰) on the second day of the Chinese New Year.

Social Value, & Local Interest

The Old House is situated next to the footpath with a large field at the front and a grove at the rear, which is recognized to have a good *fungshui* setting. Most of the fields are ruined now, and most of the houses in the village have been left vacant. There is another historic building, Chapel of Epiphany of Our Lord, which is a church-cum-school built in 1956. ***Group Value***

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Site A Staff Quarters

1204

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

The **Site A Staff Quarters** (A 區職員宿社) is situated close to the two hospital blocks on the eastern side of the island. It is not known when it was built for certain, but it probably dates back to the late sixties or early seventies.

The building is two stories high, rectangular in plan with a low pitched roof similar in style to the hospital blocks. The main entrance is at the northwest end of the building and is approached by a flight of steps flanked by terraced gardens. The entrance doorway is arched and it is protected by a cantilevered overhead projecting canopy. The windows are regularly spaced and the side elevation windows are unified by horizontal bands or string courses at cill level and window head level. There is another entrance doorway on the northeast elevation. The walls are rendered and painted white. Internally, a central corridor gives access to rooms on either side. Although the building is modern in design it does not fall into the International Style classification and is best described as **Modern-Utilitarian**. *Architectural Merit*

The building is not a particularly rare piece of architecture, but as part of the Rehabilitation Centre it has built heritage value and it contributes to the overall group value. As far as can be seen the building retains its authentic appearance, but it is difficult sometimes to detect alterations to modern utilitarian buildings like this. *Rarity, Built Heritage Value & Authenticity*

The social value of the building lies in the role it has played at the Rehabilitation Centre as quarters for staff. As for local interest, as the island is remote and inaccessible, the building is unknown and of little interest to the general public.

With its central corridor and rooms on either side floor plans adaptive re-use may be difficult. Any alterations must take account of structural walls. The best use for the building is residential for which it was intended.

Historic Building Appraisal
Chung Ancestral Hall
No. 36 Ping Long, Tai Po

Ping Long (坪朗), Tai Om Shan (大菴山) and Tin Liu Ha (田寮下) are three Hakka (客家) villages in Lam Tsuen Valley (林村谷) of the Chungs who are the descendents of Chung Ning-kau (鍾寧玖). Ning-kau settled in Ping Long from Qingqi (清溪) of Dongguan (東莞), Guangdong (廣東) province, in the 25th year of Kangxi (康熙, 1686) reign of the Qing (清) dynasty. One of his sons Kau-yuan (久元) moved to Tai Om Shan village in the 42nd year (1703) of the same reign whilst his other two sons, Kau-hin (久顯) and Kau-tat (久達), remained to stay in Ping Long. One of Kau-yuan's sons Yuk-chin (毓遷) moved to Tin Liu Ha later to establish a new village. Another son Yuk-shau (毓秀) moved to Ping Chau (坪洲) island in the north-east of Hong Kong in the 2nd year of Yongzheng (雍正, 1724) reign of the same dynasty. His other son Yuk-hing (毓興) chose to stay in Tai Om Shan. Ping Long was originally not a single-clan village also inhabited by the Chengs (鄭) who later moved to Southeast Asia countries and some returned to Lam Tsuen. The descendents of Kau-hin and Kau-tat built an ancestral hall of their own respectively in the village. This one at No.36 of the village was built about 250 years ago by the descendents of Kau-hin. Another ancestral hall at No.21 of the village was built by the descendents of Kau-tat more than 200 years ago. Descendents of Kau-hin became Christians as a church Ling Chun Tong (懷遵堂) was set up by the Chinese Christian Church in Tai Po (中華基督教會大埔堂) in the village in 1901. After their belief in the religion, the ancestral hall has been left unattended. It has been deteriorating since then.

*Historical
Interest*

The ancestral hall was built at the same time with the two houses of Nos. 36A and 37 connected to its left. It shared with them a common roof. It is a Qing vernacular building having a one-hall-one-courtyard plan. It was constructed of green bricks and rammed earth with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Except the front façade, the walls of the building are plastered. Whilst the front façade and the gable walls are still standing, the roof and part of the rear wall have collapsed. The interior of the hall is with overgrowth. No name board is at the façade of the recessed entrance.

*Architectural
Merit*

It is an ancestral hall to witness the settlement of the Hakka Chungs in Ping Long village.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The building is a ruin. The building does not have its authenticity kept.

Authenticity

It has group value with another ancestral hall of the Chungs in the village. The latter is the only ancestral hall in the village.

Group Value

The ancestral hall is not used for ancestral worship of the Chung ancestors of the Kau-hin branch. It is said that the descendents want to demolish the ancestral hall to build a 3-storey house on the site for use by the Chung Kau Hin Tong (鍾久顯堂) as a place for gathering and worship.

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

Historic Building Appraisal

Tai Tam Byewash Reservoir

(Dams, Valve House, Workmen's Quarters, & Ruins of Senior Staff Bungalow)

Tai Tam Reservoir Road, Tai Tam, Hong Kong

Tai Tam Reservoir (大潭水塘) is the second oldest and the largest reservoir built on Hong Kong Island. It comprises a group of reservoirs and waterworks including Tai Tam Upper Reservoir (1888), Tai Tam Byewash Reservoir (1904), Tai Tam Intermediate Reservoir (1907) and Tai Tam Tuk Reservoir (1917). **Tai Tam Byewash Reservoir** (大潭副水塘) was the second of four reservoirs to be built in the upper reaches of Tai Tam Valley. It was built to collect the overflow from Tai Tam Upper Reservoir. *Historical Interest*

Tai Tam Reservoir was the backbone for the Island's water supply. With the improved water provision, the urban areas gradually expanded. From the engineering perspective, the techniques used to build the second reservoir were more advanced than that of Pokfulam Reservoir, which relied completely on the simple principle of water running down from a higher place to a lower one. The Tai Tam project, however, did not rely as much on gravity flow. Gravity flow only accounted for 20% of the total capacity of the ultimate fresh water supply.

The **Dam** (水壩) is approximately 50 metres long of concrete gravity construction faced with masonry with an overflow or spillway for most of its length. There is a wing wall of coursed rubble on either side of the dam to support the embankments with flights of steps along the parapets. There is a tide gauge with access steps and safety railings at the west end of the dam. A subsidiary masonry dam is situated to the north of the spillway dam connected to it by a masonry faced earth embankment. *Architectural Merit*

The **Valve House** (水掣房) is situated midway along the subsidiary dam. Both the dam and the valve house are constructed of coursed masonry with tubular steel railings along the top of the dam. The valve house is rectangular in plan with rock-faced rusticated granite walls, a flat roof, entrance door and window of plain design.

The **Workmen's Quarters** (工人宿舍) and the ruins of the **Senior Staff Bungalow** (高級職員宿舍遺址) are situated on the summit of a small hill to the south-west of the dam. The ruins of the bungalow simply consist of some steps, the granite foundations and the ground floor slab. The structural walls have been demolished and pieces left scattered around the ruins. The workmen's quarters consist of a long narrow rectangular single-storey block with red brick walls and a pitched roof of Chinese tiles. A brick privy is built on to the south end. Door and window openings have simple concrete lintels. The building is uninhabited, derelict and falling into ruin from lack of care and

maintenance.

The dams are **Utilitarian** civil engineering structures with the valve house exhibiting some **Italianate Renaissance** influence. The workmen's quarters display some **Arts and Crafts** influence. They are interesting examples of early 20th century civil engineering and architecture and should be regarded as having considerable built heritage value. All the structures appear to have retained their original authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the reservoir and its structures lies in the role they have played in the development of public water supply in Hong Kong. The reservoirs are now part of the rural landscape of the Tai Tam area of much interest to visitors.

*Social Value
& Local
Interest*

The question of adaptive re-use does not really arise for the dam and valve house which can hardly be put to any other use. The old workmen's quarters could perhaps be restored and converted into a visitors' information centre.

*Adaptive
Re-use*

Historic Building Appraisal

Mo's Old House

Po Toi Island

Po Toi Island (蒲台島) is in the south of Hong Kong Island with a small population in the old days mainly inhabited in two villages, namely, Chang Shek Pai (長石排) and Shan Liu (山寮). Most of the villagers carried the surnames of Yu (余), Ho (何), Wan (溫), Pang (彭) and Chan (陳) who subsisted on farming, fishing and the harvesting of sea-weed. Over the past few decades, the island's population has fallen dramatically as the younger generation began to move away and seek other employment opportunities in the city.

*Historical
Interest*

Mo's Old House (巫氏古宅) is situated in Chang Shek Pai. It was built on the site of an original Mo house that was built soon after the Mos came to the island from Huiyang (惠陽) of Guangdong (廣東) province about one hundred years ago. The existing Mo's Old House was built in the **1930s** by **Mo Siu-tong** (巫少棠), who was said to be an orphan. Mo Siu-tong left the island in his teenage years and worked in the urban area for 20 years. He returned to the island in 1933 and built what is now known as Mo's Old House, intending to establish a permanent home for retirement's sake. However, after an attempted collusive kidnap by pirates and his maid during the Japanese Occupation (1941-45), he fled the island and left the house to an old housekeeper, without returning again. The house has been left vacant after the death of the housekeeper about fifty years ago.

Built in the 1930s using local materials and building techniques, Mo's Old House is considered a good example of Chinese Vernacular architecture. The stone house is in a diamond-shape plan. It is constructed of granite blocks and concrete with its walls to support its flat roof. Projecting flat eaves are at the front façade and hooded windows are on the walls. Long and narrow openings are on the walls probably watching holes for security purposes. Four characters “保乂流芳” (meaning “keeping the righteousness for posterity”) are moulded on the wall above the doorway. This suggests that the owner intended to leave this house for his eventual offspring. Since the house has been left vacant for years, the site is now covered with vegetation and is very much concealed from the immediate surroundings. Although dilapidated in the present state, the house continues to stand as a remnant of the past of Po Toi island. It was also once recognized as the most grandiose and prestigious mansion on the island.

*Architectural
Merit*

The site is a reminder of the Mos' settlement on the island.

Rarity

The site has some built heritage value. Its authenticity is partially kept. The existing house has fallen into ruins. Although presently in a rather unsightly state, it still manages to retain some of its simple details and sturdy front walls.

*Built Heritage
Value
Authenticity*

The site is rumoured to be haunted. It has become a tourist attraction of the island.

*Social Value &
Local Interest*

Other historic items on Po Toi Island include the declared monument of the **Rock Carving on Po Toi Island** (蒲台島石刻) and the Antiquities and Monuments Office recorded item of **Tin Hau Temple** in Tai Wan.

Group Value

Historic Building Appraisal

Enclosing Walls and Entrance Tower

Fui Sha Wai, Tai Hang, Tai Po

Fui Sha Wai (灰沙圍) in Tai Hang (泰亨) of Tai Po was set up by the Mans (文氏) whose founding ancestor Man Yam (文蔭, 1341-1425) first moved to To Chi Yin (陶子峴) of Tai Po and then settled in Choi Hang (蔡坑) now known as Tai Hang. The village they first settled was Tze Tong Tsuen (祠堂村). When their clan members increased, they built another two, Fui Sha Wai and Chung Shum Wai (中心圍). The wai, walled village, was built some 300 to 400 years ago with an enclosing wall and four corner watch towers to give protection to villagers resided inside from bandits, pirates and enemy villagers. Guns, iron rods, rocks and hot fire ashes were used as weapons to fight against intruders. The security functions have gone as time goes by. It fell into ruin leaving parts of the walls intact.

***Historical
Interest***

The walled village is a Qing (清) structure in asymmetrical design unlike most of those in Hong Kong of symmetrical. It is a south-west facing rectangular structure having its entrance gate in the middle of the front wall and four watch towers at its corners. Four rows of village houses were built inside the walled village. There was a moat surrounding the wall but has been reclaimed. The wall was constructed of green bricks with thickness of four to five layers arranged in a seven stretcher courses and one header course (七順一丁) bonding. Buttresses were used at certain places to strengthen the brick work. Small gunholes were made at the wall and at the watch towers for gun shooting purposes. The wall was around 5 metres high but has been lowered. The towers were some three storeys high. Now only two third of the wall structure remained which is not in good shape. The entrance tower was constructed in red sandstone as a member of the wai had gained a position in the Imperial Civil Service Examination. The original red sandstone was replaced with red plaster finishes in a reconstruction in 1981.

***Architectural
Merit***

The remaining structure of the wall is to witness the settlement of the Mans in the village.

Rarity

The structure is of some heritage value.

***Built Heritage
Value &***

The remaining enclosing wall and the towers are not preserved in good condition. Only part of them retained very much diminished its authenticity.

Authenticity

A shrine housing a White God (白神) is at the entrance tower for villagers' worship. The entrance tower was also used as a venue for the villagers to discuss matters concerning the village. The second floor of the tower was used as Hang Uk (行屋) for children to study and have activities.

***Social Value
& Local
Interest***

Historic Building Appraisal

Old Village Houses

Kuk Po, Luk Keng

Kuk Po (谷埔) is in the southeast of Sha Tau Kok (沙頭角) with Luk Keng (鹿頸) on its west. Kuk Po has a number of small villages including Lo Wai (老圍), San Uk Ha (新屋下), Yi To (二肚), Sam To (三肚) and others inhabited by the Hakkas (客家) surnamed Sung (宋), Yeung (楊), Cheng (鄭), Lee (李), Yau (丘) and others. The three houses including a watchtower are at the northern tip of Kuk Po close to the seashore of Sha Tau Kok Hoi (沙頭角海). A pier is a short distance on their northwest. With a short boat journey across the Sha Tau Kok Hoi, the Sha Tau Kok Market (沙頭角墟) or Tung Wo Market (東和墟), could be reached in a few minutes. The three connected houses were built as a block of shop cum residence by Lee Kung-on (李公安) in the 1920s for his retail shop called Kung On (公安). The shop operated until the Japanese Occupation (1941-45). The three houses were sold to the grandfather of Yeung Yuk-kwan (楊玉坤) in 1956 and converted for residential use only. The Yeungs moved away from the houses in 1999 and the houses have been left vacated since then. They still owned the houses and came back to the houses occasionally.

*Historical
Interest*

The row of three houses is facing southwest with a footpath in its front. A house is connected to its left. The watchtower is at the front portion of the house on the far right. The three houses are individually having a one-hall-one-room plan. The front rooms are used as a kitchen or an entrance hall. The front rooms are flat-roofed. The location of the front room of the far right house is the tower. The watchtower is a three-storey structure. The three houses are Qing (清) vernacular houses each having its own entrance except the tower. The entrance of the tower is at the back entered via the side entrance of the middle house. The houses are constructed of green bricks and rammed earth with its walls to support its pitched and flat roofs of timber rafters, purlins and clay tiles. The front façade of the middle house is recessed whilst the left one is flushed. The walls are plastered. A living room was at the back of each house with a cockloft above. A bedroom was added at the back of the living room. The cockloft is another bedroom of the house. An annex block for kitchen use was added at the back of the two houses on the right. The parapets at the roof edge of the two houses are each with three lozenges. Three moulded capitals are on the parapets. A ceramic cock is at the entrance.

*Architectural
Merit*

It is a row of three connected houses of shop cum residence of the Lees and of the Yeungs to witness their settlement in the village. It is also a part of the history of Kuk Po. **Rarity**

It has some built heritage value.

Built Heritage Value

Its authenticity is kept.

Authenticity

It has group value with the watchtower.

Group Value

Lee Kung-on was a Hakka coming from Wu Kau Tan (烏蛟騰) in the south of Kuk Po. He was a native of Meixian (梅縣), Guangdong (廣東) province. His shop sold oil, sugar, wine, pork and daily necessities. The shop was in a convenient location for villagers of Kuk Po going out of and coming back to the villages. Wine and bean curds were also made in the houses. Pigs were reared in a piggery next door. The water for wine and bean curd making was from a well inside the house. The beans were milled and the wine brewed in the houses. Kung-on had a large piece of land in the south of his shop for growing rice. The grain other than for own consumption was for wine making. The rice used after brewing was for feeding the pigs. The watchtower other than for defence purpose was for storage use also. The Yeungs were from Lo Wai in Kuk Po who had been there for some three hundred years. The Yeungs paid \$8,500 for the three houses and converted them for their own use. **Social Value, & Local Interest**

Historic Building Appraisal

1210

Cheung Ancestral Hall

Tsiu Keng San Wai, Sheung Shui, New Territories

Tsiu Keng villages, including Lo Wai, San Wai and Pang Uk (彭屋), are on the west side of Fan Kam Road (粉錦公路), south of the Fan Ling Golf Club. Tsiu Keng Lo Wai (蕉徑老圍) occupied by the Loks (駱氏), the Lees (李氏), the Fans (范氏) and the Pangs (彭氏) was believed to be erected in the early years of the reign of Emperor Guangxu (光緒, 1875-1908) of Qing (清) Dynasty. Due to the dilapidation of the village houses in the village, the Pangs and the Loks moved southward to establish two new villages respectively called Tsiu Keng Pang Uk (蕉徑彭屋) and Tsiu Keng San Wai (蕉徑新圍) in the early 20th century. The latter was also occupied by the Cheungs who are Hakkas (客家) coming from Nam Chung Cheung Uk (南涌張屋) of Sha Tau Kok (沙頭角) in the 1920s. Two ancestral halls of the two clans were built in the village, the one of the Cheungs in the front row whilst that of the Loks in the second row. The Cheung Ancestral Hall (張氏宗祠) was built in around the 1930s. It was also called Shing Chun Tong (成珍堂), the name derived from an ancestor called Cheung Yuk-chun (張玉珍).

*Historical
Interest*

The small ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. It is constructed of green bricks, mud bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls of the building are plastered. The floors are cement-screeded. Granite is used for its doorframe and lower courses of the front façade wall. The simple brick altar occupies the entire end wall of the main hall housing a soul tablet of a Cheung ancestor Tak-mou (德茂) and his wife for worship. A couplet is at the far end of the end wall. Behind the altar on the wall is a piece of red paper with a big Chinese characters “壽” (longevity) written on it. The tie beam at the main hall is with the Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons). The name of the hall is engraved on a piece of stone above the lintel of the recessed entrance. The wall frieze is just a stripe of black paint.

*Architectural
Merit*

It is an ancestral hall of the Cheungs to remind their settlement in Tsiu Keng San Wai.

Rarity

It has little built heritage value.

***Built Heritage
Value &
Authenticity***

Its authenticity is basically kept.

Most of the Cheungs have moved to the urban area and some overseas leaving one family in the village. The ancestral hall would have ancestral worship during the Chinese New Year when the Cheungs returned to the village. Wedding, funeral and Dim Dang (點燈) ceremonies were held at the ancestral hall other than ancestral worship. The hall was also used for serving banquets to the villagers. Matters concerning the common interest of the Cheungs would also be discussed and dealt with in the hall.

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

It has group value with the Lok Ancestral Hall (駱氏宗祠) in the village.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal

Ming Yuen

Fung Kat Heung, Yuen Long

Ming Yuen (明園) is a village house in Fung Kat Heung (逢吉鄉) in the north of Kam Tin, Yuen Long. The house was built more than 50 years ago by the Cheungs (張). Cheung Yee (張義) was a first generation member who inhabited in the village before the 1950s. Cheung Yee has passed away. He had a son and the house is owned by his grandson Cheung Sin-sun (張善申?). The house is now occupied by a Cheung family coming from Shanghai. It is not known when the building was constructed. *Historical Interest*

The residential house is a detached building in the village facing south. It is a square Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard in the middle bay is between the entrance and main halls. Side chambers and side rooms are on either side of the middle bay. It is probably constructed of green bricks and concrete with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The name of the building Ming Yuen (明園) is written on the plastered moulded board above the lintel of the front wall. The door frame is of granite. The external walls are plastered and painted with light earth yellow colour. The ridge, the front façade and the gable walls are of no decoration. *Architectural Merit*

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

It has little built heritage value.

Built Heritage Value

It has its authenticity kept.

Authenticity

It has distant group value with the Chun Nam Tong (鎮南堂) and the Miu Kwok Yuen (妙覺園) in the village. *Group Value*

It is said that Cheung Yee had a large lot of land in the village. The land was leased out for farming. He himself was not a farmer. A villager Choi Suk (財叔) leased land from him until the 1990s. *Social Value, & Local Interest*

Historic Building Appraisal
Chan Ancestral Hall
Sheung Kwai Chung Village, Tsuen Wan

The Chan Ancestral Hall (陳氏家祠) in Sheung Kwai Chung Tsuen (上葵涌村, Upper Kwai Chung Village) in Kwai Chung is one of the ancestral halls in the village which was a multi-lineage village occupied by the Tsangs (曾), the Chans (陳) and the Laws (羅). Chan Fung-fui (陳鳳魁), the founding ancestor, settled in the village in the late 18th to early 19th century. It was some years later when the ancestral hall was built. *Historical Interest*

Located in the back row of village houses of the village, the ancestral hall is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. Some portions of the walls are covered with ceramic tiles. The front façade of the recessed entrance is covered with pink ceramic tiles. The altar at the end wall is with a soul tablet of the Chan ancestors for worship. A name board of the hall is on the wall above the lintel. The doorframe and entrance steps are of granite. *Architectural Merit*

The ancestral hall is to remind the settlement of the Chans in Sheung Kwai Chung Tsuen of Tsuen Wan (荃灣). *Rarity*

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

The building is in upkeep condition. The authenticity is kept. *Authenticity*

The building has group value with other ancestral halls in the village. *Group Value*

The ancestral hall was not used as a study hall for the teaching of village children. They studied at the Nam Yuen Study Hall (南園書室) in Tsuen Wan and later at the Kwai Chung Public School (葵涌公立學校) in the 1950s. Chan Hing-tong (陳慶棠), a clansman of the village taught at the Study Hall and was one of the founders of the Public School. Ancestral worship is held regularly at the hall and at festival including the Chinese New Year, the Chung Yeung Festival (重陽節) and others with special offerings. *Social Value, & Local Interest*

Historic Building Appraisal

Kan Ancestral Hall

No. 68 Shui Tsiu Lo Wai, Shap Pat Heung, Yuen Long

Shui Tsiu Lo Wai (水蕉老圍) is a Hakka (客家) village having a history of some 300 years in Shap Pat Heung (十八鄉) of Yuen Long occupied by eight clans including the Kans (簡), the Tsangs (曾), the Chans (陳) the Cheungs (張), the Yeungs (楊) and others. The Kans in Shui Tsiu Lo Wai belong to one of the four branches of the Kans in Baoan (寶安) of Guangdong (廣東) province. Yi-si (以斯) moved from Jinshadong (金沙洞) of Boulou (博羅) to Shek Pik (石壁) of Lantau and later settled in the village in the early Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. His father is called Lung-kai (龍溪) and the branch of Kans in the village is thus called Lung Kai Fong (龍溪房). Some of the Kans later branched out to Hung Tso Tin Tsuen (紅棗田村), Kong Tau Tsuen (港頭村) and Nga Yiu Tau (瓦窰頭) of Shap Pat Heung and Ma On Kong (馬鞍崗) of Pat Heung (八鄉). The Kan Ancestral Hall (簡氏宗祠) was built in the 1940s after the Second World War to replace the old one in ruin which was in the opposite of the present one.

**Historical
Interest**

Located in the middle of the village, the ancestral hall is connected to a house on its left. It is a Qing vernacular design building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted and the floors with ceramic tiles. A soul tablet of the Kan ancestors is engraved on a piece of brown marble fixed on the wall behind the ceramic-tiled altar in the middle of the hall. Four couplets are also fixed on the wall with a wall painting of two phoenixes in the middle. The name of the hall is engraved on a piece of brown marble on the wall above the lintel of the recessed entrance. Wall frieze painting of landscape and calligraphy are on either side of the name board. A pair of red geometric mouldings is at two ends of the front and main ridges.

**Architectural
Merit**

It is an ancestral hall of the Kans to witness their settlement in Shui Tsiu Lo Wai.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The building has been unsympathetically painted and modernized with the ceramic tiles used. Its authenticity has been diminished.

Authenticity

It has group value with the other ancestral halls of the Chans, the Yeungs and the Tses in the village. ***Group Value***

The Kans including those in other villages in Shap Pat Heung and from Nga Yiu Tau would make ancestral worship to their ancestors at the hall at the Ching Ming (清明節) and Chung Yeung Festivals (重陽節) with special offerings. They would also have grave sweeping at the graves of their ancestors. Before the Second World War the Kans had Dim Dang (點燈) ritual at the hall for new born baby boys of previous year but discontinued after the war. ***Social Value, & Local Interest***

Historic Building Appraisal
Entrance Gate
Shek Wu Wai, San Tin, Yuen Long

Shek Wu Wai (石湖圍) village is in the south end of San Tin (新田), Yuen Long. It is established by the Man (文) clan of San Tin. The village is separated by San Tin Highway (新田公路) on its north from the main villages of the clan including Yan Shau Wai (仁壽圍), Fan Tin Tsuen (蕃田村) and others. The village is a comparatively young village of the Mans founded some 300 years ago by those who branched out from Chau Tau Tsuen (洲頭村) at the east end of San Tin. Chau Tau Tsuen was established by Man Ting-sze (文廷士), a 9th generation member of the Mans. An entrance gate was built at the first row of six rows of east facing houses in the village. The first row of houses and the entrance gate formed as an external wall to protect the inner houses. It was probably first built 300 years ago when the village was established. It was rebuilt in 1965 with the donations from overseas villagers who mainly emigrated from the early 1950s onwards.

***Historical
Interest***

The entrance gate is an independent structure connected to a short wall on either side. The gate is a modern Chinese vernacular building of a one-hall rectangular plan. It is probably constructed of green bricks and concrete with its walls to support its flat roof. Its front doorway is in rectangular shape whilst its rear doorway in arched shape. Two circular holes are above the front doorway for *fung shui* benefit and for security watching. Inside the gate entrance on the right wall is an Earth God (土地) shrine with an offering table in its front. A cockloft built up of joists and planks is inside the gate entrance. The entrance gate is topped with a parapet wall surrounding the structure. It front is moulded with the year 1965 and bat and geometric patterns. Above the front doorway is the moulded name of the village flanked by a couplet and bat pattern. The structure is plastered and painted internally and externally. The floor is of cement –screeded.

***Architectural
Merit***

It is an entrance gate to witness the history of the village.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The gate was rebuilt in 1965. It has its new version authenticity kept.

Authenticity

It has group value with the Pak Tai (北帝) shrine and another Earth God shrine in the village.

Group Value

The entrance gate was an essential structure to protect the villagers living inside the village. It was used to keep away all the enemies, bandits and any threats that would endanger the villagers. It was closed at night. A village guard force (更練) was formed to provide a self-defence system in the village. Five to six guards patrolled within the village area every night. During the Japanese Occupation (1941-1945), the village guards were renamed self-defence corps (自衛隊). The village was not seriously affected during the Occupation. At the end of July 1946 after a meeting at Tai Po among the District Officer, the police force and the village representatives of the New Territories, a decision was made to arm village guards in support of the regular police force. Consequently, the village guards were armed with guns. They attended training courses on gun firing provided by Lok Ma Chau Police Station. The security service was discontinued in the 1960s. The cost of rebuilding the gate entrance was with sponsorship of the Mans moved overseas in Britain.

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

Historic Building Appraisal

Tin Hau Temple

Shek O village, Shek O

Tin Hau Temple (天后古廟) in Shek O Village (石澳村) of Shek O was built in the 17th year of Guangxu (光緒, 1891) reign of the Qing (清) dynasty as a wooden plaque in the temple has the dating inscribed on it. The temple is for the worship of Tin Hau by the local villagers. The temple was erected as a serious drought had been with the village damaging their crops when the deity directed the distressed villagers to build a temple at the present site. The villagers were then got the release of the drought. Shek O Village together with Hok Tsui Village (鶴咀村) and Big Wave Village (大浪灣村) had a population of around 200 in 1841. The village has a history of some 200 years which inhabitants were mainly fishermen and farmers. The temple has been a temple of the Chinese Temples Committee (華人廟宇委員會) with its administration maintained by the Shek O Residents Association (石澳居民協進會).

**Historical
Interest**

The temple is a Qing vernacular building with a two-hall-one-courtyard plan. The courtyard between the entrance and main halls was covered. It is constructed of green bricks with its walls to support its flush gable pitched roofs of timber rafters, purlins and clay tiles. Its walls have been plastered and its floors with red cement screeding. The roofs have been covered with ceramic green tiles made in a recent renovation. The altar in the middle of end wall houses the statue of the Tin Hau deity for worship. Its main ridge is with a set of 'Two Dragons Completing for the Pearl' (二龍爭珠) for decoration. Its front façade is with newly installed ceramic tile paintings of legendary stories including the Eight Immortals (八仙), Heavenly Goddess of Baby-boy Bearing (天姬送子), Kwan Tai (關帝), plum blossoms and others.

**Architectural
Merit**

It is a Tin Hau temple to remind the historic settlement of Shek O Village.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The temple was renovated in 1894, 1929, 1981, 1982, 1991, 1992 and 1993 with some unknown ones. The recent renovations have not been sympathetic ones which would diminish its authenticity.

Authenticity

Tin Hau Festival (天后誕) is celebrated normally on the 23rd of the third lunar month. It is however celebrated by the Shek O inhabitants on the ninth or tenth months, the exact day would be chosen by the tossing of the divination blocks (擲聖杯) in the early Chinese New Year. Celebrations including parade, opera

**Social Value,
& Local
Interest**

performance, vegetarian meal and lion dance would be organized for 5 to 6 days. Fishing boats from Stanley (赤柱), Po Toi Island (蒲台島) and Chai Wan (柴灣) used to sail to the temple to make their tribute during the festival. The practice has been discontinued due to the decline in fishing activities. The village has Da Chiu (打醮) activities once every ten years, the only village on Hong Kong island that has such function. Its highlight would be the Floating Colour Parade (飄色巡遊) where a procession of inhabitants would be dressed up as characters of Chinese legends or other recent renowned characters.

Historic Building Appraisal
Nos. 52, 53, 54, 55 & 56 Wong Chuk Tsuen (Five Houses)
Tai Po

Wong Chuk Tsuen (黃竹村) is a Hakka (客家) village in Tai Mei Tuk (大尾督), north of Plover Cove (船灣), Tai Po. It was mainly occupied by the Wongs (黃) who branched out from Tai Mei Tuk Tsuen (大尾督村) in its east. It is said that the founding ancestor Jo-bun (祖斌) moved from Huizhou (惠州) of Guangdong (廣東) province to the Lantau Island in the late Ming (明, 1368-1644) dynasty. His wife then moved with his son Wing-choi (榮彩) to Tai Mei Tuk in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. Wong Chuk Tsuen is comparatively younger than Tai Mei Tuk village. A row of six houses in the village was built by Wong Wing-kin (黃永乾) in 1931 at Nos. 51, 52, 53, 54, 55 and 56 of the village. Nos. 51, 52, 53 and 54 and Nos. 55 and 56 were respectively for his two sons and their families. Wing-kin worked in the U.S. and remitted money to Hong Kong for the construction of the building. House No. 51 has been rebuilt and No.52 is remodelled with a modern look. The houses are still owned by the Wongs and occupied. *Historical Interest*

The block of two-storey residential building is in the east of the village, a short distance north of Ting Kok Road (汀角路). It is a block of Qing vernacular building with six connected houses sharing a common roof. Only houses Nos. 52, 53 and 55 are each provided with an entrance. It is constructed of green bricks and concrete with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The front façade of each house is recessed. A parapet wall is at the roof end of the front façade with pinnacles at the top of the walls separating the houses. The parapet is with plastered mouldings of petals and geometric interlocking patterns. Wall frieze paintings of flowers, birds, landscape, deer, cocks and calligraphy are under the eave of houses Nos. 53 and 54. Internally a stove is in the front portion of the hall with a living room at the back. Bedrooms are on the upper floor. Windows are opened at the front façade and at the sides and back of the building. *Architectural Merit*

It is a block of residential building to witness the settlement of the Wongs in Wong Chuk Tsuen. *Rarity*

It has some built heritage value.

Built Heritage Value

Other than house No.52, the authenticity of the building is kept.

Authenticity

It has group value with the house at No.57 on its right.

Group Value

The Wong have their ancestral worship at the Wong Ancestral Hall (黃氏宗祠) in Tai Mei Tuk Tsuen. The hall was probably built before 1907. Special offerings of roasted pork, chicken and fruits would be offered at the hall for the ancestors at the Chinese New Year and at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節), Boat-racing (端午節) and others.

*Social Value,
& Local
Interest*

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Nos. 52, 53, 54, 55 & 56 Wong Chuk Tsuen (Five Houses)
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**Historical
Interest**

The block of two-storey residential building is in the east of the village, a short distance north of Ting Kok Road (汀角路). It is a block of Qing vernacular building with six connected houses sharing a common roof. Only houses Nos. 52, 53 and 55 are each provided with an entrance. It is constructed of green bricks and concrete with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The front façade of each house is recessed. A parapet wall is at the roof end of the front façade with pinnacles at the top of the walls separating the houses. The parapet is with plastered mouldings of petals and geometric interlocking patterns. Wall frieze paintings of flowers, birds, landscape, deer, cocks and calligraphy are under the eave of houses Nos. 53 and 54. Internally a stove is in the front portion of the hall with a living room at the back. Bedrooms are on the upper floor. Windows are opened at the front façade and at the sides and back of the building.

**Architectural
Merit**

It is a block of residential building to witness the settlement of the Wongs in Wong Chuk Tsuen.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Other than house No.52, the authenticity of the building is kept.

Authenticity

It has group value with the house at No.57 on its right.

Group Value

The Wong have their ancestral worship at the Wong Ancestral Hall (黃氏宗祠) in Tai Mei Tuk Tsuen. The hall was probably built before 1907. Special offerings of roasted pork, chicken and fruits would be offered at the hall for the ancestors at the Chinese New Year and at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節), Boat-racing (端午節) and others.

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**Historical
Interest**

The block of two-storey residential building is in the east of the village, a short distance north of Ting Kok Road (汀角路). It is a block of Qing vernacular building with six connected houses sharing a common roof. Only houses Nos. 52, 53 and 55 are each provided with an entrance. It is constructed of green bricks and concrete with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The front façade of each house is recessed. A parapet wall is at the roof end of the front façade with pinnacles at the top of the walls separating the houses. The parapet is with plastered mouldings of petals and geometric interlocking patterns. Wall frieze paintings of flowers, birds, landscape, deer, cocks and calligraphy are under the eave of houses Nos. 53 and 54. Internally a stove is in the front portion of the hall with a living room at the back. Bedrooms are on the upper floor. Windows are opened at the front façade and at the sides and back of the building.

**Architectural
Merit**

It is a block of residential building to witness the settlement of the Wongs in Wong Chuk Tsuen.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Other than house No.52, the authenticity of the building is kept.

Authenticity

It has group value with the house at No.57 on its right.

Group Value

The Wong have their ancestral worship at the Wong Ancestral Hall (黃氏宗祠) in Tai Mei Tuk Tsuen. The hall was probably built before 1907. Special offerings of roasted pork, chicken and fruits would be offered at the hall for the ancestors at the Chinese New Year and at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節), Boat-racing (端午節) and others.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Wai Cheung Ancestral Hall
Yau Tam Mei Tsuen, San Tin, Yuen Long

Yau Tam Mei Tsuen (攸潭尾村) is a multi-clan village in the south of San Tin (新田), Yuen Long. It was occupied by the Chus (朱), the Laus (劉) and the Chows (周), the Chows being the majority. Chow Yam (周壬) and his brother Chow Lung (周龍) came to settle in the village from Bolou (博羅) of Guangdong (廣東) province in the 19th century. The Wai Cheung Ancestral Hall (維祥公祠) was built by Chow Yam to commemorate his ancestor Chow Wai-cheung (周維祥) in 1887. Wall paintings at the entrance drawn by Wong Wah (黃華) from Taiyi (台邑) have the year inscribed on them. *Historical Interest*

The ancestral hall was a block of building having three bays when it was first built. Two side bays were added connecting to it on either side in the 1950s for the residence of the Chows. The two bays have their own separate entrances. The block has a common roof for the bays. The ancestral hall is a Qing (清) vernacular building having a one-hall plan of three bays. Two rooms are on either side of the middle hall. It is constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The internal walls are plastered and the floor cement-screeded. The external walls are of fair-faced green bricks. A simple soul tablet of the Chow ancestors is on the altar at the end wall of the hall for worship. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall frieze paintings of flowers and birds and calligraphy are under the eave of the entrance. A ceramic cock is in the middle of the ridge for decoration. *Architectural Merit*

It is a family ancestral hall of the Chows to witness their settlement in Yau Tam Mei Tsuen. *Rarity*

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

The roof was repaired after a typhoon in the 1960s. The authenticity of the building is kept. *Authenticity*

The ancestral hall has the ancestral worship of the Chow ancestors regularly and at the festivals including the Chinese New Year, Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Many of the Chows who moved overseas would make worship to the ancestors when they return to the village. Wedding, funeral and Dim Dang (點燈) rituals were held at the hall. Banquets *Social Value, & Local Interest*

were also held at the hall and at the open ground outside the building to celebrate the weddings and birthdays of the villagers.

Historic Building Appraisal

Muslim Cemetery

Inland Lot No. 288, Wong Nai Chung Road, Happy Valley, Hong Kong

The Muslim Cemetery in Wong Nai Chung Road, Happy Valley (跑馬地黃泥涌道回教墳場) was established in the 1870s and has been serving the Muslim community. It is one of two Muslim cemeteries in Hong Kong, the other one being situated in Chai Wan. Before the construction of the Muslim Cemetery in Chai Wan, it was the only Muslim cemetery in Hong Kong. There used to be another one in Ho Man Tin, Kowloon but this was resumed and redeveloped in the early 1970s. *Historical Interest*

Muslims in Hong Kong have different ethnic backgrounds, in which more than half are Chinese. Others trace their ancestry to Pakistan, Indian, Malaysia, Indonesia, Philippines, Arabia and Africa. The Muslim community has become conspicuous since Hong Kong came under British rule in the middle of the 19th century. The British brought Muslim soldiers from India, and coming with them were Muslim merchants.

The entrance to the Cemetery is at the corner of Wong Nai Chung Road and Hau Tak Lane. The gateway is an **Islamic** arch with decorative Islamic script and a pair of ornamental steel gates in chequered pattern. The name of the cemetery in English and Chinese is fixed to the wall on the left hand side of the gateway. To the right of the gateway there are a series of structures backing on to Hau Tak Lane. These are used as offices, stores and mortuary rooms. They are not of architectural interest and can be classified as **Utilitarian**. The Cemetery is actually a small hill with terraces formed on the north slope by granite or concrete retaining walls. Concrete steps and paths are laid out around the Cemetery giving access to the graves. Most of the gravestones are quite simple, just plain headstones and kerb stones around the graves which are not paved over. The Cemetery is full of trees and greenery creating a pleasant environment rich in ecological resources. *Architectural Merit*

Almost all gravestones standing at the west ends of the grave face the direction of Mecca (麥加) and the graves are only covered by soil on top.

The Muslim Cemetery in Happy Valley is the oldest Muslim cemetery in Hong Kong. It is an important piece of cultural landscape in Hong Kong with built heritage value. It appears to have retained its authenticity, although part of the Cemetery was resumed in the 1970s for the Aberdeen Tunnel access road. *Rarity, Built Heritage Value & Authenticity*

The social value of the Cemetery lies in the important service it has provided to the local Muslim community since the 1870s. It is part of the historic cemetery *Social Value & Local*

complex in Happy Valley and is well known to the local community.

Interest

The adjoining Saint Michael's Catholic Cemetery (天主教聖彌額爾墳場 / 天主教墳場) is another famous local historic cemetery. The Sikh Temple (錫克教廟) is opposite to the Cemetery over Hau Tak Lane.

Group Value

As far as is known the Government have no plan to resume the Cemetery and redevelop the site, so that the question of adaptive re-use does not arise.

Adaptive

Re-use

Hau Kok Tin Hau Temple

Tin Hau Road, Tuen Mun

Hau Kok Tin Hau Temple (口角天后廟) in Tuen Mun Kau Hui (屯門舊墟, *Historical Interest* Tuen Mun Old Market) was built in the 36th year of the Kangxi (康熙, 1697) reign of the Qing (清) Dynasty by the villagers and members of the To (陶) clan of the area – the largest lineage in Tuen Mun where they had settled since the Ming (明, 1368-1644) dynasty. A bell in the temple has the year inscribed on it.

Tuen Mun (屯門), its name in English means Garrison Gate, because a garrison was stationed there in Tang Dynasty (唐朝 618-907). During the Qing Dynasty (清朝 1644-1911), Tuen Mun had already become a fishing port and a farming village. Salt fields used to be found in the Tuen Mun Valley. The inhabitants of Tuen Mun were not only engaged in farming, but also in fishing. It is not surprising to note that half of the temples in the area are dedicated to Tin Hau (天后).

The temple was **rebuilt in 1989**. It is located at a hillock of the Castle Peak like a horn stretched out to the mouth of the sea that it was called ‘Mouth Horn Tin Hau Temple’. The temple was at the seashore facing the sea. It was pushed inland and surrounded by factories since the 1970 and 1980s due to reclamation for development.

The temple rebuilt in 1989 is in Qing vernacular design having two halls in the middle and side chambers on the left and right separated by two lanes. Each of the two chambers has an open courtyard but the design of the two side chambers is not identical. The main entrance is in the middle of the main block with the statue of the Tin Hau in the middle of the main altar at the end wall. Lady Kam Fa (金花娘娘), Kam Fa Tai Sui (金花太歲) and God of Wealth (財帛星君) are on the right and left of Tin Hau. Standing statues of Shunfenger (順風耳) and Qianliyan (千里眼) are in front of the deity. The temple was constructed of concrete with its walls and columns to support its pitched roofs. The external walls are with imitation brick lines and granite blocks for its lower courses. Its front ridge is decorated with a set of two *aoyus* (鰲魚) and a pearl ceramics. Its wall friezes at its front façade are mouldings of unicorns, landscape, figures and lotus. Under the eave is a fascia board of flowers and auspicious treasures carving. The left chamber houses a Hall of the Heroes (英雄殿) to commemorate those who were killed in the battle with the British in the occupation of the New Territories in 1899. *Architectural Merit*

It is a Tin Hau temple to witness the settlement of Tuen Mun especially the Tos. **Rarity**

It has heritage value.

**Built Heritage
Value**

The temple is a rebuilt structure. Its authenticity cannot be considered.

Authenticity

The Tin Hau Festival (天后誕) on the 23rd of the third lunar month would be celebrated with Fa Pow (花炮) activities and Cantonese opera performances in the foreground in front of the temple. Da Chiu (打醮) would be held once every ten years at the same place with the deity attending the ceremonies. The last one was held in 1996. All the activities of the temple have been organized by the Tuen Mun Chung Yi Tong (屯門忠義堂) of the To clan for decades.

**Social Value,
& Local
Interest**

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

**Adaptive
Re-use**

Historic Building Appraisal
Wong Tak Ching Ancestral Hall
No. 92 Shan Tsui, Sha Tau Kok

Shan Tsui (山咀) village is in the closed area of Sha Tau Kok (沙頭角). It was a village of the Tangs (鄧) of Lung Yeuk Tau (龍躍頭) and later occupied by six Hakka (客家) clans including the Ngs (吳), the Laws (羅), the Mos (巫), the Wongs (黃), the Yaus (邱) and the Tsuis (徐) after the lifting of the Evacuation Edict (遷界令) by the Qing (清) empire in 1669. Two ancestral halls of the Wongs are built side by side in the village, but they have no lineage relationship. The founding ancestor Wong Tak-ching (黃迪禎) moved from Bolou (博羅) of Guangdong (廣東) province and settled in the village in the 1720s. The Wong Tak Ching Ancestral Hall (迪禎黃公祠) was built in 1921 to commemorate him. One of the descendents of the Wongs, Yiu-cheung (黃耀祥), worked in Panama together with others in the area and gained his fortune in the late 19th century. He later returned to Hong Kong and worked as a businessman of imports and exports and investor of land and property. The ancestral hall has wall paintings and mouldings of western influence including objects of airplanes, tropical fruits and others very much shows the Wongs' overseas experience. *Historical Interest*

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side rooms and side chambers are on either side of the middle bay halls and courtyard. The building is constructed of green bricks and rammed earth with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and floors cement-screeded. The archways of the halls and chambers have openings of cloud shapes. A finely-carved wooden altar is at the end wall of the middle bay housing two soul tablets of the Wong ancestors for worship. The name of the hall is moulded on a piece of brown marble above the lintel of the recessed entrance. The roofs are covered with yellow ceramic tiles. The front ridge is with geometric mouldings at its two ends and some other mouldings of auspicious treasures, flowers, fruits, vegetables, lions, unicorns, horses, fish and others. Fascia boards and wall frieze mouldings under the eaves and internal wall paintings are of similar motifs with calligraphy, birds, figures, landscape as well as an airship, a balloon, airplanes, an elephant and other western-influenced objects. *Architectural Merit*

It is an ancestral hall of the Wongs to witness their settlement in Shan Tsui village. *Rarity*

It has considerable built heritage value. Its wall paintings, fascia boards and mouldings having uncommon western objects are rare among the Chinese historic buildings in Hong Kong.

***Built Heritage
Value
Authenticity***

The building was renovated in 1986 and 2002. Its authenticity is basically kept.

Tak-ching had a leading role in the establishment of the Tung Wo Market (東和墟) in Sha Tau Kok. His grandson, Yin-fung (賢鳳, 1779-1867) took an initiative in the construction of the Tin Hau Temple (天后古廟) near the market in 1815-20. Another member of the clan, Yau-hong (有康, 1804-1902), was an officer in the Xinan (新安) magistrate. Three of Tak-ching's grandsons moved to Nai Chung (泥涌) of Ma On Shan (馬鞍山) who do not have their ancestral hall. Their descendents have their ancestral worship at the ancestral hall in the Chinese New Year. Dim Dang (點燈) ritual was held at the hall on the 15th day of the first lunar month. Kwun Yam (觀音) is also worshipped at the left chamber of the hall.

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

Historic Building Appraisal
Cheng Ancestral Hall
Shing Mun San Tsuen, Kam Tin, Yuen Long

Shing Mun San Tsuen (城門新村, Shing Mun New Village) is on the right of Tai Hong Wai (泰康圍), north of Kam Tin Road (錦田公路) in Kam Tin (錦田), Yuen Long. It was built for the settlement of 540 Chengs (鄭) from 84 families moved from six villages in the Shing Mun Valley (城門谷) for the construction of the Shing Mun Reservoir (城門水塘) in 1928. A total of eight villages were in the valley including Shing Mun Lo Wai (城門老圍), Pak Shek Wo (白石窩), Pei Tau To (坡頭肚) and others. Most of the villagers were Hakkas (客家). Other than Kam Tin, some of the Chengs dispersed to Wo Hop Shek (和合石), Pan Chung (泮涌) in Tai Po and other areas. The Hakka Chengs moved from Dongguan (東莞) of Guangdong (廣東) province to Shing Mun Valley in the 19th year of the Kangxi (康熙, 1680) reign of the Qing (清, 1644-1911) dynasty. Other than the long rows of village houses to settle the 84 families, a block of building for two ancestral halls was built in the left front of the village at the same time in 1929. The building housed a clan ancestral hall(鄭氏宗祠) on its left and a family ancestral hall (鄭氏家祠) on the right. A bay was added on its left in 1957 for use as a kindergarten making the building a three-bay structure.

**Historical
Interest**

The ancestral hall is a Qing (清) vernacular design building having a two-hall-one-courtyard plan of three bays. The central bay is about two times bigger than the two side bays. Side rooms are on either side of the main and entrance halls. The open courtyards in the middle of the bays were covered with roofs. Mezzanine floors are added on the side rooms beside the main hall. A roof was added in the forecourt of the building with corrugated sheets. The building is heavily plastered and painted internally and on its front façade. The name of the clan ancestral hall is above the lintel of the central entrance whilst the name of the family hall is on that of the right entrance. A pair of red *ruilong* (夔龍) moulding is at the two ends of the front ridge. Another pair is at the gable ridges at the back of the building. Wall frieze paintings of flowers and birds are at the halls.

**Architectural
Merit**

It is an ancestral hall building to witness the settlement of the Chengs in Kam Tin.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The interior of the building and the front façade which are badly painted very much diminish its authenticity.

Authenticity

After the Chengs moved to Kam Tin, they worked as farmers growing rice and some worked in the Shek Kong Barracks as cooks, guards and workers. Some of them worked in Britain in the late 1950s and in the 1960s. The ancestral hall served as a venue for their ancestral worship, wedding and Dim Dang (點燈) rituals. Other Chengs moved elsewhere in Hong Kong returned to the hall to make worship to their ancestors. The hall was damaged by the Japanese during the Japanese Occupation (1941-45) and the soul tablets were lost. Some of the Chengs now worship their ancestors at their own homes and some have the soul tablets of their ancestors placed at the Kwan Tai Temple (關帝廟) in the village for worship. The entire building was used for the Tung Tak Kindergarten (錦田通德幼稚園) operated by the Chengs which took children in the village and those nearby. The kindergarten was closed in about 10 years. Part of the building is now used for storage.

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

Historic Building Appraisal
Tsz Hing Monastery – Tai Hung Po Din
Man Cheung Po, Lantau

1224

Tsz Hing Monastery (慈慶寺), composed of a number of buildings, is built on a levelled terrace of a steep slope in Man Cheung Po (萬丈布), north-west of Shek Pik (石壁) in Lantau. It takes an hour's walk from the Keung Shan Country Park Visitors' Centre (羌山郊野公園遊客中心) to the remote location of the monastery. The cloistered location of the monastery experiences the truth of "Rural Buddhism" (山林佛教), the traditional mode of life in Buddhist world. It was established by Monk To Lun (度輪法師) and developed from a site of the Kwok Ching Monastery (國清禪院) built by Monk Fa Chuen (法傳法師) in 1930 in order to provide a temporary accommodation for the monks who fled from China. *Historical Interest*

Part of Tsz Hing Monastery was damaged during the Japanese Occupation (1941-45) and Monk Fa Chuen was executed. With donations from the public, the monastery building was rebuilt in 1967. Monk To Lun made a number of visits to the United States introducing major works of the Mahayana Buddhist Canon (大乘法典). He was involved in the establishment of a number Buddhist temples and institutes for the study of Buddhist doctrines. The monastery has a reputation in providing accommodation for short period of staying (掛單) for all monks regardless of nationalities. It is managed by the Dharma Realm Buddhist Association (法界佛教總會) which has over 20 branches in different places.

The present **Tai Hung Po Din** (大雄寶殿) was built in **1967** on the damaged building of Kwok Ching Monastery. It is a Qing (清) vernacular design building having a one-hall plan of three bays. It is constructed of concrete and steel with its walls, beams and columns to support its flush gable pitched roof. The tall building is accessed by a flight of staircases in the middle bay. The external walls are plastered and painted in yellow colour and the columns and beams of the verandah are respectively in red and green colours. The roof is with green ceramic tiles and its ridge is with two ceramic *aoyus* (鰲魚) and a pearl. Above the doorway is the name of the monastery on a board written by the famous calligrapher Yu Youren (于右任, 1879-1964) of Guomindang (國民黨, i.e., Chinese Nationalist Party). *Architectural Merit*

It is a Buddhist monastery in the remote Man Cheung Po of Lantau to remind the history and development of Rural Buddhism in Hong Kong. *Rarity*

It has some built heritage value.

***Built Heritage
Value &***

The building is in good condition. The monastery is a local religious vernacular complex of long history. It blends nicely with the serene environment for personal retreat and worship and still enjoys its lofty position in the Buddhist world.

Authenticity

The monastery has the reputation overseas to provide accommodation for any monks to have short stay regardless of their nationalities. It has provided schools for the learning of Buddhist doctrines including the Lotus of the Good Law (法華經) which attracted a number of American monks.

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

It has group value with other buildings in the compound.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal

Watchtower

Kuk Po, Luk Keng

Kuk Po (谷埔) is in the southeast of Sha Tau Kok (沙頭角) with Luk Keng (鹿頸) on its west. Kuk Po has a number of small villages including Lo Wai (老圍), San Uk Ha (新屋下), Yi To (二肚), Sam To (三肚) and others inhabited by the Hakkas (客家) surnamed Sung (宋), Yeung (楊), Cheng (鄭), Lee (李), Yau (丘) and others. The three houses including a watchtower are at the northern tip of Kuk Po close to the seashore of Sha Tau Kok Hoi (沙頭角海). A pier is a short distance on their northwest. With a short boat journey across the Sha Tau Kok Hoi, the Sha Tau Kok Market (沙頭角墟) or Tung Wo Market (東和墟), could be reached in a few minutes. The three connected houses were built as a block of shop cum residence by Lee Kung-on (李公安) in the 1920s for his retail shop called Kung On (公安). The shop operated until the Japanese Occupation (1941-45). The three houses were sold to the grandfather of Yeung Yuk-kwan (楊玉坤) in 1956 and converted for residential use only. The Yeungs moved away from the houses in 1999 and the houses have been left vacated since then. They still owned the houses and came back to the houses occasionally.

**Historical
Interest**

The row of three houses is facing southwest with a footpath in its front. A house is connected to its left. The watchtower is at the front portion of the house on the far right. The three houses are individually having a one-hall-one-room plan. The front rooms are used as a kitchen or an entrance hall. The front rooms are flat-roofed. The location of the front room of the far right house is the tower. The watchtower is a three-storey structure. The three houses are Qing (清) vernacular houses each having its own entrance except the tower. The entrance of the tower is at the back entered via the side entrance of the middle house. The tower is constructed of green bricks and rammed earth with its walls to support its flat roof. The tower has thick walls with small gun holes on three sides except the back wall. The walls are plastered and the floors cement-screeded.

**Architectural
Merit**

It is a watchtower, a part of the row of three connected houses of shop cum residence of the Lees and of the Yeungs to witness their settlement in the village. It is also a part of the history of Kuk Po.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Its authenticity is kept.

Authenticity

It has group value with the connected houses.

Group Value

Lee Kung-on was a Hakka coming from Wu Kau Tan (烏蛟騰) in the south of Kuk Po. He was a native of Meixian (梅縣), Guangdong (廣東) province. His shop sold oil, sugar, wine, pork and daily necessities. The shop was in a convenient location for villagers of Kuk Po going out of and coming back to the villages. Wine and bean curds were also made in the houses. Pigs were reared in a piggery next door. The water for wine and bean curd making was from a well inside the house. The beans were milled and the wine brewed in the houses. Kung-on had a large piece of land in the south of his shop for growing rice. The grain other than for own consumption was for wine making. The rice used after brewing was for feeding the pigs. The watchtower other than for defence purpose was for storage use also. The Yeungs were from Lo Wai in Kuk Po who had been there for some three hundred years. The Yeungs paid \$8,500 for the three houses and converted them for their own use.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Nos. 52, 53, 54, 55 & 56 Wong Chuk Tsuen (Five Houses)
Tai Po

Wong Chuk Tsuen (黃竹村) is a Hakka (客家) village in Tai Mei Tuk (大尾督), north of Plover Cove (船灣), Tai Po. It was mainly occupied by the Wongs (黃) who branched out from Tai Mei Tuk Tsuen (大尾督村) in its east. It is said that the founding ancestor Jo-bun (祖斌) moved from Huizhou (惠州) of Guangdong (廣東) province to the Lantau Island in the late Ming (明, 1368-1644) dynasty. His wife then moved with his son Wing-choi (榮彩) to Tai Mei Tuk in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. Wong Chuk Tsuen is comparatively younger than Tai Mei Tuk village. A row of six houses in the village was built by Wong Wing-kin (黃永乾) in 1931 at Nos. 51, 52, 53, 54, 55 and 56 of the village. Nos. 51, 52, 53 and 54 and Nos. 55 and 56 were respectively for his two sons and their families. Wing-kin worked in the U.S. and remitted money to Hong Kong for the construction of the building. House No. 51 has been rebuilt and No.52 is remodelled with a modern look. The houses are still owned by the Wongs and occupied.

**Historical
Interest**

The block of two-storey residential building is in the east of the village, a short distance north of Ting Kok Road (汀角路). It is a block of Qing vernacular building with six connected houses sharing a common roof. Only houses Nos. 52, 53 and 55 are each provided with an entrance. It is constructed of green bricks and concrete with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The front façade of each house is recessed. A parapet wall is at the roof end of the front façade with pinnacles at the top of the walls separating the houses. The parapet is with plastered mouldings of petals and geometric interlocking patterns. Wall frieze paintings of flowers, birds, landscape, deer, cocks and calligraphy are under the eave of houses Nos. 53 and 54. Internally a stove is in the front portion of the hall with a living room at the back. Bedrooms are on the upper floor. Windows are opened at the front façade and at the sides and back of the building.

**Architectural
Merit**

It is a block of residential building to witness the settlement of the Wongs in Wong Chuk Tsuen.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Other than house No.52, the authenticity of the building is kept.

Authenticity

It has group value with the house at No.57 on its right.

Group Value

The Wong have their ancestral worship at the Wong Ancestral Hall (黃氏宗祠) in Tai Mei Tuk Tsuen. The hall was probably built before 1907. Special offerings of roasted pork, chicken and fruits would be offered at the hall for the ancestors at the Chinese New Year and at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節), Boat-racing (端午節) and others.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Cheung Ancestral Hall
Nos. 18 & 35 Fung Hang, Luk Keng

Fung Hang (鳳坑) is a single-clan Hakka (客家) village of the Cheungs (張) situated between Luk Keng (鹿頸) and Kuk Po (谷埔). Originally in Fujian (福建) province, the Cheungs moved from Shenzhen (深圳) of Guangdong (廣東) province to Kuk Po. They later moved to Fung Hang in the 10th year of Kangxi (康熙, 1671) reign of the Qing (清) dynasty. It is not known when they built the Cheung Ancestral Hall (張氏宗祠). It was probably built before the 20th century. The Cheung were farmers engaged in fishing and later concentrated in rice and vegetables growing with their produce sold at the Sha Tau Kok Market (沙頭角墟).

**Historical
Interest**

Located in two long parallel rows of village houses, the ancestral hall occupies the structure of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. This might be an extension of the hall making use of two houses. The long and narrow hall is a Qing vernacular building having a plan of two houses each has a two-hall-one-courtyard layout. An additional open courtyard is between the two houses. The building is constructed of green bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The altar is at the end wall of the rear house housing a soul tablet of the Cheung ancestors for worship. Behind the soul tablet is a piece of red paper on the wall with a big Chinese character “壽” (longevity) flanked by a couplet. The front façade and the walls are plastered and the floors are with ceramic tiles. The gilded name of the hall is engraved on a piece of brown marble above the lintel. A fascia board of flowers and scroll carving is under the front eave. The ridge is with a pair of red mouldings at its two ends.

**Architectural
Merit**

It is an ancestral hall of the Cheungs to witness their settlement in Fung Hang.

Rarity

The ancestral hall composing of two aligned houses is rare. It has some built heritage value.

**Built Heritage
Value**

The ancestral hall was renovated in 1975. The authenticity is kept.

Authenticity

Most of the villagers have moved overseas and out of the village living in Sha Tau Kok (沙頭角) and in Tai Po (大埔) leaving less than 10 in the village. Ancestral worship is still held at the ancestral hall especially at the Chinese New

**Social Value,
& Local
Interest**

Year. Wedding and funeral ceremonies were held at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15th day of the Chinese New Year. The village children studied at a village school in the village but it collapsed in the 1940s. They then studied at the Kai Choi School (啓才學校) in Kuk Po and later at the Luk Keng Public School (鹿頸公立學校).

Historic Building Appraisal

Hip Wo Ser Hok

No. 151 Tai Ping Street, Yim Tin, Tai O, Lantau Island

Hip Wo Ser Hok (協和社學) is a school building located on Tai Ping Street (太平街) in the southern shore of Tai O (大澳) village, Lantau. It was built at the end of the 19th century under the ownership of a Chan Kwong Yu Tong. It was for teaching children in the fishing village. No formal school had been operated there before and classes given by some private bodies and at Hung Shing Temple (洪聖廟) only. The one-storey building took both boys and girls of around a dozen taught by one teacher only. The school operated for two decades and then leased to a salt company in around 1920. It was called Yat Sun Salt Store (日新鹽倉) which manager was called Mr. Kwan (關). The shop had its office on the ground floor and the mezzanine accommodated its staff of a supervisor, a secretary and a workman. The shop was closed in the 1960s due to the decline of the salt industry and the building has since left vacated and turned dilapidated.

**Historical
Interest**

The school is a small Qing (清) vernacular building having a two-hall-one-courtyard plan of one bay. The entrance is on Tai Ping Street whilst its back exit is facing the Yim Tin (鹽田, salt field). The building is constructed of green bricks with its walls supporting its pitched roofs. The recessed entrance has granite door frame, wall base and lintel. Above the lintel is the name board of the school. The fascia board is with carving of figurines, flowers and plants motifs. A major part of its front wall has been plastered.

**Architectural
Merit**

It is a school building to remind the past decade development of Tai O village.

Rarity

The simple and plain building has considerable built heritage value.

**Built Heritage
Value**

Part of the end hall and its roof have been seriously damaged in need of repair.

Authenticity

The school was registered under a trust in 1905 and named after a Chan Kwong-yu, a native of Nantau (南投) He was probably a local merchant or an outsider who is said to have been died by 1899. The school was started by a group of people from Xinan (新安) who made use of the building for their social gathering, meeting and festival celebrations. The daily management of the school was by shopkeepers in the village which provided financial support and operation of the school. When the building was leased to the salt shop, a Lui

**Social Value,
& Local
Interest**

family took care of the building and the rent was for the annual offerings and celebration expenses of the Kwan Tai (關帝) and Lady Kam Fa (金花娘娘) Festivals.

Historic Building Appraisal

Shrine

Nai Wai, Tuen Mun, N.T.

Nai Wai (泥圍) is the oldest walled village of the To clan in Tuen Mun. *Historical Interest* The To clan is the largest lineage in Tuen Mun. To Hon (陶侃) a prominent general in Eastern Jin dynasty (東晉) was one of their ancestors. The To clan moved to Bao'an of Guangdong province (廣東省寶安縣) when the Mongols invaded Southern China. During the Yuen (元, 1271-1368) dynasty, they moved to Ngau Tam Mei, Yuen Long (元朗牛潭尾). During the Ming Dynasty, they left Yuen Long for Tuen Mun Tai Tsuen (屯門大村). Due to the increase of the clan population, five villages, namely, Nai Wai (泥圍), Tsing Chuen Wai, (青磚圍), Tuen Tsz Wai (屯子圍), Lam Tei Tsuen (藍地村) and Tuen Mun San Tsuen (屯門新村) were subsequently developed.

Nai Wai, originally called Wong Kong Wai (黃崗圍), was established in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. It was a walled village with four watch towers at the four corners of the square village. The symmetrical layout of the village had the central axis, the main street in the middle, bisected the village into two halves with seven rows of houses running parallel to the front and back rows of houses separated by horizontal lanes between them. The outlying row of houses, the four corner towers and the entrance gate formed as an external wall to protect the inner houses.

The Entrance Gate of Nai Wai was built in the middle of the front outer row of houses with a **Shrine** (神廳) at the opposite end on the last row of houses on the central axis of the village. The Entrance Gate and the Shrine were probably first built some 270 years ago when the village was established. The Entrance Gate and the Shrine like most of the houses were built facing west. The Entrance Gate was moved to the present southern outer row of houses with its entrance facing south about 200 years ago due to *fung shui* reasons.

The Shrine is connected to a house on either side with its entrance facing west like the other houses on the same row. It was a Qing vernacular building of a one-hall rectangular plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The Shrine was renovated in 1999 with its internal and external walls plastered. A projected hood is at the upper portion of the front and rear facades with green glazed ceramic tiles. Its doorway is in rectangular shape. A wooden altar is in the middle of the end wall housing three tiny figurines of Kwan Tai (關帝), Chun Fu (巡撫, an official god) and Man Cheong (文昌), a tablet of the Earth God *Architectural Merit*

(土地), a soul tablet of the Tos for worship.

It is a shrine to witness the history of the village.

Rarity

It has intangible heritage value.

***Built Heritage
Value***

It was renovated in 1999 with its internal and external walls plastered.

Authenticity

The Shrine was an essential structure of the village enshrining deities and a soul tablet of the To ancestors for worship and expecting their protection given to the villagers. The Tos do not have their ancestral hall in the village. The To Ancestral Hall (陶氏宗祠) was built in Tuen Tsz Wai village in the 57th year of the Kangxi reign (康熙, 1718) of the Qing dynasty for ancestral worship of all the Tos in Tuen Mun. A Ng Lau Study Hall (五柳學校) was established in the village but was replaced by a Hing Tak School (興德學校) set up in 1954.

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

The Shrine has group value with the entrance gate of the village.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Cheung Ancestral Hall
Kai Leng, Sheung Shui, New Territories

1230

The Cheungs (張) in Kai Leng (雞嶺) village, Sheung Shui, were Hakkas (客家). They originated from Qitian (辭田) of Xingning (興寧), Guangdong (廣東) province, in the 25th year of the Jiaqing (嘉慶, 1820) period of Qing (清) Dynasty. In 1928, about 12 families headed by **Cheung Wai-hon** (張維翰) moved to the present area due to the construction of Shing Mun (Jubilee) Reservoir (城門水塘) between 1923 and 1939. Due to the reservoir project, many villages in Shing Mun area including Ho Lek Pui (河瀝背) inhabited by the Tangs (鄧氏), the Kos (高氏) and the Wus (胡氏) have to be moved. The Cheung Ancestral Hall (張氏) was built by Cheung Man-sheung (張文常) in 1930.

**Historical
Interest**

The ancestral hall is a Qing vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered. The altar is at the end wall of the main hall housing a soul tablet of the Cheung and Wu ancestors for worship (The wife of the first ancestor Cheung Lung-tai (張龍大) had been the wife of Wu Lung-pui (鄔龍裴) who died when she was pregnant. She then married to Lung-tai. The Cheungs recognized Lung-pui as the father of their second generation ancestor and thus worship him as well at the altar). Behind the altar on the wall is a piece of red paper with a big Chinese characters “壽” (longevity) written on it. Two tie beams at the main hall are with the Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons and “奕世其昌” (Prosperity from Generation to Generation).The name of the hall is engraved on the wall above the lintel of the recessed entrance. The ridges and the front façade are without any decoration.

**Architectural
Merit**

It is an ancestral hall to remind the settlement of the Cheungs in Kai Leng.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The authenticity is basically kept.

Authenticity

The Cheungs have the ancestral worships and celebrations of festivals at the ancestral hall. They have regular worship on the first and 15th days of each lunar month and with special offerings on the last day of the lunar year and on the second day of the Chinese New Year. Wedding and birthday banquets are held at the hall. *Social Value, & Local Interest*

The ancestral hall served as a venue for teaching the village children. A Kai Leng Kindergarten (雞嶺幼稚園) was housed at the hall organized by Cheung Chak-chi (張澤芝) giving a two-year elementary education to the children learning Chinese, English Mathematics and other subjects. The kindergarten had two teachers with about 20 students running up to the 1960s. The hall is also used to deal with village matters.

The physical environment of Kai Leng has undergone great change. The village is now surrounded by apartments and a public housing estate, Ching Ho Estate (清河邨). Outsiders have moved into the village while more indigenous inhabitants have moved away or emigrated overseas. They seldom go back to Kai Leng and report any birth to the clan elders. *Immediate Environs*

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

Historic Building Appraisal
King Yip Study Hall
No. 113 Mong Tseng Wai, Ping Shan, Yuen Long

Mong Tseng Wai (輞井圍) village in Ping Shan (屏山), Yuen Long, was first inhabited by the Tangs (鄧) who branched out from Ha Tsuen in the late Ming (明, 1368-1644) dynasty. It was also inhabited by the Cheungs (張), the Lees (李), the Sits (薛) and the Wus (胡). Some of the Cheungs and Lees later branched out to Mong Tseng Tsuen (輞井村) in the west. King Yip Study Hall (敬業書室) in the village was built for the Tang children to be educated firstly for them to gain success in the Imperial Civil Service Examination in order to have official career in the Qing (清) government. It is not known when the study hall was built. It was probably first erected in the Qing dynasty (1644-1911). The hall was rebuilt in 1958.

Historical Interest

The study hall is in the last two rows of houses of the village. It occupies the west ends of the two rows showing that it might have its expansion in later stage. Unlike the other houses facing south, it is facing west. It was a Qing vernacular building but has been very much altered. It is in an irregular form having mainly a main hall on its right and a kitchen, an office and a rest room on its left separated by an entrance hall, an open courtyard and a bedroom in the middle. A cockloft is constructed in the main hall accessed via two staircases. It is constructed of red and green bricks with its walls and columns to support its pitched and flat roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted and the floors are with cement screeding. The end wall in the main hall is painted red with a ceramic statue of Kwan Tai (關帝) on an altar for worship. The name of the hall is moulded above the lintel of the recessed entrance.

Architectural Merit

It is a study hall of the Tangs to remind their history and settlement in Mong Tseng Wai.

Rarity

It has little built heritage value.

Built Heritage Value

The authenticity of the building is kept.

Authenticity

It has group value with a shrine in the village.

Group Value

It is used for the worship of Kwan Tai by the villagers.

Adaptive Re-use

The hall provided traditional teaching of Chinese classics to the students. *Social Value,*
Towards the turn of the 20th century, modern education was introduced *& Local Interest*
teaching other subjects including mathematics, general knowledge and others.
Teachers were recruited from Guangzhou (廣州) and outside Yuen Long.
Accommodation was provided for the teachers at the hall which included
bedrooms, a kitchen and a washroom. After the Second World War, classes
were given in the hall with the lower forms on the ground floor and upper
forms in the cockloft. A total of some 13 students were taught at the hall. When
the Mong Tseng Public Shung Yee School (輞井公立崇義學校) was set up in
1946, the study hall was then closed. A grocery was housed in the hall in 1963
until 1968.

Historic Building Appraisal
Chan Ancestral Hall
No. 28 She Shan Tsuen, Tai Po

She Shan Tsuen (社山村) is a Hakka (客家) village of the Chans (陳). It is on the east side of Lam Kam Road (林錦公路) and is one of the 26 villages in Lam Tsuen Valley (林村谷). The village was established in the 12th year Shunzhi (順治, 1655) of the Qing (清) dynasty. Originated in Ninghua (寧化) of Fujian (福建) province, the Chans moved southward to the Guangdong (廣東) province. The Chans moved from Changle (長樂) of the province to the valley and first settled in Lin Au (蓮澳) on the south of She Shan Tsuen. They later moved northward to establish the village. The founder ancestor was Tze-shing (自成) who had four sons. It is not known when this ancestral hall (陳氏宗祠) was first built. The present building was renovated in 1948.

***Historical
Interest***

Connected to a village house on its right, the ancestral hall is fronted by a tall wall in the far end of the open foreground. The wall is of fair-faced green bricks with an arched opening in the middle. The hall is a Qing vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. Side entrances are on either side of the courtyard. The external side walls and back wall are plastered. Part of the internal walls is also plastered. The floors are of cement screeding. The altar occupies the entire end wall of the main hall housing a soul tablet of the Chan ancestors for worship. A Kwun Yam (觀音) image is on the left of the tablet also for worship. Wall frieze paintings of landscape and flowers, rocks and calligraphy are under the eave at the end wall and also on the side walls of the open courtyard. The name of the hall is moulded above the lintel at the recessed entrance. The ridges are each with a pair of red *ruilong* (夔龍) mouldings at its two ends. Wall paintings of rocks, flowers, birds and landscape are under the eave. A fascia board of flowers and rocks is under the eave. The open courtyard is constructed of granite slabs.

***Architectural
Merit***

It is an ancestral hall to witness the settlement of the Hakka Chan in She Shan Tsuen.

Rarity

It has some built heritage valley.

***Built Heritage
Value***

The building has its authenticity kept.

Authenticity

It has group value with another ancestral hall of the Chans in the village. The latter however has been completely rebuilt with modern building materials.

Group Value

The ancestral hall has the primary function for ancestral worship. Wedding and funeral ceremonies were also held at the hall. Dim Dang (點燈) ritual is also held at the hall for new born baby boys of previous year but in a simplified way. The Chans would have grave sweeping at their ancestors' graves at Tai Mo Shan (大帽山) at the Chung Yeung Festival (重陽節).

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

Historic Building Appraisal
Kwok Ancestral Hall
Pak Mong, Tai Ho Wan, Lantau

The Kwok Ancestral Hall (郭家宗祠) of Pak Mong (白芒) village in Tai Ho Wan (大蠔灣), in the northern shore of Lantau Island, was built before 1911 as the genealogy of the clan has recorded the year of its renovation. The village was established some two hundred and fifty years ago. Originated from Tingzhou (汀洲) of Fujian (福建) province, Kwok Shi-ching (郭仕禎) of their eighth generation moved to the foot of Por Kai Shan (婆髻山), west of the village probably in the 16th century. Their earlier ancestors were in Taiyuan (太原) of Shanxi (山西) province. They moved to Tai Ho Wan for permanent settlement in the mid-18th century. Being close to the sea, they made their living by cultivation, fishing and transportation. Some of their descendents branched out to Lin Fa Tei (蓮花地) village of Yuen Long. The village was a small one with only 75 villagers in 1911. It had only two rows of village houses and the ancestral hall is facing the sea in the north.

Historical Interest

The ancestral hall is a Qing (清) vernacular building constructed in the front row of the village. It is a one-hall-one-courtyard building with a side chamber of equal length on its right. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The ancestral altar is at the end wall with the soul tablet of a number of the ancestors' names written on it. All the walls are plastered and painted except the front and side walls. The floors of the main hall and open courtyard are covered with modern ceramic tiles. The plastered mouldings on the front façade and gable walls of flowers and plants motifs are painted with brown colour. A fascia board under the front eave is with flowers and birds carvings.

Architectural Merit

It is an ancestral hall of the Kwoks to remind their settlement in Pak Mong village.

Rarity

The simple ancestral hall has no significant built heritage value.

Built Heritage Value

A recent renovation was carried out in 2003. Its authenticity is kept.

Authenticity

It has group value with the watchtower in the village.

Group Value

The ancestral hall was used as a meeting place to deal with village matters. It was used as a school to teach the village children. The side chamber was to accommodate the teacher of the school. The school function of the ancestral hall was transferred to the watchtower of the village erected in the 1940s.

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

Historic Building Appraisal

Ho Ancestral Hall

Kuk Po Lo Wai, Luk Keng

Kuk Po (谷埔), north of Luk Keng (鹿頸), has six villages including Kuk Po Lo Wai (谷埔老圍), Kuk Po San Uk Ha (谷埔新屋下), Yi To (二肚), Sam To (三肚), Sze To (四肚) and Ng To (五肚). Kuk Po Lo Wai is the oldest village. Most of the villagers are Hakkas (客家) including the Yeungs (楊), the Sung (宋), the Chengs (鄭), the Lis (李), the Yaus (邱), the Hos (何) and the Ngs (吳). The Yeungs were the earliest settlers who moved to Kuk Po about 300 years ago. Ho Man-chin (何文仟) was a Hakka moved from Tsim Sha Ha (尖沙下) and settled in the village in the mid-18th century after the Yeungs and the Sung. It is not known when the Ho Ancestral Hall (何氏宗祠) was built. It was probably constructed in the later half of the mid-18th century. The hall is also called Lo Kong Tong (廬江堂).

**Historical
Interest**

Located in the middle of the village, the ancestral hall is facing north-west like the other village houses of the village. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered. The altar occupies the entire end wall of the main hall housing a soul tablet of the Ho ancestors for worship. Behind the soul tablet is a piece of red paper on the wall with a big Chinese character “壽” (longevity) flanked by two couplets. Above them are wall paintings of flowers and calligraphy. The gable walls of the entrance hall are in rectangular shape. A pair of geometric mouldings is at two ends of the front ridge. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall paintings of flowers and birds are under the front roof.

**Architectural
Merit**

It is an ancestral hall of the Hos to witness their settlement in Kuk Po.

Rarity

It has little built heritage value.

**Built Heritage
Value**

It is in upkeep condition. The overseas Hos sent money back to repair the building. It was renovated in the mid-1960s. Its authenticity is basically kept.

Authenticity

Although most of the Hos have moved out the village, some do come back to worship their ancestors at the ancestral hall during the Chinese New Year and at the Chung Yeung (重陽節) and Ching Ming Festivals (清明節). Wedding and funeral ceremonies were held at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15th day of the Chinese New Year.

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

Historic Building Appraisal
Assemblies of God Holy Light Church
No. 91 Shung Ching San Tsuen, Shap Pat Heung, Yuen Long

Shung Ching San Chuen (崇正新村) is a comparatively young Hakka (客家) village in Shap Pat Heung (十八鄉) of Yuen Long. It is in the south of Yuen Long town centre separated by Yuen Long Highway (元朗公路). It is said that the area was inhabited by Chan Cheung (陳祥), a Hakka from Dongguan (東莞) of Guangdong (廣東), in 1924. It was then settled by some other Hakkas returned from overseas mostly Southeast Asian countries or from their own native places in the mainland in the 1930-40s. They bought land from villagers in Hung Tso Tin Tsuen (紅棗田村) and Shui Tsiu Lo Wai (水蕉老圍), two villages in the south. Around 1367 villagers were in the early 1950s. House No.91 of the village was probably built in the 1900s by a Tsang San-on (曾新安). The house was called Lau Kwan Kui (柳群居) and was sold to the Assemblies of God Holy Light Church (神召會聖光堂) in 1968 when San-on emigrated to Canada. The house was partly used as a kindergarten run by the church and partly leased out for residential purpose. The entire building was renovated in 1974 for use by the church for its kindergarten, assemblies and residences of its missionaries. It was converted for use as a home for the aged operated by the church in 1990. *Historical Interest*

The house is a few metres east of Tai Shu Ha Road West (大樹下西路) facing north. It was a two-storey near square Chinese vernacular building constructed of green bricks with its walls to support its pitched roofs of rafters, purlins and clay tiles. It has a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls in the middle bay. The building has been modernized and strengthened with reinforced concrete having facilities to operate as a home for the aged. Its ground floor is provided with an entrance lobby, an activity room and five rooms of dormitory. Up on the first floor are six rooms of dormitory and a living room. An outdoor staircase is added on its left and a block with kitchen, laundry and toilet facilities is on its right. Sitting out garden facilities are at the back of the house. The building is plastered and painted externally in light brown colour. Above the recessed entrance at the middle bay is a cross painted brown and the name of the church “聖光堂” (Holy Light Church) above the lintel. *Architectural Merit*

It is an altered residential house to witness the early settlement of Shung Ching San Tsuen. *Rarity*

It has little built heritage.

***Built Heritage
Value***

The altered building does not have its authenticity kept.

Authenticity

It has group value with other historic residences in the village.

Group Value

It is used as a home for the aged.

Adaptive re-use

The church originated from the founding of the Eternal Life Church (永生門) in 1939 when two ecclesiastics Nelosn Cherry (陳潔靈) and Tam Yeuk-hang (譚若行) moved from Qingyuan (清遠) of Guangdong (廣東) province to Yuen Long. The church was renamed as Holy Light Church (聖光堂) in 1940 after two ecclesiastics, Sarah C. Johnson (曾純珍姑娘) and Annie Bailie (李希望姑娘), joined in. They operated an orphanage in Yuen Long. During the Japanese Occupation (1941-1945), Nelosn Cherry, Sarah C. Johnson and Annie Bailie were interned at Stanley and returned to the United States later. In 1949, Sarah C. Johnson and Annie Bailie went back to Hong Kong and served the Holy Light Church again. In 1959 they operated a kindergarten called Holy Light Church Kindergarten (聖光堂幼稚園). The church was renamed as the present one in 1962 when the church joined the Assemblies of God (神召會). The church has been a member of the Hong Kong Chinese Christian Churches Union (香港華人基督教聯會) since 1978.

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

Shek Kwu Chau Treatment & Rehabilitation Centre Reception Room (接待室), Kang-fu Men (康復門) & Pavilion (涼亭)

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

The three subject buildings – **Reception Room** (接待室), **Kang-fu Men** (康復門) & **Pavilion** (涼亭) – are the first buildings a visitor sees on arrival at the island. They are situated at the end of an L-shaped pier or jetty area which is extended out into the bay at right angles to the quay. They are believed to have been built in the late sixties and early seventies.

The Jetty Area buildings are all built in the **Chinese Renaissance** architectural style. The **Reception Room** (接待室) is a U-shaped single storey structure. It has a flat roof, ornamental parapet, white walls and a colonnade of Chinese style vermilion winged columns supporting a roof of glazed yellow Chinese tiles. Windows are arched and regularly spaced. In the recess formed by the U-shaped plan, there is a small shrine to Tin Hau (天后), the Queen of Heaven, who is worshipped by sea-farers. The shrine is set in an alcove in a masonry wall. Doorways on either side of the shrine give access to the side rooms, one of which is a dormitory and the other a conference room. Internally, the rooms are simple and minimalist in style. *Architectural Merit*

The second building or structure is known as **Kang-fu Men** (康復門; recovery gateway). The gatehouse is constructed of masonry with a central archway, octagonal windows, a flat roof and an ornamental balustrade made up of panels featuring the archaic Chinese character *shou* (壽; longevity). A stone tablet set into the wall on one side of the gateway is inscribed in English and Chinese “1973 仁社建造 Yan House”.

The third building in the group is known as the **Pavilion** (涼亭). The

structure is formed of vermilion columns and brackets and supports a pyramid shaped roof of glazed yellow Chinese tiles. The Pavilion stands on a square shaped stone-walled terrace with an ornamental balustrade to match the gateway. A colourful statue of Kwan Tai (關帝) is placed in the centre of the Pavilion.

These three buildings, with their Chinese Renaissance architectural style, form a nice little group of traditional style buildings. They should be regarded as having built heritage value although they are not that old. As far as can be seen their authenticity has not been affected.

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

The social value of the buildings lies in the important role they have played in the reception and welcoming of visitors and patients to the Rehabilitation Centre. First impressions are always important and these buildings with their attractive and cheerful appearance must have helped to raise the spirits of those arriving at the island for treatment. The surrounding coastline is rocky and a beacon is mounted on top of a prominent rock at the north end of the jetty area. The quay is backed by wooded slopes which provide a pleasant backdrop of greenery for the colourful red and white Chinese style buildings.

***Social Value
& Local
Interest***

As for local interest, as the island is remote and inaccessible, the buildings are probably largely unknown to the general public.

Adaptive re-use is considered to be inappropriate for these buildings which should continue to be used for their present purposes as long as possible.

***Adaptive
Re-use***

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The second building or structure is known as **Kang-fu Men** (康復門; recovery gateway). The gatehouse is constructed of masonry with a central archway, octagonal windows, a flat roof and an ornamental balustrade made up of panels featuring the archaic Chinese character *shou* (壽; longevity). A stone tablet set into the wall on one side of the gateway is inscribed in English and Chinese “1973 仁社建造 Yan House”.

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These three buildings, with their Chinese Renaissance architectural style, form a nice little group of traditional style buildings. They should be regarded as having built heritage value although they are not that old. As far as can be seen their authenticity has not been affected.

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

The social value of the buildings lies in the important role they have played in the reception and welcoming of visitors and patients to the Rehabilitation Centre. First impressions are always important and these buildings with their attractive and cheerful appearance must have helped to raise the spirits of those arriving at the island for treatment. The surrounding coastline is rocky and a beacon is mounted on top of a prominent rock at the north end of the jetty area. The quay is backed by wooded slopes which provide a pleasant backdrop of greenery for the colourful red and white Chinese style buildings.

***Social Value
& Local
Interest***

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

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***Social Value
& Local
Interest***

As for local interest, as the island is remote and inaccessible, the buildings are probably largely unknown to the general public.

Adaptive re-use is considered to be inappropriate for these buildings which should continue to be used for their present purposes as long as possible.

***Adaptive
Re-use***

Ho Village House

Fan Lau Tsuen, Fan Lau, Lantau Island

Fan Lau Tsuen (分流村) in Lantau Island is a village on the west bank of Fan Lau facing Fan Lau Sai Wan (分流西灣). It was a small village occupied by the Leungs (梁氏), the Ngs (吳氏), the Chans (陳氏), the Hos (何氏) and the Lams (藍氏) who engaged themselves in fishing and agricultural farming. The Leungs were first settlers and they formed the majority. Not more than 200 people were in the village even in the heydays. A large number of boulders are on the hills behind the village which was previously known as Shek Sun Village (石筍村, Village of Stone Shoots). Most of the villagers have moved out of the village to the urban areas. Some of the elderly who moved to Tai O (大澳) or Pui O (貝澳) occasionally revisit the village. **Ho Village House** in the southern end of the village was built by the Hos probably in the late 19th century for their own use for six generations until it has been left vacant since the 1960s. *Historical Interest*

Ho Village House is a short distance from the beach facing the sea of Fan Lau Sai Wan. It is a near square detached building built against the hill in its south with its entrance facing northwest. It is a Qing (清) vernacular building with a one-hall-one-courtyard plan. The open courtyard is in front of the hall. The hall is with a living room and a bedroom. An open foreground is in front of the building. A small detached structure was on the left of the building for use as a bathroom and toilet. The building is constructed of green bricks and rubbles with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Part of the building is plastered and painted. The floors are with cement screedings. *Architectural Merit*

It is a residential building to remind the settlement of the Hos in the village. *Rarity*

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

The building is surrounded with overgrowth. *Authenticity*

The present owner of the house Ho Sun-fa (何新發) was born in 1933 in the house. He was the only son of the family. He was educated in Leung Ying Kong Ancestral Hall (應綱梁公祠) in the northern part of the village. It is the only place in the village where he could have education. The school at the ancestral hall was discontinued in 1956 when a new school was built in the *Social Value, & Local Interest*

village by the government. The ancestral hall has a history of over 100 years. He was engaged in fishing and farming. He made worship to the graves of his ancestors buried at the hill in the south of the village at Chung Yeung (重陽節) and Ching Ming Festivals (清明節). He resided in the houses for four decades before he moved to Tai O. A soul tablet of his ancestors is still kept at the house for worship.

Ho Village House is at a distance from the cluster of houses in Fan Lau Tsuen and enjoys a more private setting. The Village House is situated at the foot of the mountain surrounded with fields. There are not many village houses left in the village, and large areas of fields occupy the rest of the territory of Fan Lau Tsuen. There is a historic fort nearby, which is now one of the popular spots for the hikers to visit. Physically, it is close to other historical buildings such as Leung Ying Kong Ancestral Hall (應綱梁公祠) which is one of the recorded items under Antiquities and Monuments Office, and the historical item of Tin Hau Temple (天后古廟). *Group Value*

Historic Building Appraisal
Pun Chun Yuen – Tai Hung Po Din
No. 17 Shek Lin Road, Kam Shan, Tai Po

Pun Chun Yuen (半春園) in Kam Shan (錦山) of Tai Po was established by a lay Buddhist Wong Se-wai (黃筱煒居士) in the 1930s as his residence and later in 1953 as a place for the development of Buddhism. Wong came from a wealthy family who had a big family of seven wives. He built seven houses for his wives and other facilities. The Wong family had business in China and Macau and was in wine business in Hong Kong with a company called Wing Lee Wai (永利威). The name Pun Chun derives from the Chinese characters “三”, “人”, “半” and “日” having the meaning of three people spending half-a-day (Se-wai and two of his friends) each day for the worship of Buddhism in the Yuen (園, garden). A Ta Ta Buddhist Society (哆哆佛學社) was set up in the Yuen for the promotion of Buddhism. Later the Yuen was transferred to the Lotus Association of Hong Kong (香海蓮社), a Buddhist body, in 1967. A lay Buddhist Tsang Pik-shan (曾璧山, 1890-1986), one of the founders of the Lotus Association, lived in the Yuen. It became a mandala (道場) for the worship of Buddhism by the public.

*Historical
Interest*

After the Lotus Association took over the Yuen in 1967, it was much expanded. The Tai Hung Po Din (大雄寶殿, the main hall for worship) and the Tak Wai Tong (德煒堂) were renovated. Some other buildings, including the Kwun Yam Dien (觀音殿), Ti Chong Dien (地藏殿) Chong King Kok (藏經閣) and Sze Tsan Tong (思親堂) were built after the 1970s.

*Architectural
Merit*

Tai Hung Po Din is on the eastern side of the Yuen. It was constructed around 1953. It is on a terrace accessed through a flight of staircases. It is a traditional Chinese building constructed of concrete with its walls and four round columns to support its double-eave *xieshan* (歇山式) roofs in yellow glazed tiles. The symmetrical rectangular one-storey building is for the worship of the Three Precious Buddha (三寶佛) housed at an altar in the rear end of the hall. Its front façade walls are painted in yellow or with yellow mosaic tiles. The window frames and columns are painted red. A name board of the building is hanged under the upper eave on the front façade. The main ridges are with ceramic ridge-end beast ornaments whilst the hip-end ridges are with sets of mythical animals for decoration. Two side rooms are on either side of the entrance hall. Paintings of the Eighteen Disciples of Buddha (十八羅漢) are on the internal walls.

It is a building to record the history of the Yuen and the development of Buddhism in Hong Kong. **Rarity**

It has some built heritage value.

**Built Heritage
Value**

The building was renovated in 1967. It is in good condition. Its authenticity is kept. **Authenticity**

It has group value with other buildings and structures in the Yuen.

Group Value

Tsang Pik-shan was an educator and philanthropist who established the Sung Lan School (崇蘭女子學校) in Happy Valley to commemorate her teacher Chan Sung-lan (陳崇蘭), a disciple of the renowned scholar of modern China, Kang You-wei (康有為, 1858-1927). To show her gratitude and to commemorate Se-wai, Pik-shan established a Buddhist Wong Se-wai Memorial School (佛教黃筱煒紀念學校) in 1982. A Tsang Pik Shan Secondary School (曾璧山中學) was established in 1990 named after her.

**Social Value,
& Local
Interest**

Historic Building Appraisal

Fuk Sin Tai

Nos. 8-9 Tong Fong, Ta Kwu Ling

Tong Fong (塘坊) is a small village in the closed area in Ta Kwu Ling (打鼓嶺). It was inhabited by the Mans (萬) and the Wongs (黃), the formers being the majority. The Mans included those of Punti (本地) and the Hakka (客家). The Punti Mans were from Ping Che (坪輦) nearby and the Hakka Mans, of the 15th generation, from Liantong (蓮塘) of Xinan (新安), Guangdong (廣東) province. Some of the Liantong Mans also settled in Ping Che, Heung Yuen Wai (香園圍), Sai Kung and Tsuen Wan. Fuk Sin Tai (福善第), literally the Residence of Fortune and Benevolence, was built in 1922 by Man Yung-cheung (萬容章, 1881-1976), a 21st generation member of the Mans. Yung-cheung was a seaman and worked in Jamaica. He and his son Yuen-foo (遠孚, 1918-2003), born in Jamaica, moved to Liantong and settled finally in Tong Fong where they built the residence. The house is now occupied by Chi-keung (志強), the eldest son of Yuen-foo.

**Historical
Interest**

The residence is a three-bay Qing (清) vernacular building. The entrance is at the middle recessed bay. An entrance was later added on the right bay. A living room is in front of the middle bay with a bedroom at the back. In the middle of the end wall of the living room is an altar with a soul tablet of the Mans ancestors for worship. A sitting room is on the left bay with a bedroom at the back. Two bedrooms are at the right bay. A cockloft is above the bedroom of each bay for use as a bedroom. The building is constructed of green bricks and rammed earth with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are heavily plastered and the external walls are painted in yellow colour. The name of the building is moulded on the wall above the doorway of the recessed entrance. Above it is the wall frieze painting of flowers and rocks and calligraphy. A fascia board is under the eave with carving of flowers. Wall frieze relief mouldings of phoenixes, orchids and chrysanthemum are on the front façade walls. The two side internal walls at the living room are with exquisite paintings of flowers and curling patterns under the eave. The ridge is with a pair of geometric plastered mouldings at its two ends.

**Architectural
Merit**

It is a residence of the Mans to witness their settlement in Tong Fong village.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Its authenticity is basically kept.

Authenticity

The Mans were engaged in agricultural farming who grew rice for their own consumption. They got their daily necessities from the Shek Wu Hui (石湖墟) in Sheung Shui (上水). A hut was built on the right of the building for keeping the cattle and used as their kitchen. Many of the Mans moved to Britain and later to Holland and other European countries engaged in catering business in the late 1950s and the 1960s. Many of the Mans are still settling in Europe. Yuen-foo and his sister-in-law, Chan Sun-giu (陳新嬌), were members of the guerilla in the mainland during the Japanese Occupation (1941-45). The Mans have their grave sweeping at the Chung Yeung Festival (重陽節) at Xilingxia (西岭下) with their brother Mans in Liantang. They also have grave sweeping at Tsiu Hang (蕉坑) and Heung Yuen Wai (香園圍). They celebrate Tin Hau Festival (天后誕) with other villagers at the Ping Yuen Tin Hau Temple (平源天后古廟) in Ping Che. The Mans studied at the Wing Kit Study Hall (永傑書室) erected in 1889 in the village. It was replaced by the new school Sing Ping School (昇平學校) built in 1946 where Chi-keung studied. The school was relocated by Ping Che Road (坪輦路) in 1961 due to its small size and was finally closed down in 1993.

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

Historic Building Appraisal

Law Mansion

Nos. 50A, 51 & 51A Cha Kwo Ling Road, Cha Kwo Ling, Kowloon

Law Mansion (羅氏大屋) is a village house in the centre of Cha Kwo Ling Village (茶果嶺村). It is believed to have been built about a hundred years ago. It was originally a residence but was converted into three small factories in the 1950s. As the factories retreated in the 1980s, the house was used as a warehouse for a short period of time. It is now converted back to a residence and is leased to several households, of which most of them are new immigrants from the Chinese mainland. Most of the houses in the village were demolished to make way for the construction of Eastern Harbour Crossing and few old houses remain. The village house has borne witness to the transformation of eastern Kowloon. *Historical Interest*

Cha Kwo Ling lies to the southeast of Kowloon Bay. It is a small hill located at the eastern corner of the Kowloon peninsula, between Lei U Mun and Kwun Tong. It is so named because the shape of the hill resembles a Hakka delicacy called 'Cha Kwo' ('Tea Biscuit'). There is another saying that the knoll gets its name from the large amount of 'Cha Kwo' wrapping leaves in the nearby area. At the end of the 18th century, the Hakkas migrated into the area. Historically, there were four villages in the area, namely Lei Yue Mun Village (鯉魚門村), Ngau Tau Kok Village (牛頭角村), Sai Cho Wan Village (西草灣村) and Cha Kwo Ling Village (茶果嶺村).

The four villages were known collectively as 'Si Shan' (四山), literally, Four Hills. The Qing government appointed a gentry in each 'Shan' (Hill) to become the 'Tau Yan' (Headman) responsible to rule the area and to collect tax for the government. The four headmen were known as 'Si Shan Tau Yan' (四山頭人, Headmen of Four Hills). On the other hand, the four villages formed the 'Si Shan Kung So' (四山公所, Communal Hall of Four Hills) which ran the quarrying business of the area. This headmen system ended before World War II. An ancestor of the Law Mansion, the subject building, was a 'Shan Yan' (headman of Cha Kwo Ling).

The earliest settlers of Cha Kwo Ling were said to be the Laws (羅氏) and Tangs (鄧氏) coming from Danshui, Guangdong (廣東淡水). As Cha Kwo Ling Hill was rich in granite, a kind of rock that is useful for construction purposes, villagers in the area were mostly stonemasons. Later the Tsangs (曾氏), the Wongs (黃氏) and the Laus (劉氏) began to settle here. All these families had their own quarry at that time. Therefore, quarrying became the main occupation of the residents in this area. It is said that the building materials of the Former

Supreme Court (built in 1912) and the sea walls of Kennedy Town and North Point were obtained from Cha Kwo Ling.

The architectural style of the house is **Qing Vernacular**. It is two storeys high with a pitched roof and flush gable end walls. The walls are built of rather unusual elongated granite blocks. The house is divided into three units each with its own separate entrance. Windows are steel framed and fairly uniformly placed. Some windows are barred. The central part of the frontage is recessed and the rear of the house abuts on to other houses. The house is on a narrow village lane facing other stone houses. Ornamentation is sparse consisting of blank panels to the wall and gable friezes, carved mouldings under the eaves, and an ovolo moulding to the main entrance casing. *Architectural Merit*

The rustic village appearance of the house is marred by a proliferation of cables, junction boxes, air conditioners and an ugly typhoon canopy of corrugated steel sheets. Steel folding security gates to the entrances also detract from the overall appearance. The condition of the interior is not known.

It is a residential house to remind the changes of the village and to reveal the past village-life in Kowloon. As most of the surrounding area has been redeveloped, this old stone village house is now rare. As a rare example of a modern small house using local materials it has built heritage value. *Rarity, Built Heritage Value & Authenticity*

As the house has been divided into three units with separate entrances it has lost some of its authenticity and the ugly accretions on the facades mar its appearance. Although alterations have been made, the original structure can still be made out. The exterior appearance of the building is basically maintained.

The house seems to have had social value to the village both as a residence and as a factory. The house has local interest as an example of the original type of village house before redevelopment. *Social Value & Local Interest*

Probably the best use for the house is that for which it was originally intended, that is residential. *Adaptive Re-use*

Historic Building Appraisal
Nos. 6, 7, 8, 9 & 10 Nam Pin Wai Tsuen
Sai Kung

Nam Pin Wai Tsuen (南邊圍村) is a small village a short distance south of *Historical Interest* Ho Chung (蠓涌) village, west of Marina Cove (匡湖居) in Sai Kung. It was established by the Tses (謝) who moved from Ho Chung in the 1900s due to the increase of the Tse population. The Tses, natives of Nanshe (南社) of Dongguan (東莞) in Guangdong (廣東) province, moved to Sha Kok Mei (沙角尾) village, north of Sai Kung town centre in the 16th year of Chongzheng (崇禎, 1643) reign of the late Ming (明) dynasty. Their founding ancestor was Tse Lo-po (謝路保) of the 7th generation. His grandson Kei-sui (奇瑞) moved to Ho Chung later. Two rows of houses standing side by side are the only old buildings of the village. Nos. 3, 4 and 5 are three connected houses on the left row. Nos. 6, 7, 8, 9 and 10 are five connected houses of the right row. It is said that houses Nos.7, 8 and 9 were built first and used as an ancestral hall and Nos.6 and 10 added later after houses Nos. 3, 4 and 5 were built. The houses were probably built in the early 20th century. No. 8 has been used as the family ancestral hall of the Tses called Po Shue Ancestral Hall (寶樹家祠). Houses Nos. 6, 7, 9 and 10 are for residential use.

A spacious open foreground is in front of the row of five houses. The *Architectural Merit* houses, except No.10 totally rebuilt, share a common roof and No.8 in the middle of the row is an ancestral hall. It is a Qing (清) vernacular building constructed of green bricks and rubbles with their walls to support their pitched roofs of timber rafters, purlins and clay tiles. The front facade of the four houses has been altered with a parapet wall added at the roof edge. The walls of the houses are plastered and painted. The entrance of the ancestral hall is recessed with its granite doorframe retained. A wooden altar is in the middle of the end wall of the living room with a soul tablet of the Tse ancestors for worship. Behind the living room is a storeroom and above the storeroom is a cockloft also for storage use. The name of the ancestral hall is engraved on the lintel and a couplet on the doorframe. Two tie beams are respectively engraved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “長命富貴” (Longevity, Wealth and Honour). The design of the other three houses is similar and they are used for residential purpose.

The row of five houses is to remind the settlement of the Tses in the *Rarity* village.

It has some built heritage value.

***Built Heritage
Value***

A renovation was carried out in 1965 with the houses modernized. Its authenticity is barely kept.

Authenticity

It has group value with the row of houses on their left.

Group Value

The Tses were farmers engaged in cultivation mainly in rice growing and also supported by poultry and pig rearing. Villagers were forced to build the Hiram Highway (西貢公路) by the Japanese during the Japanese Occupation (1941-45). Tse Ming like many of the village children studied at Chik Shin School (積善學校) in Ho Chung village. The school fee was three to five dollars. With the contribution of the villagers, a new school building was built in 1953. Due to the physical constraints of the schools in the areas, eight village schools were merged to become the Sai Kung Central School (西貢中心小學) established in 1984. The Tses have their Dim Dang (點燈) ritual for their new born baby boys of previous year on the 12th day of the Chinese New Year at the ancestral hall. A lantern would be hung at the hall for three years. They have their ancestral worship at the hall and worship of the Kwun Yam's (觀音) and Water Buffalo's (水牛生日) birthdays respectively on the 19th of the sixth lunar month and 1st of the tenth lunar month.

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

Fung Ka Wai (馮家圍) village is in the east of Tin Shui Wai (天水圍), Yuen Long. The small village is not a walled village and was so named as it was first and has been mainly occupied by the Fungs (馮氏). The Fungs came from Huizhou (惠州) of Guangdong (廣東) province. They first settled in the village of Tong Fong (塘坊) of Ping Shan (屏山) working for the Tang (鄧) clan as farmers. They then moved to the present area which was previously called Kok Tsz Tau (角子頭) and established their own village in 1895 after having some savings. They started with mat-sheds and later built their houses with green bricks and mud bricks. *Historical Interest*

Houses at Nos. 1-16 were built in the 1930s with individual blocks Nos. 1-5, No.6, No.11, and Nos.7-16 (except No.11) erected. No. 6 collapsed and No.11 was rebuilt some time ago. Part of Nos. 7-16 was demolished and rebuilt. Nos. 1-5 is an ancestral hall cum residence called Yee Hing Tong (怡慶堂). The Tong is the ancestral hall for all the Fungs where they have their ancestral worship. It has its rear portion partially collapsed about thirty years ago and is covered with wild vegetation.

The block of building is probably the oldest building erected by the Fungs in the 1930s. It is a two-storey building facing southwest. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls. It is a symmetrical building with the main hall in the middle bay for ancestral worship. Rooms on the ground and upper floors are on either side of the entrance and main halls for residential use. The front façade of the building is retained with fair-faced green bricks. Its side walls are plastered and painted. The entrance in the middle bay is recessed. The building is without any decoration except the cornice moulding under the eave. *Architectural Merit*

It is an ancestral hall cum residence to witness the settlement of the Fungs in the village. *Rarity*

It has some built heritage value.

Built Heritage Value

Its rear portion has collapsed.

Authenticity

It has group value with the block Nos.7-16 on its right.

Group Value

Only 15 families of 74 members were in the village in 1960. The villagers were farmers engaged in agriculture and farmland was rented from the Tangs. They have their representative in the Ping Shan Rural Committee (屏山鄉事委員會). The block of house was occupied by six families before the Second World War. The Fungs had their ancestral worship at the Wing Hing Tong (永慶堂) at Nos.7-16. At the Chung Yeung Festival (重陽節) they would have grave sweeping at their ancestors' graves at Kai Shan (髻山) in the east of the village. They had their Dim Dang (點燈) ritual at the Yee Hing Tong and Wing Hing Tong on the 9th day of the first lunar month with lanterns lit and hung at the two halls for the baby boys born in previous year. The ritual was discontinued about 20 years ago. The Fung children studied at the Tat Tak School (達德學校) and the Tang Ancestral Hall (鄧氏宗祠) in Ping Shan. They worship the Tin Hau deity at the Tin Hau Temple (天后廟) at Fung Chi Tsuen (鳳池村) in Wang Chau.

*Social Value,
& Local Interest*

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

*Adaptive
Re-use*

Historic Building Appraisal
Sung Ancestral Hall
Kuk Po Lo Wai, Luk Keng

Kuk Po (谷埔), north of Luk Keng (鹿頸), has six villages including Kuk Po Lo Wai (谷埔老圍), Kuk Po San Uk Ha (谷埔新屋下), Yi To (二肚), Sam To (三肚), Sze To (四肚) and Ng To (五肚). Kuk Po Lo Wai is the oldest village. Most of the villagers are Hakkas (客家) including the Yeungs (楊), the Sung (宋), the Chengs (鄭), the Lis (李), the Yaus (邱), the Hos (何) and the Ngs (吳). The Yeungs were the earliest settlers who moved to Kuk Po about 300 years ago. It is believed that the Sung were the second clan following the Yeungs to settle in Lo Wai. Sung Yuk-ying (宋玉英) was the founder of the clan who moved from Huizhou (惠州) of Guangdong (廣東) province to Kuk Po in the 18th century. They later branched to Kuk Po San Uk Ha (also known as San Wai 新圍) where they bought land from the Cheungs (張) of Fung Hang (鳳坑) northwest of Kuk Po. It is not known when the Sung Ancestral Hall (宋氏宗祠) was built. It might be built in the mid-18th century. The hall is also called King Siu Tong (京兆堂).

**Historical
Interest**

Located in the second back row of the village, the ancestral hall is facing north-west as the other village houses in the village. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered. The altar occupies the entire end wall of the main hall housing a soul tablet of the Sung ancestors for worship. A Kwun Yam (觀音) image is also worshipped at the altar. The gable walls of the entrance hall are in rectangular shape. A pair of red geometric mouldings is at two ends of the front ridge. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Wall paintings of landscape, flowers and birds are under the front roof. The doorframe is of granite.

**Architectural
Merit**

It is an ancestral hall of the Sung to witness their settlement in Kuk Po.

Rarity

It has little built heritage value.

**Built Heritage
Value**

It is in upkeep condition. Its authenticity is basically kept.

Authenticity

Although most of the Sung family have moved out the village, some do come back to worship their ancestors at the ancestral hall during the Chinese New Year. They had grave sweeping during the Chung Yeung (重陽節) and Ching Ming Festivals (清明節) at their ancestors' graves close to San Uk Ha where they distributed the pork after the ceremony instead of at the ancestral hall. The children of the Sung family studied at the Kai Choi School (啓才學校) in Kuk Po which had donations from the clan for its erection. Sung Sheung-yu (宋湘如), a member of the Sung family moved to Britain, was the first Chinese appointed to be a Justice of Peace in 1983. Wedding and funeral ceremonies were held at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15th day of the Chinese New Year.

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

Historic Building Appraisal
Ching Chung Koon – King Wah Tong and Ming Wah Tong
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**

King Wah Tong (景華堂) and Ming Wa Tong (明華堂) are two names of two halls housing ancestral soul tablets for worship in one single building to the west of Yik Fa Kung (翊化宮). It is a pitched roof building constructed between 1975 and 1979. It has a Chinese building look compliment to the Shun Yeung Din and Yik Fa Kung of the monastery. King Wah Tong is facing Yik Fa Kung and Ming Wah Tong, sharing a common wall with the former, is on the opposite end. They are under the same green glazed ceramic roof each with wide red wooden folding doors for their entry. The ridge ends are decorated with a pair of green ceramic *longwens* (龍吻). The gable walls are with blue wave pattern and under the eaves are the name boards of the two halls and convex patterns of dragons, auspicious flowers and interlocking.

**Architectural
Merit**

It is a building of the monastery for ancestral worship.

Rarity

It has some built heritage value.

**Built Heritage
Value**

It is in good condition. Its authenticity is kept.

Authenticity

The building has related group value with others in the Ching Chung Koon compound.

Group Value

Kin On Lau (乾安樓) is a three-storey building of western style built in the 1977 as a hostel for the aged. The name Ching Chung Home for the Aged (青松安老院) is moulded vertically on front and side elevations of the building. The name of the building in Chinese, 乾安樓, is engraved on a board above the entrance flanked by a couplet. The building is constructed of concrete with its walls and beams to support its flat-roof structure. It is a plain and unadorned building with minimal decoration. Its walls are plastered and painted. Its floors are with ceramic tiles. Bed-rooms, living rooms and toilets are provided in the buildings. A bridge is connecting the building to the neighbouring Mui Ngok Hin (梅萼軒) building.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Kai Yuen - Main Building & Ancillary Building
No. 29A Ha Fa Shan, Tsuen Wan, N.T.

Kai Yuen (祇園) was a Buddhist temple constructed in Ha Fa Shan (下花山) of Tsuen Wan (荃灣) some 70 years ago. It was established by Monk Yui Sim (裔禪法師) who moved the temple from Guangxi (廣西) province to Hong Kong. Deities Amitabha (阿彌陀佛), Mahasthamaprapta (大勢至菩薩) and Kwun Yam (觀音, Goddess of Mercy) were worshipped at the temple. Kai Yuen was supposed to be built at a good *fungshui* (風水) site. It has an unobstructed view of Tsuen Wan and is backed by a range of mountains. The terrain at the northwest of the main building symbolizes a tortoise climbing up the hill which was said to be a good *fungshui* setting.

Historical Interest

In the old days, Kai Yuen provided education to nuns and monks, and raised some children. It also provided vegetarian meals for worshippers and visitors. The monks and nuns had agricultural farming close to the temple in the past. The temple was destroyed by the Japanese during the Second World War (1941-1945) and rebuilt after the war. During the Civil War in China (1945-1949), the temple also provided temporary shelter for monks and nuns who fled to Hong Kong.

The temple is a Chinese Eclectic style of building of two storeys. It is constructed of granite blocks and concrete with its walls and columns to support its pitched roof. A verandah is on the ground floor at the front façade. Above the verandah is a balcony topped with a parapet. A pediment is in the middle of the parapet. The balcony is having a flat roof. The four columns of the balcony are extended to the verandah. The main hall is in the middle of the ground floor with one side hall on its left and right. An altar is at the end wall of the main hall with only a few number of soul tablets for worship. The walls are plastered. The ridge of the pitched roof is with curling ends.

Architectural Merit

It is a temple to remind the development of Buddhism in the area.

Rarity

It has some built heritage value.

Built Heritage Value

The building is in poor condition. Its authenticity is diminished.

Authenticity

Many monks and nuns fled to Hong Kong in 1949 and stayed in the temple. Monk Yui Sim provided lessons for young monks and nuns in the temple where they learnt Buddhist scriptures. The temple employed a number of maids and servants for the preparation of vegetarian meals. They were also given

Social Value, & Local Interest

accommodation at the ancillary building to its left.

Kai Yuen has a similar appearance to Lung Wah Yuen (龍華園) in Fung Chi Tsuen in Wang Chau of Yuen Long (元朗橫洲鳳池村), which is a mixed style building serving as a nunnery.

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

Historic Building Appraisal
Nos. 60, 62 and 64 Hollywood Road,
Central, H.K.

Land records show that the leases on all three landed properties (Nos. 60, *Historical Interest* 62 and 64 Hollywood Road) commenced in the 1850s, but it is not known when the lots were first built on. Possibly, there may have been earlier buildings on site which they replaced. Judging from their appearance, it is believed that No. 60 Hollywood Road was built in the **1920s** which may also be the period when the other two shophouses (i.e. Nos. 62 and 64) were built.

For more than six decades, **No. 60** on the corner of Hollywood Road and Peel Street has been a herbal tea shop which also sells tortoise jelly (龜零膏) and sugar cane juice (竹蔗水). The shop had its own sugar cane fields in the Ping Shan area of Yuen Long, New Territories. **No. 62** is now used as a café, and old shop signs in terrazzo finish on the pillars at its shop front, bearing Chinese characters “振隆白米生油” and “振隆白米生油柴炭”, indicate that the shop was once a grocery store named “振隆” which ceased operation in 2005. On the other hand, a commercial book titled *Leb's Trade & Shopping Guide of Hong Kong* shows that **No. 64** was a famous traditional herbal shop Tin Hee Tong (天喜堂) selling medicinal oils and pills (膏丹丸散) in 1928.

No. 60 on the corner of Hollywood Road and Peel Street is the most interesting of the three shophouses. It appears to have architectural merit *Architectural Merit* skillfully combining classical design with geometric Art Deco motifs. Its appearance is however massed by the modern shop front and the side stall facing Peel Street. The upper part of the front façade facing Hollywood Road is in the Neo-Classical style of the 1920s with Art Deco style railings to balconies, Doric order columns, Art Deco style moulded cornices, and glazed and paneled folding doors and fanlights to balconies. The shop front on the ground floor is unfortunately in an unsympathetic modern design. The side elevation facing Peel Street has windows in the upper storeys regularly spaced with cills and hood mouldings. The windows are side hung casements divided into squares by glazing bars. Horizontal cornices with Art Deco stepped ends mark the storey heights. A temporary stall is attached to the side wall of the shop which has several oddly spaced windows and a side entrance with an ornamental hood over it. The rear elevation facing the back alley or scavenging lane is plain and unremarkable. The whole building has been rendered or stuccoed and painted pale cream.

No. 62 is the middle one of the three shophouses. The upper part of the façade appears to have been modernized in pseudo-classical style with very unsuitable mullioned and transomed windows where the balconies should be.

The original parapet and cornice appear to have survived. The shop front is modern and unsympathetic in design. The rear elevation is unremarkable and is fitted with modern style windows. There is another small shop at ground floor level. The walls back and front are rendered and painted.

The front façade of **No. 64** has also been modernized in pseudo-classical style with unsuitable modern windows and mosaic tiled apron panels. The shop front is also modern in design. The rear elevation is rather scruffy and has been fitted with modern windows. The front wall is finished with mosaic tiles and the rear wall is rendered and painted.

What is particularly interesting in the way in which the frontages of the shops are stepped back from the building line to show returns, and also built on stepped or benched foundations to follow the incline of the street.

Old shophouses are now becoming quite rare due to redevelopment, and although two of these shophouses have been altered they still compliment each other and have group value. This type of building is becoming very rare now as older property makes way for redevelopment.

*Rarity,
Built Heritage
Value &
Authenticity*

Nos. 62 and 64 have been drastically altered and the shopfronts on all three buildings are modern. Restoration to their original appearance could only be conjectural unless historic photographic evidence becomes available.

The three shophouses are significant in the evolution of Hong Kong's social, cultural and commercial development. Their presence reminds us of the past and serves as an important counterpoint against future development.

*Social Value
& Local Interest*

There is nothing in the vicinity of the same type. Other old shophouses in the area include, for example, Nos. 172, 174 and 176 Queen's Road Central

Group Value

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

*Adaptive
Re-use*

Historic Building Appraisal
Hung Shing Temple
Shek Tsai Po Street, Tai O, Lantau

Hung Shing Temple (洪聖古廟) in Shek Tsai Po Street (石仔步街) of Tai O (大澳), Lantau, was built in the 11th year of the Qianlong (乾隆, 1746) reign of the Qing (清) dynasty as a bell in the temple has the year inscribed on it. Tai O was a village of fishing and salt production. Its salt was famous as far back as in the Song (宋, 960-1279) dynasty. Hung Shing has been the most popular sea deity worshipped by the fishermen, boat people and sea-farers after Tin Hau (天后).

**Historical
Interest**

The temple is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The courtyard in the middle bay has been covered. A low boundary wall is at the far end of its entrance with an open foreground in between. 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 external walls and roofs have been plastered. The walls are with white paint whilst its roofs and ridges are respectively with green and red paints. The altar at the end wall of the middle bay houses the statue of Hung Shing in the middle with God of Wealth (財帛星君) and Yue Tau Tai Wong (魚頭大王) on his left and right. The lower courses of its front walls are with granite blocks and so is its doorframe. The stone lintel above the doorway is engraved with the name of the temple. Its wall friezes above the lintel are with flower and landscape motifs and the Eight Immortals (八仙). The fascia board under the eave is with flowers and plants carvings. Its ridge is decorated with two ceramic *aoyus* (鰲魚) and a red pearl.

**Architectural
Merit**

It is a Hung Shing temple to witness the settlement of Tai O.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The temple was renovated in 1802, 1841, 1875, 1930, 1969 and 1995. Its authenticity is basically kept.

Authenticity

Hung Shing Festival (洪聖誕) on the 13th of the second lunar month was celebrated with lion dance, Cantonese opera performances (神功戲) and basin meals. The celebration has been much downgraded due to many of the villagers moved out of the area without adequate funding. The temple paid a role in the

**Social Value,
& Local
Interest**

old days in education when there was no proper school in Tai O. It was used as a venue to offer private tutorial classes for the children. The temple is managed by the Tai O Rural Committee (大澳鄉事委員會).

Historic Building Appraisal
Yeung Ancestral Hall
Yeung Uk Tsuen, Shap Pat Heung, Yuen Long

Yeung Uk Tsuen (楊屋村), named after the Yeungs (楊) inhabited in the village, is in the northeast of Shap Pat Heung (十八鄉) in Yuen Long. It is a single-surname village founded by Yeung Sing-kui (楊勝舉), the 10th generation ancestor of the Hongnong (弘農) branch some 300 years ago. Yeung Shun-kau (楊順球) from Punyu (番禺) of Guangdong (廣東) province settled in the southern portion of the village in the early 20th century. The northern part of the village is commonly known as the old village (舊村) whilst the southern part as new village (新村). The Yeung Ancestral Hall (楊氏家祠) is a family ancestral hall built by the sons of Shun-kau in the early 1930s.

Historical Interest

The ancestral hall is a medium-sized building in the southeast of the village. It is connected to three attached blocks of residential buildings of the Yeungs on its left. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is in-between the entrance and main halls. Side rooms and chambers are on either side of the two halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The left side chamber beside the main hall is a kitchen. The roofs of the side chambers and side rooms are turned into flat concrete ones. The walls are plastered and the floors with cement screeding. A wooden altar with colourful carving is in the middle of the end wall housing a big and two smaller soul tablets for worship. An image of Tin Hau (天后) is on their left also for worship. Its doorframe is of granite. The name of the hall is moulded on a stone above the lintel of the recessed entrance. Wall frieze paintings of landscape, birds and flowers and calligraphy are under the eave of the entrance and at the main hall.

Architectural Merit

It is an ancestral hall of the Yeungs to witness their settlement in Yeung Uk Tsuen of Shap Pat Heung.

Rarity

It has some built heritage value.

Built Heritage Value

The flat roofs of the side chambers and rooms would slightly diminish its authenticity.

Authenticity

It has group value with another ancestral hall of the Yeungs at No.9 of the village.

Group Value

The descendents living in the village take turn to have incense offering for ancestral worship at the hall monthly. They have special offerings at the Chinese New Year and at festivals including Mid-Autumn, Ching Ming (清明節) and Chung Yeung (重陽節). They had basin meals at festivals at the hall and at the open ground of the village. Before they have Dim Dang (點燈) ritual at the ancestral hall for new born baby boys of previous year, the Yeungs have to report to the village representative and make registration at the Yi Shing Temple (二聖宮) north of the village and close to Tsoi Uk Tsuen (蔡屋村). The ritual would take place on the 11th day of the Chinese New Year. The ancestral hall housed a Shun Kau School (順球學校) operated by the Yeungs to provide a class of 30 students of Primary 1 to 3 in the 1950-60s. The Yeungs would take part in the Tai Ping Ching Chiu (太平清醮) organized in Yuen Long.

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

Historic Building Appraisal
No. 542 Tai Kei Leng
Shap Pat Heung, New Territories

First known as Shui Dai Ba Tsuen (水打壩村), the village in which No.119 is situated was renamed “Tai Kei Leng” (大旗嶺) around the 1920s or 1930s. People from the Siyi (四邑) region, i.e. Xinhui (新會), Kaiping (開平), Enping (恩平) and Taishan (台山); and Hakkas from Shenzhen (深圳) settled in the village in the 1910s – 30s because of the higher social stability and economic prosperity of Hong Kong when compared with the mainland. The birthplace of Wong Kung-yam (黃恭任), the builder of No.542, is Dubu (都斛) of Taishan. *Historical Interest*

Kung-yam was an overseas Chinese who ran a laundry in Canada with his brothers Kung-shing (恭盛) and Kung-yun (恭潤). They founded a trust named Tung Yi Tong (同義堂) in Canada and participated in land investment in Yuen Long through the trust’s account in the Hong Kong and Shanghai Banking Corporation from the early to the late 1920s. Kung-yam came to Hong Kong in 1927 and lived in Yuen Long Kau Hui. Then, he settled his family in Tai Kei Leng and built the house in the early 1930s. After the house was completed, Kung-yam returned to Canada. It was after the Second World War that he retired and came back to Hong Kong.

The building contractor was Wong Wah (黃華), who was also in charge of the construction of a number of village houses in Lung Tin Tsuen, such as Nos. 21 and 22 of that village.

The house is a two-storey residence built in the typical **Qing Vernacular** style. The house has plain rendered and painted walls with regularly spaced windows. The windows are steel framed with projecting hood mouldings for weather protection. The front façade is recessed to form a covered porch over the front entrance. The roof over the main part of the building is pitched and covered with Chinese tiles. The rear part of the building has a semi-pitched roof also covered with Chinese tiles. The overall appearance of the roof as viewed from the gable side looks rather odd. A curiously shaped annex in the form of a chevron in plan has been built on to the southwest corner, and a small detached two storey block built at the northwest corner. A temporary structure has been erected between these two annexes along the west wall of the house. A narrow gateway with a triangular pediment at the side of the front portico gives access to the yard on the west side of the house. *Architectural Merit*

The house with its rather peculiar additions stands apart from the other old houses nearby. It does not have much architectural merit being a simple village house of vernacular style. Being only 70 years old its heritage value is rather limited. Due to the annexes built on to it, the authenticity has been diminished.

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

The social value of the house lies in its role as the family residence of Wong Kung-yam who built it out of the proceeds of his laundry business in Canada. As the other buildings nearby are of mixed style or modern style, No. 542 has local interest as a typical Qing vernacular house.

***Social Value
& Local
Interest***

Adaptive re-use depends very much on the requirements of the local community. Probably the best use for No. 542 is residential for which it was built in the first place.

***Adaptive
Re-use***

Historic Building Appraisal

Entrance Gate

Nai Wai, Tuen Mun, N.T.

Originated from Watlam (鬱林) of Guangxi (廣西) province, the To (陶) clan moved to Ngau Tam Mei (牛潭尾) of Yuen Long and then to Tuen Mun Tai Tsuen (屯門大村) in the Yuen (元, 1271-1368) dynasty. Their founding ancestors are To Man-chat (陶文質) and one of his grandsons Ka-ye (嘉儀). Due to the increase of the clan population, five villages, namely, Nai Wai (泥圍), Tsing Chuen Wai, (青磚圍), Tuen Tsz Wai (屯子圍), Lam Tei Tsuen (藍地村) and Tuen Mun San Tsuen (屯門新村) were subsequently developed. Nai Wai, originally called Wong Kong Wai (黃崗圍), was established in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. It was a walled village with four watch towers at the four corners of the square village. An entrance gate was built in the middle of the front outer row of houses with a shrine at the opposite end on the last row of houses on the central axis of the village. The symmetrical layout of the village had the central axis, the main street in the middle, bisected the village into two halves with seven rows of houses running parallel to the front and back rows of houses separated by horizontal lanes between them. The outlying row of houses, the four corner towers and the entrance gate formed as an external wall to protect the inner houses. The entrance gate and the shrine were probably first built some 270 years ago when the village was established. The entrance gate and the shrine like most of the houses were built facing west. The entrance gate was moved to the present southern outer row of houses with its entrance facing south about 200 years ago due to *fung shui* reasons.

**Historical
Interest**

The entrance gate is connected to a house on either side facing south like the other houses on the same row. The gate is a Qing vernacular building of a one-hall rectangular plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Its front and rear doorways are in rectangular shape. Two hexagonal holes are above the front doorway for *fung shui* benefit and for security watching. Inside the gate entrance on the left front wall by the door is an Earth God (土地) niche. The front façade is retained with fair-faced green bricks with granite blocks for its doorframe. Above the lintel is a stone board engraved with “五柳薰香” (Fragrance of Wuliu (五柳先生), a renowned To in the Eastern Jin (東晉, 317-420) dynasty). A wave-shaped pediment added probably in the early 20th century with a short column on either side is at the top of the front façade with a sun, two phoenixes and floral pattern mouldings. Its internal walls are

**Architectural
Merit**

plastered and painted with imitation brick lines. A *tanglung* (趟籠) was at the front door but the wooden fixture has been removed leaving the granite frames with the grille holes at the frames. A cockloft is at the entrance gate. The floor is paved with granite slabs.

It is an entrance gate to witness the history of the village.

Rarity

It has high intangible heritage value.

***Built Heritage
Value***

It was renovated in 1995. It has its authenticity kept.

Authenticity

It has group value with the shrine of the village.

Group Value

The entrance gate was an essential structure to protect the villagers living inside the village. It was used to keep away all the enemies, bandits and any threats that would endanger the villagers. The Tos were farmers engaged in farming. They had large pieces of land around the area for their cultivation. A Ng Lau Study Hall (五柳學校) was established in the village but was replaced by a Hing Tak School (興德學校) set up in 1954.

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

Historic Building Appraisal
Lok Ancestral Hall (or Shun Kung Tong)
Tsiu Keng San Wai, Sheung Shui

1253

Tsiu Keng villages, including Lo Wai, San Wai and Pang Uk (彭屋), are on the west side of Fan Kam Road (粉錦公路), south of the Fan Ling Golf Club. Tsiu Keng Lo Wai (蕉徑老圍) occupied by the Loks (駱氏), the Lees (李氏), the Fans (范氏) and the Pangs (彭氏) was believed to be erected in the early years of the reign of Emperor Guangxu (光緒, 1875-1908) of Qing (清) Dynasty. Due to the dilapidation of the village houses in the village, the Pangs and the Loks moved southward to establish two new villages respectively called Tsiu Keng Pang Uk (蕉徑彭屋) and Tsiu Keng San Wai (蕉徑新圍) in the early 20th century. The latter was also occupied by the Cheungs who are Hakkas (客家) coming from Nam Chung Cheung Uk (南涌張屋) of Sha Tau Kok (沙頭角) in the 1920s. Two ancestral halls of the two clans were built in the village, the one of the Cheungs in the front row whilst that of the Loks in the second row. **Lok Ancestral Hall** (駱氏宗祠) was built in around the 1920s to replace the old one in Tsiu Keng Lo Wai. It was also called Shun Kung Tong (信公堂), the name derived from an ancestor called Lok Wai-shun (駱維信).

*Historical
Interest*

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. It is constructed of green bricks, mud bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls of the building are plastered but some portions of them have peeled off. The floors are cement-screeded. Green bricks are used for its doorframe. The altar is in the middle of the end wall of the main hall housing a soul tablet of the Lok ancestors for worship. A couplet is on the wall by the side of the tablet. The name Shun Kung Tong is written on a piece of paper above the lintel of the recessed entrance. Two tiny *fung shui* holes are on the front façade under the eave.

*Architectural
Merit*

It is an ancestral hall of the Loks to remind their settlement in Tsiu Keng San Wai.

Rarity

It has little built heritage value.

*Built Heritage
Value*

The hall was renovated in the 1970s and 1980s. The building is not maintained properly. Its authenticity is diminished.

Authenticity

Most of the Loks have moved to the urban area and some overseas leaving one family in the village. The ancestral hall would have ancestral worship during the Chinese New Year and at festivals when the Loks returned to the village. Wedding, funeral and Dim Dang (點燈) ceremonies were held at the ancestral hall other than ancestral worship. It was used as a place where the village children had their classes given by the elders. The hall was also used for serving banquets to the villagers. Matters concerning the common interest of the Loks would also be discussed and dealt with in the hall.

*Social Value,
& Local Interest*

It has group value with the Cheung Ancestral Hall (張氏宗祠) in the village.

Group Value

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

*Adaptive
Re-use*

Historic Building Appraisal

Tin Hau Temple

Po Toi Island

The Tin Hau Temple (天后古廟) on Po Toi Island (蒲苔島) is believed to be built before the 19th year of Guangxu reign (光緒十九年, 1893) of the Qing (清) dynasty as a stone tablet in the temple has the year inscribed on it to commemorate a renovation. The temple was erected by fishermen of the island which is at its southern end of Miu Kok (廟角) backed by the hilly slope facing Tai Wan (大灣) to the south. The island had the maximum of some 1,000 fishermen and farmers mainly on fishing, farming and sea-weed harvesting. The erection of the temple was sure a patron need of the fishing community as Tin Hau has long been their goddess protecting from sea disasters. The population over the past decades has very much declined due to better working opportunity in the city. The temple is managed by a Board of Directors headed by a Lau Siu-ming (劉少明).

Historical Interest

The temple is a two-hall structure with one side chamber on its left and right sitting on rocks facing the sea. A boulder is still surfaced on the ground of its west chamber. Doors are opened at the main hall and the two side chambers. The main hall is built slightly taller than the side chambers. The main entrance door is framed with granite blocks and so are the staircases, the foundation base and two columns supporting the main gables at the entrance. The external walls are plastered with minimal decoration mainly a ceramic pearl two aoyus (鰲魚) and geometric patterns on the main ridge.

Architectural Merit

It is the only temple on an outlying island survived to capture a piece of the fading history of a once fishing community.

Rarity

The over 100-year old building has a minimum built heritage value though it is slightly modernized.

Built Heritage Value

Two renovations have been carried out in the last ten years. It seems the repairs are not sympathetic enough taking away some of its authenticity.

Authenticity

The temple is still worshipped by villagers of the island and occasional visitors. At the Tin Hau Festival on the 23rd day of the third lunar month hundreds of worshippers will pay tribute to the temple like all other Tin Hau temples. Shen Gong opera performances (神功戲) will be held for four days and five nights which is highest time of the year. Fa Pow contest (搶花炮) is also held which winner believes it would bring good fortune from the deity throughout the year. Tai Ping Ching Chiu (太平清醮) to ward off evils will be held on the island every three years expecting

Social Value & Local Interest

the continuous blessing of the Tin Han.

Po Kok Monastery

No. 60 Hammer Hill Road, Ngau Chi Wan, Kowloon

Po Kok Monastery (寶覺精舍) in Hammer Hill Road (斧山道) is one of the oldest monasteries in Ngau Chi Wan (牛池灣). It was built in **1935** by a Taoist priest Hung Hok-yung (孔學庸) who came from China. Together with another Taoist priest Mak Cheung-tin (麥長天), Hung had established Fei Xia Dong (飛霞洞) monastery in Qingyuan (清遠) of Guangdong (廣東) province for the study of Taoism in early years of the Republic of China, prior to his arrival in Hong Kong. They also established Taoist monasteries in Guangzhou (廣州), Shanghai (上海), Singapore (新加坡), Burma (緬甸), Vietnam (越南).

Historical Interest

The *political instability* of China and *robbery* of Taoist monasteries induced them to choose Hong Kong as a place for the spread of Taoist thought. In 1932, Master Hung Hok-yung raised money from his believers and bought the lot of KIL No.2039 on the 6 March 1933 for the purpose of erect a monastery. Po Kok Monastery was established in 1935. The Monastery belongs to a branch of Taoism called Sin Tin Dao (先天道) worshipping several deities including Kwun Yam (觀音), Jade Emperor (玉皇大帝) Chai Tin Tai Shing (Monkey King 齊天大聖), Sakyamuni (佛祖), Lu Zu (呂祖) and Kwan Tai (關帝).

The Monastery is a three-storey building with a front garden, a pavilion and a side extension. It is constructed of concrete of the modern Eclectic style. It is a structure with halls for the worship of the deities, study rooms, store rooms and bedrooms with service facilities. Its entrance is with a verandah supported by two columns of Doric style. Its first floor is with a balcony above the verandah. At the entrance hall is a pagoda with niches housing gilded Buddhas. Behind the entrance hall is a light-well flanked by two bed-rooms. At the main hall is an altar houses the Maitreya Buddha (彌勒佛). A Kwun Yam Hall and a Sam Kau Din (三教殿) are respectively on the first and second floors. Its second floor also houses a memorial arch and two shrines. A name board Bun Ha Tung (寶霞洞) above the iron gate is at the external entrance of the forecourt.

Architectural Merit

It is a Taoist monastery established in 1935.

Rarity

It has some built heritage value. A renovation took place in 1962. The building is modernized with building materials and with added structures. This would diminish its authenticity.

Built Heritage Value Authenticity

During the Second World War, the Monastery was a refugee shelter of the Taoist priests and nuns. Some of them worked outside with their income to maintain the Monastery. It provides soul niches for worshippers to worship their ancestors. It holds Taoist ceremonies for the worship. It has celebrations for the festivals of the deities and provides vegetarian meals. The Monastery was registered as Bun Ha Tung Association Limited in 1989 which present abbess is Mother Yu Nga-shui (茹雅瑞).

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

Although surrounded by tall residential buildings, the Monastery still enjoys a private atmosphere with the buildings or rooms facing the courtyard or atrium. St. Joseph's Home for the Aged (聖約瑟安老院) is located at the Clear Water Bay Road nearby. Hammer Hill Road is connected to Choi Hung Road where the former Tai Hom Village is located. It is where the historic buildings namely Pillbox (機槍堡), Stone House (石寓) and Former Royal Airforce Hanger (前皇家空軍飛機庫) are found.

Group Value

Historic Building Appraisal

Entrance Gate, Tin Sam, Sha Tin

Tin Sam (田心) in Tai Wai (大圍) of Sha Tin was founded in the late Ming (明, 1368-1644) dynasty inhabited by the Chois (蔡), the Wais (韋), the Leungs (梁), the Tsangs (曾) and the Lius (廖). The Wais are said to be the earliest settlers. It was a Punti (本地) walled village and a moat built surrounding the village for its protection. The moat was later filled up and used as a fish pond. The entrance gate is at the southern boundary of the village erected in the Qing (清, 1644-1911) dynasty. It has been renovated numerous times and is still used as an in and out gate house of the village.

**Historical
Interest**

The entrance gate is connected to a house on either side, both are three-storey modern buildings. The gate is a Qing vernacular building of a one-hall rectangular plan. It is constructed of green bricks and concrete with its walls to support its pitched roof of concrete. Its front doorway is in rectangular shape whilst its rear doorway in arched shape. Two rectangular holes are above the front doorways for *fung shui* benefit and for security watching. Inside the gate entrance on the left rear wall by the door is an Earth God (土地) niche with a red ceramic tiled offering table in its front. The front façade is with imitation green brick lines. Above the two holes is the name of the village engraved on a brown marble. Two rows of rhombus holes are at the internal door frames of the entrance showing that a wooden *tanglung* (趟籠) was installed at the entrance. It is internally plastered and covered with ceramic tiles on the walls and the floor. Its roof is covered with green glazed ceramic tiles and dippers. An Eight Diagrams (八卦) is placed at the opposite wall facing the rear entrance. It can be seen when approaching the gate.

**Architectural
Merit**

It is an entrance gate to remind the settlement of Tin Sam of Tai Wai.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The building was modernized with the use of new building materials in a 1995 renovation. This has seriously undermined its authenticity.

Authenticity

The Che Kung Temple (車公廟) in Tai Wai was built and managed by the Tin Sam village. It however lost its entire managerial rights in the late 19th century. The temple has since then jointly managed by villages of the Kau Yeuk (九約), but the Tin Sam village still continued to enjoy some privileges in the

**Social Value,
& Local
Interest**

worship of the Che Kung. The Da Chiu (打醮) Festival of the village, organized every 10 years, was celebrated in December 2006.

Historic Building Appraisal

Lee Ancestral Hall

Ting Kok, Tai Po

Ting Kok (汀角) village is a relatively big village on the northern shore of Plover Cove (船灣), Tai Po. It was first inhabited by the Yips (葉) and the Laws (羅) in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. The Lees (李) then settled in the village some years later becoming the third largest clan and followed by the Yus (俞) and the Lams (林). Originated from the Fujian (福建) province, the Hakka (客家) Lees moved to Wuhua (五華) of Guangdong (廣東) province. They moved further south to Ting Kok and settled there engaged in fishing and agricultural farming growing rice and vegetable. The Lee Ancestral Hall (李氏家祠) was built around a hundred years ago. Over 10 ancestral halls are erected in the village but most of them have been modernized.

**Historical
Interest**

Located in the last row of six rows of houses on the left of the village, the ancestral hall is connected to houses on either side. Two ancestral halls, one for the Yeungs (楊) and another family hall for the Lees, are on its left. The ancestral hall is a Qing vernacular building having one hall structure only. An open forecourt is in front of the building surrounded by a low wall with a new tall entrance gate topped with a roof dressed with yellow tiles. The building is constructed of mud bricks and green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The red-brick altar is at the end wall of the hall housing a soul tablet of the Lee ancestors for worship. A tiny ceramic Kwun Yam (觀音) is on the left of the tablet also for worship. A smaller soul tablet is placed on a wooden table on the left of the hall also for worship. Behind the tablet on the wall is a big Chinese character “壽”(longevity) moulded on the wall with a big red circle flanked by two couplets. Two tie beams in the hall are engraved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generation to Generation). The name of the hall is engraved on a piece of brown marble at the entrance gate above the gateway.

**Architectural
Merit**

It is an ancestral hall to remind the settlement of the Lees in Ting Kok village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

It was renovated in 2000. It has its authenticity kept.

Authenticity

It has group value with the many ancestral halls in the village.

Group Value

The ancestral hall was used as a venue to teach the village children in the 1930s until the Japanese Occupation in 1941. It continued to operate after the war in 1945 for about 10 years until it was replaced by the Ming Tak Primary School (明德學校). The hall has been for ancestral worship of the Lees. It was used a place to hold banquets for the Lees who had weddings or birthdays.

*Social Value,
& Local Interest*

Historic Building Appraisal
Ching Chung Koon – Man Ching Lau
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**

Man Ching Lau (晚晴樓) building is the largest building of the Ching Chung Home for the Aged (青松安老院) and the tallest building in the compound. It is an L-shaped building of three storeys of western style with Chinese features constructed of concrete with its walls, columns and beams to support its flat roofs. It was built between 1964 and 1973. One staircase tower is on either side of the long wing of the building for access to each storey. The ground floor of the long wing has rooms for the male elderly whilst those on the first and second floors are for females. A kitchen, toilets, washrooms, rooms for the staff and storerooms are provided. The short wing has dining room on the first and second floors. Chinese eaves of green tiles and supporting brackets are on front and side elevations of the building for decoration. Convex decorative Chinese geometric, leafy, cloud and interlocking patterns are on facades of the building in traditional colours of red, green, yellow and brown. The walls of the long wing are painted in maroon whilst the rest are in white.

**Architectural
Merit**

It is one of the buildings of the Ching Chung Home for the Aged.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The building is in upkeep 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

Wong Ancestral Hall

Wong Yi Chau, Sai Kung

Wong Yi Chau Tsuen (黃宜洲村), or Ha Yiu (下窰, Lower Kiln), is one of the six villages in Pak Tam Chung (北潭涌), Sai Kung. It is in the south of Sheung Yiu (上窰, Upper Kiln). The two villages were inhabited by the Wongs (黃), Hakkas (客家), from Baoan (寶安) of Guangdong (廣東) province more than 200 years ago. The Wong Ancestral Hall (黃氏家祠) is in the northwest of the village first built probably when the village was established. It became dilapidated and was rebuilt in 2000. It is also called Ng Fuk Tong (五福堂, Five Fortunes Hall) as the founding ancestor of the Wongs had five sons. *Historical Interest*

The ancestral hall is a detached building a short distance from the village houses in its south. The hall is facing southeast to the sea with an open forecourt in its front. The hall is a Qing (清) vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. A long wall is on either side of the front façade of the building. A pitched roof entrance gate covered with yellow glazed tiles is on the left of the forecourt at the approaching foot path. The hall is constructed of concrete with its walls to support its pitched roof. The entire building is covered with pink, red and brown ceramic tiles. Its roofs are with yellow tiles. A pair of geometric water pattern is at the two ends of the front ridge. A pair of yellow ceramic dragons and a firing pearl are at the rear ridge. A soul tablet of the Wong ancestors is in the middle of the altar at the end wall of the main hall for worship. Two characters “壽” (longevity) and “福” (well-being) engraved on black marbles are at the main and entrance halls. The name of the hall on a piece of black marble is on the wall above the doorway of the entrance. *Architectural Merit*

It is an ancestral hall of the Wongs to witness their settlement in the area. *Rarity*

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

It was rebuilt in 2000. The authenticity of the old hall is removed. *Authenticity*

The Wongs were engaged in rice and vegetable growing and fishing as the villages are close to the sea. They also made lime with the coral and shells collected from the sea. They produced green bricks and tiles for sale to *Social Value, & Local Interest*

the urban areas in Kowloon. The ancestral hall is for the ancestral worship of the Wongs especially at the Chinese New Year and at the Chung Yeung Festival (重陽節). Kwun Yam (觀音) deity is also worshipped at the hall. Dim Dang (點燈) ritual is also held at the Chinese New Year for new born baby boys of previous year by lighting a lantern at the hall. Many of the Wongs became Christians in the 1950-60s and a church called Fuk Yam Tong (福音堂), a gospel chapel, was in the village making use of the premises of a school in the 1960s. Most of the villagers have moved overseas or in the urban areas. The ancestral hall is still used for ancestral worship at festivals.

Historic Building Appraisal
Li Ancestral Hall (Ji Hei Lau Fong)
Kuk Po Lo Wai, Luk Keng

1260

Kuk Po (谷埔), north of Luk Keng (鹿頸), has six villages including Kuk Po Lo Wai (谷埔老圍), Kuk Po San Uk Ha (谷埔新屋下), Yi To (二肚), Sam To (三肚), Sze To (四肚) and Ng To (五肚). Kuk Po Lo Wai is the oldest village. Most of the villagers are Hakkas (客家) including the Yeungs (楊), the Sung (宋), the Chengs (鄭), the Lis (李), the Yaus (邱), the Hos (何) and the Ngs (吳). The Yeungs were the earliest settlers who moved to Kuk Po about 300 years ago. The Lis have two ancestral halls. This one (Ji Hei Lau Fong, 紫氣流芳) is on the right of another Li ancestral hall. They are on the same alignment facing north-west. It is not known when it was built. It was probably constructed in the 18th century.

*Historical
Interest*

The ancestral hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks and mud bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Parts of the walls are plastered and some of the plasters have peeled off. The altar is in the middle of the end wall of the main hall housing a soul tablet of the Lee ancestors for worship. A piece of red paper with a big Chinese character “壽” (longevity) is pasted on the wall behind the altar flanked by a couplet. The gable walls of the entrance hall are in rectangular shape. A pair of geometric mouldings is at two ends of the front ridge. Wall paintings of flowers motif are under the internal eaves.

*Architectural
Merit*

It is an ancestral hall of the Lees to witness their settlement in Kuk Po.

Rarity

It has little built heritage value.

*Built Heritage
Value*

It is not upkept properly showing deterioration. Its authenticity is basically kept.

Authenticity

It has group value with the other ancestral hall of the Lis to its left.

Group Value

The ancestral hall is still for ancestral worship. Wedding and funeral ceremonies were held at the hall with banquets served. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15th day of the Chinese New Year. The lanterns hung at the hall would not be burnt until the next ritual held.

*Social Value,
& Local Interest*

Historic Building Appraisal
No. 8 King Sing Street,
Wan Chai, H.K.

1261

Design plans for this building, dated 1956-1958 were obtained from Buildings Department, suggesting that the building was completed in the **1950s**. The building is a tenement house commonly known as *tong-lau* (唐樓), which were usually built in contiguous blocks and with or without balconies facing the street. The upper floors are usually used for residential purposes whilst the ground floors are used as shops. This kind of building is gradually replaced by high-rise buildings and has disappeared rapidly in recent years.

*Historical
Interest*

Wan Chai is one of the earliest developed commercial-cum-residential districts on Hong Kong Island since the arrival of the British 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). **King Sing Street** (景星街) was first listed on the Rate Books in 1872 and was the site of timber yard. And, the present building at No. 8 replaced an earlier “Chinese Dwelling” on site.

It is a five-storey building of the later type of Modernist tenement house architecture. It is finished with painted plaster. There is no covered walkway over the pavement. The shop frontages are narrow and the floor plans elongated to suit the building lots. The roofs appear to be flat with unauthorised roof structures. The walls are rendered and painted. Bands of metal framed windows are united horizontally by continuous projecting bands. Frankly, the building differs from the “Blue House” at Nos. 72, 72A, 74 and 74A Stone Nullah Lane and the “Yellow House” on Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街) by being of reinforced concrete construction. It is being utilitarian and functional according to the dictates of modernism.

*Architectural
Merit*

Tenement houses are becoming rarer each year due to redevelopment. This tenement house therefore is worthy of consideration for preservation and re-use. It is well maintained and as no major alterations appear to have been carried out, it retains its authenticity as a structure built in the early 1940s.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the tenement house lies in the contribution it has made to urban development. The tenement house has evolved through several types. This particular tenement house is of the later inter-war type and is part of the historical urban fabric of Sai Ying Pun. It is probably of interest to historians and conservationists.

*Social Value
& Local
Interest*

This building has group value with the “Blue House” at Nos. 72, 72A, 74 and 74A Stone Nullah Lane and the “Yellow House” on Nos. 2, 4, 6 and 8 Hing Wan Street (慶雲街). It is also geographically close to Hung Shing Temple (洪聖古廟) on Nos. 129-131 Queen’s Road East, Wan Chai Market (灣仔街市) and Old Wan Chai Post Office (舊灣仔郵政局) (Declared Monument). **Group Value**

The building at No. 8 King Sing Street is wholly government owned. The G/F unit is currently being used as a storeroom for Lands Department materials. **Adaptive Re-use**
Adaptive re-use should reflect its importance as part of the local urban fabric.

Shrine

Sun Fung Wai, Nam Tei, Tuen Mun, New Territories

The shrine (社稷) is at the east of Sun Fung Wai (順風圍) village in Nam Tei (藍地), Tuen Mun. The village has a history of around 300 years. There were seven clans living in the village in the past. They were surnamed Leung (梁), Lau (劉), Cheung (張), Wong (黃), Tse (謝), Yip (葉) and Yu (余). Due to the departure of the Yips and Yus, there are five clans still living in the village now. The Laus, Leungs and Wongs were probably the earliest lineages settled there and they formed the majority of the villagers in Sun Fung Wai. The shrine, locally called *sheji shentan* (社稷神壇), was constructed for the worship of Earth God (伯公) alias *shegong* (社公). The shrine is believed to be giving protection to the villagers and fulfilling their wishes. Due to the construction of the Light Rail, it was rebuilt and relocated to the present site in 1986.

**Historical
Interest**

The shrine is a Qing (清) structure having an irregular octagonal plan. It is in symmetrical design in the form of an arm-chair having three steps on either side. It was constructed of green bricks with its lower courses rendered by plaster. Brick configuration is irregular. Oversailing course of bricks run all along the top with red plaster. Behind the Earth God statue (in the form of stones) is a plastered board of a chicken flanked by a pair of couplets ‘順時應天宜我百穀 豐功偉烈祝爾萬年’. In the middle is a bat-shaped plastered moulding with four characters ‘民康物阜’ topped with rolling clouds and a red circle.

**Architectural
Merit**

It is a special shrine in its octagonal form and its size (one of the biggest in the territory).

Rarity

It has some built heritage value.

**Built Heritage
Value**

It is a 1986-rebuilt structure.

Authenticity

The villagers would pray at the shrine for Earth God’s blessing (作福) at an auspicious day in the second lunar month with offerings of incense, fruits and paper. They would also have the same praying at other shrines (such as the well shrine) in the village. Thanks-giving ritual (還神) would be held at the last day of the twelfth lunar month with pork as the main offerings. After the ritual, new paper couplets would be put up at the shrine and their door frames.

**Social Value &
Local Interest**

At festivals and when male villagers had marriage, the shrine would be given special offerings. The banyan tree next to the shrine is the 'adopted dad' of many village children. The tree is worshipped by the villagers who believe that their children would receive blessings to avoid premature death.

It has group value with other shrines of the village.

Group Value

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

Adaptive Re-use

Historic Building Appraisal
Lee Ancestral Hall
San Tsuen, Sha Tau Kok

The Lee Ancestral Hall (李氏宗祠) in San Tsuen (新村) is in the closed area of Sha Tau Kok (沙頭角). It was a multi-lineage village also occupied by the Lams (藍), the Yaus (邱), the Ngs (吳), the Lams (林) and others. The Lees were Hakkas (客家) moved from Bolou (博羅) of Guangdong (廣東) province to the village in the late 17th century. The Lees later branched out to Muk Min Tau (木棉頭) village, south-east of the village. It is not known when the ancestral hall was built. It was probably constructed in the 18th century. The ancestral hall serves the Lees of the two villages. *Historical Interest*

The ancestral hall is a Qing (清) vernacular building having a one-hall-one-courtyard plan of three bays. It is constructed probably of green bricks, mud bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. A side chamber is on either side of the hall which have been for residential use with separate entrances. The front portion of the side chamber has been turned flat-roofed. The walls of the building are plastered. The altar is in the middle of the end wall housing a soul tablet of the Lee ancestors for worship. On the left of the tablet is a small ceramic statue of Kwun Yam (觀音) also for worship. Behind them on the wall are two pieces of red papers respectively with two big Chinese characters “壽” (longevity) and “福” (well-being) written on them. The name of the hall is engraved and gilded on a piece of stone above the lintel of the recessed entrance. *Architectural Merit*

It is an ancestral hall of the Lees to remind their settlement in San Tsuen of Sha Tau Kok. *Rarity*

It has little built heritage value.

Built Heritage Value

It was renovated in the 1960s. The authenticity is kept.

Authenticity

Other than ancestral worship, wedding ceremony and Dim Dang (點燈) ritual were held at the hall until the 1990s. The latter was for new born baby boys of previous year by lighting lanterns at the hall to recognize their formal rights of inheritance. *Social Value, & Local Interest*

Historic Building Appraisal
Shui Shin Temple
Stanley Main Street, Stanley, Hong Kong

Built on a rock terrace facing the sea to its west, the Shui Shin Temple (水僊(仙)古廟) in Stanley Main Street is dedicated to Shui Shin (水僊) deity. This temple was probably built during the reign of Emperor Qianlong (乾隆年間, 1736-1795) of Qing Dynasty. Shui Shin is a legendary water deity called Feng Yi (馮夷), who was conferred the title of River Lord after he was drowned in a river. Fishermen believe that Shui Shin could assure safe voyage, and homage is paid to the temple before they set off for fishing in the open sea. As most of the inhabitants in Stanley were fishing folks, they built the temple seeking the protection of the deity when they were in and out of Stanley. *Historical Interest*

The temple was managed by the Chinese Temples Committee (華人廟宇委員會) and is now delegated to the Committee of the Stanley Kaifong Welfare Advancement Association (赤柱街坊福利促進會). The Association was initially called Sin On Communal Hall (善安公所) established in the 1880s. In 1947, the name was changed to Land and Boat Residents Association (水陸居民聯愛會) and was renamed Stanley Kaifong Welfare Advancement Association in 1949.

Shui Shin Temple is a small Qing (清) vernacular building of a one-hall plan. It is probably constructed of bricks with its walls to support its pitched roofs of timber rafters and round fir purlins and clay tiles. Its roofs have been covered with green ceramic tiles. Its walls have been heavily plastered. Its slightly recessed entrance has granite front steps and wall corners. Its red relief name is above the lintel with the dating of guiyou (癸酉, 1993). Its ridge is also of green ceramic tiles. The wooden door is installed with the traditional wooden pivot and lock. The altar is at the end wall with a carved tablet of the deity displayed in the middle. Offering fruits and incense sticks are on the altar. A small open court is in front of the temple with an incinerator having a red roof top. *Architectural Merit*

It is the only Shui Shin temple in Hong Kong.

Rarity

The temple probably has some heritage value.

Built Heritage Value

The last renovation was in 1993.

Authenticity

Inhabitants and fishermen sought the protection of the deity from typhoons and other dangers, and for good catch. Choi Pak Shing Kun (財帛星君) is also worshipped at the temple for wealth. A paper plaque of Bodhiharma (達摩, an Indian Buddhist missionary in about AD 526 who became the First Patriarch of Eastern Buddhism) and a small statue of Kwan Tai (關帝, whose original name was Kwan Yu 關羽 or Kwan Wan Cheung 關雲長, a famous strategist in the Three Kingdoms Period 三國, A.D. 220-265 of the ancient China) are on display for their worship.

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

Shui Shin Temple and Pai Tai Temple (北帝廟) are built on the two headlands of Stanley Bay respectively, it seems that they are a pair of bay-watchers to protect the boats in the Bay. The façade of the Temple oriented towards the mountain behind the headlands of Stanley Bay, it may be related to the *fung shui* setting. There are also other temples nearby; for example, Tin Hau Temple and Tai Wong Temple.

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

Yi Shing Temple

Wong Uk Tsuen, Yuen Long

Yi Shing Temple (二聖宮) is situated between Wong Uk Tsuen (黃屋村) and Tsoi Uk Tsuen (蔡屋村) of Yuen Long. The temple is mainly for the worship of Hung Shing (洪聖) and Yeung Hau (楊侯) deities. The temple was probably built before 1924 as a renovation donation plaque has the dating. It is a temple of the Tung Tau alliance (東頭約) composing of seven villages next to the Yuen Long Kau Hui (元朗舊墟, Yuen Long Old Market). It is believed that the villagers worshipped the two deities, the Tai Wongs (大王, the Great Kings), since the early Guangxu (光緒, 1875-1909) reign of the Qing (清) dynasty. The temple is then also called Tai Wong Temple (大王廟). Other deities are also worshipped at the temple including the Earth God (土地) and the Shing Wong (城隍, deity of the city). The temple had much contribution from the villagers and shops in both the old and new markets of Yuen Long. It also had charges of ferries between the Old Market and the Yuen Long district until the 1950s. Patrol service charges called *xunding* (巡丁) among the Tung Tau Alliance villages was also made by the temple before the 1970s.

**Historical
Interest**

The temple is a two-hall Qing vernacular building of three-bay design. It is constructed on a high level which rear portion (the main hall) is higher than its front portion (the entrance hall). An open courtyard is between the entrance hall and the main hall. The three bays of the main hall are with altars for the deities. A walled front courtyard was added in front of its entrance in the later stage with its entrance switched to its left side wall. It was constructed of green bricks with its walls to support its pitched roofs. The entire temple however was completely 'newly dressed' in a renovation in 2002. The walls were plastered and painted with false brick lines. The roofs were turned reinforced concrete. Its floors were finished with concrete screeding. Its ridges are with geometric and auspicious treasures pattern mouldings. Its wall friezes are with flowers, birds and grass mouldings.

**Architectural
Merit**

It is a temple to remind the history of the Alliance villages.

Rarity

It has little built heritage value as the temple has been unsympathetically 'renewed'.

**Built Heritage
Value**

Its authenticity has been removed by the renovation.

Authenticity

The 1924 renovation was sponsored by many donors, including Jun Yuen Pawn House (晉源押) and Tung Yick Store (同益棧) of Yuen Long Kau Hui (元朗舊墟), as well as Hop Yick Company (合益公司) and Chai Chong Tong (濟眾堂) (a pharmacy owned by the elder brother of Chiu Lut-sau (趙聿修)) of Yuen Long San Hui (元朗新墟).

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

The trust of the temple had sponsorship of education with donation of the construction cost of a classroom of the Ng Wo Public Primary School (五和公立學校) south-west of the temple in 1958. The trust of the temple had a credit society providing loans and saving for the Alliance's villagers. Dim Dang (點燈) ritual for new born baby boys of previous year of the villages would be held between the 7th and 11th days of the first lunar month. At the Da Chiu (打醮) held once every ten years in Yuen Long, the two deities of the temple would be invited to take part in the celebrations and ceremonies.

Historic Building Appraisal
Lam Ancestral Hall
No. 13 Hang Ha Po, Lam Tsuen, Tai Po, N.T.

The Lam Ancestral Hall (林氏宗祠) in Hang Ha Po (坑下莆) of Lam Tsuen (林村) valley was originally constructed before 1906 when the Land Registry has its dating recorded, the earliest identified. It was built by the Lams, who are Hakka (客家), in this single-surname village to commemorate Lam Fai-ngok (林輝岳), the son of their founding ancestor. The Lams have their distant ancestors in Putian of Fujian province (福建莆田) who initially settled in Wong Chuk Yeung (黃竹洋) in Sha Tin and then moved to Hang Ha Po in Tai Po. Due to further expansion of their population, the Lams branched out to Kau Liu Ha (較寮下) in Lam Tsuen and Nam Wah Po (南華莆) in Tai Hang (泰亨) further north of Lam Tsuen. The ancestral hall was reconstructed in **2005-06**.

**Historical
Interest**

The ancestral hall is a Qing (清) vernacular design building having two halls with an open courtyard in between. Two raised platforms are on either side of its entrance supported by a system of granite columns and wooden brackets. At the Qing vernacular main hall is a colourful elegantly carved altar housing soul tablets of the ancestors with an offering table in front. The left bay of the hall has an altar on which a statue of the Kwun Yam (觀音) deity is worshipped. The open courtyard is sandwiched by two covered side chambers whilst the entrance hall is with a *dong chung* (擋中) behind the entrance. Internally the building is supported by columns and walls of green bricks which pitched roofs are of timber rafters, purlins and clay tiles. The ridge of the entrance hall is with a set of geometric moulding and its fascia board is highly decorated with carving of auspicious floral and treasure patterns. The side chambers at the courtyard have arabesque arched openings with moulded decorations.

**Architectural
Merit**

It is an ancestral hall in the Lam Tsuen area to witness its development.

Rarity

The ancestral hall has intangible heritage value. It was reconstructed in **mid-2000s**.

**Built Heritage
Value &
Authenticity**

The ancestral hall is used for ancestral worship. It was also used for Dim Dang (點燈) ritual held during the first half of the first lunar month in the Chinese New Year for new born male babies of previous year by lighting up lanterns. The ritual however has been discontinued. During the Chung Yeung Festival (重陽節) on the 9th day of the ninth lunar month, the Lams from the

**Social Value,
& Local
Interest**

three villages will go to have worship ritual for their ancestors in Wong Chuk Yeung village. The hall was used as a study hall for teaching village children but ceased to operate before the Second World War.

The ancestral hall and a family ancestral hall on the same row of village houses to its right are having related group value. ***Group Value***

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

Historic Building Appraisal
No. 88 Yeung Uk Tsuen
Shap Pat Heung, Yuen Long, New Territories

The three village houses, Nos. 86, 87 and 88 Yeung Uk Tsuen (楊屋村) were built in 1933 by the Yeungs. They had a rice shop called Kwong On Rice Shop (廣安米機) in Yuen Long New Market (元朗新墟). No. 86 was built by **Yeung Yat-pui** (楊日培) as a residence for his family and a venue for family gatherings. During the Japanese Occupation (1941-1945), the house was looted. It used to be the residence of Yeung Yat-pui's family until the late 1960s.

*Historical
Interest*

No. 88 is a two-storey house of mixed Western and Chinese styles which can be classified as **Chinese Eclectic**. The rear part of the house has a pitched roof of Chinese tiles and the front façade has a flat roof. Walls are rendered and painted and windows are regularly spaced. Some have projecting hood mouldings for weather protection. All windows are fitted modern aluminium units. The front façade is designed in Neo-Classical style with the first floor jutting out over an open colonnaded ground floor verandah or porch. The three columns are of simple classical design supporting a plain entablature above. The first floor has a plain wall with two windows, a projecting eaves and an ornamental parapet featuring a central pediment, panels and corner posts with ball ornaments.

*Architectural
Merit*

This mixed style of architecture is fairly common in rural villages, but it is rare to find three houses of the same design in a row and as well preserved as these three houses. They obviously have built heritage value. The house is well looked after but has undergone some renovations.

*Rarity,
Built Heritage
Value &
Authenticity*

No. 88 was not only a family residence but also a venue for family gatherings and celebrations such as birthdays, weddings and traditional Chinese festivals. The house therefore acted as a binding force among the family members. The three houses together form an interesting local feature of the village.

*Social Value
& Local
Interest*

Probably the best use for the house is for it to continue to be used as a residence. A suitable adaptive re-use depends very much on the needs of the local community.

*Adaptive
Re-use*

Historic Building Appraisal
Hip Tin Temple
Shing Mun San Tsuen, Kam Tin, Yuen Long

Shing Mun San Tsuen (城門新村) in Kam Tin (錦田), Yuen Long, is a *Historical Interest* single-clan village of the Chengs (鄭) who were moved away from the Shing Mun Valley (城門谷) by the government in the late 1920s for the construction of the Shing Mun Reservoir (城門水塘). The village houses for 84 families built by the government were completed in 1930. Together with the village houses, a Hip Tin Temple (協天宮) was removed and rebuilt in a site a short distant away from the houses. Kwan Tai (關帝) is the main deity of the temple. He is a mythical general known for his bravery, loyalty and righteousness. He is also known as Hip Tin Tai Tai (協天大帝, Emperor assisting the Heaven) and so the temple is called Hip Tin Temple. Kwun Yam (觀音) and Pao Kung (包公) deities are housed in the left bay of the main hall. The right side bay of the main hall houses a soul tablet of a number of the village martyrs who were sacrificed in a fight with those of the Tsuen Wan Heung (荃灣鄉) for three years in the Tongchi (同治, 1862-1864) reign, of the Qing (清) dynasty.

It is built on a slightly raised platform facing southwest. The temple is a Qing *Architectural Merit* vernacular building of a two-hall-one-courtyard plan of three bays. The courtyard is between the entrance and the main halls. The entrance hall is flanked by two side rooms for the keeper's quarters. A kitchen was later added to the left of the courtyard. The building is constructed of green bricks with its walls to support its flush gable pitched roofs of timber rafters, purlins and clay tiles. The brickwork of the walls is in a nine stretcher courses to one header course (九順一丁) bonding. The walls internally and externally are plastered. The floors are cement screeded. At the recessed entrance above the doorway is the name board of the temple. Its front façade is with wall friezes of calligraphy and paintings of landscape and stories depicting the story of Kwan Tai. Its ridges are each with a set of two geometric mouldings. The altar of the Kwan Tai deity occupies the entire end wall of the main hall facing the entrance at the opposite end of the building.

It is a temple of the Chengs to witness their settlement in Kam Tin moved *Rarity* from the Shing Mun Valley.

The temple has some built heritage value.

Built Heritage Value

The building was renovated in 1972, 1979, 1990 and 1999. The building has been kept with minor defects which can be improved. *Authenticity*

Kwan Tai Festival (關帝誕) on the 24th day of the sixth lunar month will be highly celebrated by the villagers with special offerings. The temple has been more popular than the ancestral hall of the Chengs where wedding has been held in the temple. A temple keeper used to take care of the building before the 1990s. After his death, it is done by a volunteer of the village. *Social Value, & Local Interest*

Historic Building Appraisal

Entrance Gate

Tai Wai Tsuen, Yuen Long

Tai Wai Tsuen (大圍村) is in the east of Yuen Long Kau Hui (元朗舊墟, *Historical Interest* Yuen Long Old Market) next to Ying Lung Wai (英龍圍). They were both walled villages. Tai Wai Tsuen was set up by the Wongs (黃) and the Choys (蔡) over 500 years ago. It was later also inhabited by the Tangs (鄧), the Ngs (伍), the Loks (駱) and the Cheungs (蔣). An entrance gate was built at the southern end of the walled village and a shrine (神廳) at the northern end on the same central axis of the village. The walled village was in a near square plan having nine rows of houses facing south. It was called Tai Wai (大圍), as it was the biggest walled village in the area, and Tsing Chuen Wai (青磚圍, Green Brick Walled Village). The entrance gate was reconstructed in 1911 and the structure was switched a little bit westwards and its height lifted due to *fung shui* reasons.

The entrance gate is connected to a house on either side. The gate is a Qing (清) vernacular building of a one-hall plan. It is constructed of green brick with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A cockloft is at the entrance. The doorframes and the lower course of the front wall are of granite. Its front doorway is rectangular whilst its rear doorway is an arched one. Two circular holes are on either side of the front doorway for *fung shui* benefit. The name of the village is engraved on the lintel. Two bigger characters, Tai Kai (泰階), are engraved on a piece of stone under the eave. Under the eave are also weathered wall frieze paintings of pine trees. Inside the gate entrance on the left is an Earth God (土地) niche with an incinerator at the bottom. *Architectural Merit*

It is an entrance gate to witness the history of the village.

Rarity

It has little built heritage value.

Built Heritage Value

It has its authenticity kept.

Authenticity

It has group value with the shrine and the Earth God shrine in the village.

Group Value

The entrance gate was an essential part of the wall to protect the villagers inhabited inside the village. It was used to keep away all the enemies, bandits *Social Value, & Local Interest*

and any threats that would endanger the villagers. It was closed at night. A village guard force was formed to provide a self-defence system in the village. A big semi-circular pond was in front of and an L-shaped pond on the left and back of the village to give additional security to the village. They were both filled up later. Farming implements were kept at the gatehouse in the old days when the villagers finished their work at the fields outside the village. At the Dim Dang (點燈) ritual on the 11th to 17th days of the Chinese New Year, three small lanterns would be hung at the entrance gate other than at the shrine and the old well of the village. At festivals, incense offering would be made at the entrance gate. It is now a passing gateway of the village.

Historic Building Appraisal
Chu Ancestral Hall
No. 15 Kai Kuk Shue Ha, Luk Keng

Kai Kuk Shue Ha (雞谷樹下) village is situated between Luk Keng (鹿頸) and Kuk Po (谷埔). It is a Hakka (客家) village of the Chus (朱) and the Lams (藍). The Chus were from Xinan (新安) of Guangdong (廣東) who settled in Luk Keng in the 8th year of the Kangxi (康熙, 1669) reign of the Qing (清) dynasty. Chu Yu-sin (朱愈先) was the founding ancestor of the Chus. He moved to Kai Kuk Shue Ha next year due to *fung shui* reason. Some of the Chus later branched out to Ho Lek Pui (河瀝背) village in the south-east. It is not known when the Chu Ancestral Hall (朱氏祖祠) was built. It was built probably in the late 17th century the earliest. The ancestral hall is also known as Pui Kwok Tong (沛國堂) as it is to commemorate their second generation ancestor, Chu Pui-kwok (朱沛國).

Historical Interest

Located in an alignment of village houses in the village, the ancestral hall is facing south as the other houses. It is connected to houses on either side. The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Parts of the walls are plastered. The roof of the entrance hall is reinforced with concrete. The ceramic-tiled altar occupies the entire end wall of the main hall housing a soul tablet of the Chu ancestors for worship. A Kwun Yam (觀音) statue is on the left of the tablet also for worship. No decoration is on the front ridge. The name of the hall is engraved on a piece of brown marble above the lintel. The front façade of the hall is covered with ceramic tiles.

Architectural Merit

It is an ancestral hall to remind the settlement of the Chus in Kai Kuk Shue Ha village.

Rarity

It has little built heritage value.

Built Heritage Value

The building was renovated in 1979 and 1996. The building has been modernized with modern building materials added to the building. Its authenticity is diminished.

Authenticity

Chu Lai (朱來), a member of the Chus, was a marine guerrilla of the Hong Kong Independent Battalion of the East River Column (東江縱隊港九獨立大隊) during the Japanese Occupation (1941-45). He was killed by the Japanese in Tai Long Hau (大浪口) in Sai Kung. The village children studied at the Man Lam School (文林學校) in Luk Keng in the 1930s and later at the Luk Keng Public School (鹿頸公立學校), built on the campus of the Man Lam School with better facility, in 1952. Most of the villagers have moved overseas and out of the village leaving a few villagers in the village. Ancestral worship is still held at the ancestral hall especially at the Chinese New Year. Wedding and funeral ceremonies were held at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall on the 15th day of the Chinese New Year. The villagers participate in the Da Chiu (打醮) activity organized once every ten years in the area. The last one was in 2001.

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

Historic Building Appraisal

Luk Wu Ching Ser – Residence

Luk Wu Tsuen, Luk Wu, Lantau

Luk Wu Ching Ser (鹿湖精舍) in Luk Wu (鹿湖) of Lantau is a Buddhist *Historical Interest* nunnery developed from a Taoist monastery which was erected in the 9th year of the Guangxu (光緒, 1883) reign of the Qing (清) dynasty. The Shun Yeung Sin Yuen (純陽仙院, Shun Yeung Taoist Monastery) was set up by a Taoist Priest Luo Yuan-yi (羅元一道長). The Taoist monastery composed of a main hall for the male priests and a Pu Yun Monastery (普雲仙院) for female priests. The monastery was famous in the late Qing dynasty where a name board of the monastery was written by He Jing (何璟), a Viceroy of the Fujian and Zhejiang (閩浙總督) provinces. A couplet was also given by Liang Yaoshu (梁耀樞), a *zhuangyuan* (狀元) of the Guangdong (廣東) province. The work of Taoist Priest Luo was handed over to a Buddhist monk, Monk Guan Qing (觀清法師), in the early 20th century. Monk Guan Qing came from Jin Shan Temple (金山寺) of Zhenjiang (鎮江) who later transformed the Taoist monastery into a Buddhist one. He was an able monk who renamed the monastery as Chan Tang (禪堂) where both monks and nuns could practice meditation together. The monastery was occupied by a group of nuns after the death of Monk Guan Qing and they renamed it as Luk Wu Ching Ser in 1955.

This residential block is on the left of the main building. It is in south-east *Architectural Merit* direction. It is not known when the building was built. It is a two-storey building of traditional vernacular design constructed of concrete, steel and stones with its walls, columns and beams to support its flush gable pitched roofs. The internal and external walls are plastered and painted.

It was a Taoist monastery and has been a Buddhist nunnery since 1955 to *Rarity* witness the development of the two religions in Lantau.

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

Despite some modern building materials added, its authenticity is kept. *Authenticity*

It has group value with other buildings in the compound. *Group Value*

It was most popular in the 1950-70s when about a hundred nuns and devotees studied Buddhist sutras and practiced meditation at the nunnery *Social Value, & Local Interest* managed by the abbess Bhikshuni Yue Sau (比丘尼圓修). After her death in

1996 it was managed by Bhikshuni Foon Fat (比丘尼寬法). The nuns in the nunnery dropped to around 20 in the 1990s. It is with a few numbers of elderly nuns only and is managed by Bhikshuni Miu Wai (比丘尼妙慧).

Historic Building Appraisal

Shui Yuet Temple

Kwun Yam Wan, Cheung Chau

Shui Yuet Temple (水月宮) in Kwun Yam Wan (觀音灣) of Cheung Chau is also known as Kwun Yam Temple (觀音廟) or Lin Fa Kung (蓮花宮) as the deity is Kwun Sai Yam (觀世音). The Wan (灣, bay) is named after the temple as its existence was recorded at least before the 20th year of the Daoguang (道光, 1840) reign of the Qing (清) dynasty. The temple had two major renovations in 1847 and 1958. The temple is managed by the Cheung Chau Kwun Yam Wan Shui Yuet Temple Management Committee (長洲觀音灣水月宮管理委員會) since 1997.

**Historical
Interest**

A short distance from the beach of the Wan facing north to the sea, the temple is a Qing vernacular building of a one-hall plan. A side quarters of the keeper around half of the length of the building is built connected to its right. The building is probably constructed of concrete with its walls to support its pitched roof. The gables are in an axe-head wood style of the Five Elements (五行之木形). The altar is against the end wall of the temple houses the Kwun Yam deity for worship with an offering table in front of it. The temple is covered with glazed ceramic tiles internally and externally made in a renovation in 1996. The external walls are in red and internal walls in white. The roof is with green glazed ceramic tiles with a pair of *aoyus* (鰲魚) and a pearl in the middle. Above the doorway is a stone board with the name of the temple engraved on it flanked by a pair of couplets. Its front façade is with wall relief of auspicious birds, flowers, rocks and the Sun God (日神) and the Moon God (月神).

**Architectural
Merit**

It is a Kwun Yam temple having at least 166 years of history to witness the development of the Wan.

Rarity

It is of little built heritage value due to its recent unsympathetic renovations.

**Built Heritage
Value**

Recent renovations in 1958 and 1996 have greatly impaired its authenticity.

Authenticity

Tai Sui (太歲) deity is also worshipped at the altar on the left whilst Choi Pak Sing Kwan (財帛星君) and Civil Wealth of God (文財神) are on the right. Other than the celebration of the Kwun Yam Festival (觀音誕) on the 19th of the second lunar month, three more are also on the 19th of the sixth, ninth and eleventh lunar months. Burning paper offerings are made on the 19th of the sixth lunar month or the 15th of the seventh lunar month (Ghost Festival, 盂蘭節). On

**Social Value,
& Local
Interest**

the 26th of the first lunar month, worshippers would also have the Kwun Yam's Treasury Opening Day of the Je Fu (借庫, Borrowing money from the Kwun Yam's Treasure Box) at the temple. At the Tai Ping Ching Chiu (太平清醮) on a day of the first 10 days of the fourth lunar month, the Kwun Yam deity would be invited among other deities to attend the activities of the festival.

Historic Building Appraisal
Tin Hau Temple
Sha Lo Wan, Tung Chung, Lantau

Tin Hau Temple (天后宮) in Sha Lo Wan (沙螺灣) of Lantau is a separate building on the left of the Ba Kong Temple (把港古廟) with a wall connecting the two temples at the front façade. It was believed that the temple was built in 1919 as “己未年” was inscribed on the name plaque above the entrance door. A plaque at the Ba Kong Temple records a renovation in 1980. It is said that at a Da Chiu (打醮) held at Sha Lo Wan, the statue of the Tin Hau from the Chek Wan Tin Hau Temple (赤灣天后廟) in Nantou (南頭), west of Shenzhen (深圳), was invited to the celebration. The statue could not be shipped back after the festival as the weather was very bad. It is believed that the Tin Hau wished to stay in the bay. After throwing the oracular blocks with positive answer, the villagers decided to enshrine the deity in their village. It was stationed at the Chan Ancestral Hall (陳氏家祠) and then a temple for the deity was built at the present site. The temple is administrated by the Chinese Temples Committee (華人廟宇委員會) and managed by the Sha Lo Wan Rural Office (沙螺灣鄉公所).

**Historical
Interest**

The temple is a Qing (清) vernacular design building having a two-hall plan of one bay. It is constructed of concrete with its walls to support its pitched roof covered with green ceramic glazed tiles. The walls are plastered and painted red externally. Its front walls are with grey ceramic tiles. Its internal walls are painted grey colour with its floors with light brown ceramic tiles. The altar is at the end wall houses the statue of Tin Hau for worship. Above the doorway of the recessed entrance is a stone board engraved with the name of the temple. The fascia board under the eave is with a dragon and phoenix carving. The ridge is with glazed ceramic decoration of two *aoyus* (鰲魚) and a pearl and a *longwen* (龍吻) at each of its two ends.

**Architectural
Merit**

It is a Tin Hau temple to witness the settlement of Sha Lo Wan Tsuen.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The temple was last renovated with the sponsorship of the Chinese Temples Committee at a sum of \$200,000. The authenticity is diminished due to the last renovation.

Authenticity

It has group value with the Ba Kong Temple next door.

Group Value

No large scale celebration is held for the Tin Hau Festival (天后誕) on the 23rd of the third lunar month. At the Hung Shing Festival (洪聖誕) on the a day of the seventh lunar month, the deity would be invited to join all activities held during the period including a touring round of the village with a small statue of Hung Shing and that of Tin Hau on a sedan chair giving blessing to the villagers. The two deities would be stationed at the temporary scaffold to watch the Cantonese opera performances (神功戲).

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

Historic Building Appraisal
Cheung Ancestral Hall
Nos. 11-12 Cheung Uk Tei, Tai Po

Cheung Uk Tei (張屋地, literally the land of the Cheungs' houses) is a Hakka (客家) village in the south of Sheung Wun Yiu (上碗窰) village in Tai Po. It was founded by two brothers of the Cheungs, Kwong-on (廣安) and Ying-on (應安). Their two 18th generation brother ancestors, Hung-mou (洪茂) and Hung-shing (洪盛), were from Heyuan (河源) of Guangdong (廣東) province who settled in Wun Yiu village working for the Mas (馬) in the manufacturing of porcelain wares in the 19th century. Kwong-on and Ying-on went to San Francisco of the U.S. working for a period in the early 20th century and returned home with a sum of money. They brought a large piece of land from the Mas and established their own village. It was just a small village named after their surname with a maximum of 14 houses. Many of which have been in ruin. The Cheung Ancestral Hall (張氏祠堂) was built in the early 20th century. It is also called Kum Kam Tong (金鑑堂).

**Historical
Interest**

The ancestral hall is in the middle of a U-shaped block of building of five units. The middle three units are the recessed ones whilst the two on either side are projected ones. The block is built on a terrace against a *fung shui* grove at the back. The ancestral hall is a Qing (清) vernacular building having only a one-hall structure. It is connected to two residential village houses on either side. It is constructed of green bricks and rammed earth with its walls to support its pitched roof of timber rafters, purlins and clay tiles. It used to have a common roof with the two neighbouring houses but the one on the right has been rebuilt into a three-storey one. The internal walls are plastered and the floor is cement-screeded. The altar occupies the entire end wall and is exceptionally tall as a storeroom is partitioned underneath. The entrance of the storeroom is on its left. A big soul tablet of the Cheung ancestors is in the middle of the altar for worship. A Kwun Yam (觀音) image is also worshipped on the left of the tablet at the altar. The front façade of the building is of fair-faced green bricks. A red piece of paper with the name of Kum Kam Tong written on it is pasted above the doorway of the recessed entrance.

**Architectural
Merit**

It is an ancestral hall of the Cheungs to witness their settlement in Cheung Uk Tei.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The building was renovated in the 1970s and the 1980s. Its authenticity is kept.

Authenticity

The descendents of the Cheungs were farmers engaged in rice and vegetable growing and poultry and pig rearing with their surplus produce sold in the Tai Po Market (大埔墟). The Cheung children were educated in the Man On School (民安學校) in Wun Yiu village. The school was later renamed as the Wun Yiu Public School (碗窑公立學校) in the 1950s. Many of the Cheungs have moved out of the village and stayed in the urban areas.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Wing Kat Tong
No. 18A Sheung Wo Hang, Sha Tau Kok

Wing Kat Tong (永吉堂) is a communal hall in Sheung Wo Hang (上禾坑) village built to commemorate Lee Kwok-yam (李國任), a descendent of Lee Chit-fong (李捷芳) who was one of the two sons of Lee Kuen-lam (李權林) in Wo Hang (禾坑). Wo Hang is a Hakka (客家) village occupied by the Lees (李). The Lees moved from Fujian (福建) province to Huizhou (惠州) of Guangdong (廣東) province in the 2nd year of Jianyan (建炎, 1128) reign of the Song (宋) dynasty. Lee Tak-wah (李德華), a member of the Lees, moved to Wo Hang in the 37th year of the Kangxi (康熙, 1698) reign of the Qing (清) dynasty. Kuen-lam is the son of Tak-wah. Chit-wing (捷芳), the second son of Kuen-lam, branched out to Ha Wo Hang (下禾坑) in 1730 and Chiu-chip (朝楫), the eldest son Chit-wing, branched out to Wo Hang Tai Long (禾坑大朗) in 1750. Chit-kwai (捷桂) and Chit-fong, the oldest and youngest sons of Kuen-lam remained to stay in Wo Hang (then called Sheung Wo Hang 上禾坑). Many of the descendents of Kwok-yam worked overseas in Trinidad in the Caribbean that they made their fortune. The hall was probably built before 1905.

**Historical
Interest**

Wing Kat Tong is a Qing vernacular building having a main hall fronted with an open courtyard. A kitchen and a storeroom are on the left and right of the courtyard. The building is constructed of green bricks and rammed earth with its wall to support its pitched roofs of timber rafters, purlins and clay tiles. The green bricks are in either nine or eleven courses of stretches to one course of headers (九/ 十一順一丁). Its external back walls are plastered. The name of the hall is moulded on a moulding of an eave shape above the entrance door.

**Architectural
Merit**

It is a communal hall of a branch of the Lees to witness the settlement in Sheung Wo Hang.

Rarity

It has little built heritage value.

**Built Heritage
Value**

It was renovated in the 1960s and 2004. The latest one had the external walls covered with ceramic tiles which authenticity was then diminished.

Authenticity

The hall was used as a venue for the members of branch called Lee Kwok Yam Tso (李國任祖) to deal with their matters concerning their services and benefits. It was also used as a school venue in the 1930s for the village children other than the Kang Yung Study Hall (鏡蓉書屋) in the village. Before the

**Social Value,
& Local
Interest**

1960s, meals were prepared in the kitchen of Wing Kat Tong and taken at the communal hall after clan members visited the ancestral graves during the Chung Yeung Festival (重陽節). Before the 1970s, banquets were held at the hall for celebration of the elders' birthdays.

Historic Building Appraisal
Nos. 120-124 Sik Kong Tsuen (Five Houses)
Ha Tsuen, Yuen Long

Sik Kong Tsuen (錫降村) in the northern part of Ha Tsuen (廈村), Yuen Long, has a history of more than 300 years established by descendents of Tang Diu-yuet (鄧鈞月), third son of Tang Hung-wai (鄧洪惠). Hung-wai was a 15th generation member of the Tang clan settled in Ha Tsuen. A row of five houses, Nos. 120, 121, 122, 123 and 124, was built in the western part of the village. Nos. 123 and 124 were first built in or before 1945 and the rest a bit later.

*Historical
Interest*

The row of five residential houses is facing south like the other houses in the village. The houses are Qing (清) vernacular buildings each having a one-hall-one-courtyard plan. It is constructed of green bricks and rammed earth with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The green bricks were produced in two brick kilns in Ngau Hom Shek (鰲磡石), further north of Ha Tsuen in Lau Fau Shan (流浮山) near Sheung Pak Nai (上白泥). A cooking stove and a bath corner is respectively on the left and right of the open courtyard in front of the hall. A living room is in front of a bedroom at the hall. A cockloft is above the bedroom also for use as a bedroom. Above the stone lintel of the entrance of each house is a projected eave with mouldings of flowers, fruits and auspicious treasurers. A wall frieze with mouldings of flowers and birds is on either side of the projected eave. Part of the external and internal walls are plastered and painted and the floor cement-screeded.

*Architectural
Merit*

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

Rarity

It has little built heritage value.

*Built Heritage
Value*

The houses are in fair condition with their authenticity kept.

Authenticity

They have group value with the rebuilt Tung Yum Tong and two shrines in the village.

Group Value

No. 123 is occupied by Tang Cheung-yip (鄧長業) who is a third generation member living in the house. He worked in Britain starting in the late 1950s and has returned to Hong Kong. His children are still in Britain.

*Social Value,
& Local Interest*

House No. 124 is left vacated and taken care of by Cheung-yip as the owner, a relative of him, and his family are in Britain. Houses Nos. 121 and 122 are owned by the Tangs and are occupied. House No.120 owned by a Tang is left vacated. The Tangs have their family ancestral hall called Tung Yum Tong (桐蔭堂) in the eastern end of the village. They have ancestral worship at the hall which was rebuilt in 2001. The soul tablets of the eldest clansman of each generation are placed at the Tang Ancestral Hall (鄧氏宗祠), the main ancestral hall of the Tangs in Ha Tsuen, for worship. The Tangs have their Dim Dang (點燈) ritual for new born baby boys on the 11th of the Chinese New Year by burning three oil lamps at the ancestral hall until the 16th. Oil lamps would be hung at Tung Yum Tong thereafter and at the homes of each baby boys. The Tangs also take part in the Tai Ping Ching Chiu (太平清醮) organized by the villages of Ha Tsuen held once every ten year, the last one was in 2005. The villagers also take part in the Tin Hau Festival (天后誕) on the 23rd of the third lunar month organized at the Tin Hau Temple (天后古廟) in Sha Kong Tsuen (沙江村) in Lau Fau Shan.

Historic Building Appraisal

Luk Wu Ching Ser- Kitchen

Luk Wu Tsuen, Luk Wu, Lantau

Luk Wu Ching Ser (鹿湖精舍) in Luk Wu (鹿湖) of Lantau is a Buddhist *Historical Interest* nunnery developed from a Taoist monastery which was erected in the 9th year of the Guangxu (光緒, 1883) reign of the Qing (清) dynasty. The Shun Yeung Sin Yuen (純陽仙院, Shun Yeung Taoist Monastery) was set up by a Taoist Priest Luo Yuan-yi (羅元一道長). The Taoist monastery composed of a main hall for the male priests and a Pu Yun Monastery (普雲仙院) for female priests. The monastery was famous in the late Qing dynasty where a name board of the monastery was written by He Jing (何璟), a Viceroy of the Fujian and Zhejiang (閩浙總督) provinces. A couplet was also given by Liang Yaoshu (梁耀樞), a *zhuangyuan* (狀元) of the Guangdong (廣東) province. The work of Taoist Priest Luo was handed over to a Buddhist monk, Monk Guan Qing (觀清法師), in the early 20th century. Monk Guan Qing came from Jin Shan Temple (金山寺) of Zhenjiang (鎮江) who later transformed the Taoist monastery into a Buddhist one. He was an able monk who renamed the monastery as Chan Tang (禪堂) where both monks and nuns could practice meditation together. The monastery was occupied by a group of nuns after the death of Monk Guan Qing and they renamed it as Luk Wu Ching Ser in 1955.

This kitchen block is on the left of the residential block next to the main *Architectural Merit* building. It is a one-storey building of a Chinese vernacular design constructed of granite blocks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The front façade is plastered and painted white colour whilst its side elevations are exposed with the granite blocks. Two chimneys are at the rear portion of the building.

It was a Taoist monastery and has been a Buddhist nunnery since 1955 to *Rarity* witness the development of the two religions in Lantau.

It has some built heritage value.

Built Heritage Value

Despite some modern building materials added, its authenticity is kept.

Authenticity

It has group value with other buildings in the compound.

Group Value

It was most popular in the 1950-70s when about a hundred nuns and devotees studied Buddhist sutras and practiced meditation at the nunnery managed by the abbess Bhikshuni Yue Sau (比丘尼圓修). After her death in 1996 it was managed by Bhikshuni Foon Fat (比丘尼寬法). The nuns in the nunnery dropped to around 20 in the 1990s. It is with a few numbers of elderly nuns only and is managed by Bhikshuni Miu Wai (比丘尼妙慧).

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

Historic Building Appraisal

1278

Man Ancestral Hall

Tze Tong Tsuen, Tai Po, New Territories

This ancestral hall, namely, Man Ancestral Hall (文氏祠堂), is believed to have been built between 1400 and 1500 when the Mans' ancestor first settled in the area now known as Tze Tong Tsuen (祠堂村). Tze Tong Tsuen is the oldest of three component villages in Tai Hang (太亨). The other two villages are Fui Sha Wai (灰沙圍) and Chung Sum Wai (中心圍, also known as Ching Chuen Wai 青磚圍). This ancestral hall was a venue for ancestral worship for the whole clan during traditional Chinese festivals and ceremonies, education and village meetings. The building was, however, seriously damaged and the ancestral tablets lost during the period of Japanese Occupation (1941-1945). Thus, until recently, rituals had been performed in family halls or elsewhere. The ancestral hall was reconstructed in 2005.

*Historical
Interest*

The ancestral hall is a two-hall type building with an open courtyard in between. It is constructed of bricks and its walls and granite columns support the roofs which have bracketed systems of timber rafters, purlins and clay tiles. Upon entry, a *dangzhong* (擋中) blocking the way to the inner hall identifies the front hall. Two raised platforms are on both side of the open courtyard and part of its columns, base stone together with the staircases of the rear hall are made of granite. Besides granite, Canton tiles are widely used as floor finishes. The fascia boards are coloured with floral patterns and auspicious motifs. Granite columns support the loadings of the roof, and round wooden beams provide lateral support to the columns. Exquisitely crafted brackets are connecting the columns and beams. Moreover, the columns are decorated with calligraphy. The soul tablets of the ancestors are housed in rows at the finely carved altar in the middle of the rear hall.

*Architectural
Merit*

It is the most important historic building in Tze Tong Tsuen.

Rarity

The original ancestral hall was seriously damaged during the period of Japanese Occupation and the existing building was reconstructed in 2005.

*Built Heritage
Value &
Authenticity*

At present, the ancestral hall is not only a venue for the Tai Hang Mans to worship their ancestors and to hold traditional festivals; it is also a venue for gathering and meeting.

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

Although the ancestral hall itself is reconstructed, its cultural environs are left intact with a close affinity to the *fung-shui* setting. It is still embraced by open space. Behind the ancestral hall there stands an Earth God Shrine having co-related group value.

Group Value

The question of adaptive re-use is not likely to arise in the foreseeable future.

***Adaptive
Re-use***

Historic Building Appraisal
Kwan Tai Temple
No. 146 Lin Ma Hang, Sha Tau Kok

Kwan Tai Temple (關帝宮) in Lin Ma Hang (蓮麻坑) village of Sha Tau Kok (沙頭角) is in the closed area built by the villagers when the village was established some one hundred years ago. The village was mainly occupied by the Ips (葉) which villagers were mainly engaged in agricultural farming. The temple is for the worship of Kwan Tai (關帝) deity who was a renowned warrior and hero in the Three Kingdoms (三國, 220-265) period. He is a symbol of bravery, loyalty and righteousness very much patronized by the forces, police, those of martial arts and others. He is a deity for the worshippers to expect him to give protection and solving problems such as disputes, justice, crimes and others.

Historical Interest

The temple is a Qing (清) vernacular building of a two-hall-one-courtyard plan. It is a narrow building which left wall is connected to a village house of almost the same length. The open courtyard is between the entrance and main halls. The temple is constructed of green bricks with its walls to support its pitched roofs of timber rafters, round fir purlins and clay tiles. The roof of the main hall has been turned into reinforced concrete one covered with green ceramic tiles. Its floors are with concrete screedings. The altar occupies the entire wall of the main hall with the statue of the Kwan Tai in the middle and Kwan Ping (關平), his son, and Chow Chong (周倉), his faithful subordinate, respectively on his left and right. The door frame and wall base at its recessed entrance are with granite blocks. A name board is above the lintel. Its external walls are plastered and its internal walls are partly plastered and partly with false brick lines.

Architectural Merit

The Kwan Tai Temple is the only temple of the village to reflect the settlement of the villagers.

Rarity

The temple has some built heritage value.

Built Heritage Value

Its authenticity is in generally kept.

Authenticity

It has group value with the ancestral halls of the village.

Group Value

Kwan Tai Festival (關帝誕) on the 13th of the fifth lunar month would not be celebrated and so is any Da Chiu (打醮) activity. Puppet shows however were performed in the middle of the first lunar month for the celebration of the Chinese New Year. Whenever there is any wedding or newborn baby boy, the villagers would go to the temple seeking the deity's blessing with offerings. The temple does have regular worship of the villagers on the first and fifteen days of each lunar month and at festivals.

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

Historic Building Appraisal
Cheung Ancestral Hall
No. 61 Sheung Che, Pat Heung, Yuen Long

Sheung Che (上輦) village is in the east of Kam Sheung Road (錦上路), north of Pat Heung (八鄉), Yuen Long. It was a multi-clan village occupied by the Lams (林), the Cheungs (張), the Wongs (黃) and the Yeungs (楊). They built their own ancestral halls in the village. Cheung Hei-mou (張起茂), a 17th generation member of the Cheungs, moved from Huizhou (惠州) of Guangdong (廣東) to the village in the 17th century. His father Kei-chan (奇燦) was honoured as the founding ancestor. Descendents of the Cheungs branched out to Ha Che (下輦) and Yuen Kong (元崗) of Pat Heung and Shan Ha Tsuen (山下村) of Yuen Long. Two ancestral halls of the Cheungs were built in the village. This Cheung Ancestral Hall (張氏家祠) is a clan one built probably in the 17th century but collapsed due to dilapidation. It was rebuilt in 1995. Another ancestral hall of the Cheungs is a family one at No.33 of the village.

**Historical
Interest**

The ancestral hall is in the middle of a number of village houses in the village. It is a detached building facing south. It is a Qing (清) vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of concrete with its walls and columns to support its pitched roofs. The entire building is covered with new ceramic tiles of grey, red, brown and yellow colours. Rows of soul tablets of the Cheung ancestors are on display at the altar at the end wall of the main hall for worship. In front of it is the offering table with incense burners. The name of the hall is engraved on a piece of granite installed on the wall above the doorway at the recessed entrance. A couplet engraved on granite is on either side of the doorway. Two circular holes are on either side of the name board for *fung shui* benefit. The two ridges are covered with yellow glazed ceramic tiles and a pair of *longren* (龍吻) installed at the two ends.

**Architectural
Merit**

It is an ancestral hall of the Cheungs to witness their settlement in the village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

It was rebuilt in 1995. The authenticity of the old ancestral hall has been removed.

Authenticity

It has group value with another ancestral hall of the Cheungs in the village. ***Group Value***

Only the Lams and the Cheungs still live in the village and upkeep their ancestral halls. The ancestral hall has been used for ancestral worship of the Cheungs. Dim Dang (點燈) ritual for new born baby boys was held at the hall at the Chinese New Year but has been discontinued. The Cheungs participated in the Da Chiu (打醮) activities of Pat Heung and has been discontinued as many of the Cheungs became Catholics. A private Catholic church was built at No.25 of the village. ***Social Value, & Local Interest***

Historic Building Appraisal
Tin Hau Temple & Man Tai Temple
Tsz Tong Tsuen, Tai Hang, Tai Po

Tin Tau Temple (天后宮) and Man Tai Temple (文帝古廟) are two connected structures situated in Tsz Tong Tsuen (祠堂村) of Tai Hang (泰亨), Tai Po. The temples were built by the Mans whose ancestors came to Tai Hang in the 14th century. Their founding ancestor Man Yam (文蔭, 1341-1425) was the descendant of Man Tin-shui (文天瑞), a blood brother of Man Tin-cheung (文天祥) (original domicile in Jian (吉安) of Jiangxi (江西) province) who was a renowned patriot fighting to protect the royal family at the end of the Southern Song (南宋, 1127-1279) dynasty. The temples were erected by the Mans respectively in the 5th year of Yongzheng (雍正, 1727) and 10th year of Guangxu (光緒, 1884)reigns, Qing (清) dynasty for the worship of Tin Hau (天后) and Man Tai (文帝). The two deities are the patron deities of the Mans. The former is not merely restricted for fishermen. The latter is built intended for students and scholars expecting their successful in literature and ranking in the Imperial Civil Service Examinations.

*Historical
Interest*

The Tin Hau Temple was first constructed and the Man Tai Temple later added to its left in Qing vernacular design. The entire temple building was renovated in 1985 with modern materials. Both temples are in the form of a two-hall-one-courtyard layout whilst the latter is around one-third narrower than the former. Between the two is a keeper's quarters of the same depth but slightly narrower than the Man Tai Temple. The building has been strengthened with concrete including its roofs, beams and walls. Its façade and roofs are dressed with glazed ceramic red and yellow tiles. It ridges are decorated with new ceramic pearls and *aoyus* (鰲魚) and the wall friezes with mouldings of flowers-and-birds motifs.

*Architectural
Merit*

The modernized temples have their rarity diminished though they were built more than 278/121 years ago.

Rarity

The built heritage value now is low. A number of renovations must have been carried out in the past. Two renovations were in 1911 and 1985. The last one has completely stripped off its authenticity.

*Built
Heritage
Value &
Authenticity*

The temples are not as popular as before. Dim Dang (點燈) rituals will be held for new born male babies in the first lunar month of the new year. Tai Ping Ching Chiu (太平清醮) will be held every five years in the 11th month of lunar year lasting for 5 days and 6 nights. A shed will be put up in front of the temples for Cantonese opera performances and other activities.

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

Historic Building Appraisal

No. 16 Nam Mun Hau

Yuen Long Kau Hui, Yuen Long

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

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

No. 16 Nam Mun Hau (南門口) is at the southern mouth of the old market with Cheung Shing Street on its left. The site was originally of the Tangs (鄧) but later sold to the Lungs (龍). It is said that a stone house was built at the site by the Lungs. The stone house was replaced by the present one due to the increase of their population. It is not known when it was built. It was probably built in the 1930s.

The Lungs had a transport company called Tai Kee at Yuen Long New Market (元朗新墟) providing transport service for shops delivering goods to different places. They also processed sugar at their house and sold the refined sugar in the old market and later in the new market. The sugar refinery was closed before the Second World War. A number of the Lungs emigrated to Canada in the early 1980s, whilst some of the younger members moved to the urban areas. They would come back at the Chinese New Year and at celebrations with their parents still residing in the house.

The house is a Chinese Eclectic building with its entrance facing the street. The building is connected to a building on its left. It is a two-storey building of two bays with a front façade of recessed ground floor and a projected balcony above. The entrance is at the left bay. The balcony is fenced with interlocking *Architectural Merit*

circular patterns. It is probably constructed of green bricks and concrete with its walls and columns to support its pitched roof of timber rafters, purlins and clay tiles. Its external walls are plastered and painted. The interiors are partitioned with its walls painted. A parapet is at the roof end of the front façade with a pediment in the middle. The weathered semi-circular and right-angled base pediment is with plastered moulding of a dragon, birds, cloud and other patterns. Wall frieze paintings of landscape are above the doorway with a name board of Tai Kee (泰記) on the wall above the entrance.

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

It has some built heritage value.

**Built Heritage
Value**

Its authenticity is kept.

Authenticity

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

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

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

Historic Building Appraisal
Entrance Gate
Ma Tin Tsuen, Shap Pat Heung, Yuen Long

Ma Tin Tsuen (馬田村) in Shap Pat Heung (十八鄉), Yuen Long, was a *Historical Interest* walled village having a history of some 300 years. It was inhabited by 7 lineages surnamed Chan (陳), Wong (黃), Kwan (關), Cheng (鄭), Chow (周), Ho (何) and Tang (鄧). The wall including an enclosing wall, a moat, four watchtowers at its four corners, an entrance gate and a shrine were constructed for the protection of the villagers against any attack from bandits, pirates and other enemies. The entrance gate and the shrine are on the same central axis at opposite ends of the village. The moat was later reclaimed and the four watchtowers demolished. Only a small portions of the walls remained. An Earth God (土地) niche is at the left wall close to the external doorway of the entrance gate. The deity has the worship of the villagers daily and at festivals with special offerings.

The entrance gate is a building of a one-hall rectangular plan built in Qing (清) vernacular style. Its recessed entrance is slightly switched to the left due to *Architectural Merit* *fung-shui* reasons. Its rectangular entrance doorway is facing north whilst its internal doorway is facing the village houses. It was originally constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its external doorway is framed with granite blocks and above the lintel are two big circular holes. Under the eave is a wall frieze of landscape paintings.

It is an entrance gate of a walled village to remind the history of the village. *Rarity*

It is an item of historic interest.

Built Heritage Value

The entrance gate was rebuilt in 2009.

Authenticity

The entrance gate and the shrine have related group value.

Group Value

A study hall was set up at the left of the entrance gate for teaching village children. A teacher was employed to give lessons to the children. Martial arts classes were also conducted at night time for villagers. It was also a venue for the villagers to meet and deal with village affairs. The Earth God is also among the deities of the village being worshipped and given offering at festivals and at special occasions such as villagers' wedding. The village had its defense force for the protection of the village with guns. After the Second World War the force *Social Value, & Local Interest*

was disbanded. When Dim Dang (點燈) ritual is held at the shrine, a lantern will be put up at the entrance gate other than the bigger lantern hanged at the shrine.

Historic Building Appraisal
Law Ancestral Hall
Kan Tau Tsuen, Fanling

Kan Tau Tsuen (簡頭村) is on the southern side of Sha Tau Kok Road (沙頭角道) in Ping Che (坪輦). The village was inhabited by the Punti (本地) Laws (羅) and Hakka (客家) Laus (劉) and Ngs (吳). The Laws first moved to Ping Shan Chai (平山仔) near Sha Lo Tung (沙羅洞) and then to Hok Tau Pai (鶴藪排). They moved northward again to Tan Chuk Hang (丹竹坑) about 300 years ago. The 18th generation ancestor Law Yu-choi (羅汝材) branched out to Kan Tau Tsuen around 140 years ago. The Law Ancestral Hall (羅氏家祠) is a family one built probably before 1924 by Ying-in (英賢) and Sai-fan (世勳), two brothers of the 22nd generation ancestors. The hall was constructed in the middle bay of a block of building. The two side bays were for the residences of the two brothers.

*Historical
Interest*

The ancestral hall is in the middle bay of a block of three-bay building. In the old days, side entrances were opened to the two residences of the two brothers. The side entrances were blocked up in the 1930s. The hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is in the middle of the entrance and main halls. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite is used for its doorframe, steps, kerbs and wall corners. The floors are cement-screeded. The walls of the entire hall are still with fair-faced green bricks. The finely-carved wooden altar occupies the entire end wall housing a big soul tablet of the Law ancestors for worship. A tablet of Kwun Yam (觀音) is also on the left of the altar for worship. The name of the hall is only written on a piece of red paper pasted on the lintel at the recessed entrance. Wall frieze paintings are under the front eave with calligraphy, chickens, landscape and chrysanthemum. A pair of red *ruilong* (夔龍) mouldings is at the two ends of the front ridge.

*Architectural
Merit*

It is an ancestral hall of the Laws to witness their settlement in Kan Tau Tsuen.

Rarity

It has some built heritage value.

*Built Heritage
Value*

The building was repaired in 2002. The authenticity is kept.

Authenticity

The two Law brothers were successful merchants engaged in the trading of fish and rice and the production of mooncakes. Ying-in and Sai-fan died respectively in 1940 and 1941. Law Chak-tong (羅澤棠), son of Sai-fan, was one of the founders of the Fanling Rural Committee (粉嶺鄉事委員會) and its chairman after 1969. He was also the principal of the Tan Chuk Hang Public School (丹竹坑公立學校) between 1961 and 1981. The hall has ancestral worship with special offerings at the Chinese New Year and at the Chung Yeung Festival (重陽節). Dim Dang (點燈) ritual has been discontinued at the hall after the War. *Social Value, & Local Interest*

Historic Building Appraisal
No. 235 Hennessy Road
Wan Chai, Hong Kong

The exact year of construction of the shophouse at No. 235 Hennessy Road (軒尼詩道) cannot be ascertained, but from a review of land records, it is concluded that it was built sometime between 1929 and 1939. The building was re-registered in 1942, when the occupying Japanese authority set up the House Registration Office to re-register deeds which were previously registered by the British administration and to register subsequent transactions affecting land. *Historical Interest*

The land lot on which this shophouse stands (Inland Lot No. 5206) is reclaimed from the sea during the large-scale Praya East Reclamation Scheme (海旁東填海計劃) carried out from 1921 to 1931. It is held under Government Lease and the 99-year lease was granted on 25 May 1929. The first lessee of the lot was **Ms. Ko Chim Chui** (高占翠) but her personal background (e.g. trade or business, if any) is not known. An archival document “家屋所有權登錄申請書” recorded that **Ms. Ko** remained the sole owner of the building during the Japanese Occupation (1941-1945). At the time, it was a four-storey building used for both commercial and residential purposes.

In 1950, the building was sold to a couple named Kam Chok Cham (甘作鑫) also known as Kam Chick Yin (甘澤賢) and Luk Kam Ying (陸金英), who later transferred its ownership to their son Kam Hung Kwan (甘洪鈞). Subsequently, the building changed hands several times. In the 1990s, Rockson Piano Company (樂聲琴行) used it as a showroom. Until recently, it has been rented for use by Cite Bookshop (城邦書店).

No. 235 Hennessy Road is a four-storey shophouse. The architectural style of the building is difficult to determine as it is an eclectic mix of decorative features derived from several different styles. Triangular broken pediment with reverse keyhole feature, and heavy decorative frieze or fascia featuring nailhead bosses at the ends and plain centre medallions on each floor are derived from medieval European castles, amongst which zig-zag mouldings likely of Norman favour are found. Keystone of the first floor frieze, the rusticated masonry side columns (i.e. lined with faux joints) and the fluted bases or plinths are under Art Deco influence. It could possibly best be described as a jazzy Art Deco Style more appropriate to a fairground or fun fair rather than street architecture. The shape of the present window openings do not appear to have been drastically changed. *Architectural Merit*

The front façade is not a particularly brilliant piece of architecture and was probably designed by a shop-fitting contractor. The building is now the only *Rarity, Built Heritage*

remaining shophouse cum tenement building of the verandah type left on the street because the new buildings on either side have been set back behind the pavement. It now sticks out like a “sore thumb” and is a bit of anachronism. *Value & Authenticity*

Probably when the old tenement buildings on the adjoining site of Eastman Court (i.e. No. 231 Hennessy Road) were demolished and Eastman Court was built the façade of No. 235 Hennessy Road was remodelled. The present façade does not bear any resemblance to neighbouring tenement buildings (see aerial photo dated 1973).

The social value of the building lies in the contribution it has made to urban development. This particular shophouse is part of the historical urban fabric of Wan Chai. It is probably of interest to historians and conservationists. *Social Value & Local Interest*

The group value of the shophouse has been irreversibly affected by the demolition of its pre-war neighbours. *Group Value*

This rather small shophouse with its narrow frontage does not allow much scope for adaptive re-use. The best use seems to be the one for which it was originally intended and for which it is being used now. *Adaptive Re-use*

Historic Building Appraisal
Nos. 3, 4 & 5 Nam Pin Wai Tsuen
Sai Kung

Nam Pin Wai Tsuen (南邊圍村) is a small village a short distance south of Ho Chung (蠔涌) village, west of Marina Cove (匡湖居) in Sai Kung. It was established by the Tses (謝) who moved from Ho Chung in the 1900s due to the increase of the Tse population. The Tses, natives of Nanshe (南社) of Dongguan (東莞) in Guangdong (廣東) province, moved to Sha Kok Mei (沙角尾) village, north of Sai Kung town centre in the 16th year of Chongzheng (崇禎, 1643) reign of the late Ming (明) dynasty. Their founding ancestor was Tse Lo-po (謝路保) of the 7th generation. His grandson Kei-sui (奇瑞) moved to Ho Chung later. Two rows of houses standing side by side are the only old buildings of the village. Nos. 3, 4 and 5 are three connected houses on the left row. Nos. 6, 7, 8, 9 and 10 are five connected houses of the right row. Nos. 3, 4 and 5 were built in the 1930s by two brothers, Tse Ming (謝明) and Tse To (謝土), both worked as sailors. The three houses are owned by the Tses. No.3 was leased for residential use but has been left vacated. No. 4 has been leased for use as a warehouse. No. 5 is left unoccupied.

***Historical
Interest***

The three connected houses have a spacious open foreground in their front. No.5 was used as a kitchen for the Tses. Nos. 4 and 5 are under the same roof for residential use. They are Qing (清) vernacular buildings. They are constructed of green bricks and rubbles with their walls to support their pitched roofs of timber rafters, purlins and clay tiles. Except the front facades of Nos. 4 and 5 of green bricks, the walls of the houses are plastered and painted. The entrances of Nos. 4 and 5 are recessed with their entrance doorways in the middle. Their doorframes are of granite. A living room is in the front on their ground floor with a bedroom at the back. A mezzanine is above the living room and bedroom. A ceramic cock is at the ridge of No.4. Cornice mouldings are under the eave of the front façade. Wall frieze paintings were under the eave but have been weathered.

***Architectural
Merit***

The three residential houses are to remind the settlement of the Tses in the village.

Rarity

It has some built heritage value.

***Built Heritage
Value***

Its authenticity is kept.

Authenticity

It has group value with the row of houses on their right including their ancestral hall at No.8.

Group Value

The Tses were farmers engaged in cultivation mainly in rice growing and also supported by poultry and pig rearing. Villagers were forced to build the Hiram Highway (西貢公路) by the Japanese during the Japanese Occupation (1941-45). Tse Ming like many of the village children studied at Chik Shin School (積善學校) in Ho Chung village. The school fee was three to five dollars. With the contribution of the villagers, a new school building was built in 1953 and Tse Ming was the supervisor of the school until 1980s. Due to the physical constraints of the schools in the areas, eight village schools were merged to become the Sai Kung Central School (西貢中心小學) established in 1984. Tse Ming was a member of the management committee of the school in the 1980s.

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

Historic Building Appraisal

No. 1 Tung Wan Road, Cheung Chau

The exact year of construction of No. 1 Tung Wan Road (東灣道) is not known, but it was most probably built before the Second World War. This tenement building together with its neighbours Nos. 2 & 3 were owned by **Mr. Cheuk Ho-fat** (卓灝發) a rich landlord who owned over twenty properties on Cheung Chau. The property is still owned by the Cheuk family.

*Historical
Interest*

No. 1 Tung Wan Road is a two-storey flat roofed L-shaped building probably principally constructed of reinforced concrete with white painted external walls. The front façade facing Tung Wan Road has a central entrance door at ground floor level flanked by windows which have been blocked up and a staircase entrance at one side. Fanlights over the windows and entrances provide natural light. The first floor has a cantilevered projecting balcony with a decorative balustrade, recessed wooden French windows and a cantilevered projecting typhoon canopy. The parapet to the flat roof is plain and simple. The side elevation facing Cheung Chau Church Road (長洲教堂路) has several regularly spaced windows with projecting hood mouldings for weather protection, plain white walls, and a projecting string course at parapet level. The rear elevation is of similar design and features an external chimney stack. The architectural style can be classified as **Modern Eclectic**.

*Architectural
Merit*

This tenement house incorporating modern and traditional elements such as the *tong lung* security gate, is quite rare and has built heritage value as well as group value. The front façade retains its authentic appearance but the side and rear windows are modern aluminium replacements.

*Rarity,
Built Heritage
Value &
Authenticity*

Being mainly used for residential use, the house has limited social value to the local community. Its front façade with its attractive appearance gives it local interest.

*Social Value
& Local
Interest*

Probably the best use for the house is residential for which it was built. Any other adaptive re-use would probably destroy its authenticity.

*Adaptive
Re-use*

Historic Building Appraisal

No. 2 Tung Wan Road, Cheung Chau

The exact year of construction of No. 2 Tung Wan Road (東灣道) is not known, but it was most probably built before the Second World War. This tenement building together with its neighbours Nos. 1 & 3 were owned by **Mr. Cheuk Ho-fat** (卓灝發) a rich landlord who owned over twenty properties on Cheung Chau. The property is still owned by the Cheuk family.

*Historical
Interest*

No. 2 Tung Wan Road is a two-storey flat roofed L-shaped building probably principally constructed of reinforced concrete with white painted external walls. The front façade facing Tung Wan Road has a central entrance door at ground floor level flanked by windows and a staircase entrance at one side. Fanlights over the entrances and windows provide natural light. The first floor has a cantilevered projecting balcony with a decorative balustrade, recessed wooden French windows and a cantilevered projecting typhoon canopy. The parapet to the flat roof is plain and simple. From what can be seen of the rear elevation it appears to be similar to that of No. 1. The architectural style can be classified as **Modern Eclectic**.

*Architectural
Merit*

This tenement house incorporating modern and traditional elements such as the *tong lung* security gate, is quite rare and has built heritage value as well as group value. The front façade appears to have retained its authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

Being mainly used for residential use, the house has limited social value to the local community. Its front façade with its attractive appearance gives it local interest.

*Social Value
& Local
Interest*

Probably the best use for the house is residential for which it was built. Any other adaptive re-use would probably destroy its authenticity.

*Adaptive
Re-use*

Historic Building Appraisal

No. 3 Tung Wan Road, Cheung Chau

The exact year of construction of No. 3 Tung Wan Road (東灣道) is not known, but it was most probably built before the Second World War. This tenement building together with its neighbours Nos. 1 & 2 were owned by **Mr. Cheuk Ho-fat** (卓灝發) a rich landlord who owned over twenty properties on Cheung Chau. The property is still owned by the Cheuk family.

*Historical
Interest*

No. 3 Tung Wan Road is a two-storey flat roofed L-shaped building probably principally constructed of reinforced concrete with white painted external walls. The front façade facing Tung Wan Road has a central entrance door at ground floor level flanked by windows and a staircase entrance at one side. Fanlights over the windows and entrances provide natural light. The first floor has a cantilevered projecting balcony with a decorative balustrade, recessed wooden French windows and a cantilevered projecting typhoon canopy. The parapet to the flat roof is plain and simple. The side elevation has several regularly spaced windows with projecting hood mouldings for weather protection, and plain white walls. The rear elevation cannot be seen. The architectural style can be classified as **Modern Eclectic**.

*Architectural
Merit*

This tenement house incorporating modern and traditional elements such as the *tong lung* security gate, is quite rare and has built heritage value as well as group value. The front façade appears to have retained its authentic appearance.

*Rarity,
Built Heritage
Value &
Authenticity*

Being mainly used for residential use, the house has limited social value to the local community. Its front façade with its attractive appearance gives it local interest.

*Social Value
& Local
Interest*

Probably the best use for the house is residential for which it was built. Any other adaptive re-use would probably destroy its authenticity.

*Adaptive
Re-use*

Historic Building Appraisal
Tsz Hing Monastery – Service Quarters
Man Cheung Po, Lantau

1290

Tsz Hing Monastery (慈慶寺), composed of a number of buildings, is built on a levelled terrace of a steep slope in Man Cheung Po (萬丈布), north-west of Shek Pik (石壁) in Lantau. It takes an hour's walk from the Keung Shan Country Park Visitors' Centre (羌山郊野公園遊客中心) to the remote location of the monastery. The cloistered location of the monastery experiences the truth of "Rural Buddhism" (山林佛教), the traditional mode of life in Buddhist world. It was established by Monk To Lun (度輪法師) and developed from a site of the Kwok Ching Monastery (國清禪院) built by Monk Fa Chuen (法傳法師) in 1930 in order to provide a temporary accommodation for the monks who fled from China.

**Historical
Interest**

Part of Tsz Hing Monastery was damaged during the Japanese Occupation (1941-45) and Monk Fa Chuen was executed. With donations from the public, the monastery building was rebuilt in 1967. Monk To Lun made a number of visits to the United States introducing major works of the Mahayana Buddhist Canon (大乘法典). He was involved in the establishment of a number Buddhist temples and institutes for the study of Buddhist doctrines. The monastery has a reputation in providing accommodation for short period of staying (掛單) for all monks regardless of nationalities. It is managed by the Dharma Realm Buddhist Association (法界佛教總會) which has over 20 branches in different places.

This **Service Quarters**, on the left of the residence of female practitioners building, was built in **around 1967**. It is constructed of concrete and steel with its walls and columns to support its flat roofs. Its walls are plastered and painted white. An entrance with staircases supported on columns is added on its south-east elevation for entry. Two temporary canopies are erected in the façade.

**Architectural
Merit**

It is a Buddhist monastery in the remote Man Cheung Po of Lantau to remind the history and development of Rural Buddhism in Hong Kong.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The building is in good condition. The monastery is a local religious vernacular complex of long history. It blends nicely with the serene environment for personal retreat and worship and still enjoys its lofty position in the Buddhist world.

Authenticity

The monastery has the reputation overseas to provide accommodation for any monks to have short stay regardless their nationalities. It has provided schools for the learning of Buddhist doctrines including the Lotus of the Good Law (法華經) which attracted a number of American monks.

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

It has group value with other buildings in the compound.

Group Value

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

***Adaptive
Re-use***

Yau Ancestral Hall

No. 73 Kam Shan, Tai Po

Kam Shan (錦山) village was occupied by the Yaus (邱), the Chengs (鄭) and the Chungs (鍾). The Yaus were the earliest settlers of the village who came to the village in the early 20th century. The Yaus are Hakkas (客家) who moved from Guangdong (廣東) province to Ng Tung Tsai (梧桐寨) of Lam Tusen Valley (林村谷) in the early 18th century. Some of the Yaus later moved to Shek Kwu Lung (石古壟) village in Siu Lek Yuen (小瀝源) of Shatin. They stayed there for a few years and three families of the Yaus settled in Kam Shan village. The Yau Ancestral Hall (邱氏宗祠) was built in 1910 as a wall painting of the hall has the dating inscribed on it. The hall was built to replace the old one constructed in Shek Kwu Lung.

**Historical
Interest**

The ancestral hall is in the middle of a block of *dou lang* (斗廊) building having five units. The block is a Hakka style of building. The hall is in the middle recessed unit flanked by two projected ones. The ones of the left and right ends are also recessed ones. The two projected units are with granite-faced front façade whilst the recessed ones are of fair-faced green bricks. The hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Part of the floors is with ceramic tiles. The altar is in the middle of the end wall housing a soul tablet of the Yau ancestors for worship. A tie beam at the hall is carved with four Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons). The name of the hall is moulded above the lintel of the recessed entrance. Wall frieze paintings at the front façade and at the open courtyard under the eaves are of flowers and birds. A pair of red *ruilong* (夔龍) mouldings is at the two ends of the front ridge.

**Architectural
Merit**

It is an ancestral hall of the Yaus to witness their settlement in Kam Shan village.

Rarity

It has some built heritage value.

**Built Heritage
Value**

It has its authenticity kept.

Authenticity

The Yaus had the traditional rituals of wedding, funeral and Dim Dang (點燈) held at the hall. The hall was also used to house a school in the 1960s. The teachers were from the mainland. The school only lasted for about six years and was closed.

**Social Value,
& Local Interest**

Historic Building Appraisal
Ba Kong Temple
Sha Lo Wan, Tung Chung, Lantau

Ba Kong Temple (把港古廟) in Sha Lo Wan (沙螺灣), on the northern coast of Tung Chung (東涌), Lantau, was built in the 39th year of the Qianlong (乾隆, 1774) reign of the Qing (清) dynasty for the worship of the Hung Shing (洪聖) deity who is the second most popular protector of fishermen and sea-farers. It was erected by villagers and fishermen of Sha Lo Wan Tsuen (沙螺灣村) to its southeast. It is said that the village was frequently caught by the wind causing much flooding disasters to the cultivated land due to the exposed coast. A priest suggested the villagers to build a temple of Hung Shing and gave them a portrait of the deity. They went to Xinan county (新安) and bought back a statue of the deity. The statue was in fact from Huangpu (黃埔). A temple was then erected for the villagers. It is called Ba Kong (literally meaning guarding the bay) as it was built for the protection of the Sha Lo Wan bay. *Historical Interest*

The temple is a Qing vernacular building having a two-hall plan of a three-bay layout. It is constructed of green bricks with its wall to support its pitched roofs of timber rafters, purlins and clay tiles. The front façade is plastered and painted with imitation brick lines in a recent renovation. The statue of Hung Shing is at the altar of the middle bay guarded by two standing statues of a general and a judge of the under world in its front. The altars on the left and right bays respectively house the statues of God of Wealth (財帛星君) and Yue Tau Tai Wong (魚頭大王, King of Fish Head) for worship. The main ridge is decorated with mouldings of dragons with geometric patterns at its two ends. The right geometric pattern is topped with a ceramic Moon God (月神) whilst the left one with a Sun God (日神). A pearl is in the middle of the ridge flanked by a dragon and an *aoyu* (鰲魚) on its left and right. A pair of ceramic lions is standing on the left and right edge of the descending eave of the front façade. The stone lintel above the doorway at the recessed entrance is engraved with the name of the temple. *Architectural Merit*

It is a Hung Shing temple to witness the settlement of Sha Lo Wan Tsuen. *Rarity*

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

The temple was renovated in 1852 and rebuilt in 1968. It was again renovated in 1977, 1980 and 1998 with some unknown ones. The temple was expanded from a one-bay temple into a three-bay one in 1980. Its authenticity is kept. *Authenticity*

It has group value with the Tin Hau Temple to its left.

Group Value

The temple is managed by the Sha Lo Wan Rural Office (沙螺灣鄉公所) and the villagers. The villagers do not have celebration for the Hung Shing Festival (洪聖誕) on the 13th of the second lunar month. They would have it on a day in the 7th lunar month by throwing the oracles (擲聖杯) on the 15th of the first lunar month. A small statue of the deity would be put on a sedan chair together with the parade touring round the village giving blessing to the villagers. Cantonese opera performances (神功戲) are also held during the celebration period. The statues of the deities of the Sam San Kwok Wong Temple (三山國王廟) in Sham Shek Tsuen (深石村), west of the village, are also invited to the celebration.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Luk Wu Ching Ser – Nim Fat Tong
Luk Wu Tsuen, Luk Wu, Lantau

Luk Wu Ching Ser (鹿湖精舍) in Luk Wu (鹿湖) of Lantau is a Buddhist nunnery developed from a Taoist monastery which was erected in the 9th year of the Guangxu (光緒, 1883) reign of the Qing (清) dynasty. The Shun Yeung Sin Yuen (純陽仙院, Shun Yeung Taoist Monastery) was set up by a Taoist Priest Luo Yuan-yi (羅元一道長). The Taoist monastery composed of a main hall for the male priests and a Pu Yun Monastery (普雲仙院) for female priests. The monastery was famous in the late Qing dynasty where a name board of the monastery was written by He Jing (何璟), a Viceroy of the Fujian and Zhejiang (閩浙總督) provinces. A couplet was also given by Liang Yaoshu (梁耀樞), a *zhuangyuan* (狀元) of the Guangdong (廣東) province. The work of Taoist Priest Luo was handed over to a Buddhist monk, Monk Guan Qing (觀清法師), in the early 20th century. Monk Guan Qing came from Jin Shan Temple (金山寺) of Zhenjiang (鎮江) who later transformed the Taoist monastery into a Buddhist one. He was an able monk who renamed the monastery as Chan Tang (禪堂) where both monks and nuns could practice meditation together. The monastery was occupied by a group of nuns after the death of Monk Guan Qing and they renamed it as Luk Wu Ching Ser in 1955.

**Historical
Interest**

This residential block, named “Nim Fat Tong” (念佛堂), is on the right of the main building separated by an open courtyard. It is in the north-west direction. It is not known when it was built. Its original site might be of the Pu Yun Taoist Monastery as the present ground floor of the building is dedicated to the monastery. It is a two-storey building of traditional Chinese vernacular design constructed of concrete, steel and stones with its walls, columns and beams to support its hip pitched roof. Its ground floor is mainly for the worship of Buddha and the study of Buddhist sutras. An altar housing a gold colour statue of Buddha in a glass box of semi-hexagonal shape is on display with an offering table in its front. The internal and external walls are plastered and painted. A circular form with a Chinese character “佛” (Buddha) written on it is on the main ridge of the building.

**Architectural
Merit**

It was a Taoist monastery and has been a Buddhist nunnery since 1955 to witness the development of the two religions in Lantau.

Rarity

It has some built heritage value.

***Built Heritage
Value***

Despite some modern building materials added, its authenticity is kept.

Authenticity

It has group value with other buildings in the compound.

Group Value

It was most popular in the 1950-70s when about a hundred nuns and devotees studied Buddhist sutras and practiced meditation at the nunnery managed by the abbess Bhikshuni Yue Sau (比丘尼圓修). After her death in 1996 it was managed by Bhikshuni Foon Fat (比丘尼寬法). The nuns in the nunnery dropped to around 20 in the 1990s. It is with a few numbers of elderly nuns only and is managed by Bhikshuni Miu Wai (比丘尼妙慧).

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

Historic Building Appraisal

Watchtower, Tsing Chuen Wai, Tuen Mun

Tsing Chuen Wai (青磚圍), or Mak Yuen Wai (麥園圍), in Tuen Mun was established by the Tos (陶氏) some 300 years ago whose ancestor Tao Man-chat (陶文質) moved from Guangxi (廣西) to Ngau Tam Mei (牛潭尾) of Yuen Long and later to Tuen Mun Tai Tsuen (屯門新村). With the increase of clan population, they dispersed to other area and developed it into five villages, namely, Nai Wai (泥圍), Tsing Chuen Wai, Tuen Tsz Wai (屯子圍), Lam Tei Tsuen (藍地村) and Tuen Mun San Tsuen (青磚圍). A walled village with entrance tower and four corner watchtowers was built in the village for protection of the villagers against pirates and bandits. Tsing Chuen Wai was so named as the wai was constructed of green bricks. It is also called Mak Yuen Wai, literally Walled Village of Barley Farm, as barley (麥 in Chinese) was grown by the villagers in the area. The wall has lost its security functions and fell into ruin. The enclosing walls and watchtowers were torn down in the 1960s. This portion of the watchtower to the left of the entrance tower is the only remaining structure of the historic wall.

***Historical
Interest***

The remaining portion of the corner watchtower was at the south-east constructed of green bricks of two-storey high with gun holes. It is a Qing (清) dynasty design of a rectangular plan with green brick fair face. The remaining structure is with cracks and the bricks both of green and red brick types are in loose form. The tower had pitched roofs supported by its green-brick walls with timber rafters, battens, purlins and ceramic tiles. Guns were installed at its upper floor ready to fire from the gun holes.

***Architectural
Merit***

A remaining portion of a corner watchtower to remind the historic settlement of the Tos in Tuen Mun.

Rarity

The structure is of some built heritage value.

***Built Heritage
Value***

The structure is in poor condition and is deteriorating.

Authenticity

The Tos had conflicts with the Tang (鄧) clan in Ping Shan (屏山) in the Qing dynasty who made attacks to the walled village. Watchmen at the watchtowers were killed but Tsing Chuen Wai had never been captured by the Tangs. A shrine with the deities of Tin Hau (天后), Kwan Tai (關帝) and a Qing official were worshipped to give protection to the villagers. At a pestilence broke

***Social Value
& Local
Interest***

out in the village, they carried the statue of Tin Hau parading around the village. The pestilence was finally suppressed. Chung Yee Tong (忠義堂), a local security association of the area, provided defense measures at the village.

Historic Building Appraisal
No. 86 Yeung Uk Tsuen
Shap Pat Heung, Yuen Long, New Territories

The three village houses, Nos. 86, 87 and 88 Yeung Uk Tsuen (楊屋村) were built in 1933 by the Yeungs. They had a rice shop called Kwong On Rice Shop (廣安米機) in Yuen Long New Market (元朗新墟). No. 86 was built by **Yeung Tou-sau** (楊桃壽) as a residence for his family and a venue for family gatherings. *Historical Interest*

During the Japanese Occupation (1941-1945), the house was looted. Since the 1950s-60s, many descendants of Yeung Tou-sau gradually moved away and the house was leased out to outsiders until 1994. In the early 1950s, the descendants of Yeung Tou-sau and children living in the village had their primary education free of charge at the upper floor of No. 86. Due to the increase in the number of students, classes were moved to the Yeung Ancestral Hall (楊氏家祠) in the late 1950s. In the 1960s, a kindergarten was run at the ground floor of No.86 on a half-day schedule, having only one class with around 20-30 students.

No. 86 is a two-storey house of mixed Western and Chinese styles which can be classified as **Chinese Eclectic**. The rear part of the house has a pitched roof of Chinese tiles and the front facade has a flat roof. Walls are rendered and painted and windows are regularly spaced. Some have projecting hood mouldings for weather protection. All windows are fitted with modern aluminium units. The front façade is designed in Neo-Classical style with the first floor jutting out over an open colonnaded ground floor verandah or porch. The three columns are of simple classical design supporting a plain entablature above. The first floor has a plain wall with two windows, a projecting eaves and an ornamental parapet featuring a central pediment, panels and corner posts with ball ornaments. *Architectural Merit*

This mixed style of architecture is fairly common in rural villages, but it is rare to find three houses of the same design in a now and as well preserved as these three houses. They obviously have built heritage value. The house is well looked after but has undergone some renovations. *Rarity, Built Heritage Value & Authenticity*

No. 86 was not only a family residence but also a venue for family gatherings and celebrations such as birthdays, weddings and traditional Chinese festivals. The house therefore acted as a binding force among the family members. The three houses together form an interesting local feature of the village. *Social Value & Local Interest*

Probably the best use for the house is for it to continue to be used as a residence. A suitable adaptive re-use depends very much on the needs of the local community. *Adaptive Re-use*

Historic Building Appraisal
Pun Chun Yuen – Glass House
No. 17 Shek Lin Road, Kam Shan, Tai Po

Pun Chun Yuen (半春園) in Kam Shan (錦山) of Tai Po was established by a lay Buddhist Wong Se-wai (黃筱煒居士) in the 1930s as his residence and later in 1953 as a place for the development of Buddhism. Wong came from a wealthy family who had a big family of seven wives. He built seven houses for his wives and other facilities. The Wong family had business in China and Macau and was in wine business in Hong Kong with a company called Wing Lee Wai (永利威). The name Pun Chun derives from the Chinese characters “三”, “人”, “半” and “日” having the meaning of three people spending half-a-day (Se-wai and two of his friends) each day for the worship of Buddhism in the Yuen (園, garden). A Ta Ta Buddhist Society (哆哆佛學社) was set up in the Yuen for the promotion of Buddhism. Later the Yuen was transferred to the Lotus Association of Hong Kong (香海蓮社), a Buddhist body, in 1967. A lay Buddhist Tsang Pik-shan (曾璧山, 1890-1986), one of the founders of the Lotus Association, lived in the Yuen. It became a mandala (道場) for the worship of Buddhism by the public.

**Historical
Interest**

After the Lotus Association took over the Yuen in 1967, it was much expanded. The Tai Hung Po Din (大雄寶殿, the main hall for worship) and the Tak Wai Tong (德煒堂) were renovated. Some other buildings, including the Kwun Yam Dien (觀音殿), Ti Chong Dien (地藏殿) Chong King Kok (藏經閣) and Sze Tsan Tong (思親堂) were built after the 1970s.

**Architectural
Merit**

The Glass House (玻璃屋) was constructed in the 1930s when the Yuen was a private residence of Se-wai. It was used as a place for the worship of the Three Precious Buddha (三寶佛). It is an irregular-shaped building facing a pond. Three sides of the building of its second floor are with framed window glasses. The three-storey building is constructed of concrete with clay-tile pitched roofs. The building, close to the pond, was a place for the appreciation of the lotus in the pond. It is used for the gardener's quarters.

It is a building to record the history of the Yuen and the development of Buddhism in Hong Kong.

Rarity

It has some built heritage value.

**Built Heritage
Value**

Alterations to the building were made. Its authenticity is kept.

Authenticity

It has group value with other buildings and structures in the Yuen.

Group Value

Tsang Pik-shan was an educator and philanthropist who established the Sung Lan School (崇蘭女子學校) in Happy Valley to commemorate her teacher Chan Sung-lan (陳崇蘭), a disciple of the renowned scholar of modern China, Kang You-wei (康有為, 1858-1927). To show her gratitude and to commemorate Se-wai, Pik-shan established a Buddhist Wong Se-wai Memorial School (佛教黃筱煒紀念學校) in 1982. A Tsang Pik Shan Secondary School (曾璧山中學) was established in 1990 named after her.

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

Lee Ancestral Hall

Wo Liu, Sai Kung

Wo Liu (禾寮) in the east of Tai Mong Tsai (大網仔), Sai Kung, is a small village with only a few village houses occupied by the Lees (李) only since the early 20th century. The Lee Ancestral Hall (李氏家祠) is the biggest building in the village. The Lees were Hakkas (客家) who moved from China to Wong Chuk Yeung (黃竹洋), a short distance north-west of Wo Liu. The Lees said that their distant ancestor was a court historian of the late Song Emperor Bing (宋帝昺, 1279). The ancestor in Wo Liu is called Li Ng-tsai (李五仔) who had four sons. His first son Fat (發) moved to the U.K. and his second and third sons Hei (喜) and Yau (有) moved to other places of Sai Kung. Only his fourth son Kun (庚) remained to stay in Wo Liu. Kun passed away in 1997 with his widow, a son and daughters still living in the area.

*Historical
Interest*

The ancestral hall is a humble building facing north-west. It is a Qing (清) vernacular design building having a two-hall-one-courtyard plan of three bays. The open courtyard in the middle bay is between the entrance and main halls. The side bays were with chambers and rooms on either side of the middle bay. It is constructed of green bricks and rubbles with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar is in the middle of the end wall with a simple soul tablet of the Tse ancestors for worship. The external walls were plastered but partially weathered showing the mud and rubbles. The side bays are in ruinous condition. The left one is occupied by weeds whilst the left one has its front roof collapsed now covered with corrugated sheets.

*Architectural
Merit*

It is an ancestral hall of the Lees to depict their settlement in Wo Liu.

Rarity

It has little built heritage value.

*Built Heritage
Value*

The side bays are in poor condition with part of their structure collapsed. Its authenticity is not wholly kept.

Authenticity

The Lees were poor farmers with limited agricultural activities engaged. They had to make use of the footpath to get their daily necessities from the Sai Kung Market. With the opening of the Sai Sha Road (西沙公路) vehicles can only reach their nearby village, O Tau Village (澳頭村), in their north-east. The Lee children had their education in the Shui Ying School (萃英學校) in Tai Wan (大環) village in their south.

*Social Value,
& Local Interest*

Historic Building Appraisal
Hung Shing Temple and Fuk Tak Temple
No. 8 Shau Kei Wan Road, Shau Kei Wan, Hong Kong

Six temples were built between 1969 and 1993 on a flattened hilltop of Shau Kei Wan Road (筲箕灣道) by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會). They include a Fuk Tak Temple (福德祠), a Kwan Tai Temple (關帝廟), a Kwun Yam Temple (觀音廟), a Hung Shing Temple (洪聖古廟), a Cheung Fei Temple (張飛廟) and a Lau Bei Temple (劉備廟). The first one (i.e. Fuk Tak Temple) having a history of over 100 years was originally at the eastern end of Shau Kei Wan Road. It was moved to Chai Wan Road in the 1930s. After the Second World War, it was moved to the present site due to development by the government.

*Historical
Interest*

Fuk Tak Temple having a history of over 100 years was originally at the eastern end of Shau Kei Wan Road. It was moved to Chai Wan Road in the 1930s. After the Second World War, it was moved to the present site due to development by the government.

Hung Shing Temple was built in 1980 for the worshipping of Hung Shing deity. The temple was originally located at Aldrich Village (愛秩序村) further west of the site. When the village was cleared for development, the temple was moved to the present site.

Though built at different years the two temples have a common roof built next to each other. The temples are in Chinese vernacular design with a one-hall plan. The building is constructed of concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The two temples have separate entrances with its name boards engraved on marble above the doorway and flanked by a pair of couplets. The external walls of the Fuk Tak Temple is constructed of red bricks and covered with pink paint. The external walls of the Hung Shing Temple are plastered with board brick lines. The altars of the temples are at the end walls housing the statues of the deities for worship with offering tables in their front. Wall friezes are on both end of the name board of the Hung Shing Temple of landscape motifs. Each temple has an incense burner in the shape of a ding (鼎) at the entrance.

*Architectural
Merit*

The temples bear witness to the historical development of Shaukeiwan, which was the second largest village in Hong Kong Island in 1841, then having a population of 1,200. Most of the fishing folks were Hakkas (客家) and Tankas (蛋家).

Rarity

The temples probably have some heritage value. The authenticity of the temples is affected by the recent modernized renovation.

***Built Heritage
Value &
Authenticity***

The temples are managed by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會) established in 1950. It has the function to solve the problems for local residents. The Nan On Fong Association (南安坊坊眾會) under its administration handles daily affairs to assist the locals. The Association built the temples for the unification of the kaifongs like the brotherhood of Lau Bei (劉備), Kwan Yu (關羽) and Cheung Fei (張飛). Fuk Tak Temple is for the worship of the Earth God (土地) whose birthday is on the 2nd of the second lunar month. Hung Shing Festival (洪聖誕) is on the 13th day of the second lunar month.

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

The six temples are having related group value. Other temples such as Shing Wong Temple (城隍廟), Tin Hau Temple (天后古廟) and Tam Kung Sin Shing Temple (譚公仙聖廟) can be found the area. In addition to the six temples situated on the site, the temples have a significant place in Shau Kei Wan.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Tin Hau Temple
Luk Chau Village, Lamma Island

1299

Tin Hau Temple (天后古廟) in Luk Chau Village (鹿洲村), Lamma Island (南丫島), was constructed in the 7th year of the Tongzhi (同治, 1868) reign of the Qing (清) dynasty as a bell in the temple has the dating inscribed on it. The village was established by fishermen of the village whose patron has been Tin Hau (天后), the most popular deity of fishermen and boat people in Guangdong (廣東) and Fujian (福建) provinces. Other deities including Pak Tai (北帝), Lung Mo (龍母), Kwan Tai (關帝) and the Earth God (土地) are also worshipped in the temple. The temple is managed by the local rural committee and indigenous villagers in Luk Chau Village. *Historical Interest*

The temple was a Qing vernacular building of a one-hall plan with an additional front hall and a covered courtyard added to its front in 1970. The new added structures are complementary to the old building. The old structure was built of stone with lime and mud bond them together having its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The present front façade is with a red wall having false brick lines. Its door frame is with granite slabs. The name of the temple is engraved on its lintel flanked by a pair of couplets. The fascia board and the wall friezes are in dragon motif. The main ridge is with geometric pattern moulding topped with ceramic 'Two Dragons Chasing a Pearl' (雙龍戲珠). In front of the temple is a pair of western style stone lions. Inside the temple, the altar is at the end wall with the Tin Hau statue displayed in the middle for worship. An incense burner offering table with the Eight Immortals (八仙) carving is in front of the altar having the dating the 28th year of the Guangxu (光緒, 1902) of the Qing dynasty engraved on it. *Architectural Merit*

It is one of the three Tin Hau temples on Lamma Island to remind the settlement of Luk Chau Village. *Rarity*

It has some built heritage value.

Built Heritage Value

The temple was extended in 1970 with minor repairs in 1989 and 1998. The authenticity had been undermined. *Authenticity*

Tin Hau Festival (天后誕) on the 23rd of the third lunar month is not celebrated by the villagers but on the 1st of the fifth lunar month instead. They have dragon boat competition rather than opera performance as the location is difficult to hold such performance. Fa Pow (花炮) activities are also held in the village for the celebration of the festival. *Social Value, & Local Interest*

Historic Building Appraisal

Shrine

Ma Tin Tsuen, Shap Pat Heung, Yuen Long

Ma Tin Tsuen (馬田村) in Shap Pat Heung (十八鄉), Yuen Long, was a *Historical Interest* walled village having a history of some 300 years. It was inhabited by 7 lineages surnamed Chan (陳), Wong (黃), Kwan (關), Cheng (鄭), Chow (周), Ho (何) and Tang (鄧). The wall including an enclosing wall, a moat, four watchtowers at its four corners, an entrance gate and a shrine were constructed for the protection of the villagers against any attack from bandits, pirates and other enemies. The entrance gate and the shrine are on the same central axis at opposite ends of the village. The shrine houses a number of deities including Yeung Hau (楊侯), Earth God (土地公), Choi Pak Shing Kun (財帛星君), Chun Fu (巡撫) and others for the worship of the villagers.

The shrine is a building of a one-hall plan built in Qing (清) vernacular style. *Architectural Merit* It was originally constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. In the renovation in 1958, the entire building is plastered internally and externally. Under the eave are wall friezes of birds, flowers, plants and dragon paintings. A fascia board in front of the paintings is with carving of flowers and plants.

It is a shrine of the walled village to remind the history of the village. *Rarity*

It is an item of historic interest. *Built Heritage Value*

The shrine was rebuilt in 2009. *Authenticity*

The entrance gate and the shrine have related group value. *Group Value*

The shrine is the village temple where villagers have their wish expectation and thanks-giving made to their deities. The former is normally at the first or second lunar months whilst the latter in last lunar month. The village is a member of the Shap Pat Heung, literally Eighteen Villages, which would participate in the Tin Hau Festival (天后誕) organized by the Tai Shu Ha Tin Hau Temple (大樹下天后廟) on the 23rd day of the third lunar month with lion dance. A Fa Pow (花炮) would be given at the festival and displayed at the shrine. The village would also take part in the Tai Ping Ching Chiu (太平清醮) of the Yuen Long Market. *Social Value, & Local Interest*

Historic Building Appraisal

Nos. 13 & 14 Lung Mei

Tai Po

Lung Mei (龍尾) is a Hakka (客家) village in Tai Mei Tuk (大尾督), Tai Po. It was founded by the Chans (陳), the Lees (李) and the Cheungs (張) all coming from Guangdong (廣東) province before 1733. The Chans were the majority coming from Meixian (梅縣) of the province. The Chans were later divided into three branches after they settled in the village. House Nos. 13 and 14 was built by the Chans. It is not known when it was built. Land record shows that it existed in 1945.

**Historical
Interest**

The houses in the village are scattered in different areas, most of them not in rows. House No.13 and 14 is a block of detached residential building facing south to Ting Kok Road (汀角路) and the Plover Cove (船灣). An open foreground is in front of the building. The two-storey residential house is a Qing (清) vernacular building having a three-bay layout. The middle bay in the middle is recessed. Each bay has its own entrance. It is constructed of green bricks with its walls to support is pitched roof of timber rafters, purlins and clay tiles. The front portion of each bay is the living room with a bedroom at the back. A green brick stove was on the left behind the entrance. Bedrooms are on the upper floor. The internal walls are plastered and painted and the floors cement-screeded. The front façade of the building is retained with green bricks whilst its side and back walls are plastered. Frieze wall paintings of flowers and calligraphy are under the eave of the middle bay. A tie beam at the living of the middle bay is with carving of “百子千孫” (Hundreds of Sons and Thousands of Grandsons).

**Architectural
Merit**

It is a residential building to witness the settlement of the Chans in the village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

Its authenticity is kept.

Authenticity

It has group value with the Chan Ancestral Hall (陳氏宗祠) in the village.

Group Value

House No.13 is still occupied by the Chans. The other two houses are left vacated for more than 30 years. The Chans have their ancestral worship at their ancestral hall in the village. Other than used as a place for ancestral worship,

**Social Value,
& Local Interest**

the hall was also used for holding the Dim Dang (點燈) ritual for the new born baby boys of previous year on the 2nd day of the Chinese New Year to signify their rights of inheritance. The family of each boy would light a lantern and make offerings to the ancestors at the hall. After the ritual, the villagers would hold banquet at the hall and in the village. Ancestral worship would also be held at the hall at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節) and Spring and Autumn Rites (春秋二祭) festivals. The side chambers of the hall were used as a place for teaching the village children in the 1940s. It housed a kindergarten for about two years starting from 2002.

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Kei House

1302

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes.

Kei House (機社) is the last of the group of buildings on the eastern side of the island. It is set apart from the other buildings at the end of an access road or driveway which terminates in a U-shaped curve in front of the building. Kei House is believed to have been built in the late sixties or early seventies.

The architectural style of this single-storey building is **International Modern** with definite **Bauhaus** influence. It is built to an irregularly shaped plan with no central axis with rendered and painted white walls and a flat roof, the edge of which projects all round the building to form a distinctive eaves fascia. The fascia is painted blue to match the plinth. The windows are quite abundant and are regularly spaced all around the building. They appear to be modern aluminium framed units. The smart appearance of the building has been somewhat marred by the erection of a temporary steel structure over part of the building. It is not known what purpose this ugly structure serves. The Bauhaus influence in the design of the building comes through in the irregular geometric shape, right angled corners and pristine white walls. The setting however is rather bleak and could be enhanced by sensible landscaping and tree planting in *Architectural Merit*

the Modernist style.

Bauhaus style buildings are now becoming quite rare in Hong Kong, and Kei House should be regarded as having built heritage value. It also contributes to the group value of the buildings in this part of the island. It does appear to have had a small addition built on at the rear but this does not detract from the overall appearance of the building which remains fairly authentic.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in the role it has played as the home and gathering place of the Kei House rehabilitation group. As for local interest, as the island is remote and inaccessible, the building is unknown and of little interest to anyone but the patients and staff at the Centre.

*Social Value
& Local
Interest*

Without seeing the interior or the floor plan it is difficult to suggest an adaptive re-use, but presumably it could be converted into offices or workshops if the need arose.

*Adaptive
Re-use*

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Kei House Workshops

1303

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes. On the other side of the road opposite the Staff Quarters there are two buildings which are used as workshops by the **Kei House** group (機社修理車房). They are believed to have been built in 1976.

The smaller of the two buildings is a square single storey detached garage. It has a low sloping roof, rendered and painted walls and a storage rack for building materials built on to one side. The garage door opening has been filled in with what looks like plywood panelling to form a partition and door. On either side of this there is a window. The style of this little building is *Utilitarian*. *Architectural Merit*

The other building is probably made up of several huts and sheds joined up together. From what can be seen from the photograph available, it is single storey with various flat roofs and steel doors and windows. One end of it is used as a garage. There is a temporary steel structure in front to form a covered working area. Work benches and stacks of building materials can be seen all around the building. The whole place looks like a building contractor's yard. The architectural style can only be classified as **Utilitarian**.

These buildings can hardly be described as rare nor do they appear to have any built heritage value. They do however appear to be an essential part of the Centre. Whatever these buildings were originally, they have now been altered so much they are no longer authentic.

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

The social value of these buildings lies in their role as workshops providing occupational therapy and training for the patients who make up the Kei House group. As for local interest, as the island is remote and inaccessible, the buildings are unknown and of little interest to anyone but the patients and staff at the Centre.

***Social Value
& Local
Interest***

These buildings do not readily lend themselves to adaptive re-use. They already appear to have been adapted into workshops from their original use whether that may have been.

***Adaptive
Re-use***

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Lai House (禮社)

1304

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes.

Lai House (禮社) is situated on the west side of the bay opposite the Jetty Area and is reached by a road which winds around the shoreline. Nothing much seems to be known about it. It is not known who the house was named after nor exactly when it was built. More research is needed on this.

Lai House is a single storey pitched roof building built on a man-made platform which is supported by a rubble retaining wall. The building has a long rectangular shape, rendered and painted walls and regularly spaced windows. The entrance door is centrally placed in the southwest end elevation. The building is of modern design and can be classified as **Modern Utilitarian**. *Architectural Merit*

Lai House is not a particularly rare piece of architecture. It is, however, part of the Centre and therefore contribute to the overall group value. As far as can be seen the building retains its authentic appearance, but it is sometimes difficult to detect alterations to a modern utilitarian building like this. *Rarity, Built Heritage Value & Authenticity*

The social value of Lai House lies in the role it has played as the home and gathering place of the Lai House rehabilitation group. As for local interest, as *Social Value & Local*

the island is remote and inaccessible, the building is unknown and of little *Interest* interest to anyone but the patients and staff at the Centre.

Without seeing the interior of Lai House, it is difficult to suggest an *Adaptive* adaptive re-use, but presumably it could be converted into offices or workshops *Re-use* if the Centre had a need.

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Tak House (德社)

1305

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes.

Tak House (德社) is situated on the south side of a small valley opposite Lai House. Nothing much seems to be known about it, but it is thought that it was probably built in 1969.

Tak House is a two-storey **Modernist** building with rendered and painted walls, regularly spaced windows, and a flat roof. There is a temporary steel structure on one side forming a covered verandah. The walls are painted white and the plinth and roof fascia painted blue. The layout of the interior is not known. *Architectural Merit*

The house is not a particularly rare piece of architecture. It is however part of the Centre and therefore contribute to the overall group value. As far as can be seen the building retains its authentic appearance, but it is sometimes difficult to detect alterations to a modern building like this. *Rarity, Built Heritage Value & Authenticity*

The social value of the house lies in the role it has played as the home and gathering place for the Centre's rehabilitation groups. As for local interest, as the island is remote and inaccessible, the building is unknown and of little *Social Value & Local Interest*

interest to anyone but the patients and staff at the Centre.

Without seeing the interiors of the building, it is difficult to suggest an *Adaptive* adaptive re-use, but presumably they could be converted into offices or *Re-use* workshops if the Centre had a need.

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Ngai House (毅社)

1306

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes.

Ngai House (毅社) is situated on the south side of a small valley opposite Lai House. Nothing seems to be known about it, but it is thought to have been built in 1971.

Ngai House is built on a man-made terrace on a sloping site. The building is one-storey high with a flat roof and has rendered and painted walls. The plan is rectangular. The entrance is quite wide with a porch in front of it. A lean-to annex has been built on to the side. There is a row of regularly spaced windows on the east elevation. The white walls are decorated with murals. Some raised planters have been built around it. The architectural style may be classified as **Modern-Utilitarian**. It appears to be used at least partially as a workshop. Ngai House is one of a group of three buildings, one of which is the Tak House Workshop. Not much more can be said about Ngai House architecturally. *Architectural Merit*

Ngai House is not a rare piece of architecture nor does it have built heritage value. It is however part of the Centre and therefore contributes to the overall group value. As far as can be seen the building is as built and therefore authentic, but it is sometimes difficult to detect alterations to modern utilitarian *Rarity, Built Heritage Value & Authenticity*

buildings like this. The porch and the lean-to annex may well be later additions.

The social value of Ngai House lies in the role it has played in the Centre's rehabilitation activities. As for local interest, as the island is remote and inaccessible, the building is unknown and of little interest to anyone but the patients and staff at the Centre.

The building could probably be adapted for other purposes if need be, such as offices or maybe even quarters.

Social Value

& Local

Interest

Adaptive

Re-use

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Tak House Workshop (德社工場)

1307

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes.

Tak House Workshop (德社工場) is situated on the south side of a small valley opposite Lai House. It is in a group of buildings that includes Ngai House. It is thought that Tak House Workshop was probably built in 1969.

The workshop is a single storey building with rendered and painted white walls and a flat roof. Originally rectangular in plan, but now has a small square annex built on to the front. Doors and windows are fairly regularly spaced and some window openings are arched. A temporary steel structure at the side provides a covered storage and working area. The architectural style of the workshop is **Modern-Utilitarian**. Not much more can be said about it architecturally. *Architectural Merit*

The Tak House Workshop is not a rare piece of architecture nor does it have built heritage value. It is however part of the Centre and therefore contributes to the overall group value. Apart from the small front annex and the temporary structure at the side, the workshop building does not appear to have been altered too drastically since it was built. *Rarity, Built Heritage Value & Authenticity*

The social value of Tak House Workshop lies in the role it has played in *Social Value*

the Centre's rehabilitation activities. As for local interest, as the island is remote and inaccessible, the building is unknown and of little interest to anyone but the patients and staff at the Centre. ***& Local Interest***

The building could probably be adapted for other purposes if need be, such as offices or may be even quarters. ***Adaptive Re-use***

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Mei House (美社) & Ming House (明社)

1308

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

After undergoing several weeks of detoxification with the help of methadone, the patients who join the programme would be grouped into different rehabilitation societies, known as *ser* (社) or *houses*, where they specialize in various fields of training; for example, carpentry and installation & fixing of water pipes.

The single-storey building, which is quite large, is built on a raised platform at the end of the main office block of the Centre. The west elevation is composed of closely spaced transomed windows and arched doorways. The wall is painted white and blue. There is a raised balustraded terrace in front and a flight of steps. The roof of the building appears to be flat. The south elevation has been treated differently with arched windows, expressed columns with ball ornament finials and a patio with a projecting protective canopy. This side of the building and the matching wall to the courtyard present a rather Middle East appearance. These architectural flights of fancy make the building difficult to classify architecturally, but it could be described as **Modern Eclectic**. *Architectural Merit*

This building does not conform with any particular architectural style, but as part of the Centre it contributes to the overall group value. It is difficult to say whether or not alterations and additions have been made since it was first built. The indications are that the building probably has been altered considerably. *Rarity, Built Heritage Value & Authenticity*

The social value of the building lies in the role it has played in the Centre's *Social Value* rehabilitation activities. As for local interest, as the island is remote and *& Local* inaccessible, the building is unknown and of little interest to anyone but the *Interest* patients and staff at the Centre.

Without seeing floor plans of the building it is difficult to suggest *Adaptive* alternative uses, but the size of the building indicates that it probably could be *Re-use* converted, if need be, for a variety of purposes.

Historic Building Appraisal
Ching Chung Koon – Ching Wah Tong
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***

Ching Wah Tong (清華堂) is a two-hall building having a rectangular plan of five bays. The Tong is constructed of concrete and steel with its walls, columns and beams to support its pitched roof of timber rafters, purlins and clay tiles. The Tong is for the worship of ancestral soul tablets. The front hall was first constructed in 1963 and the rear hall in 1971. A light well is between the two halls. The two pitched roofs are with green glazed ceramic tiles. The ends of the main ridges are with geometric mouldings. A pair of unicorns is at the end of the hip-end ridges. Five bays of red wooden folding doors are on the ground floor for entry. Convex and painted geometric, floral and interlocking patterns are on its external walls for decoration. Ancestral soul tablets are placed in rows on shelves of the walls for worship. The name board with the name of the Tong painted gold colour on red ground is hanged above the middle bay entrance.

***Architectural
Merit***

The Tong building is a hall for ancestral worship of the monastery.

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*

The three village houses, No. 86, 87 and 88 Yeung Uk Tsuen (楊屋村) were built in 1933 by the Yeungs. They had a rice shop called Kwong On Rice Shop (廣安米機) in Yuen Long New Market (元朗新墟). No. 87 was built by **Yeung Yun-pui** (楊潤培) as a residence for his family and a venue for family gatherings. *Historical Interest*

During the Japanese Occupation (1941-1945), the house was looted. Since the 1950s-60s, many descendants of Yeung Yun-pui gradually moved away and the house was leased out to outsiders until 2002.

No. 87 is a two-storey house of mixed Western and Chinese styles which can be classified as **Chinese Eclectic**. The rear part of the house has a pitched roof of Chinese tiles and the front façade has a flat roof. Walls are rendered and painted and windows are regularly spaced. Some have projecting hood mouldings for weather protection. All windows are fitted with modern aluminium units. The front façade is designed in Neo-Classical style with the first floor jutting out over an open colonnaded ground floor verandah or porch. The three columns are of simple classical design supporting a plain entablature above. The first floor has a plain wall with two windows, a projecting eaves and an ornamental parapet featuring a central pediment, panels and corner posts with ball ornaments. *Architectural Merit*

This mixed style of architecture is fairly common in rural villages, but it is rare to find three houses of the same design in a row and as well preserved as these three houses. They obviously have built heritage value. The house is well looked after but has undergone some renovations. *Rarity, Built Heritage Value & Authenticity*

No. 87 was not only a family residence but also a venue for family gatherings and celebrations such as birthdays, weddings and traditional Chinese festivals. The house therefore acted as a binding force among the family members. The three houses together form an interesting local feature of the village. *Social Value & Local Interest*

Probably the best use for the house is for it to continue to be used as a residence. A suitable adaptive re-use depends very much on the needs of the local community. *Adaptive Re-use*

Shrine**Pan Chung, Tai Po**

The shrine (神廳) of Pan Chung (泮涌) village in Tai Po was built when the walled village was constructed in the late 17th century. Together with the shrine, an enclosing wall and an entrance gate opposite the shrine were built to protect the village from attack made by the bandits, privates and other enemies. The shrine housing the Earth God (土地) has been the protector of the villagers which they believe would ward off all evils. The Maks (麥) has been the major clan of the village whose ancestors moved from Baoan (寶安) of Guangdong (廣東) province to Wun Yiu (碗窑) to its south in the late Ming (明, 1368-1644) dynasty. The 10th generation ancestor of the Maks, Shing-ki (盛祈), and his 10 brothers founded the village.

***Historical
Interest***

The shrine is a Qing (清) vernacular building of a one-hall plan. It is at the back row of the wall on the central axis of the village opposite the entrance gate at the front wall. It was constructed of green bricks with its walls to support the pitched roofs of timber rafters, purlins and clay tiles. The walls have been plastered and floors cement screeded. The altar is in the middle of the main hall with an offering table in its front. The recessed entrance is without any decoration but a black wall frieze with a red bordering running to the gables and back wall of the building.

***Architectural
Merit***

It is a shrine to remind the settlement of the some 300-year old village.

Rarity

It has some built heritage value.

***Built Heritage
Value***

The shrine has been renovated. Its authenticity is barely kept.

Authenticity

The Maks were engaged in the production of blue-and-white porcelain wares of Wun Yiu which were exported to many countries in the Southeast Asia. They were also engaged in agricultural farming who sold their produce in the old Tai Po Market (大埔舊墟) and later in the Tai Wo Market (太和市) opposite the old market. The Earth God is with a red paper only without and statue. A total of 37 households take turns to take care of the shrine and other minor shrines of the village. On the 15th day of the first lunar month, a lantern shed would be put up at the shrine for worship. Those with new born babies of previous year would bring along offerings and a lantern for each boy hanged at the shed. It will last for three days.

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

Tsz Hing Monastery – Residence of Male Practitioners**Man Cheung Po, Lantau**

Tsz Hing Monastery (慈慶寺), composed of a number of buildings, is built on a levelled terrace of a steep slope in Man Cheung Po (萬丈布), north-west of Shek Pik (石壁) in Lantau. It takes an hour's walk from the Keung Shan Country Park Visitors' Centre (羌山郊野公園遊客中心) to the remote location of the monastery. The cloistered location of the monastery experiences the truth of "Rural Buddhism" (山林佛教), the traditional mode of life in Buddhist world. It was established by Monk To Lun (度輪法師) and developed from a site of the Kwok Ching Monastery (國清禪院) built by Monk Fa Chuen (法傳法師) in 1930 in order to provide a temporary accommodation for the monks who fled from China. *Historical Interest*

Part of Tsz Hing Monastery was damaged during the Japanese Occupation (1941-45) and Monk Fa Chuen was executed. With donations from the public, the monastery building was rebuilt in 1967. Monk To Lun made a number of visits to the United States introducing major works of the Mahayana Buddhist Canon (大乘法典). He was involved in the establishment of a number Buddhist temples and institutes for the study of Buddhist doctrines. The monastery has a reputation in providing accommodation for short period of staying (掛單) for all monks regardless of nationalities. It is managed by the Dharma Realm Buddhist Association (法界佛教總會) which has over 20 branches in different places.

The **Residence of Male Practitioners**, on the right of the Tai Hung Bo Din building, was built in **around 1967**. It is a two-storey building constructed of concrete and steel with its walls and columns to support its flat roof. Accessed through a flight of staircases, the building is mainly for residential purposes. Its walls are plastered and painted in cream colour. Its windows are with steel or aluminium frames. *Architectural Merit*

It is a Buddhist monastery in the remote Man Cheung Po of Lantau to remind the history and development of Rural Buddhism in Hong Kong. *Rarity*

It has some built heritage value. It is in good condition. It is a local religious vernacular complex of long history. It blends nicely with the serene environment for personal retreat and worship and still enjoys its lofty position in the Buddhist world. *Built Heritage Value & Authenticity*

The monastery has the reputation overseas to provide accommodation for any monks to have short stay regardless their nationalities. It has provided schools for the learning of Buddhist doctrines including the Lotus of the Good Law (法華經) which attracted a number of American monks.

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

It has group value with other buildings in the compound.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal
Sun Ancestral Hall
San Tsuen, Tsuen Wan, N.T.

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

Sun Ancestral Hall (孫氏家祠) in San Tsuen (新村) of Tsuen Wan is the only ancestral hall of the Suns in the area. It is also known as Ying Suet Tong (映雪堂). The ancestral hall has a north-south orientation (座北向南), which is believed to be a good *fungshui* site. The original ancestral hall was rebuilt in the late 1940s after it collapsed. The rebuilt ancestral hall of the 1940s was reconstructed in **2004-2005**. It is a reinforced concrete building of a two-hall plan. The altar is occupying the entire end wall housing a soul tablet of the Suns for worship.

The previous ancestral hall, constructed of green bricks with its walls to support its flush gable pitched roof of timber rafters, purlins and clay tiles, was a one-hall building with a tiny open ground in its front. *Architectural Merit*

It is an ancestral hall of the Suns to remind their settlement in Sheung Kwai Chung of Tsuen Wan. *Rarity*

The ancestral hall has intangible heritage value. The original ancestral hall was rebuilt in the late 1940s after it collapsed. The rebuilt ancestral hall of the 1940s was reconstructed in 2004-2005. *Built Heritage Value & Authenticity*

The Suns still maintain ancestral worship at the hall with special offerings at the Chinese New Year and the Chung Yeung Festival (重陽節) with Hakka tea-cakes (茶粿) and other offerings. Wedding ceremonies were held at the hall for the male members. Dim Dang (點燈) ritual for new born baby boys at the hall have been discontinued after the Second World War. A *shangtoi* (上柁) ritual performed by a Taoist priest for the dead members is still held at the hall in which the soul tablets of the dead are placed at the altar for worship. *Social Value, & Local Interest*

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

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

Historic Building Appraisal
Lau Ancestral Hall
Sheung Yeung, Sai Kung

The Lau Ancestral Hall (劉氏宗祠) in Sheung Yeung (上洋) village of Pan Long Wan (檳榔灣), Sai Kung, is the ancestral hall of the Laus built in 1929 to replace their five family ancestral halls. The Laus are Hakkas (客家) whose ancestors were natives from Xingning (興寧) of Chengle (長樂), Fujian (福) province. They first settled in Niwan (泥灣) of Shenzhen (深圳) before they went to Wong Chuk Shan (黃竹山) in Tai Po. They then moved to the Hang Hau (坑口) Peninsula. The three brothers of the Laus, Tze-Yu (子瑜), Tze-Kai (子玠) and Tze-sun (子瑄) respectively settled in Ha Yeung (下洋), Sheung Yeung and Pan Long Wan (檳榔灣村) villages in the Qianlong (乾隆, 1736-1786) reign of the Qing (清) dynasty. They were farmers growing rice and vegetables and fishermen. Sheung Yeung village was a single-surnamed village of the Laus but now also occupied by some others. The ancestral hall was rebuilt with modern materials in 2004.

**Historical
Interest**

The ancestral hall is a Qing design vernacular building having a two-hall-one-courtyard plan of three bays. The small open courtyard is between the entrance and main halls. The middle bay courtyard and halls are flanked by side chambers and rooms on either side. The building was constructed of stones and bricks with its walls and columns to support its pitched roofs and timber rafters, purlins and clay tiles. The walls were plastered and painted. The finely carved wooden altar was at the end wall of the main hall housing a soul tablet of the Lau ancestors for worship. Soul tablets of the branch ancestors are also on display at the side chambers. The ridges were decorated with mouldings of geometric pattern, auspicious treasures, flowers and unicorns. The name of the ancestral hall is engraved on a piece of stone above the lintel of the recessed entrance. A side entrance is at the right elevation with the name of the Ling Wan Study Hall (凌雲書室) moulded above the entrance. The gable walls of the courtyard are of *wok yee* (鑊耳) style. Wall paintings of figures, flowers and birds, and calligraphy are under the internal eaves and at the *dong chung* (檔中).

**Architectural
Merit**

It is an ancestral hall of the Laus to witness their settlement in the Hang Hau Peninsula of Sai Kung.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The reconstruction has destroyed the authenticity.

Authenticity

Special offerings for the ancestral worship would be held at the hall on the first and second days of the Chinese New Year. Dim Dang (點燈) ritual would be held at the hall for new born baby boys of previous year by lighting up lanterns from the 13th to the 20th days of the first lunar month. A school Ling Wan Study Hall was housed at the ancestral hall teaching students from villages of Sheung Yeung, Sheung Sze Wan, Tai Wan Tau (大環頭), Mang Kung Uk (孟公屋) and Pan Long Wan. The teacher resided in a room in the hall. The study hall had been in a village house of the village before the building of the ancestral. It operated from 1929 until 1958 when it was replaced by the Clear Water Bay Central School (清水灣中心小學). The ancestral hall is owned by the Lau Ng Fuk Tong (劉五福堂) of the Laus.

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

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Bungalows A, B, C and D

1315

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

Bungalows A, B, C and D (平房 A, B, C and D), which are used as **staff quarters**, are situated on top of a hill on the eastern side of the island. They were probably built in the late sixties or early seventies. More research is needed here, also on who designed and built them and who supervised the construction.

The **bungalows** are all single storey structures of modernist appearance. *Architectural Merit*
The first bungalow (**Bungalow A**) is a detached building built on its own separate plot with a flight of steps leading down to what appears to be a helicopter landing pad so maybe someone of high rank lived there. The other three bungalows (**Bungalows B, C & D**) are built in a staggered group on a separate plot. The architectural style can be categorized as **International Modern**. The bungalows have white walls, flat roofs, regularly spaced modern style windows and doors, and small outdoor patios shaded by projecting canopies. With their boxlike cubical shapes and their woodland setting, the bungalows strongly resemble the Masters' Houses at the **Bauhaus** School, Dessau, Germany designed by Walter Gropius in 1925-26. Although the Bauhaus buildings were asymmetrical and the bungalows are symmetrical there is nevertheless a strong resemblance indicating Bauhaus influence not only in the design but in the woodland setting.

Bauhaus style buildings are now becoming quite rare in Hong Kong so that these bungalows have rarity value, built heritage value, and also group *Rarity, Built Heritage*

value. As far as can be seen the bungalows have not been altered and retain their authentic appearance. *Value & Authenticity*

The social value of the bungalows lies in the role they have played at the Rehabilitation Centre as quarters for staff. As for local interest, as the island is remote and inaccessible, the bungalows are probably largely unknown to the general public. *Social Value & Local Interest*

Adaptive re-uses such as workshops, storerooms, or meeting rooms could probably be found if the Centre had a need, but any alteration works should not affect the authentic appearance of the bungalows. *Adaptive Re-use*

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Bungalows A, B, C and D

1316

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

Bungalows A, B, C and D (平房 A, B, C and D), which are used as **staff quarters**, are situated on top of a hill on the eastern side of the island. They were probably built in the late sixties or early seventies. More research is needed here, also on who designed and built them and who supervised the construction.

The **bungalows** are all single storey structures of modernist appearance. *Architectural Merit*
The first bungalow (**Bungalow A**) is a detached building built on its own separate plot with a flight of steps leading down to what appears to be a helicopter landing pad so maybe someone of high rank lived there. The other three bungalows (**Bungalows B, C & D**) are built in a staggered group on a separate plot. The architectural style can be categorized as **International Modern**. The bungalows have white walls, flat roofs, regularly spaced modern style windows and doors, and small outdoor patios shaded by projecting canopies. With their boxlike cubical shapes and their woodland setting, the bungalows strongly resemble the Masters' Houses at the **Bauhaus** School, Dessau, Germany designed by Walter Gropius in 1925-26. Although the Bauhaus buildings were asymmetrical and the bungalows are symmetrical there is nevertheless a strong resemblance indicating Bauhaus influence not only in the design but in the woodland setting.

Bauhaus style buildings are now becoming quite rare in Hong Kong so that these bungalows have rarity value, built heritage value, and also group *Rarity, Built Heritage*

value. As far as can be seen the bungalows have not been altered and retain their authentic appearance. *Value & Authenticity*

The social value of the bungalows lies in the role they have played at the Rehabilitation Centre as quarters for staff. As for local interest, as the island is remote and inaccessible, the bungalows are probably largely unknown to the general public. *Social Value & Local Interest*

Adaptive re-uses such as workshops, storerooms, or meeting rooms could probably be found if the Centre had a need, but any alteration works should not affect the authentic appearance of the bungalows. *Adaptive Re-use*

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Bungalows A, B, C and D

1317

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

Bungalows A, B, C and D (平房 A, B, C and D), which are used as **staff quarters**, are situated on top of a hill on the eastern side of the island. They were probably built in the late sixties or early seventies. More research is needed here, also on who designed and built them and who supervised the construction.

The **bungalows** are all single storey structures of modernist appearance. *Architectural Merit*
The first bungalow (**Bungalow A**) is a detached building built on its own separate plot with a flight of steps leading down to what appears to be a helicopter landing pad so maybe someone of high rank lived there. The other three bungalows (**Bungalows B, C & D**) are built in a staggered group on a separate plot. The architectural style can be categorized as **International Modern**. The bungalows have white walls, flat roofs, regularly spaced modern style windows and doors, and small outdoor patios shaded by projecting canopies. With their boxlike cubical shapes and their woodland setting, the bungalows strongly resemble the Masters' Houses at the **Bauhaus** School, Dessau, Germany designed by Walter Gropius in 1925-26. Although the Bauhaus buildings were asymmetrical and the bungalows are symmetrical there is nevertheless a strong resemblance indicating Bauhaus influence not only in the design but in the woodland setting.

Bauhaus style buildings are now becoming quite rare in Hong Kong so that these bungalows have rarity value, built heritage value, and also group *Rarity, Built Heritage*

value. As far as can be seen the bungalows have not been altered and retain their authentic appearance. *Value & Authenticity*

The social value of the bungalows lies in the role they have played at the Rehabilitation Centre as quarters for staff. As for local interest, as the island is remote and inaccessible, the bungalows are probably largely unknown to the general public. *Social Value & Local Interest*

Adaptive re-uses such as workshops, storerooms, or meeting rooms could probably be found if the Centre had a need, but any alteration works should not affect the authentic appearance of the bungalows. *Adaptive Re-use*

Historic Building Appraisal
Shek Kwu Chau Treatment & Rehabilitation Centre
Bungalows A, B, C and D

1318

Operated since 1963, Shek Kwu Chau Treatment and Rehabilitation Centre (石鼓洲康復院) is 20 minutes by ferry from nearby island Cheung Chau. The Centre provides voluntary rehabilitation programmes and residential treatment for male drug abusers who seek treatment on a voluntary basis. It is a building complex of administration blocks, workshops, bungalows, halls and a Western style garden, showing a nice blend of the Modernist and Chinese Renaissance styles. *Historical Interest*

The proposal of setting up Shek Kwu Chau Treatment and Rehabilitation Centre first came up in the late 1950s when the Government was determined to launch a colony-wide full-scale Anti-narcotic Campaign according to a White Paper in 1959. The Centre was set up with the support of the Society for the Aid and Rehabilitation of Drug Abusers – a non-government organization (NGO) established in 1961. The Centre was inaugurated by the Governor, Sir Robert Black, on 23 April 1963.

Bungalows A, B, C and D (平房 A, B, C and D), which are used as **staff quarters**, are situated on top of a hill on the eastern side of the island. They were probably built in the late sixties or early seventies. More research is needed here, also on who designed and built them and who supervised the construction.

The **bungalows** are all single storey structures of modernist appearance. The first bungalow (**Bungalow A**) is a detached building built on its own separate plot with a flight of steps leading down to what appears to be a helicopter landing pad so maybe someone of high rank lived there. The other three bungalows (**Bungalows B, C & D**) are built in a staggered group on a separate plot. The architectural style can be categorized as **International Modern**. The bungalows have white walls, flat roofs, regularly spaced modern style windows and doors, and small outdoor patios shaded by projecting canopies. With their boxlike cubical shapes and their woodland setting, the bungalows strongly resemble the Masters' Houses at the **Bauhaus** School, Dessau, Germany designed by Walter Gropius in 1925-26. Although the Bauhaus buildings were asymmetrical and the bungalows are symmetrical there is nevertheless a strong resemblance indicating Bauhaus influence not only in the design but in the woodland setting. *Architectural Merit*

Bauhaus style buildings are now becoming quite rare in Hong Kong so that these bungalows have rarity value, built heritage value, and also group *Rarity, Built Heritage*

value. As far as can be seen the bungalows have not been altered and retain their authentic appearance. *Value & Authenticity*

The social value of the bungalows lies in the role they have played at the Rehabilitation Centre as quarters for staff. As for local interest, as the island is remote and inaccessible, the bungalows are probably largely unknown to the general public. *Social Value & Local Interest*

Adaptive re-uses such as workshops, storerooms, or meeting rooms could probably be found if the Centre had a need, but any alteration works should not affect the authentic appearance of the bungalows. *Adaptive Re-use*

Historic Building Appraisal
Pun Chun Yuen – Tak Wai Tong
No. 17 Shek Lin Road, Kam Shan, Tai Po

Pun Chun Yuen (半春園) in Kam Shan (錦山) of Tai Po was established by a lay Buddhist Wong Se-wai (黃筱煒居士) in the 1930s as his residence and later in 1953 as a place for the development of Buddhism. Wong came from a wealthy family who had a big family of seven wives. He built seven houses for his wives and other facilities. The Wong family had business in China and Macau and was in wine business in Hong Kong with a company called Wing Lee Wai (永利威). The name Pun Chun derives from the Chinese characters “三”, “人”, “半” and “日” having the meaning of three people spending half-a-day (Se-wai and two of his friends) each day for the worship of Buddhism in the Yuen (園, garden). A Ta Ta Buddhist Society (哆哆佛學社) was set up in the Yuen for the promotion of Buddhism. Later the Yuen was transferred to the Lotus Association of Hong Kong (香海蓮社), a Buddhist body, in 1967. A lay Buddhist Tsang Pik-shan (曾璧山, 1890-1986), one of the founders of the Lotus Association, lived in the Yuen. It became a mandala (道場) for the worship of Buddhism by the public.

***Historical
Interest***

After the Lotus Association took over the Yuen in 1967, it was much expanded. The Tai Hung Po Din (大雄寶殿, the main hall for worship) and the Tak Wai Tong (德煒堂) were renovated. Some other buildings, including the Kwun Yam Dien (觀音殿), Ti Chong Dien (地藏殿) Chong King Kok (藏經閣) and Sze Tsan Tong (思親堂) were built after the 1970s.

***Architectural
Merit***

Tak Wai Tong was constructed at the outbreak of the Second world War. It is in the west of the Yuen accessed through a flight of staircases. It was a big single-storey rectangular hall for the Yuen to work as a mandala for festival and solemnity activities. It was for worship and for vegetarian meals for the large amount of visitors to the Yuen. It is constructed of concrete with six circular columns standing in a 2: 3 proportion in the hall. In the middle of the hall is a void having skylight penetrating to the hall. In the middle of the end wall is an altar with three statues of Buddhas for worship. The hall has been modernized in western style with its external and internal walls covered with mosaic tiles and painted. An upper storey called Mong Wan Lo (望雲廬) was added in 1967 with an L-shaped verandah for accommodation of visitors and worshippers. An annex block was also added at the back for kitchen and toilet use.

It is a building to record the history of the Yuen and the development of Buddhism in Hong Kong.

Rarity

It has little built heritage value.

***Built Heritage
Value***

Alterations have been made to the building which authenticity has not been kept.

Authenticity

It has group value with other buildings and structures in the Yuen.

Group Value

Tsang Pik-shan was an educator and philanthropist who established the Sung Lan School (崇蘭女子學校) in Happy Valley to commemorate her teacher Chan Sung-lan (陳崇蘭), a disciple of the renowned scholar of modern China, Kang You-wei (康有為, 1858-1927). To show her gratitude and to commemorate Se-wai, Pik-shan established a Buddhist Wong Se-wai Memorial School (佛教黃筱煒紀念學校) in 1982. A Tsang Pik Shan Secondary School (曾璧山中學) was established in 1990 named after her.

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

Village House

No. 3 Tung Sam Kei, Tai Po, New Territories

Tung Sam Kei (東心淇) is located between Ko Tong Hau (高塘口) and Chek Keng Hau (赤徑口) as well as facing Tai Tan Hoi (大灘海) at Sai Kung (西貢), but it was later incorporated into the administrative district of Tai Po (大埔). Tung Sam Kei is a small village occupied by the Fus (傅氏) who have inhabited in the area since the 1880s. The Fus came from Huiyang of Guangdong province (廣東惠陽). Some of the Fus settled in Sham Tseng (深井) of Tsuen Wan (荃灣) as well. Some of them later branched out to Ma On Shan (馬鞍山) and other parts of Tai Po. In the old days, the Fus in Tung Sam Kei engaged in fishing, farming and making salted fish, with their surplus sold in Tai Po Market. During the period of Japanese Occupation (1941-1945), the Communist-led East River Column (東江縱隊) used to be stationed in Tung Sam Kei Shan; however, they did not have any specific contacts with the villagers. The village house at No.3 was probably built in the 1880s. *Historical Interest*

No.3 Tung Sam Kei is in the middle of a row of houses built on a terrace facing the sea in their north and with a slope at their back. A pier is a short distance on their right. Their communication with outside is by means of boat or a long walk to reach the Pak Tam Road (北潭路) in the southwest. Nos.4 to 7 on its right is a block of new building of two-storey high with an ancestral hall of the Fus at No.4 completed in 1988. The two houses at Nos.1 and 2 rebuilt in 1960s are pitched-roofed ones of two storeys having a parapet at its roof end level of the front façade with a pediment in the middle. *Architectural Merit*

No.3 is the oldest building in the village built in the **1880s**. It is a Qing (清) vernacular building having a one-hall one-storey structure of two rooms. The living room is in the front with a bedroom at the back. A cockloft is above the bedroom accessed via a wooden staircase. It is constructed of rubble and mud with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The walls are partially plastered. The floor is with cement screeding. Part of the front roof has collapsed.

It is a village house to remind the settlement of the Fus in Tung Sam Kei village. *Rarity*

It has some built heritage value.

***Built Heritage
Value***

The building is not maintained properly. Its authenticity is diminished.

Authenticity

The Fus were fishermen who prepared salted fish with the salt bought from Ping Chau (平洲). The salted fish were sold in Tai Po Market (大埔墟). They also grew vegetables and reared pigs and cattle. Some of the Fus worked as seamen to improve their living standard.

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

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

***Adaptive
Re-use***

Historic Building Appraisal

Lee Ancestral Hall

Tai Po Mei, Tai Po

Tai Po Mei (大埔尾) village is on the west of the Chinese University, a short distance from the Tolo Harbour (吐露港). The Lee moved from Changle (長樂) of Guangdong (廣東) province about two hundred years ago. The Lee Ancestral Hall (李氏宗祠) was built in the early 19th century to commemorate Lee Fong-yuen (李芳遠) the founder of the village and a 17th generation ancestor of the Lee clan. The Lees had the advantage of engaged themselves in fishing at the Tolo Harbour and farming growing rice and vegetable in their village.

*Historical
Interest*

The ancestral hall is an independent building in the east of the village built against a hill at its back. The hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The small open courtyard is in-between the entrance and main halls. Side chambers and rooms are on either side of the middle bay. The walls are plastered and the floors with cement screeding. The lower half of the internal walls is covered with ceramic tiles. The building is constructed of green bricks, mud bricks and rammed earth with its walls to support its pitched roofs of timber rafter, purlins and clay tiles. The altar is in the middle of the end wall of the main hall housing a soul tablet of Lee Fong-yuen for worship. A tie beam at the main hall is carved with four Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons). The front façade of the building is decorated with new ceramic tiles of dragons, phoenixes and other subjects under the eave.

*Architectural
Merit*

It is an ancestral hall of the Lees to remind their settlement in Tai Po Mei village.

Rarity

It has little built heritage value.

*Built Heritage
Value*

It has its authenticity kept.

Authenticity

It has been used as a place for ancestral worship and traditional rituals including offerings at the Chinese New Year and at the Chung Yeung Festival (重陽節). They however had no Dim Dang (點燈) ritual at the hall and worship at the Chung Yeung Festival. A school was housed at the hall in 1907-1941 where village children were educated. It was replaced by a school set up at Cheung Shu Tan (樟樹灘) in its north. It was also used as a venue for

*Social Value,
& Local Interest*

the teaching of kung fu for the villagers. During the early period of the Japanese Occupation (1941-45), the village was occupied by the Japanese soldiers and it became a stepping post for the army to continue to invade the southern part of Hong Kong. The hall was used by the soldiers as a forward station.

Historic Building Appraisal
Stone House
No. 4 Tai Koon Yuen, Diamond Hill, Kowloon

Tai Koon Yuen was established by **Yang Shou-ren** (楊守仁) who came originally from Shanghai, and took the name from the famous Chinese novel “A Dream of Red Mansions” (紅樓夢). Many film studios set up there and built houses for their artists and studio staff. Due to the attractive rural environment many wealthy Chinese businessmen also built villas there. The area later declined due to the establishment of dyeing factories and other industrial factories being set up nearby. The rich people moved out and squatters moved in. The Stone House was built sometime in the 1940s, and it was owned by **Wu Jun-zhao** (吳君肇), a manager of the former Shanghai Bank of Communications (前上海交通銀行) who rented the house to the famous actor **Qiao Hong** (喬宏).

*Historical
Interest*

The Stone House is built of granite from a small quarry located within the Diamond Hill area. It was originally a two-storey building. A temporary structure of corrugated steel sheets has been built on the roof. Structurally, the walls are built of dressed stone bedded and jointed with thick mortar. The internal walls are finished with plaster and paint. All the windows are metal framed, with some green glazed grilles at the ground floor on the east façade. The front part of the house is single-storey with a tubular steel balustrade around the flat roof indicating that it may have been used in the past as a roof terrace for sitting out.

*Architectural
Merit*

The Stone House does not seem to have been designed in any particular architectural style, but its geometric shapes, flat roofs, regular bands of windows and “ships’ railings” to the roof terrace put the house in the **International Modern** category. The use of natural stone or rubble for the external walls is unusual for this architectural style, but was used by architects such as **Frank Lloyd Wright**, **Le Corbusier** and **H.H. Richardson** to harmonize with the surrounding landscape. The use of local materials from the Diamond Hill Quarry follows the Puginian doctrine of “fidelity to place”, the idea that buildings should be built of local materials so that they appear to belong to the landscape, with deep respect for local tradition.

Due to the clearance of Tai Hom Village (大磡村) and the adjacent squatter areas, the Stone House is the only house that still survives. Although alterations have been made, the original structure can still be made out. As a rare example of a modern small house using local materials it has built heritage value.

*Rarity,
Built Heritage
Value &
Authenticity*

The building has social value and local interest having been once part of a local community of artists and film makers and later the flourishing quarry industry. *Social Value & Local Interest*

Under the Diamond Hill Comprehensive Development Area project, the Stone House will be relocated next to the old pillbox on the site. It could be turned into a small museum commemorating the film and quarry industries that used to thrive in the area. *Adaptive Re-use*

Historic Building Appraisal
Ting Yat Study Hall
No. 141 Loi Tung, Sha Tau Kok

Loi Tung (萊洞) village was called Lai Tung Tsuen (黎峒村) occupied by the Lais (黎) and had been called Sheung Lai Tung (上黎峒, Upper Lai Tung). The village was renamed by the Tangs (鄧) as Loi Tung after the Second World War. A village on the opposite side of Sha Tau Kok Road (沙頭角路) occupied by the Tangs was called Ha Lai Tung (下黎峒, Lower Lai Tung). The Tangs told the Japanese soldiers during the War that the village was called Tai Tong Wu (大塘湖) and the village has been called such since then. Ting Yat Study Hall (定一家塾) in Loi Tung village, west of Wo Hang (禾坑), Sha Tau Kok (沙頭角), was one of the schools built by the Tangs of the village for their children. It was built probably before the 19th century. The Tangs of Loi Tung village are the descendents of Tang Yuk (鄧玉) and Tang Tong (鄧堂) branched out from the Tangs of Tai Po Tau (大埔頭).

***Historical
Interest***

Situated in the third lane of the village, the study hall is a Qing vernacular building having a two-hall plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The main hall of the building was used as the major teaching classroom of the study hall. The present front hall might be a combination of the previous courtyard and the entrance hall. The roof of the entrance hall has been turned flat-roofed. A kitchen is housed in the entrance hall. A cockloft is at the back of the main hall. The external walls are of a nine courses of stretchers to one course of header bonding (九順一丁). Above the doorway of the front façade is a huge pediment of cloud and step shape with the name of the study hall moulded on it.

***Architectural
Merit***

It is a study hall of the Tangs to remind their settlement in Loi Tung village.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The authenticity of the building is kept.

Authenticity

It has group value with the Wan Gau Study Hall (允教書室) in the village.

Group Value

The study hall provided education for village children of the Tangs. The teacher was employed from mainland China. The study hall premises provided quarters for the teacher where he could sleep and eat in the hall. Chinese classics,

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

mathematics and calligraphy were taught to the students so that they could get prepared for the Imperial Civil Service Examination. When modern education was introduced, modern subjects were taught. The study hall was limited by the physical constraint of the building that it was gradually replaced by the modern schools of better facility. The children went to Kok Man School (覺民學校) in Tan Chuk Hang (丹竹坑) and the Sha Tau Kok Public School (沙頭角官立學校) instead.

Historic Building Appraisal
Kwan Tai Temple and Kwun Yam Temple
No. 8 Shau Kei Wan Road, Shau Kei Wan, Hong Kong

Six temples were built between 1969 and 1993 on a flattened hilltop of Shau Kei Wan Road (筲箕灣道) by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會). They include a Fuk Tak Temple (福德祠), a Kwan Tai Temple (關帝廟), a Kwun Yam Temple (觀音廟), a Hung Shing Temple (洪聖古廟), a Cheung Fei Temple (張飛廟) and a Lau Bei Temple (劉備廟). The first one (i.e. Fuk Tak Temple) having a history of over 100 years was originally at the eastern end of Shau Kei Wan Road. It was moved to Chai Wan Road in the 1930s. After the Second World War, it was moved to the present site due to development by the government.

***Historical
Interest***

Kwan Tai Temple and **Kwun Yam Temple** are in the southern end of the site standing side by side and sharing a common wall. The former was built in 1976 and the latter in 1971. Kwan Tai deity was originally enshrined in Kwun Yam Temple. At the request of local residents, the Shau Kei Wan Kaifong Advancement Association built a separate temple for the worshipping of Kwan Tai.

The entrances of the two temples are accessed through a separate flight of staircases. The temples are Chinese vernacular buildings constructed of concrete. They are having a common flat roof with a descending green roof at their entrances. The external and internal walls are covered with white ceramic tiles and so are the floors with grey tiles. The red-faced Kwan Tai statue is sitting in the main altar with some other smaller statues at the side altars of his temple. The statue of the Kwun Yam is in the middle of the altar at the end wall of the temple. The names of the temples are above the doorways flanked with wall friezes of flowers, plants, birds and landscape paintings. Kwan Tai's model horse 'Red Rabbit (赤兔)' is standing by the doorway. An incense burner in the shape of a ding (鼎) is in front of the staircases of the temples.

***Architectural
Merit***

The temples bear witness to the historical development of Shau Kei Wan, which was the second largest village in Hong Kong Island in 1841, then having a population of 1,200. Most of the fishing folks were Hakkas (客家) and Tankas (蛋家).

Rarity

The temples probably have some heritage value. The authenticity of the temples is affected by the recent modernized renovation.

***Built Heritage
Value &
Authenticity***

The temples are managed by the Shau Kei Wan Kaifong Advancement Association established in 1950. The Association has the function to solve the problems for local residents. The Nan On Fong Association (南安坊坊眾會) under its administration handles daily affairs to assist the locals. The Association built the temples for the unification of the kaifongs like the brotherhood of Lau Bei (劉備), Kwan Yu (關羽) and Cheung Fei (張飛). The busiest time of the Kwan Tai Temple would be his festival on the 24th day of the sixth lunar month and that of the Kwun Yam on the Kwun Yam Je Fu (觀音借庫, Borrowing Treasure from Kwun Yam) on the 26th of the first lunar month and her Festival on the 19th of the second lunar month.

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

The six temples are having related group value. Other temples such as Shing Wong Temple (城隍廟), Tin Hau Temple (天后古廟) and Tam Kung Sin Shing Temple (譚公仙聖廟) can be found the area. In addition to the six temples situated on the site, the temples have a significant place in Shau Kei Wan.

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
Lam Ancestral Hall
No. 11 Hang Ha Po, Tai Po

The Lam Ancestral Hall (林氏家祠) in No. 11 Hang Ha Po (坑下莆) village of Lam Tsuen (林村) valley is probably constructed before 1906 as the Land Registry has its dating recorded, the earliest identified. It was built by the Lams in this single named Hakka (客家) village for their ancestral worship. The Lams have their distant ancestors in Putian (莆田) of Fujian (福建) province who first settled in Wong Chuk Yeung (黃竹洋) in Sha Tin and then moved to Hang Ha Po. Due to further expansion of the village population, the Lams branched out to Kau Liu Ha (較寮下) village in Lam Tsuen and Nam Wah Po (南華莆) in Tai Hang (泰亨) further north of Lam Tsuen. This family ancestral hall (家祠) is for ancestral worship of younger ancestors settled in Hang Ha Po and the bigger one (a clan one) at No.13 on the same row of the village houses is for the worship of earlier ancestors.

***Historical
Interest***

The ancestral hall is in the middle of a row of village houses in the village. It is a type of Qing vernacular building of the Hakka called *dou lang* (斗廊) sharing a common pitched roof with other houses in the same row. The hall itself is a one-hall one-courtyard structure built of green bricks with a recessed entrance. The altar is at the end of the hall in the middle housing only one ancestral tablet with an Earth God shrine at the bottom. A separate altar for the Kwun Yam (觀音) is on its left. The building is supported by the brick walls topped with roofs of wooden rafter, purlins and red clay tiles. Its entrance has granite door frame, lintel and threshold. Other than the finely carved soul tablet at the altar, the hall is without any decoration.

***Architectural
Merit***

It is a family ancestral hall having some value of local context. A simple and plain ancestral hall to denote a historic Hakka village of considerable built heritage value.

***Rarity & Built
Heritage
Value***

It was renovated in 1980. Its authenticity has been maintained with some minor defections.

Authenticity

This hall and the clan ancestral hall at No.13 of the village have related group value.

Group Value

Dim Dang (點燈) ritual was held on the first day of the lunar month in the Chinese New Year for new born male babies of previous year by lighting up the lanterns. The ritual however has been discontinued.

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

Historic Building Appraisal
Sin Fat Hang Yuen (in the Nam On Buddhist Monastery)
Fu Tei Ha Tsuen, Tuen Mun

Nam On Buddhist Monastery (南安佛堂) is one of the few monasteries which main deity is the Monkey King (猴王). It is situated in Fu Tei Ha Tsuen (虎地下村) in the northern part of Tuen Mun (屯門) comprising four buildings, namely, the Nam On Buddhist Monastery (the Main temple), Sin Fat Hang Yuen (仙佛行轅, guest house of Buddha), Fuk Tak Temple (福德祠) and Shing Wong Temple (城隍廟). A monastery is allegedly built in the 6th year of Daoguang reign (道光, 1826) of the Qing dynasty in the area. It was also said that in the mid-1940s the temple was in a matshed form and the villagers rebuilt it in the present place. The temple was expanded in 1968 and came to the present form in the 1970s. The Fuk Tak Temple and Shing Wong Temple were added in 1964 and renovated together with the other two buildings in the 1970s.

*Historical
Interest*

The villagers who lived near the temple were Hoklos (鶴佬) coming from Haifeng (海豐) and Lufeng (陸豐) in the 1940-50s who worshipped a number of deities. The monastery then housed different deities and the main one is the Buddhist Tai Shing (大聖佛祖), known as the Monkey King or Chai Tin Tai Shing (齊天大聖).

The Sin Fat Hang Yuen is at the back of the monastery building. It is also in Qing vernacular design having one hall with a colonnaded veranda to its front. An altar and an offering table are at the far end of the hall. The concrete building has pitched roofs composed of rafters and purlins. Its floor is paved with red unglazed ceramic tiles. The gables are in the shape of two-point axe head, known as the 'wood' style (木) of the Five Elements (五行) of the Chinese construction principles. On its ridge is a set of plastered moulding of a pearl chasing by two dragons.

*Architectural
Merit*

The monastery is a rare type of temple in Hong Kong.

Rarity

It has some built heritage value despite its young age. The 1970s structure of the monastery is retained.

*Built Heritage
Value &
Authenticity*

The monastery building, the Sin Fat Hang Yuen, Fuk Tak Temple and the Shing Wong Temple are inter-related having their group value.

Group Value

In the past the birthday of the Buddha Tai Shing on the 16th day of the eighth lunar month was highly celebrated with Hoklo and Chaozhou (潮州) opera performances and rituals of stepping burning charcoals and ladder knives with bare foot. The activities however have been ceased to operate due to lack of funding. Festivals of the deities are celebrated in the temples.

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

Historic Building Appraisal
Fuk Tak Temple (in the Nam On Buddhist Monastery)
Fu Tei Ha Tsuen, Tuen Mun

Nam On Buddhist Monastery (南安佛堂) is one of the few monasteries which main deity is the Monkey King (猴王). It is situated in Fu Tei Ha Tsuen (虎地下村) in the northern part of Tuen Mun (屯門) comprising four buildings, namely, the Nam On Buddhist Monastery (the Main temple), Sin Fat Hang Yuen (仙佛行轅, guest house of Buddha), Fuk Tak Temple (福德祠) and Shing Wong Temple (城隍廟). A monastery is allegedly built in the 6th year of Daoguang reign (道光, 1826) of the Qing dynasty in the area. It was also said that in the mid-1940s the temple was in a matshed form and the villagers rebuilt it in the present place. The temple was expanded in 1968 and came to the present form in the 1970s. The Fuk Tak Temple and Shing Wong Temple were added in 1964 and renovated together with the other two buildings in the 1970s.

**Historical
Interest**

The villagers who lived near the temple were Hoklos (鶴佬) coming from Haifeng (海豐) and Lufeng (陸豐) in the 1940-50s who worshipped a number of deities. The monastery then housed different deities and the main one is the Buddhist Tai Shing (大聖佛祖), known as the Monkey King or Chai Tin Tai Shing (齊天大聖).

Fuk Tak Temple is for the worship of the Earth God (土地) situated to the west of the monastery building. It is a one-hall building in Qing vernacular style constructed of concrete materials which pitched roofs though are with timber purlins and red clay tiles. It has a recessed entrance and its altar and offering table are at the far end of the hall in the middle facing the entrance. The gables are in the shape of two-point axe head, known as the 'wood' style (木) of the Five Elements (五行) of the Chinese construction principles. The gable friezes are with flowers-and-rocks plastered moulding.

**Architectural
Merit**

The monastery is a rare type of temple in Hong Kong.

Rarity

It has some built heritage value despite its young age. The 1970s structure of the monastery is retained.

**Built Heritage
Value &
Authenticity**

The monastery building, the Sin Fat Hang Yuen, Fuk Tak Temple and the Shing Wong Temple are inter-related having their group value.

Group Value

In the past the birthday of the Buddha Tai Shing on the 16th day of the eighth lunar month was highly celebrated with Hoklo and Chaozhou (潮州) opera

**Social Value,
& Local**

performances and rituals of stepping burning charcoals and ladder knives with *Interest* bare foot. The activities however have been ceased to operate due to lack of funding. Festivals of the deities are celebrated in the temples.

Historic Building Appraisal
Shing Wong Temple (in the Nam On Buddhist Monastery)
Fu Tei Ha Tsuen, Tuen Mun

Nam On Buddhist Monastery (南安佛堂) is one of the few monasteries which main deity is the Monkey King (猴王). It is situated in Fu Tei Ha Tsuen (虎地下村) in the northern part of Tuen Mun (屯門) comprising four buildings, namely, the Nam On Buddhist Monastery (the Main temple), Sin Fat Hang Yuen (仙佛行轅, guest house of Buddha), Fuk Tak Temple (福德祠) and Shing Wong Temple (城隍廟). A monastery is allegedly built in the 6th year of Daoguang reign (道光, 1826) of the Qing dynasty in the area. It was also said that in the mid-1940s the temple was in a matshed form and the villagers rebuilt it in the present place. The temple was expanded in 1968 and came to the present form in the 1970s. The Fuk Tak Temple and Shing Wong Temple were added in 1964 and renovated together with the other two buildings in the 1970s.

***Historical
Interest***

The villagers who lived near the temple were Hoklos (鶴佬) coming from Haifeng (海豐) and Lufeng (陸豐) in the 1940-50s who worshipped a number of deities. The monastery then housed different deities and the main one is the Buddhist Tai Shing (大聖佛祖), known as the Monkey King or Chai Tin Tai Shing (齊天大聖).

Shing Wong Temple is for the worship of the Shing Wong (城隍, the City God) deity situated at the west end of the monastery building. It is a one-hall building in Qing vernacular style constructed of concrete materials which pitched roofs though are with timber purlins and red clay tiles. It has a recessed entrance and its altar and offering table are at the far end of the hall in the middle facing the entrance. The gables are in the shape of two-point axe head, known as the 'wood' style (木) of the Five Elements (五行) of the Chinese construction principles. The gable friezes are with flowers-and-rocks plastered moulding.

***Architectural
Merit***

The monastery is a rare type of temple in Hong Kong.

Rarity

It has some built heritage value despite its young age. The 1970s structure of the monastery is retained.

***Built Heritage
Value &
Authenticity***

The monastery building, the Sin Fat Hang Yuen, Fuk Tak Temple and the Shing Wong Temple are inter-related having their group value.

Group Value

In the past the birthday of the Buddha Tai Shing on the 16th day of the eighth lunar month was highly celebrated with Hoklo and Chaozhou (潮州) opera performances and rituals of stepping burning charcoals and ladder knives with bare foot. The activities however have been ceased to operate due to lack of funding. Festivals of the deities are celebrated in the temples.

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

Historic Building Appraisal

No. 22 Lee Yick Street

Yuen Long Kau Hui, Yuen Long

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

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

No.22 is one of the surviving shop-cum-residence buildings in the market. It is not known when the shop house was built. It probably has an age of over 90 years. The building was owned by a villager in Tung Tau Tsuen (東頭村) of Yuen Long. It was rented to a Chau (周) family for residential purpose and selling sugar cane. The house has been left vacated since then.

The shophouse cum residence at No.22 Lee Yick Street is a long and narrow building with its entrance facing the street. 44 shop houses of similar type are along 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 fence of the balcony is missing now temporarily fenced with wooden stripes. The floor and the roof of the *Architectural Merit*

balcony show signs of rotting. The entrance on the ground floor is of ceiling-high wooden planks.

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

It has some built heritage value.

**Built Heritage
Value**

The authenticity of the building is basically kept.

Authenticity

It has group value with other shop houses, Yuen Kwan Yi Tai Temple (玄關二帝廟), Tai Wong Temple (大王古廟) and other 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
Tsang Ancestral Hall
Shek Kwu Lung, Tai Po

The Tsang Ancestral Hall (曾氏家祠) in Shek Kwu Lung (石鼓壟) village, Tai Po, is established by the Tsangs to commemorate their ancestor, Tsang Hung-tseung (曾鴻祥), a Hakka (客家) who came to settle in the village from Nantou (南頭) of the Guangdong (廣東) province in the late 19th century. The Tsangs, the main indigenous villagers of the village, were rice and vegetable growers belonging to the Luen Yik Heung (聯益鄉) of the Tang (鄧) clan selling their agricultural products in the Tai Po Old Market (大埔舊墟). The ancestral hall is one of the five attached village houses of the village built facing north-east. It is believed that it was converted from its original residential use for ancestral worship after the row of houses constructed.

**Historical
Interest**

The row of the five village houses is of Hakka *dou lang* (斗廊) design, a type of simple Qing (清) vernacular building. Two of the five units are having recessed entrances and three of the connection units form a plan resembling the Chinese character *ao* (凹) meaning 'indented'. The shape is like an indented container called *ao dou* (凹斗) in Chinese, and hence having the name *dou lang*. Each single-storey unit used to have its rooms at the back with a cockloft above. The building is constructed of ashlar granite, green bricks and rammed earth. The projected units are granite-faced with green brick trimmings at top level. The ancestral hall is one of the two recessed units having green brick façade with granite lintel and threshold. Its rammed earth walls support the pitched roofs of timber rafters, purlins and clay tiles. The façade is decorated with a simple black wall frieze. The altar is at the far end of the hall in the middle with a single ancestral tablet and an Earth God (土地) shrine at the bottom.

**Architectural
Merit**

A rare ancestral hall to demonstrate the history of a Hakka village in Tai Po.

Rarity

The ancestral hall in *dou lang* design is of considerable built heritage value.

**Built
Heritage**

The hall was renovated in 2001. Alterations such as the adding of steel window frames are not serious affecting its authenticity.

**Value
Authenticity**

Other than ancestral worship ritual held at the hall, Dim Dang (點燈) and bridegroom worship rituals were held at the hall but discontinued recently. On the first day of the Chinese New Year and on the 9th day of the nine lunar month, the Chung Yeung Festival (重陽節), the Tsangs, including those who moved away

**Social Value,
& Local
Interest**

from the village, will pay tribute to the ancestors at the hall.

Historic Building Appraisal
Fung Ancestral Hall
No. 22 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. Fung King-yau (馮琮友) was the founding ancestor of the Fungs moved from Foshan (佛山) to Shenzhen (深圳) of Guangdong (廣東) province and later settled in the village in the 18th century. The first Fung Ancestral Hall (馮氏家祠) was probably built in the 18th century and was dilapidated. It was rebuilt in 1998. It was also called King Yau Tong (琮友堂) to commemorate the founding ancestor. *Historical Interest*

The ancestral hall is in the last row of six rows of village houses in the village. It is connected to village houses on either side. It is a Qing (清) vernacular design building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of concrete with its walls to support its pitched roofs. The entire building is covered with new ceramic tiles of cream, red, brown and green colours. Rows of soul tablets of the Fung ancestors are on display at the altar at the end wall of the main hall for worship. In front of it is the offering table with incense burners. A marble board engraved with “馮氏家祠” is on the wall above the doorway at the entrance. A couplet engraved on marble is on either side of the doorway. The ridge is covered with green glazed ceramic tiles and a pair of *aoyu* (鰲魚) is at its two ends. *Architectural Merit*

It is an ancestral hall of the Fungs to witness their settlement in the village. *Rarity*

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

It was rebuilt in 1998. The authenticity of the old ancestral hall has been removed. *Authenticity*

It has group value with the Kwok Ancestral Hall (郭氏宗祠) and other old structures in the village. *Group Value*

The ancestral hall has been used for ancestral worship of the Fungs. Dim Dang (點燈) ritual for new born baby boys was held once every five years at the hall at the Chinese New Year. The Fungs would participate in the Da Chiu (打醮) activities of the village held once every five years. Statues of different deities of the Pat Heung Temple (八鄉古廟) including Kwun Yam (觀音), Tin Hau (天后), Kwan Tai (關帝) and others would be invited to tour round the village to ward off the evil spirits.

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

Historic Building Appraisal

Cheung Fei Temple

No. 8 Shau Kei Wan Road, Shau Kei Wan, Hong Kong

Six temples were built between 1969 and 1993 on a flattened hilltop of Shau Kei Wan Road (筲箕灣道) by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會). They include a Fuk Tak Temple (福德祠), a Kwan Tai Temple (關帝廟), a Kwun Yam Temple (觀音廟), a Hung Shing Temple (洪聖古廟), a Cheung Fei Temple (張飛廟) and a Lau Bei Temple (劉備廟). The first one (i.e. Fuk Tak Temple) having a history of over 100 years was originally at the eastern end of Shau Kei Wan Road. It was moved to Chai Wan Road in the 1930s. After the Second World War, it was moved to the present site due to development by the government.

**Historical
Interest**

Cheung Fei Temple was built in 1981. The three temples of Kwan Tai (also called Kwan Yu, 關羽), Cheung Fei (張飛) and Lau Bei (劉備) signify the traditional belief of their brotherhood, both are legendary heroes in the Three Kingdoms (三國, 220-280) Period. The Association has the thinking that the kaifongs' relationship is just like the three heroes that the three temples were built subsequently on the site.

Cheung Fei Temple is on the northern end of the site. It is a Chinese vernacular building with a one-hall plan. It is constructed of concrete with its walls to support its pitched roof. The roof is covered with end-tiles having a fascia board of cloud motif. A flight of staircases is in front of its entrance for access. Its external walls are covered with yellow ceramic tiles whilst its internal walls with light grey ones. Its altar is at the end wall with the deity's statue in the middle for worship. An offering table is in front of the altar. The name board of the temple is engraved on a piece of white marble above the doorway flanked by a pair of couplets. Wall friezes on both side of the name board are landscape paintings. Two models of sitting tiger are guarding the doorway at the entrance.

**Architectural
Merit**

The temple bears witness to the historical development of Shau Kei Wan, which was the second largest village in Hong Kong Island in 1841, then having a population of 1,200. Most of the fishing folks were Hakkas (客家) and Tankas (蛋家).

Rarity

The temple probably has some heritage value. The authenticity of the temples is affected by the recent modernized renovation.

**Built Heritage
Value &
Authenticity**

The temples are managed by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會) established in 1950. It has the function to solve the problems for local residents. The Nan On Fong Association (南安坊坊眾會) under its administration handles daily affairs to assist the locals. The Association erected the temples for the unification of the kaifongs like the brotherhood of Lau Bei, Kwan Yu and Cheung Fei.

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

The six temples are having related group value. Other temples such as Shing Wong Temple (城隍廟), Tin Hau Temple (天后古廟) and Tam Kung Sin Shing Temple (譚公仙聖廟) can be found the area. In addition to the six temples situated on the site, the temples have a significant place in Shau Kei Wan.

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

Lau Bei Temple

No. 8 Shau Kei Wan Road, Shau Kei Wan, Hong Kong

Six temples were built between 1969 and 1993 on a flattened hilltop of Shau Kei Wan Road (筲箕灣道) by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會). They include a Fuk Tak Temple (福德祠), a Kwan Tai Temple (關帝廟), a Kwun Yam Temple (觀音廟), a Hung Shing Temple (洪聖古廟), a Cheung Fei Temple (張飛廟) and a Lau Bei Temple (劉備廟). The first one (i.e. Fuk Tak Temple) having a history of over 100 years was originally at the eastern end of Shau Kei Wan Road. It was moved to Chai Wan Road in the 1930s. After the Second World War, it was moved to the present site due to development by the government.

**Historical
Interest**

Lau Bei Temple was built in 1993. The three temples of Kwan Tai, (also called Kwan Yu, 關羽), Cheung Fei (張飛) and Lau Bei (劉備) signify the traditional belief of their brotherhood, both are legendary heroes in the Three Kingdoms (三國, 220-280) Period. The Association has the thinking that the kaifongs' relationship is just like the three heroes that the three temples were built subsequently on the site.

Lau Bei Temple is a small modern structure with a hexagonal roof constructed of concrete with glass blocks and green ceramic window grilles for parts of its side walls. It has no door which altar housing the statue of the deity is facing the entrance. Its external walls are with red ceramic tiles and the name board of the temple is engraved on a piece of black marble above the entrance.

**Architectural
Merit**

The temple bears witness to the historical development of SHau Kei Wan, which was the second largest village in Hong Kong Island in 1841, then having a population of 1,200. Most of the fishing folks were Hakkas (客家) and Tankas (蛋家).

Rarity

The temple probably has some heritage value. The authenticity of the temples is affected by the recent modernized renovation.

**Built Heritage
Value &
Authenticity**

The temples are managed by the Shau Kei Wan Kaifong Advancement Association (筲箕灣街坊福利促進會) established in 1950. It has the function to solve the problems for local residents. The Nan On Fong Association (南安坊坊眾會) under its administration handles daily affairs to assist the locals. The Association erected the temples for the unification of the kaifongs like the

**Social Value,
& Local
Interest**

brotherhood of Lau Bei, Kwan Yu and Cheung Fei.

The six temples are having related group value. Other temples such as Shing Wong Temple (城隍廟), Tin Hau Temple (天后古廟) and Tam Kung Sin Shing Temple (譚公仙聖廟) can be found the area. In addition to the six temples situated on the site, the temples have a significant place in Shau Kei Wan. ***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
Tsz Hing Monastery – Service Quarters
Man Cheung Po, Lantau

1334

Tsz Hing Monastery (慈慶寺), composed of a number of buildings, is built on a levelled terrace of a steep slope in Man Cheung Po (萬丈布), north-west of Shek Pik (石壁) in Lantau. It takes an hour's walk from the Keung Shan Country Park Visitors' Centre (羌山郊野公園遊客中心) to the remote location of the monastery. The cloistered location of the monastery experiences the truth of "Rural Buddhism" (山林佛教), the traditional mode of life in Buddhist world. It was established by Monk To Lun (度輪法師) and developed from a site of the Kwok Ching Monastery (國清禪院) built by Monk Fa Chuen (法傳法師) in 1930 in order to provide a temporary accommodation for the monks who fled from China.

*Historical
Interest*

Part of Tsz Hing Monastery was damaged during the Japanese Occupation (1941-45) and Monk Fa Chuen was executed. With donations from the public, the monastery building was rebuilt in 1967. Monk To Lun made a number of visits to the United States introducing major works of the Mahayana Buddhist Canon (大乘法典). He was involved in the establishment of a number Buddhist temples and institutes for the study of Buddhist doctrines. The monastery has a reputation in providing accommodation for short period of staying (掛單) for all monks regardless of nationalities. It is managed by the Dharma Realm Buddhist Association (法界佛教總會) which has over 20 branches in different places.

This **Service Quarters**, on the left of the Tai Hung Bo Din building, was built in **around 1967**. It is a two-storey narrow building a bit shorter than the latter. It is constructed of concrete and steel with its walls to support its flat roof. Its external walls are painted yellow to match those of its neighbouring building. A gate way between the Tai Hung Bo Din and this building is built connecting the two buildings which has a pediment with a name board having two Chinese characters '客堂' (Visitors' Hall) moulded on it.

*Architectural
Merit*

It is a Buddhist monastery in the remote Man Cheung Po of Lantau to remind the history and development of Rural Buddhism in Hong Kong.

Rarity

It has some built heritage value.

*Built Heritage
Value*

The building is in good condition. The monastery is a local religious vernacular complex of long history. It blends nicely with the serene environment for personal retreat and worship and still enjoys its lofty position in the Buddhist

Authenticity

world.

The monastery has the reputation overseas to provide accommodation for any monks to have short stay regardless their nationalities. It has provided schools for the learning of Buddhist doctrines including the Lotus of the Good Law (法華經) which attracted a number of American monks.

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

It has group value with other buildings in the compound.

Group Value

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

***Adaptive
Re-use***

Historic Building Appraisal

Lam Ancestral Hall (east)

Ngau Kwu Long, Lantau

Ngau Kwu Long (牛牯壆) is a single-surnamed village occupied by the Lams (林). The village is on the northern shore of Lantau Island facing Tai Ho Wan (大蠔灣). The Lams were natives of Putian (莆田) of Fujian (福建) province who moved to Chayuan (茶園) of Dongguan (東莞), Guangdong (廣東) province. A branch of the Lams moved to Ngau Kwu Long in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. The present inhabitants are the 9th and 10th generation members of the Lams. Some of the Lams moved to Ping Shan (屏山) of Yuen Long and they still have kept in touch with those in the village. The village was pillaged by a gang of bandits before the Japanese Occupation (1941-45) and 13 houses including the two ancestral halls in the village were burnt down or seriously damaged by the Japanese as they were attacked by guerrillas. Some of the villagers were also tortured to death by the Japanese soldiers at the camp in Mui Wo (梅窩). The two ancestral halls in the village were built in the early 20th century.

**Historical
Interest**

The ancestral halls of the Lams are built in two separated blocks standing in the same row in the village. Each ancestral hall is connected to an annex building of equal size for residential use. The hall is a Qing vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of concrete and bricks with its walls to support its pitched roofs. The walls are plastered and painted. The hall and the annex building share the same common roof which is covered with brown ceramic glazed tiles. A grilled parapet is above the recessed entrance. The altar is at the end wall of the hall. The name board of the ancestral hall is engraved on a piece of brown marble above the doorway. No other decoration is found in the building.

**Architectural
Merit**

It is an ancestral hall of the Lams to remind their settlement in Ngau Kwu Long.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The hall was repaired in the 1986. Its authenticity was diminished at the damage made during the Japanese Occupation. The end hall has been rebuilt with modern building materials.

Authenticity

It has group value with another ancestral hall next door.

Group Value

Dim Dang (點燈) rituals for the new born baby boys were held at the ancestral halls before the Japanese Occupation. They have been discontinued after the war. Due to the remoteness of the village, many of the villagers have moved out to the urban areas. Only half, amounted to about 30 households, remain to stay in the village.

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

Historic Building Appraisal

Lam Ancestral Hall (west)

Ngau Kwu Long, Lantau

Ngau Kwu Long (牛牯壆) is a single-surnamed village occupied by the Lams (林). The village is on the northern shore of Lantau Island facing Tai Ho Wan (大蠔灣). The Lams were natives of Putian (莆田) of Fujian (福建) province who moved to Chayuan (茶園) of Dongguan (東莞), Guangdong (廣東) province. A branch of the Lams moved to Ngau Kwu Long in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. The present inhabitants are the 9th and 10th generation members of the Lams. Some of the Lams moved to Ping Shan (屏山) of Yuen Long and they still have kept in touch with those in the village. The village was pillaged by a gang of bandits before the Japanese Occupation (1941-45) and 13 houses including the two ancestral halls in the village were burnt down or seriously damaged by the Japanese as they were attacked by guerrillas. Some of the villagers were also tortured to death by the Japanese soldiers at the camp in Mui Wo (梅窩).

**Historical
Interest**

The ancestral halls of the Lams are built in two separated blocks standing in the same row in the village. Each ancestral hall is connected to an annex building for residential use. The hall is a Qing vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of concrete and bricks with its walls to support its pitched roofs. The walls are plastered and painted. The hall and the annex building share the same common roof which is covered with brown ceramic tiles. A grilled parapet is above the recessed entrance. The altar is at the end wall of the hall housing a soul tablet of the Lam ancestors for worship. The name board of the ancestral hall is engraved on a piece of brown marble above the doorway. Wall paintings under the entrance eave are of flowers and birds motif with calligraphy.

**Architectural
Merit**

It is an ancestral hall of the Lams to remind their settlement in Ngau Kwu Long.

Rarity

It has some heritage value.

**Built Heritage
Value**

The hall was repaired in the 1986. Its authenticity was diminished at the damage made during the Japanese Occupation. The end hall has been rebuilt with modern building materials.

Authenticity

Dim Dang (點燈) rituals for the new born baby boys were held at the ancestral halls before the Japanese Occupation. They have been discontinued after the war. Due to the remoteness of the village, many of the villagers have moved out to the urban areas. Only half, amounted to about 30 households, remain to stay in the village.

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

Historic Building Appraisal

1337

Tse Ancestral Hall

No. 73 Tung Lo Wan, Sha Tin

Tung Lo Wan (銅鑼灣) village in Sha Tin was a Hakka (客家) village of the Pai Tau Yeuk (排頭約) occupied by families of different surnames, the Yaus (邱) being the majority. The Tse clan has lived in Tung Lo Wan for several generations. Tse Lam-sin (謝林仙) and Tse Fu-tung (謝富通) were the first generation of the Tse clan who settled in the village. They came to Hong Kong in the 1850s during the Taiping Rebellion (太平天國之亂, 1851-1868). They first settled in a village near Daam Hon Po (擔捍埔). Due to the construction of the Kowloon Canton Railway (KCR) in the early 20th century, they then moved to Tung Lo Wan. The **Tse Ancestral Hall** (謝氏祠堂), also called Tse Po Shu Tong (謝寶樹堂), was built before **1910** when it had government registration in that year. It is the only ancestral hall in the village. *Historical Interest*

Located in the middle row of village houses of the five rows of houses in the village, the ancestral hall is connected to village houses on either side. It is a Qing (清) vernacular building having a simple one-hall plan. The building together with other houses are built on a platform. It shares a common roof with two houses on its left. The building is constructed with green bricks with its walls to support its roof of timber rafters, purlins and clay tiles. The traditional roof has been reconstructed with concrete in mid-2000s. The walls are plastered and painted with cream colour and its floors cement screeded. The altar is at the end wall of the building with a soul tablet of the Tse ancestors for worship. An image of Kwun Yam (觀音) on the left is also worshipped at the altar. A red piece of paper with the Chinese character “壽” (longevity) is on the wall above the tablet. No name of the ancestral hall is at the recessed entrance. The lower courses of its external front wall are of granite blocks. *Architectural Merit*

It is an ancestral hall of the Tses to remind their settlement in Tung Lo Wan village of Sha Tin. *Rarity*

It has some built heritage value.

Built Heritage Value

The recent renovation has diminished the authenticity of the building.

Authenticity

The ancestral hall was used as a room for rice storage by the Japanese during the Japanese Occupation (1941-45). The hall has been a place for ancestral worship of the two Tse families. Dim Dang (點燈) and wedding ceremonies were held at the hall for the Tses. The former was for new born baby boys of previous year at the Chinese New Year. The ceremonies have discontinued after the 1990s.

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

Tse Ancestral Hall is surrounded by village houses of modern style, while the row house configuration is still well kept. At the two ends of Tung Lo Wan, there are two Pak Kung (伯公) guarding the whole village. Historic buildings are found nearby. They include Tsang Tai Uk (曾大屋), Che Kung Temple (車公廟), High Rock Christian Camp (基督教靈基營) and Lam Ancestral Halls (藍氏家祠).

Group Value

Lau Ancestral Hall

Lung Kwu Sheung Tan, Tuen Mun, New Territories

Lau Ancestral Hall (劉氏宗祠) in Lung Kwu Sheung Tan (龍鼓上灘) of Tuen Mun is one of the two ancestral halls of the Hakka (客家) Laus. According to local villagers, this ancestral hall was built by the Laus more than 100 years, probably in the late Qing (清) Dynasty. The ancestral hall is located at a good *fungshui* (風水) site. It was deemed that the north-south orientation (座北向南) of the hall was determined by the *fungshui* factor. According to a local informant, the hall is located on a sloping ground at the eastern foothill of Castle Peak, which is considered to be at the “breath of the Dragon” (龍氣). It is said that such *fungshui* setting would bring prosperity to the villagers. *Historical Interest*

The founding ancestor of the Laus in Lung Kwu Sheung Tan, **Lau Mong-for** (劉夢科), moved from the village of Datang (大塘村) of Huizhou (惠州), Guangdong (廣東) province, probably during the reign of Emperor Qianlong (乾隆, 1736-1795) of Qing (清) Dynasty. Lau Mong-for had four sons, three of whom stayed in Lung Kwu Tan. This ancestral hall, bigger than the other in Tuk Mei Chung (篤尾涌), was built to commemorate his two grandsons, Lau Tung-yiu (劉統堯) and Lau Yik-yiu (劉奕堯). The other ancestral hall in Tuk Mei Chung was built to commemorate his other grandson, Lau Kit-yiu (劉傑堯).

The ancestral hall is a medium-sized Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side rooms and side hall are on the left and right of the halls. The front rooms are for the keeper’s quarters. The walls support the pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and with granolithic finish and recessed lines. The huge wooden altar, rises up to the ceiling, is at the end wall of the main hall housing a soul tablet of the entire clan with two smaller ones of the ancestors Tung-yiu and Kit-yiu. The wall bases and doorframe are of granite. The name of the hall is engraved on a piece of granite embedded on the wall above the lintel. Two red geometric mouldings are at two ends of the two ridges. A fascia board of curling wave pattern is under the front eave. *Architectural Merit*

It is an ancestral hall of the Lau clan to witness their settlement in Lung Kwu Tan of Tuen Mun. *Rarity*

It has some built heritage value.

***Built Heritage
Value &
Authenticity***

The building was renovated in 1989 and still retains its ritual function.

Most of the Laus were farmers engaged in agricultural activities of rice, sugar cane and vegetables growing and pig and cattle rearing. Their produce was sold at Yuen Long. The ancestral hall still maintains its use for ancestral worship. Special offerings are made to the altar at festivals including the Chinese New Year, Chung Yeung Festival (重陽節), Mid Autumn Festival (中秋節) and others. The Dim Dang (點燈) ritual for new born baby boys of previous year is still maintained at the Chinese New Year. Basin meals to celebrate the wedding of male members were served at the ancestral hall in the old days. This however has been discontinued. Lau Wong-fat (劉皇發), a Member of the Legislative Council and Chairman of the Heung Yee Kuk (鄉議局), is a 23rd generation member of the Lau clan.

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

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

***Adaptive
Re-use***

Historic Building Appraisal
Holy Cross Roman Catholic Cemetery,
Cape Collinson Road, Hong Kong

Holy Cross Roman Catholic Cemetery (歌連臣角聖十字天主教墳場) *Historical Interest* was the fifth Roman Catholic cemetery to be built in Hong Kong – the others being St. Michael’s Catholic Cemetery at Happy Valley, Saikung Catholic Cemetery at Sai Kung, Cheung Chau Catholic Cemetery at Cheung Chau, and St. Raphael’s Catholic at Cheung Sha Wan. This Cemetery was built in 1960 because of inadequate burial places in St. Michael’s Catholic Cemetery at Happy Valley and the first burial in the Cemetery took place in that year. There are now thousands of Catholics buried in the Cemetery.

The Cemetery is located along the hillside of Cape Collinson Road (歌連臣角道) in Chai Wan. The complex consists of a series of stepped platforms or terraces and ossariums connected by flights of steps. The Cemetery covers an area of 26.5 acres and is arranged into different sections with the main entrance and the cemetery service buildings at the southern end. The buildings are not particularly remarkable and appear to be constructed in a simple **Modernist Style** which is functional and devoid of ornamentation. The gravestones are of various types and designs featuring arched canopies, crosses, obelisks, columns and even carved figures of angels and biblical figures. The Memorial at the north-east end of the Cemetery is a granite Celtic cross with an octagonal base and square plinth. *Architectural Merit*

As the fifth Roman Catholic Cemetery in Hong Kong it cannot be said to have a rarity value, but as it has been established now for over 40 years it does have built heritage value. As far as can be ascertained the Cemetery has not been altered since it was built. *Rarity, Built Heritage Value & Authenticity*

The social value of the Cemetery lies in the historical role it has played in providing for the needs of the Catholic community in Hong Kong and has strong sentimental associations for Hong Kong Catholics. As many old Catholic graves have been moved into the Cemetery from other places such as the French Mission Cemetery at Bethanie and St. Michael’s Catholic Cemetery, Holy Cross Roman Catholic Cemetery has a lot of local interest for historians and researchers. *Social Value & Local Interest*

The Cemetery forms a group with other cemeteries along Cape Collinson Road including the Buddhist Cemetery (歌連臣角佛教墳場), Sai Wan War Cemetery (西灣國殤紀念墳場) and Cape Collinson Muslim Cemetery (歌連臣 *Group Value*

角回教墳場). The declared monument — Law Uk Hakka House (羅屋) is also located in the area.

Although cemeteries are sometimes resumed for road widening schemes *Adaptive* and even redevelopment, this fate is unlikely to be that of the Holy Cross *Re-use* Roman Catholic Cemetery. The question of adaptive re-use does not therefore really arise.

Historic Building Appraisal
Wong Shuk Nai Ancestral Hall
No. 91 Shan Tsui, Sha Tau Kok

Shan Tsui (山咀) village is in the closed area of Sha Tau Kok (沙頭角). It was a village of the Tangs (鄧) of Lung Yeuk Tau (龍躍頭) and later occupied by six Hakka (客家) clans including the Ngs (吳), the Laws (羅), the Mos (巫), the Wongs (黃), the Yaus (邱) and the Tsuis (徐) after the lifting of the Evacuation Edict (遷界令) by the Qing (清) empire in 1669. Two ancestral halls of the Wongs are built side by side in the village, but they have no lineage relationship. The founding ancestor Wong Shing-kam (黃勝錦), a 5th generation ancestor of the Wongs, settled in the village in the early 18th century. The old Wong Shuk Nai Ancestral Hall (淑孺) built between 1905 and 1921 was to commemorate Shing-kam's father Suk-nai (淑孺). It was built by Wing-cheung (永彰), a 9th generation member, who gained his fortune by working in Panama in the mid 19th century. Due to dilapidation of the old ancestral hall, it was rebuilt in 2003. The ancestral hall next door is the Wong Tak Ching Ancestral Hall (妣禎黃公祠) built in 1921. *Historical Interest*

It is a Qing vernacular design building having a two-hall-one-courtyard plan of two bays. The open courtyard is between the entrance and main halls. A side room or chamber is on the right of the courtyard and the two halls. A side room is also on the left of the entrance hall. It is constructed of concrete with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Except some internal walls, the entire building is covered with granite tiles and new ceramic tiles of brown and green colours. A soul tablet of the Wong ancestors is on display at the altar at the end wall of the main hall for worship. In front of it is the offering table with incense burners. Two big characters “孝” (filial piety) and “悌” (fraternal love) are engraved on stone at the open courtyard. The name of the ancestral hall is engraved on a board on the wall above the doorway at the entrance. The two ridges are covered with green glazed ceramic tiles and a pair of ceramic *aoyu* (鰲魚) is at two ends of the ridges. Wall frieze ceramic tile paintings of landscape, dragon and flowers are on the front façade, the gable walls and internal walls. *Architectural Merit*

It is an ancestral hall of the Wongs to witness their settlement in Shan Tsui village. *Rarity*

It has little built heritage value.

***Built Heritage
Value***

The authenticity of the old ancestral hall has been removed.

Authenticity

Descendents of the Wongs in the village later branched out to Nai Chung (泥涌) in Ma On Shan (馬鞍山). After Wing-cheung returned to Hong Kong in the late 19th century, he had an import and export company in Sheung Wan (上環) dealing business with Australia and New Zealand. The shop also dealt with remittances of villagers working overseas. He once had a firm to employ labourers to work for the construction of the railway station in Zhangmutou (樟木頭) of Dongguan (東莞), Guangdong (廣東) province. He also built houses in the village and contributed money for the renovation of the Hip Tin Temple (協天宮) in the area and the Kwong Fuk Bridge (廣福橋) in Tai Po. The Wongs have their ancestral worship at the ancestral hall in the Chinese New Year. Dim Dang (點燈) ritual would be held at the hall on the 15th day of the first lunar month. Kwun Yam (觀音) is also worshipped at the hall.

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

Historic Building Appraisal
No. 44 Cheung Shing Street
Yuen Long Kau Hui, Yuen Long

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

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

No.44 Cheung Shing Street is one of the surviving residential buildings in the market. It is not known when it was built. Land record shows that it was owned by a Lam Long-wai (林朗偉?) of Shan Pui Tsuen (山背村), northeast of the market in 1953. He had a gold shop called Kai Tak (啟德) at Lee Yick Street. Other than retailing, gold ornaments were produced in the shop. Lam and his family occupied the house. The building is now owned by another person.

The residence at No.44 Cheung Shing 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 one-storey building of Qing vernacular style with a recessed front façade. It is constructed of green bricks 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 interiors are partitioned with its walls painted. Wall frieze paintings of flowers and landscape and calligraphy are under the eave of the front façade. The entrance door is of wooden planks. *Architectural Merit*

It is a residential building to witness the history of the Yuen Long Kau Hui.	<i>Rarity</i>
It has some built heritage value.	<i>Built Heritage Value</i>
Its authenticity is kept.	<i>Authenticity</i>
It has group value with other historic buildings in the old market, including Tai Wong Old Temple (大王古廟), Yuen Kwan Yi Tai Temple (玄關二帝廟), Chun Yuen Pawn House (晉源押) and other shop-cum-residence buildings.	<i>Group Value</i>
Market days fell on the 3 rd , 6 th and 9 th days of each of the three ten-day periods of every lunar month; on these days, the place would be bustling with traders involved in the buying and selling of agricultural produce (e.g. rice, vegetables, sugar cane, wine, fish, meats, soy sauce, spices), farming and kitchen utensils, furniture and all kinds of daily necessities.	<i>Social Value, & Local Interest</i>
The market operated from 6 a.m. until dusk. It was managed by Kwong Yu Tong (光裕堂), a trust of a branch of the Kam Tin Tang Clan. The market was getting less prosperous and shops were closing down since the early 20 th century, in face of competition of other markets especially when the Yuen Long New Market (元朗新墟) in its southwest opened in 1915.	

Historic Building Appraisal

Saam Wo Tong

No. 15 Wong Nai Tun Tsuen, Shap Pat Heung, Yuen Long

Wong Nai Tun Tsuen (黃泥墩村) is in the far south of Shap Pat Heung (十八鄉), Yuen Long. It was occupied by the Hos (何) first and then the Yus (俞) and the Lais (賴) some 100 to 150 years ago. They are both Hakkas (客家) and the Hos have their ancestors from Jiangxi (江西) province. Saam Wo Tong (三和堂) was erected in the late 1940s by the villagers to replace a *tsotong* (祖堂) demolished before the Japanese Occupation (1941-45). The *tsotong* has a history of over a hundred years old. It was used as a place of meeting and discussing matters concerning the benefits of the village. The Tong has ceased its function when the Wong Nai Tun Tsuen Village Office (黃泥墩村村公所) was established in 1997 in the village.

**Historical
Interest**

The Tong is on the left end of the village. It is a detached building of Qing vernacular design having a two-hall plan. A kitchen was later added to its right end. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The entrance is on the left bay which houses a hall where Kwan Tai (關帝) and Tin Hau (天后) deities are worshipped. The images of the two deities are placed on a simple wooden table at the end wall of the hall. The right bay is a hall with a mezzanine floor. It has a side entrance for access to the kitchen. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Under the front eave are wall frieze paintings of landscape, flowers and rocks.

**Architectural
Merit**

It is a communal hall of the villagers to witness their settlement in the village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The authenticity is kept.

Authenticity

It has group value with the ancestral halls of the Hos and the Lais in the village.

Group Value

The altar of Kwan Tai at the main hall was established to settle disputes among the villagers and together with the Tin Hau deity to give blessing to the villagers. The *tsotong* was also an assembling place of the villagers in

**Social Value,
& Local Interest**

preparation of battles with the neighbouring Tai Tong Tsuen (大棠村) and Pak Sha Tsuen (白沙村) on the control of the irrigation water. The Tong was also used to house a Saam Wo Kindergarten (三和幼稚園) in the 1960s for the children aged three to four. The children would then go to study at the Kai Ming School (啓明學校) in the village. After which they would go to study at the Kwong Ming School (光明學校) in Tai Kei Leng Tsuen (大旗嶺村) in the north of Shap Pat Heung. Basin meals (盆菜) were held at the Tong for celebration of wedding and others.

Historic Building Appraisal
Yeung Hau Temple
Sik Kong Wai, Ha Tsuen, Yuen Long

Sik Kong Wai (錫降圍) of Ha Tsuen (廈村), Yuen Long, was one of the old villages of the Tang (鄧) clan who moved from Kam Tin in the late 14th and early 15th centuries. Sik Kong Wai was founded by the descendents of Tang Tiu-yuet (鄧鈞月), son of Tang Hung-wai (鄧洪惠, 1391- ?). It is not known when the wall was built, probably in the 18th century. The wall had a rectangular plan of a symmetrical design with an entrance in the front façade and four watch towers at its corners. It was northwest oriented having six rows of village houses on either side of its central axis. To the far end of the entrance at the enclosing wall is a shrine of the walled village, the Yeung Hau Temple (楊侯宮). It was the deity giving protection to the villagers. On the right enclosing wall is another shrine which was a side entrance of the village. The entrance was blocked due to *fung shui* reasons.

Historical Interest

The temple is a Qing (清) vernacular building having one-hall design with its entrance facing the entrance of the walled village at the far end of the wall in the same central axis. It was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Four square concrete columns were added at its four corners in a renovation in the 1950s. The roof was turned into a reinforced concrete one. Its height was also raised with a window opened at the front façade. The walls are plastered. A projected hood is above the doorway with clay tiles mouldings of leaves and flowers. The name board of the temple is above the doorway. In the middle of the hall is the altar which houses the Hau Wong deity's statue.

Architectural Merit

It is a building to remind the settlement of the Tangs in Ha Tsuen.

Rarity

It has considerable built heritage value.

Built Heritage Value

The temple was renovated in the 1950s and 1960s with its structure strengthened. Its authenticity has then been diminished.

Authenticity

It has group value with the shrine on the right of the walled village.

Group Value

The temple would be given special offerings for the celebration of the Hau Wong Festival on the 26th day of the second lunar month. A Taoist priest was invited to perform rituals to give blessings to the villagers in the old days. This

Social Value, & Local Interest

activity has been discontinued after the Second world War. Dim Dang (點燈) ritual was held at the temple. The villagers would take part in Da Chiu (打醮) activities organized by the entire Ha Tsuen.

Historic Building Appraisal
Tsang Ancestral Hall
Sheung Ma Tseuk Leng, Sha Tau Kok

Sheung Ma Tseuk Leng (上麻雀嶺) village is a Hakka (客家) village in Sha Tau Kok (沙頭角), east of Wo Hang (禾坑). It was inhabited by nine clans with some moved away in later stage leaving the Tsangs (曾), the Yeungs (楊), the Yaus (邱), the Mos (巫) and the Lees (李). The Tsangs and the Yeungs were the first settlers of the village. They came in the 12th year of Shunzhi (順治, 1655) reign of the Qing (清) dynasty. The Tsangs moved from Changle (長樂) of Guangdong (廣東) province have the same ancestor called Sun-kung (新公) with those Tsangs in Sam A Tsuen (三桠村) and Lai Chi Wo (荔枝窩) in Plover Cove (船灣). Two ancestral halls of the Tsangs were in the village. The clan one built by Chiu Sheung Tso (超常祖), the third generation of the Tsangs, to commemorate the founding ancestor collapsed before the Japanese Occupation (1941-45). This Tsang ancestral Hall (曾氏家祠) is a family one built by Tsang Kai-ming (曾啓明), the second branch of the clan, in the 19th century. It was rebuilt in 1929.

**Historical
Interest**

The ancestral hall is a Qing vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls of the building are plastered. Doorframe and lower courses of the front wall are of granite. The altar is in the middle of the end wall housing a soul tablet of the Tsang ancestors for worship. Behind the tablet on the wall is a piece of red paper with a big Chinese character “壽” (longevity) written on it. The name of the hall is moulded on the wall above the lintel of the recessed entrance. On either side of the name board are wall frieze paintings of a pair of fish, phoenixes and cocks. A tie beam at the main hall is with the Chinese characters “百子千孫” (Hundreds of Sons and Thousands of Grandsons) engraved on it.

**Architectural
Merit**

It is an ancestral hall of the Tsangs to remind their settlement in Sheung Ma Tseuk Leng of Sha Tau Kok.

Rarity

It has little built heritage value.

**Built Heritage
Value**

It was renovated in 1951. The authenticity is kept.

Authenticity

Other than ancestral worship, wedding and funeral ceremonies were held at the hall. A Tai Wah School (大華學校) making use of a Kwan Tai temple (關帝廟) in the village was established to cater 30 students in the 1960s. The school was expanded to take about 200 students making use of an independent building. The school was later merged with others to become the Sha Tau Kok Central Primary School (沙頭角中心小學).

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

Historic Building Appraisal

No. 57 Wong Chuk Tsuen

Tai Po

Wong Chuk Tsuen (黃竹村) is a Hakka (客家) village in Tai Mei Tuk (大尾督), north of Plover Cove (船灣), Tai Po. It was mainly occupied by the Wongs (黃) who branched out from Tai Mei Tuk Tsuen (大尾督村) in its east. It is said that the founding ancestor Jo-bun (祖斌) moved from Huizhou (惠州) of Guangdong (廣東) province to the Lantau Island in the late Ming (明, 1368-1644) dynasty. His wife then moved with his son Wing-choi (榮彩) to Tai Mei Tuk in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. Wong Chuk Tsuen is comparatively younger than Tai Mei Tuk village. A row of six houses in the village was built by Wong Wing-kin (黃永乾) in 1931 at Nos. 57, 58, 59 and 60 of the village. Wing-kin worked in the U.S. and remitted money to Hong Kong for the construction of the building. Houses Nos. 58, 59 and 60 have been remodelled and modernized leaving No.57 untouched. The house is still owned by the Wongs and used as a kitchen.

**Historical
Interest**

The block of residential building is in the east of the village, a short distance north of Ting Kok Road (汀角路). It is a Qing vernacular building with four connected houses sharing a common roof. House No. 57 is provided with an entrance. It is constructed of green bricks with its walls to support the pitched roof of timber rafters, purlins and clay tiles. The front façade is recessed. Wall frieze paintings of flowers and birds and calligraphy are under the eave of the front facade. Internally a stove is behind the door on the left. Above the living room is a cockloft used as the bedroom. Two windows have been opened at the front façade for the cockloft which damage part of the wall paintings on the front façade.

**Architectural
Merit**

It is a residential building to witness the settlement of the Wongs in Wong Chuk Tsuen.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The authenticity of the building is kept.

Authenticity

It has group value with the row of houses also built by Wing-kin on its left.

Group Value

It is used as a kitchen.

Adaptive re-use

The Wong have their ancestral worship at the Wong Ancestral Hall (黃氏宗祠) in Tai Mei Tuk Tsuen. The hall was probably built before 1907. Special offerings of roasted pork, chicken and fruits would be offered at the hall for the ancestors at the Chinese New Year and at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節), Boat-racing (端午節) and others.

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

Historic Building Appraisal
Ting Wai Monastery (formerly known as Lan Yeuk Yuen)
No. 53 Ma Wo, Tai Po

Ting Wai Monastery (定慧寺) in Ma Wo (馬窩) of Tai Po was formerly known as Lan Yeuk Yuen (蘭若園) built by a group of Buddhist worshippers including Lee Bo Kwai (李葆葵), Lau Si Koo (劉四姑) and Kwan Ng Koo (關五姑) with their savings in 1921. A Monk Tsang Sau (增秀法師, 1883-1975) was invited from the Ding Wu Shan Hing Wan Monastery (鼎湖山慶雲寺) of Guangdong (廣東) province as its first abbot. In 1934 a Tai Hung Bo Din (大雄寶殿) was built to its right which provided a larger space for the worship of Buddha. In 1963 it became a non-profit organization and had its name changed to Ting Wai Monastery. After the retirement of Tsang Sau in 1966, Monk Mui Yui (茂蕊法師) became its abbot. According to available information, no significant historical event is associated with the monastery.

***Historical
Interest***

The monastery is a two-storey Chinese vernacular building of a square two-hall plan having a three-bay layout. It has a symmetrical design having an altar in the middle of the main hall in both of its storeys. A lightwell now covered with corrugated sheets, is between the entrance and main halls. Bedrooms are on both sides of the halls on both storeys. The building was constructed of green bricks and concrete with its walls and columns to support its pitched roofs. Its front façade is with a balcony on its upper floor and a verandah on its ground floor. Arched openings are on the upper floor with its columns extended to the lower floor. Vase-shaped balustrades are on the upper floor balcony. Its entrance is in the middle of the facing the altar at the opposite end of the main hall. Up above the balcony is a parapet with circular holes for decoration. It appears that the monastery underwent substantial alteration to its roofs which are now covered with yellow ceramic glazed tiles. So are the external walls with the bricks painted yellow. 'A pair of dragons chasing a pearl' ceramic decorations are on the main ridge. A pair of ceramic *zhengwens* (正吻) are on each end of the ridges.

***Architectural
Merit***

It is a Chinese monastery built with some western Renaissance features.

Rarity

It has a mix of Chinese and western architectural elements. A restoration was made in 1993 with the donation of a Monk Jen Wai (忍慧法師), originally called Ngan Siu-tong (顏兆桐), after his death in 1988.

***Built Heritage
Value***

Authenticity

During the beginning of the Second World War many monks and nuns stayed in the premises. Most of them however left due to the lack of food supply. Monk Tsang Sau stayed at the monastery during the period. Assemblies are organized for Buddhist devotees and the public by the monastery.

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

Historic Building Appraisal

Nam On Buddhist Monastery

Fu Tei Ha Tsuen, Tuen Mun

Nam On Buddhist Monastery (南安佛堂) is one of the few monasteries which main deity is the Monkey King (猴王). It is situated in Fu Tei Ha Tsuen (虎地下村) in the northern part of Tuen Mun (屯門) comprising four buildings, namely, the Nam On Buddhist Monastery (the Main temple), Sin Fat Hang Yuen (仙佛行轅, guest house of Buddha), Fuk Tak Temple (福德祠) and Shing Wong Temple (城隍廟). A monastery is allegedly built in the 6th year of Daoguang reign (道光, 1826) of the Qing dynasty in the area. It was also said that in the mid-1940s the temple was in a matshed form and the villagers rebuilt it in the present place. The temple was expanded in 1968 and came to the present form in the 1970s. The Fuk Tak Temple and Shing Wong Temple were added in 1964 and renovated together with the other two buildings in the 1970s.

***Historical
Interest***

The villagers who lived near the temple were Hoklos (鶴佬) coming from Haifeng (海豐) and Lufeng (陸豐) in the 1940-50s who worshipped a number of deities. The monastery then housed different deities and the main one is the Buddhist Tai Shing (大聖佛祖), known as the Monkey King or Chai Tin Tai Shing (齊天大聖).

The Nam On Buddhist Monastery building is the core building of the complex. It is in Qing vernacular design having one hall flanked by one side room on either end. A pavilion is built to its front with an offering table. The building is constructed of concrete with its walls covered with ceramic tiles and its roofs with glazed and unglazed tiles. The floors are concrete screeded. The gables are in the shape of two-point axe head, known as the 'wood' style (木) of the Five Elements (五行) of the Chinese construction principles. Its main ridge has a plastered pearl, two dragons and two phoenixes for decoration.

***Architectural
Merit***

The monastery is a rare type of temple in Hong Kong.

Rarity

It has some built heritage value despite its young age. The 1970s structure of the monastery is retained.

***Built Heritage
Value &
Authenticity***

The monastery building, the Sin Fat Hang Yuen, Fuk Tak Temple and the Shing Wong Temple are inter-related having their group value.

Group Value

In the past the birthday of the Buddha Tai Shing on the 16th day of the eighth lunar month was highly celebrated with Hoklo and Chaozhou (潮州) opera

***Social Value,
& Local***

performances and rituals of stepping burning charcoals and ladder knives with *Interest* bare foot. The activities however have been ceased to operate due to lack of funding. Festivals of the deities are celebrated in the temples.

Historic Building Appraisal
Tse Ancestral Hall
Nos. 26-28 Kap Bin Long, Sai Kung

Tse Ancestral Hall (謝氏祠堂) in Kap Pin Long (甲邊朗) is one of the ancestral halls of the Tses (謝) in Sai Kung. The Tses were Hakkas (客家) who moved from Chashan (茶山) of Dongguan (東莞), Guangdong (廣東) province, to Sha Kok Mei (沙角尾), a short distance north-east of Kap Pin Long, in the 17th century. Sha Kok Mei was also inhabited by the Wongs (黃), the Laus (劉) and the Lees (李). When the population of the Tses increased, they then branched out to some other areas in the late 19th century. The first branch of the four branches moved to Nam Pin Wai (南邊圍), south-west of Marina Cove (匡湖居) in Sai Kung, the 2nd and 3rd branches moved to Kap Pin Long and the 4th branch to a place between Nam Pin Wai and Kap Pin Long. This ancestral hall was built by the 3rd branch of the Tses probably in the late 19th century.

***Historical
Interest***

The ancestral hall is on a row of village houses in the village. Its right is connected to a village house. The hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. An open forecourt is in front of the building. The open courtyard is between the entrance and main halls. Two side bays of rooms and chambers are on the left and right of the middle bay but now occupied for residential use. The building is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The altar is in the middle of the end wall housing a soul tablet of the Tse ancestors for worship. The wooden edge of the altar is carved with auspicious carvings of leaves, flowers and in the middle. Two Phoenixes Adoring the Sun (雙鳳朝陽). Under the eave of the main hall are wall friezes of black-and-white curling plants and wall paintings of flowers. Under the front eave are wall paintings of unicorn, flowers, birds and calligraphy. No name of the ancestral hall is at the entrance but a red piece of paper above the lintel with Shiu Hing Tong (紹興堂), the name of the branch of the Tses, written on it.

***Architectural
Merit***

It is an ancestral hall of the Tses to witness their settlement in Kap Pin Long of Sai Kung.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The side bays are for residential use. Its authenticity is diminished.

Authenticity

Regular ancestral worships of the branch of the Tse ancestors are held at the ancestral hall. Members of the Tses of different branches would gather together to have their grave sweeping ceremonies at the Chung Yeung Festival (重陽節) on a day of the ninth lunar month at the founding ancestors' graves close to the Lions Nature Education Centre (獅子會自然教育中心) in Pak Kong (北港), Sai Kung.

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

Historic Building Appraisal
Chat Shing Temple
Kwun Hang, Shap Sze Heung, Tai Po

Chat Shing Temple (七聖古廟) in Kwun Hang (官坑) village of Shap Sze Heung (十四鄉), Tai Po, is for the worship of the Seven Fairies (七姐) and the Mother of Heaven (王母, Wong Mo 黃母 or Mazu 媽祖). It is also said the Chat Shing, seven stars, refers to seven pebbles caught in the sea by a fishermen in Nai Chung (泥涌) nearby who erected the temple as the pebbles rewarded him with great catch. The villagers regarded the seven pebbles as the Seven Fairies. The temple was built in the 27th year of the Qianlong (乾隆, 1762) reign of the Qing (清) dynasty as a bronze bell of the temple has the dating inscribed on it. *Historical Interest*

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of three bays. A side chamber of equal length is later added to its right. The temple was constructed of green bricks with its walls to support its pitched roofs. The entire temple was renovated and redressed with new materials in 1998. Its external walls are covered with red glazed tiles and false brick lines. Its roofs are covered with green glazed tiles. The roofs are turned into reinforced concrete ones. The altar in the middle of the main hall houses the statues of the Seven Fairies and the Wong Mo whilst its left bay houses the statue of Kwan Tai (關帝) as well. The main ridge is with a pair of ceramic *aoyus* (鰲魚) and a pearl and plastered mouldings of dragons, unicorns, lions and geometric pattern. Its front façade is with wall friezes of flowers, rocks, birds, landscape and figures mouldings. Its gables are with mouldings of bats, plants and flowers motifs. *Architectural Merit*

It is the only temple of the Seven Fairies and Mother of Heaven in the territory. *Rarity*

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

The temple was renovated in 1896, 1908, 1928, 1969 and 1998. The last one has stripped away much of its authenticity. *Authenticity*

The temple has the patronage of the villagers as well as young couples seeking the blessing of the deities to give them happy ending. Those who would like to have children or the ladies who would like to be pregnant would seek their blessing also. The temple was also used as a venue for teaching village children after the Second World War accommodating 60 pupils. It ceased to function as a school when the Kwun Hang Public School (官坑公立學校) was *Social Value, & Local Interest*

rebuilt in the 1950s. The Sai Kung (North) Rural Committee set up in 1954 used the temple as its temporary office until its new building was completed in 1967. The building and its open ground were used as a place for movie shooting especially for the scenes of martial arts. During the Second World War, a member of the East River Column (東江縱隊), Ng Sau (吳壽), was beheaded and his head hanged on a big banyan tree in front of the temple by the Japanese.

Historic Building Appraisal
Si Tak Chung Ancestra Hall
Chung Uk Tsuen, Tai Po

Chung Uk Tsuen (鍾屋村) is a Punti (本地) village of the Chungs (鍾). It is one of the 26 villages in Lam Tsuen Valley (林村谷), Tai Po. The Chungs originated in Jiangxi (江西) province. They moved from Nanxiong (南雄) of Shaoguan (韶關), Guangdong (廣東) province, to the valley in the last years of the Southern Song (南宋, 1127-1279) dynasty. The Chungs first worked for the Maos (毛) who were the earliest settlers of the village. They later became the indigenous villagers of the valley. The valley did not have much population until the second half of the 17th century and early 18th century inhabited by the Hakkas (客家) moved from the mainland. The Si Tak Chung Ancestral Hall (鍾師德堂) was first built some 300 years ago. *Historical Interest*

The ancestral hall is a tall Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side chambers are on either side of the middle bay. The chamber on the left of the entrance hall is used for its kitchen and the right one is for a storeroom. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and part of them with ceramic tiles. The floors are also with ceramic tiles. The finely-carved wooden altar is at the end wall of the middle bay housing a big soul tablet of the Chung ancestors for worship. The name of the hall is engraved on a piece of brown stone above the lintel. The ridges are with curling ends decorated with auspicious treasures, and flowers mouldings. Fascia boards under the eaves and wall frieze mouldings are of flowers, birds and calligraphy. *Architectural Merit*

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

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

The building was renovated in 1965 and 1997. The building has been modernized with ceramic tiles, aluminium windows and others though with its major features retained. The authenticity has been diminished. *Authenticity*

The ancestral hall has been the place for ancestral worship of the Chungs for years. It has been used for worship with special offerings at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual is held at the 15th of the first lunar month. The hall was used as *Social Value, & Local Interest*

a study hall for the teaching of children in the village and those nearby. It was also used as a temporary school of the Lam Tsuen Public School (林村公立學校) and the Luk Tak Study Hall (六德書室) in Tai Om (大菴) after the Second World War. It was used to house a kindergarten called Kai Man Kindergarten (啓文幼稚園) from 1975 to the 1987.

Historic Building Appraisal
Shrine
Sai Tau Wai, Wang Chau, Yuen Long

Sai Tau Wai (西頭圍) village is one of the six villages in Wang Chau (橫洲), Yuen Long. The wai was set up in around 1456. Wai literally means walls (normally four) enclosing a village. This Sai Tau Wai, however, according to the villagers, has no wai ever built around the village at all. Most of the villagers of the wai were surnamed Leung (梁) and Chan (陳) coming from Dongguan (東莞) in the mid-15th century. The shrine (神廳) of the wai was probably built at the time the wai was constructed. The original shrine has collapsed and was rebuilt in 1945. Since there is no ancestral hall in Sai Tau Wai, the shrine has become a venue to hold such traditional ceremonies like Dim Dang (點燈), Da Chiu (打醮) and others. The former will be held every three years and the latter eight years jointly participated by all the six villages of Wang Chau. At the altar of the shrine, a tablet has 15 deities' names written on it for worship. *Historical Interest*

The shrine is a small two-hall structure of Qing vernacular design. The shrine together with other villages houses of the wai are in parallel rows facing north-west. The recessed entrance hall is an open courtyard, through which is the main hall with the altar at its far end in the middle. It is constructed of green bricks with granite bases. The pitched roofs are supported by timber rafters and purlins. The ridges have a set of geometric pattern and wall friezes and gable friezes are decorated with floral motifs. The fascia board and wall paintings at the façade with flowers-and-birds patterns have the colours faded. *Architectural Merit*

It is a rare structure to witness the historic development of the Sai Tau Wai. *Rarity*

The simple structure has some built heritage value in local context. *Built Heritage Value*

The shrine was rebuilt in 1945. Its maintenance has been satisfactory. *Authenticity*

It is the tradition of the wai for its families to take turns to have Lun Heung Pai (輪香牌), a service for the shrine by cleaning it and offering incense on the first and fifteenth day of each month and at festivals. *Social Value, & Local Interest*

Historic Building Appraisal
On Ding Study Hall
Tai Lam Chung Tsuen, Tuen Mun

On Ding Study Hall (安定家塾) in Tai Lam Chung Tsuen (大欖涌村), Tuen Mun (屯門), was built by the Wus (胡氏) of the village which was founded some 400 years ago. They were the dominant clan of the village who came from Baimanghua (白芒花) in Guangdong (廣東) province and moved to Ma On Kong (馬鞍崗), and later branched out to the village. The exact building of the original hall is unknown. However a stone tablet at the entrance of the hall indicates it was renovated and expanded in 1927. The building was used as an ancestral hall and study hall. A soul tablet of the mother of the first settlers is displayed at the altar for worship. The settlers could only bring along their mother's ashes but not their father's. Fishing and farming were their major works in the old days.

***Historical
Interest***

The study hall is in Qing (清) vernacular design having a two-hall-one-courtyard plan. The courtyard is between the recessed entrance hall and the main hall. The altar is at the central axis at the far end of the main hall in the middle. The soul tablet is in the middle of the altar. Above it is a big Chinese character “壽” (longevity) engraved on a piece of wood. At the bottom is the Earth God's (土地) shrine. The building was constructed of green bricks with its walls supporting its pitched roofs of wooden rafters, purlins and clay tiles. Its entrance is embedded with granite blocks for its bases, front walls, doorframe and corner stones. Above the lintel is the name board of the hall. Its ridge of the entrance hall is with stylized-dragon (夔龍) moulding. The fascia board and wall friezes are with carvings and paintings of auspicious flowers-and-birds, pines and floral motifs.

***Architectural
Merit***

It is a study hall to remind the settlement of the villages in the area.

Rarity

The small scale (one-hall) study hall has some built heritage value.

***Built Heritage
Value***

The building is well-preserved and in good condition. No added fixture is found.

Authenticity

Apart from for ancestral use, it was for teaching village children. When a Wong Uk Tsuen Public School (黃屋村公立學校) was established in Wong Uk (黃屋) village to its south, the teaching function of the study hall came to an end.

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

Historic Building Appraisal
Sin Hing Tung - Main Building
Tuen Fat Road, Tuen Mun

Sin Hing Tung (善慶洞) is a hostel for monasticism established by the Hong Kong Society for the Promotion of Virtue (香港道德會) in 1931. It was originally called the Tuen Mun Branch of Hong Kong Society for Promoting of Virtue (香港道德會屯門支會) and later renamed as such. The Society was developed from the Li Xian Tang (禮賢堂), a southeast division of Sin Tin Dao (先天道). The anti-superstition movement in the early 1920s in China had many Buddhist and Taoist monks and nuns fled to Hong Kong, Macau and the Southeast Asia. Law Wai-nam (羅煒南), chairman of the Li Xian Tang, and Au Lim-chuen (區廉泉) established the Society at Nos. 8 – 9 Tai Pak Terrace (太白臺), Sai Wan (西環). Due to further expansion of the Society and lack of a quiet place for monasticism, they bought a villa called Hoi Yuen (海園) in Wong Ka Wai (黃家圍) of Tuen Mun. It is not known when the villa was built. It was built by Weng Shiliang (翁釋亮), a subordinate officer of Li Fulin (李福林, 1873-1952) who was the Commander of the Fifth National Revolution Army of the Republic Government since 1926. The villa was later sold to a Tong Hoi-on (唐海安) and then to the Society. Other than the villa building of the Society, a Miu Kut Cheung (妙吉祥) building and a Ka Lok Tong building (嘉樂堂), columbaria, are on its left. The former was built in 1963 and the construction time of the latter is not known. A pavilion Sin Hing Pavilion (善慶亭) built in 1932 is in the northwest corner of the compound.

*Historical
Interest*

The Sin Hing Tung main building has been renovated many times since 1931. It was originally a pitched-roof building but turned into a concrete reinforced flat-roof one in 1995. An annex is connected to its right in 1964. The building has been strengthened structurally and dressed with modern building materials. It is a two-storey building blending of Chinese and western styles constructed of bricks and dressed stones. Its entrance bay is projected out of the flanking semi-hexagonal side bays on its left and right. The most outstanding feature of the building is the four layers of Chinese eave of green glazed tiles and red concrete rafter brackets at the entrance bay. Its top eave is decorated with a set of two ceramic *aoyus* (鰲魚) and a pearl. Its external walls are with Shanghai plaster marked with imitation masonry courses. The annex to its right and a gateway to its left are both each having a roof similar to the entrance bay. Their doorways are arched and flanked by a couplet. The altar of the main hall on the ground floor houses the statues of Lui Cho (呂祖), Kwun Yam (觀音), Kwan Tai (關帝) and Buddha for worship. A dining room, rooms for services including

*Architectural
Merit*

kitchens, a storeroom and others at the back. Statues of Jade Emperor (玉皇大帝) and Wong Ling Kwun (王靈官) are on the main hall of the first floor. Halls for worshipping soul tablets, an office and bedrooms are at the back.

It is a Taoist hostel for monasticism to remind the development of the religion in Hong Kong. **Rarity**

It has some built heritage value.

Built Heritage Value

Expansion and renovation works were carried out in 1952, 1961, 1964, 1971, 1995 and 2001. Alteration work was carried out in the 1980s due to the resumption of two-third of its land by the government for the widening of the Castle Peak Road (青山公路). Its authenticity is affected due to its past alterations. **Authenticity**
Group Value

The Sin Hing Tung main building, Miu Kut Cheung building and the Ka Lok Tong building are having their related group value.

The Society adheres to the doctrines of Confucianism, Buddhism and Taoism. The deities of the three religions are worshipped in the buildings. Four religious rituals are held for the Jade Emperor, the Ching Ming Festival (清明節), the Yun Lan Festival (盂蘭節) and for the God of Measure (斗神). Before the Japanese Occupation (1941-45) the Society provided free school education for the area. It was discontinued after the war. Social and charitable services are provided for the public including free coffins, funeral charges, catering of vegetarian meals, religious rituals and others. **Social Value, & Local Interest**

Historic Building Appraisal

Sam Shing Temple

Tuen Tsz Wai, Tuen Mun

Sam Shing Temple (三聖宮) in Tuen Tsz Wai (屯子圍) of Tuen Mun was built by the To (陶) clan of the area whose ancestral hall is on its left. The temple was constructed of *fung shui* reason in the Yongzheng (雍正, 1723-1736) and Qianlong (乾隆, 1736-1795) reigns of the Qing (清) dynasty housing the Marshal Yuen Tan Fuk Fu (玄壇伏虎元帥), Hung Shing (洪聖) and Yeung Hau (楊侯). The Tos moved to Tuen Mun in the Ming (明, 1368-1644) dynasty and later established five villages. The ancestral hall was built in the 57th year of the Kangxi (康熙, 1718) reign of the Qing dynasty. When the temple was built, the deity Fuk Fu General (Tiger Suppressing General) was first invited to suppress the tiger vein of the nearby mountain. Hung Shing, an emperor deity, and Hau Wong were later invited to the temple as well. Since the ranking different, the statue of the Hung Shing was placed in the middle with those of the General and Hau Wong (侯王) on his left and right.

**Historical
Interest**

The temple is a Qing design vernacular building having a two-hall-one-courtyard plan of three bays. The narrow courtyard is between the two halls. The temple was rebuilt in 1993 with the use of modern materials including concrete and steel bars but still maintaining the shape of the old building having pitched roofs. The internal and external walls are with imitation brick lines and its lower courses of its external walls are with granite tiles. Its roofs are covered with green ceramic tiles. Its ridges are with flowers and birds and geometric pattern mouldings. Wall friezes at its recessed entrance are with mouldings of curtains, bats and flowers. Its gable walls are with mouldings of plums and chrysanthemum. The altars at the end walls of the main hall house the statues of the three deities with others including Lady Ka Fa (金花娘娘), Kam Fa Tai Sui (金花太歲), the Earth God (土地) and others.

**Architectural
Merit**

It is a temple to witness the settlement of the Tos.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The temple was rebuilt in 1993 very much diminished its authenticity.

Authenticity

It has group value with the To Ancestral Hall next door.

Group Value

Dim Dang (點燈) rituals would be held at the temple (and also at the Hau Kok Tin Hau Temple 口角天后廟 and the Ching Wan Koon 青雲觀 of the Tsing Shan Monastery 青山禪院) for the Tos starting from the 12th of the twelfth lunar month until the 16th of the first lunar month with lanterns lit up for the new born baby boys of the previous year. Da Chiu (打醮) held once every ten years would be organized by the Tos. The deities of the temples would be invited to attend all the celebrations of the festival. The temple was a temporary hostel of a number of ironsmiths from Yuen Long for the repair of iron utensils such as woks (鑊), farming and cooking tools. They had quilt cotton softening (棉胎) business in the winter.

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

Historic Building Appraisal
Ming Tak Tong Ancestral Hall
Fan Tin Tsuen, San Tin, Yuen Long

The Mans in San Tin (新田), Yuen Long, are the descendents of Man Tin-shui (文天瑞), a blood brother of Man Tin-cheung (文天祥) who was a renowned patriot fighting with the Mongols to protect the Song Emperors in the late Southern Song (南宋, 1127-1279) dynasty. Man Sai-gor (文世歌) was the first settler who moved from Tuen Mun (屯門) to San Tin in the Hongwu reign (洪武, 1368-1398) of the Ming (明) dynasty. Fan Tin Tsuen (蕃田村) is one of the old villages established by the Mans which has a history of over 500 years. Five ancestral halls of the Mans including the Man Ancestral Hall (文氏宗祠), the clan ancestral hall, and four family ancestral halls were built in the village. Ming Tak Tong (明德堂), also called Man Wing Sau Ancestral Hall (永秀文公祠), was built in 1811 to commemorate Man Wing-sau (文永秀), a 7th generation member of the Mans in San Tin. The old ancestral hall was demolished in 1972 and replaced by this rebuilt one completed in 1973.

**Historical
Interest**

The building is a medium-sized ancestral hall in the territory. It is a Qing (清) vernacular design building having a two-hall-one-courtyard plan of three bays. It is constructed of concrete with its walls and columns to support its pitched roofs. An open courtyard is between the entrance and main halls in the middle bay. An aisle is on either side of the courtyard. The main hall houses rows of ancestral soul tablets of the Mans at the finely carved altar at the end wall for worship. A side altar is at the side hall housing a Kwun Yam (觀音) deity tablet on the left of the main hall for worship. A room is on the left of the entrance hall. A staircase is on the right of the entrance hall connected to a structure attached to the upper floor of the hall. The side bays are interconnected on the upper floor with windows and fenced openings. The building is plastered and painted. The front façade is with groove lines. The name of the ancestral hall “永秀文公祠” (Man Wing Sau Ancestral Hall) is engraved on marble blocks above the doorway of the recessed entrance. The descending ridges are with curling ends. The roofs are covered with tiles and with glazed end tiles and drippers.

**Architectural
Merit**

It is a family ancestral hall to witness the settlement of Mans in the village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

This rebuilt building is a 1973 version of the old ancestral hall. It does not have the authenticity of the old building. Only the granite doorframe of the hall is retained. ***Authenticity***

It has group value with the other four ancestral halls including the Man Ancestral Hall, Man Lun Fung Ancestral Hall (麟峯文公祠), Man San Ye Ancestral Hall (莘野文公祠), Ming Yuen Tong (明遠堂) and other historic buildings in the village. ***Group Value***

The main function of the hall has been for ancestral worship especially during the Chinese New Year, the Spring and Autumn Equinoxes (春秋二祭), Ching Ming (清明節) and Chung Yeung (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. The children studied at the Tun Yu School (惇裕學校) housed at the Man Ancestral Hall. The school was established in 1939 and subsidized by the government. ***Social Value, & Local Interest***

Historic Building Appraisal

No. 55 Hang Tau Tsuen

Ping Shan, Yuen Long

Ping Shan (屏山) was settled by the Tangs (鄧) in the late Southern Song (南宋, 1127-1279) dynasty. Tang Yuen-ching (鄧元禎) is considered as the first ancestor of the Tangs who settled there in 1216. Two villages were first founded including Hang Tau (坑頭) and Hang Mei (坑尾) villages, the former in the north and the latter in the south. The former was founded by Waai-tak (懷德, 1548-1622) and the latter by Waai-yee (懷義, 1529-1607), two brothers of the 14th generation. The building at Nos.55 and 99 of Hang Tau Tsuen was originally one block of detached building which later divided into two belonged to two different owners. The block of building was probably built in the early 19th century. Tang Hin-ho (鄧獻可, 1777-1831), a 20th generation member of the Tangs, is believed to have lived in the building. 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 probably divided into two houses not later than 1898. Kwan-shing (袞臣, 1849-1909), a grandson of Hin-ho and a *guoxuesheng* (國學生, student of the Imperial College), owned No.55.

**Historical
Interest**

The residential block is among a group of bigger houses in the southern part of the village facing west. The Tang Ancestral Hall (鄧氏宗祠), the clan ancestral hall of the Tangs in Ping Shan, is three blocks further south. The block of building was originally a Qing vernacular building having a symmetrical one-hall-one-courtyard plan. It was constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The open courtyard was in front of the hall. A granary was on the left of the building (part of the present No.55) and a side room on the right of the hall. The building is facing west and two entrances are on the north and south side walls of the courtyard for *fung shui* benefit. The block of building is divided in the middle into two halves each with one room and a hall at the back. House No.55 has been altered and a two-storey structure added on the old house. Its interior has been modernized with its external walls of green-brick and granite block retained. The projected eave moulding above the lintel of the entrance and part of the weathered wall frieze moulding still survive. The *wok yee* (鑊耳) gable wall of the house is connected to the new building structure.

**Architectural
Merit**

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

Rarity

It has little built heritage value.

***Built Heritage
Value***

The authenticity of the house is not kept.

Authenticity

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

Group Value

Kwan-shing had a boy but died at an early age that he adopted his nephew as his son. Ching-wah (清華), his adopted son, had two sons, one of which was adopted by his brother who had no son. The other son, Ting-fei (廷輝) had only a daughter. Ting-fei lived in the house until he died in 1976 and his wife is still living in the house No.55. The Tangs worship their ancestors at the Tang Ancestral Hall in the village especially at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. They took part in the Da Chiu (打醮) organized by Ping Shan villages. Children of the Tangs studied at the Tang Ancestral Hall and Tat Tak Public School (達德學校). They had a security group called Ping Shan Village Vigilant Guard Group (屏山鄉更練團) established in the 17th century providing patrol and security services for the villages. The group was disbanded in 2003.

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

Historic Building Appraisal
Chan Study Hall
Tai Wan San Tsuen, Yung Shue Wan, Lamma Island

The Chan Study Hall (陳氏家塾) in Tai Wan San Tsuen (大灣新村, Tai Wan New Village) of Yung Shue Wan (榕樹灣), Lamma Island, was built as a study hall cum ancestral hall in 1921 by the Chans (陳) who moved from Nantou (南頭) of Shenzhen (深圳) north of Hong Kong some three hundred years ago. A branch of the ancestor, Chan Ying-yip (陳應業), moved to Tai Wan Kau Tsuen (大灣舊村) of Yung Shue Wan. Due to the increase of population, they branched out to establish a new village (San Tsuen) in its south-west in the early 20th century. An old study hall was originally built at the old village. When it became dilapidated, a new one (the present study hall) was constructed to replace it.

**Historical
Interest**

The study hall is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of local granite blocks and green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls have been plastered and painted with cream colour. Its floors and the offering table are covered with brown or red patterned glazed ceramic tiles. The doorframe is of granite. The granite board above the entrance doorway is engraved with the name of the study hall and painted gold colour. A big character '福' (well-being) is engraved on the red folding door at the entrance. The colourful altar at the end wall of the main hall houses three rows of finely carved soul tablets of the ancestors for worship. Above the altar, a wooden board with the name of Wing Chuen Tong (穎川堂), a tong name of all Chans, is hanged under the roof. The two ridges are each decorated with a set of red *ruilong* (夔龍) mouldings at the two ends.

**Architectural
Merit**

It is a study hall cum ancestral hall to witness the settlement of the Chans in Yung Shue Wan of Lamma Island.

Rarity

It has considerable built heritage value.

**Built Heritage
Value**

Despite the ceramic floor tiles added, the authenticity of the hall is basically kept.

Authenticity

Since its establishment, the study hall provided education to the village children of the Chans and others in the village and those in neighbouring villages. It was the best one in Yung Shue Wan. Classics and traditional subjects were taught in the old days. Modern subjects were introduced in the early

**Social Value,
& Local
Interest**

decades of the last century providing six classes from primary one to six. After the Second World War, a new public school was built in the area to meet the rapid demand of education. The study hall ceased its education role starting from 1949. Dim Dang (點燈) ritual was held at the study hall on the 15th of each first lunar month for the new born baby boys of previous year and distribution of pork for all male members after the ritual. The ritual has been discontinued. The function of ancestral worship is still maintained at the hall.

Kwun Yam Temple**Ta Tit Yan, Tai Po**

Kwun Yam Temple (觀音宮) in Ta Tit Yan (打鐵坳) village, Tai Po, was built by villagers of the village before the 33rd year of the Guangxu (光緒, 1907) reign of the Qing (清) dynasty as a stone tablet in the temple records its renovation with the dating. Ta Tit Yan in the south of Tai Po Market (大埔墟) and east of Tai Mo Shan (大帽山) was founded some three hundred years ago inhabited by five families surnamed Wong (黃), Lai (賴), Ho (何), Yau (邱) and Lin (練). The temple was erected for the worship of the Kwun Yam deity when villagers saw her sitting at the site of temple when they were on their way to the Tai Po Market where they went to get their daily necessities. It was then built with money donated by the villagers. The roof of the temple was destroyed by a fire in 1979 and was repaired in 1980. *Historical Interest*

The temple is a Qing vernacular building of a two-hall-one-courtyard plan of asymmetrical design. The narrow courtyard is between the entrance and the main halls. The building is constructed of green bricks with its walls to support its flush gable pitched roofs of timber rafters, purlins and clay tiles. A compartment of equal length is to the left. Its front portion is for the kitchen of the temple whilst its rear is for the keeper's quarters. The altar which houses the statue of the temple is in the middle of the main hall with an offering table in its front. The temple is plastered internally and externally except the front façade of the entrance. Above the doorway of the recessed entrance is the name board of the temple. The ridges of the main compartment are each with a pair of circular geometric mouldings. *Architectural Merit*

It is a Kwun Yam temple to witness the settlement of the Ta Tit Yan village. *Rarity*

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

It was repaired in 1980. Its upkeep and maintenance is in order. Its authenticity is kept. *Authenticity*

The temple would be highly celebrated at the Kwun Yam Festival (觀音誕) on the 19th day of the second lunar month when village worshippers would make special offerings to the deity. They would also have vegetarian meal on that day. Villagers would also seek blessing and protection from Kwun Yam during the Chinese New Year. *Social Value, & Local Interest*

Historic Building Appraisal
Lau Ancestral Hall
No. 26 San Tin Village, Sha Tin

San Tin Village (新田村) of Tai Wai (大圍), Sha Tin, was a single-clan village of the Laus (劉). They were Hakkas (客家) who first moved from Xingning (興寧) of Huizhou (惠州), Guangdong (廣東) province, to Au Pui Wan Tsuen (坳背灣村) in Grassy Hill (草山), north-west of Sha Tin, in the Qianlong (乾隆, 1736-1795) reign of the Qing (清) dynasty. The founding ancestor was Lau Sau-long (劉秀浪). They were farmers engaged in cultivation. As the population of the Laus increased, they bought a piece of land from the Kek Tin (隔田) and Tin Sum (田心) villages to establish a new village called San Tin in the late 1890s. The village was founded by three brothers of the fifth generation including Wai-kung (維恭), Wai-wei (維惠) and Wai-man (維敏). It is not known when the ancestral family hall was built. However, it was rebuilt in 2001. The hall belongs to the Lau Sam Chun Tong (劉三俊堂), a name to commemorate the three brothers.

**Historical
Interest**

Located on a row of village houses, the Lau Ancestral Hall (劉氏家祠) is connected to the neighbouring houses on its left and right. It is a Qing vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It was originally constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. It has been rebuilt with concrete and new building materials. The only old features are the granite door frame and lower courses of granite blocks on its front façade. The walls and floors of the building are covered with glazed ceramic tiles. The altar at the end wall of the main hall houses a soul tablet of the Lau ancestors for worship. Its roofs are covered with yellow glazed ceramic tiles. Two dragons and a pearl of ceramic are on the ridge for decoration. The name of the hall is engraved on a brown marble above the lintel. Two ceramic pictures of the Eight Immortals (八仙) and Heavenly Official Presenting Fortunes (天官賜福) are under the front eave.

**Architectural
Merit**

It is an ancestral hall to remind the settlement of the Laus in San Tin Village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The authenticity has been much reduced due to the reconstruction and its modern building materials added to the ancestral hall.

Authenticity

The ancestral hall provides a venue for ancestral worship as well as for the wedding of male members, Dim Dang (點燈) ritual and funeral ceremonies. The Laus had small troubles with the Tsangs (曾) of Kek Tin Tsuen as they were Punti (本地) people. They however had good relationship with Tin Shum Tsuen, also a Hakka village.

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

Historic Building Appraisal
Tin Hau Temple
near Ha Kwai Chung Tsuen, Kwai Chung, N.T.

The present Tin Hau Temple (天后宮) near Ha Kwai Chung Tsuen (下葵涌村), Kwai Chung, was a rebuilt one relocated from an old Tin Hau temple close to the seashore. A bell in the temple has the 8th year of the reign of Emperor Daoguang (道光, 1828) inscribed on it. It is said that the original temple was erected in the Jiaqing (嘉慶, 1796-1800) reign of the Qing (清) dynasty. It was called Kwai Chung Mong Shue Ha Tin Hau Temple (葵涌芒樹下天后古廟). Mong Shue Ha is a multi-lineage village of the Tangs (鄧氏), Chans (陳氏), Tsangs(曾氏), Lams (藍氏), Sins (冼氏) and others.

***Historical
Interest***

Up to the 1960s, Ha Kwai Chung Tsuen faced Gin Drinker's Bay. Since most of the villagers were fishing folks and farmers, the temple was built there for the blessing of Tin Hau, the goddess of the sea. The altar at the end wall of the middle bay houses a statue of Tin Hau. The statues of Hung Shing (洪聖) and Pak Tai (北帝) are placed on the left of Tin Hau. Earth God (土地) and Chai Tin Tai Shing (齊天大聖, The Monkey King) are enshrined on the right of Tin Hau. Due to reclamation and development of the area, the temple was demolished and a new one built in the present site in **1966**.

The temple is a Qing vernacular design building having a one-hall plan of three bays. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls have been plastered and painted in yellow colour. The main ridge is decorated with a pair of dragons, a pearl and two *ao yus* (鰲魚) in ceramics. The two descending ridges of the central bay are with geometric mouldings and two lions. The roofs are covered with corrugated sheets. The name of the temple is engraved in a stone tablet above the doorway of the recessed entrance. The entrance is decorated with three pairs of couplets.

***Architectural
Merit***

It is a Tin Hau temple to remind the settlement and history of Ha Kwai Chung Tsuen and the area.

Rarity

It has some built heritage value. The temple is a rebuilt one relocated to the present site in 1966 with relics of the old temple displayed at the present temple.

***Built Heritage
Value &
Authenticity***

An incense burner, with the year 1930 inscribed on it, was donated to the temple by Fuk Wo Lan (福和欄) and Chung Tai-shing (鍾泰盛). The former was a vegetable grocery at the Government Vegetable Market of Yau Ma Tei whilst the latter was a villager of Ha Kwai Chung Tsuen who was an agent of the farmers selling vegetables to the grocery. A tablet dated 1941 also has the two names on it. Celebrations of the Tin Hau Festival (天后誕) would be held but not that much as a traffic interchange was built in front of the temple in 1976-77 which reduced the size of the open ground in front of the temple. Basin meals and Fa Pow (花炮) activities would be held.

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

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

***Adaptive
Re-use***

Historic Building Appraisal**Shrine****No. 106 Pok Wai, San Tin, Yuen Long**

Pok Wai (壘圍) village in San Tin (新田), Yuen Long, was erected by Man Sau-fuk (文壽福) around a century ago. The shrine was built at the same time the village was established to mark its founding. It serves as the major worship centre of the villagers. It has 13 deities housed in the altar for worship including Kwun Yam (觀音), Tin Hau (天后), Man Cheong (文昌), Yeung Hau (楊侯) and others. It is at the back row of the village houses on the central axis of the village. It faces the entry vertical lane of the village. It is in a strategic fung shui location giving protection to the villagers. The shrine has the worship of the villagers regularly and at festivals with special offerings.

Historical Interest

It is on the last row of the seven rows of village houses in Pok Wai. The village was probably a walled village which entrance gate and the enclosing walls have been demolished. The shrine is a Qing vernacular building of a one-hall plan. It is constructed of green bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The altar is in the middle of the end wall facing the entrance at the opposite end of the building. The brickwork of the walls is with a one header course to nine stretcher course (九順一丁) bonding. Its floor is with concrete screeding. A wall frieze is with plastered moulding of geometric and plant patterns.

Architectural Merit

It is a shrine to remind the settlement of the Mans in the village.

Rarity

It has some built heritage value.

Built Heritage Value

The building has its authenticity kept.

Authenticity

The shrine is managed by two villagers in turn annually. They would be responsible for the cleaning and incense offerings on the 1st and 15th days of each lunar month and at festivals. Dim Dang (點燈) ritual would be held at the shrine for new born baby boys of previous year by writing their names at the bottom of lanterns hanged on the 1st to 15th days of the first lunar month. On the last day evening they would have *yindingjiu* (飲丁酒) with basin meal (盆菜). Da Chius (打醮) were held once every three years in the village but has been discontinued.

Social Value, & Local Interest

Historic Building Appraisal
Kai Yuen - Main Building & Ancillary Building
No. 29A Ha Fa Shan, Tsuen Wan, N.T.

Kai Yuen (祇園) was a Buddhist temple constructed in Ha Fa Shan (下花山) of Tsuen Wan (荃灣) some 70 years ago. It was established by Monk Yui Sim (裔禪法師) who moved the temple from Guangxi (廣西) province to Hong Kong. Deities Amitabha (阿彌陀佛), Mahasthamaprapta (大勢至菩薩) and Kwun Yam (觀音, Goddess of Mercy) were worshipped at the temple. Kai Yuen was supposed to be built at a good *fungshui* (風水) site. It has an unobstructed view of Tsuen Wan and is backed by a range of mountains. The terrain at the northwest of the main building symbolizes a tortoise climbing up the hill which was said to be a good *fungshui* setting.

In the old days, Kai Yuen provided education to nuns and monks, and raised some children. It also provided vegetarian meals for worshippers and visitors. The monks and nuns had agricultural farming close to the temple in the past. The temple was destroyed by the Japanese during the Second World War (1941-1945) and rebuilt after the war. During the Civil War in China (1945-1949), the temple also provided temporary shelter for monks and nuns who fled to Hong Kong.

The temple is a Chinese Eclectic style of building of two storeys. It is constructed of granite blocks and concrete with its walls and columns to support its pitched roof. A verandah is on the ground floor at the front façade. Above the verandah is a balcony topped with a parapet. A pediment is in the middle of the parapet. The balcony is having a flat roof. The four columns of the balcony are extended to the verandah. The main hall is in the middle of the ground floor with one side hall on its left and right. An altar is at the end wall of the main hall with only a few number of soul tablets for worship. The walls are plastered. The ridge of the pitched roof is with curling ends.

It is a temple to remind the development of Buddhism in the area.

Rarity

It has some built heritage value.

Built Heritage Value

The building is in poor condition. Its authenticity is diminished.

Authenticity

Many monks and nuns fled to Hong Kong in 1949 and stayed in the temple. Monk Yui Sim provided lessons for young monks and nuns in the temple where they learnt Buddhist scriptures. The temple employed a number of maids and servants for the preparation of vegetarian meals. They were also given

Social Value, & Local Interest

accommodation at the ancillary building to its left.

Kai Yuen has a similar appearance to Lung Wah Yuen (龍華園) in Fung Chi Tsuen in Wang Chau of Yuen Long (元朗橫洲鳳池村), which is a mixed style building serving as a nunnery.

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

Historic Building Appraisal
Tin Hau Temple
Tai Lam Kok, Tai Lam Chung, Tuen Mun, N.T.

Tin Hau Temple (天后古廟) in Tai Lam Kok (大欖角, also known as Brothers Point) of Tuen Mun was built in **1924** as a stone incense burner of the temple has the year inscribed on it. Tai Lam Chung (大欖涌) is a multi-clan Hakka (客家) area inhabited by the Wus (胡氏) in Wu Uk Tsuen (胡屋村), the Wongs (黃氏) in Wong Uk Tsuen (黃屋村) and the Lees (李氏) branching out from Lee Uk Tsuen of So Kwun Wat (掃管笏李屋村). *Historical Interest*

The temple is believed to be built by the Wus in the area. It is said that once upon a time a group of fishermen lost their way in the sea. Suddenly they saw a streak of light which indicated the way to the land. Finally, they landed on the shore of Tai Lam Chung and believed they had been saved by Tin Hai (Goddess of the Sea). In addition to Tin Hau, Kwun Yam (觀音) is also worshipped in the temple. The temple was demolished and reconstructed on the same site in **2006-07**.

The present temple is built of concrete. It is a small Qing (清) vernacular design two-hall building. It was originally constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The roofs' purlins were later replaced with rectangular ones and reinforced with concrete beams. The external walls have been plastered. The altar is at the end wall of the building with the statues of the deities facing the entrance. Its front ridge is with a set of geometric mouldings which left one is partially damaged. The name of the temple is plastered above the doorway flanked by two landscape paintings. A fascia board under the eave is with fruits, flowers and leaf carvings. *Architectural Merit*

It is a Tin Hau temple to witness the settlement of the Tai Lam Chung villages. *Rarity*

It has intangible heritage value. *Built Heritage Value,*

A major renovation was held in 1955 with some other unknown ones. The temple was reconstructed in **2006-07**. *Authenticity*

Tin Hau would be given special offerings at festivals and at the Chinese New Year. The 1955 renovation of the temple was carried out with donation by **Mr Chiu Lut-sau** (趙聿修, 1905-1974) who was a prominent merchant and philanthropist. *Social Value, & Local Interest*
 Mr Chiu was the founder of a number of schools in Yuen Long and served in many associations such as the Pok Oi Hospital (博愛醫院), the Tung Wah Group of Hospitals (東華醫院) and the Po Leung Kuk (保良局). He was honourably

appointed as Unofficial Justice of Peace in 1958 and awarded the titles of M.B.E. in 1965 and O.B.E. in 1968.

Historic Building Appraisal
Pak Tai Temple
No. 146 Ma Tau Wai Road, Hung Hom

Pak Tai Temple (北帝古廟) at the corner of Ma Tau Wai Road (馬頭圍道) and Pak Kung Street (北拱街) of Hung Hom built in 1929 was for the worship of the Pak Tai deity. It is said that the temple was moved from a Pak Tai temple somewhere in Hok Yuen Street (鶴園街) which building materials were salvaged from the dilapidated Sheung Tai Temple (上帝古廟) on Lomond Road (露明道). It is also said that the temple might be one originally located on a hill at the junction of Tsing Chau Street (青州街) and Ma Tau Wai Road which was moved to the present site due to development. It could be that the present temple is the combination of the two Pak Tai temples as land was scarce in the area. The temple is managed by the Chinese Temples Committee (華人廟宇委員會).

**Historical
Interest**

The temple is a Qing (清) vernacular building of a two-hall-one-courtyard plan with a side chamber of equal length and a forecourt in its front. The open courtyard has been covered housing an altar for the Kwun Yam (觀音) deity. The side chamber is for the keeper's quarters, kitchen and toilet. An Earth God (土地) shrine is at the forecourt which was moved from Gillies Avenue (機利士街) of Hung Hom. The building is constructed of bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The front roof has been covered with green ceramic tiles. Its lower courses of its front wall are of granite and so is its doorframe. Its external walls are plastered. Its main ridge is decorated with two ceramic *aoyus* (鰲魚) and geometric pattern at ridge ends. The main hall's ridge is with curling ends. At the end wall of the main hall is the altar house the statue of Pak Tai in the middle with Tai Sui (太歲) and Pau Kung (包公) on either side. A bell dated 1893 and an incense burner dated 1901 from other temples are on display at the temple.

**Architectural
Merit**

It is a Pak Tai temple to remind the history of Hung Hom.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The temple was not renovated in sympathetic condition very much affects its authenticity.

Authenticity

The Pak Tai deity has not been very much patronized by the worshippers recently. Kum Yam has been more popular for the Kwun Yam Treasury Open Day (觀音借庫) on the 26th of the first lunar month when the worshippers would

**Social Value,
& Local
Interest**

seek her blessing for wealth in the coming year. Some locals also place their ancestors' soul tablets at the corner of the temple and worship them at intervals and at festivals.

Historic Building Appraisal
Tung Fuk Tong
Nga Yiu Tau, Shap Pat Heung, Yuen Long

Tung Fuk Tong (同福堂) in Nga Yiu Tau (瓦窑頭) village of Shap Pat Heung (十八鄉), Yuen Long, is a communal Hakka (客家) ancestral hall built by six families of the village, namely, the Kans (簡氏), the Lais (賴氏), the Tangs (鄧氏), the Tses (謝氏) and two Cheung (張) families. They came to settle in the village around the end of the 19th or the early 20th centuries and the ancestral hall was built in the 1910s. The village was originally called Lung Yin Tsuen (龍涎村) and changed into the present name during the Second World War when newcomers settled there. The hall serves as the common place for ancestral worship of the six families with their ancestors soul tablets displayed at the altar. *Historical Interest*

The ancestral hall is a one-storey Qing (清) vernacular building having a taller hall in the middle and flanked by one chamber to its right and left. The right chamber (originally a kitchen) however has been demolished and the left one is used as a kitchen. The building was constructed of green bricks with flush gable pitched roofs (硬山式). Its walls support the roofs which are composed of wooden rafters, purlins and red clay tiles. Its recessed entrance has the name board above the lintel. The only decoration of the hall is the wall friezes at the façade with paintings of a dragon and landscapes and calligraphy. At the altar at the far end of the hall, a common soul tablet and six soul tablets of the families are on display for worship. *Architectural Merit*

It is a multi-family Hakka ancestral hall of considerable rarity. *Rarity*

The simple ancestral hall has some built heritage value. *Built Heritage Value*

Though the right chamber has collapsed and parts of the walls of the right one replaced with corrugated sheets, the hall itself is in good up-keep condition. *Authenticity*

The left side chamber was used as a study hall called Lung Yin School (龍涎學校) founded in the 1920-30s teaching Chinese classics and other subjects for village children. The families, being Hakkas, do not have Dim Dang (點燈) ritual at the hall and they would hang gingers at the Tin Hau Temple (天后古廟) in Nga Yiu Tau instead. *Social Value, & Local Interest*

Historic Building Appraisal
Kwok Ancestral Hall
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. 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. 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). The Kwok Ancestral Hall (郭氏宗祠) was built by the Kwoks for the worship of their ancestors. It was probably first built in the 18th century and was badly damaged by a typhoon in 1999. It was rebuilt in the same format in 2000.

*Historical
Interest*

The ancestral hall is a detached building in the first front row of six rows of village houses in the village facing northwest. It is a Qing (清) vernacular design building having a one-hall-one-courtyard plan of three bays. A small open forecourt surrounded by a high wall is in its front. A pitched roof entrance gate is on its right. The open courtyard is in front of the main hall. A side room and a side chamber are on either side of the courtyard and the main hall. It is constructed of concrete with its walls to support its pitched roofs. The entire building is covered with new ceramic tiles of cream, light green, light brown and green colours. Rows of soul tablets of the Kwok ancestors are on display at the altar at the end wall of the main hall for worship. In front of it is the offering table with incense burners. A marble board engraved with “郭氏宗祠” (Kwok Ancestral Hall) is on the wall above the doorway at the entrance. A couplet engraved on marble is on either side of the doorway. The main ridge is covered with green glazed ceramic tiles and a pair of *aoyu* (鰲魚) is at its two ends. The front ridge of the recessed entrance hall is with a pair of *longren* (龍吻) at its two ends.

*Architectural
Merit*

It is an ancestral hall of the Kwoks to witness their settlement in the village. **Rarity**

It has little built heritage value.

**Built Heritage
Value**

It was rebuilt in 2000. The authenticity of the old ancestral hall has been removed. **Authenticity**

It has group value with the Fung Ancestral Hall (馮氏家祠) and other old structures in the village. **Group Value**

The ancestral hall has been used for ancestral worship of the Kwoks. Dim Dang (點燈) ritual for new born baby boys would be held at the hall at the Chinese New Year. The Kwoks would participate in the Da Chiu (打醮) activities of the village held once every five years. Statues of different deities of the Pat Heung Temple (八鄉古廟) including Kwun Yam (觀音), Tin Hau (天后), Kwan Tai (關帝) and others would be invited to tour round the village to ward off the evil spirits. **Social Value,
& Local Interest**

Historic Building Appraisal
Tang Ancestral Hall
Ha Kwai Chung Tsuen, Kwai Chung

The Tang Ancestral Hall (鄧氏家祠) together with the neighbouring rows of village houses were rebuilt houses due to the development in Kwai Chung (葵涌) in the 1960s. They were originally of the Mong Shue Ha (芒樹下) village in Ha Kwai Chung (下葵涌). The rebuilt ancestral hall was completed in 1964. Mong Shu Ha was a multi-lineage village including the Tangs (鄧), the Chans (陳), the Tsangs (曾) and others. The Tangs are Hakkas (客家) who have the same ancestor as those in Wang Toi Shan (橫台山) and Shui Lau Tin (水流田). Their distant ancestor was Tang Chi-chai (鄧志齋), a *jinshi* (進士) of the Song (宋, 960-1279) dynasty. He moved to Guangdong (廣東) province in 1259. The ancestor of Wang Toi Shan and Shui Lau Tin was the 7th son of Chi-chai whilst that of Ha Kwai Chung was the 11th son. The first ancestors in Ha Kwai Chung were of the 15th generation including Yin-yau (彥猶) and Yin-ting (彥定). They moved from Bolou (博羅) in the mid-19th century to Sheung Kwai Chung (上葵涌), and then Wo Tong Tsui (禾塘咀). Their descendents finally settled in Ha Kwai Chung. The ancestral hall also known as Leung Sau Tong (兩秀堂) was built to commemorate the two brothers. The reconstruction cost of the new ancestral hall was paid by the government.

**Historical
Interest**

Located on the far right of the first row of three rows of village houses between San Kwai Street (新葵街) and Tang Uk Street (鄧屋街) of Ha Kwai Chung, the ancestral hall is separated from the village houses and is a bit shorter. The hall is a Qing (清) vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is probably constructed of concrete with its walls to support its roofs of timber rafters, purlins and ceramic tiles. The walls are plastered and painted in light earth yellow colour. The altar is at the end wall of the main hall housing a soul tablet of the Tangs for worship. A set of red geometric mouldings are at two ends of the ridges. The name of the ancestral hall is moulded on a board above the lintel. Wall paintings of landscape are under the front eave. A fascia board of flowers and plants carving is under the eave for decoration.

**Architectural
Merit**

It is a rebuilt ancestral hall to remind the settlement of the Tangs in Ha Kwai Chung.

Rarity

It has little built heritage value.

***Built Heritage
Value***

It is a replica of the old ancestral hall of the Tangs. The authenticity of the copy ancestral hall is kept.

Authenticity

Ancestral worship is still maintained at the ancestral hall especially at the Chinese New Year and at the Chung Yeung Festival (重陽) with special offerings including roasted pork. The meat would be distributed to the villagers after the worship. Dim Dang (點燈) ritual would be held at the hall at good Chinese New Year only.

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

Wong Ancestral Hall**Tai Mei Tuk, Tai Po**

Tai Mei Tuk (大尾督村) village is a Hakka (客家) village of the Wongs (黃) in Tai Mei Tuk (大尾督), Plover Cove (船灣). It is said that the founding ancestor Jo-bun (祖斌) moved from Huizhou (惠州) of Guangdong (廣東) province to the Lantau Island in the late Ming (明, 1368-1644) dynasty. His wife moved with his son Wing-choi (榮彩) to Tai Mei Tuk in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty. The Wong Ancestral Hall (黃氏宗祠) was probably built or renovated before 1907 as a wall painting has the dating “丁未” (Dingwei) written on it. It was rebuilt in 1967 due to its dilapidated condition.

**Historical
Interest**

Located in the front row of three rows of houses in the village, the ancestral hall is a detached a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and the floors cement-screeded. The altar is at the end wall of the main hall housing a soul tablet of the Wong ancestors for worship. Behind the tablet is a big gold Chinese character “壽” (longevity) moulded on the wall flanked with a couplet. Wall frieze paintings of birds and flowers and calligraphy are under the eave at the end wall. Two tie beams in the main hall are engraved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generation to Generation). The name of the hall is engraved on a piece of brown marble on the wall above the lintel of the recessed entrance. A couplet engraved on brown marble is by the doorframe.

**Architectural
Merit**

It is an ancestral hall of the Wongs to witness their settlement in Tai Mei Tuk village.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The roofs of the open courtyard and those of the front portion of the entrance and the main hall are turned into reinforced concrete ones during the reconstruction in 1967.

Authenticity

The ancestral hall has been the place for ancestral worship of the Wongs. It has been used for worship with special offerings at the Chinese New Year and at the Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) ritual is held on the 1st to 7th days and 15th to 17th days to celebrate the New Year but not a ritual to signify the birth of baby boys of the Wongs.

**Social Value,
& Local Interest**

Historic Building Appraisal

Tin Hau Temple

Nos. 56-58 Castle Peak Road, Tsing Lung Tau, Tsuen Wan

Tin Hau Temple (天后宮) at Pak Sha Wan (白沙灣) of Tsing Lung Tau (青龍頭), Tai Lam Chung (大欖涌), was erected in the 24th year of the Jiaqing (嘉慶, 1819) reign of the Qing (清) dynasty as a bell in the temple has the year inscribed on it. The temple was erected by villagers of Tsing Lung Tau Tsuen (青龍頭村) which is in the north-east of the temple. The temple was at the seashore facing the sea in the south-east. It is now blocked by the Castle Peak Road (青山公路) constructed between the temple and the seashore. The right chamber of the temple has a stone tablet to commemorate an unknown chaste woman who drowned herself to death at the sea opposite the temple. The tablet was given by Qing officials in the 9th year of the Tongzhi (同治, 1870) reign.

**Historical
Interest**

The temple is a Qing vernacular design building having a two-hall plan of a three-bay layout. The simple building is probably constructed of granite blocks with its walls to support its pitched roof of timber rafters, rectangular purlins and clay tiles. The walls are with thick plaster and painted in yellow and red colours. The three bays are partitioned with walls which three entrances are all recessed. All the altars of the three bays are at the end walls of the end halls. The middle one houses a statue of Tin Hau whilst the one on the left houses that of Lady Kam Fa (金花娘娘). The right one houses those of Kwun Yam (觀音), Chai Kung (濟公) and Wah Tor (華佗) deities. The floors are screeded and painted. Name boards '天后宮' (Tin Hau Temple), '貞烈祠' (Temple for the Chaste Woman) and '金花廟' (Temple of Lady Kam Fa) are respectively above the doorways of the middle, right and left bays. The entire temple is covered with a corrugated structure.

**Architectural
Merit**

It is a Tin Hau temple to witness the settlement of Tsing Lung Tau Tsuen and the area.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The temple was renovated in 1889, 1987 and 2002 with some other unknown ones. Its authenticity is barely kept.

Authenticity

Tin Hau Festival (天后誕) would be celebrated on the 23rd of the third lunar month with lion and unicorn dances. Offerings including roasted pigs, fruits, chickens and others would be made to the deity. Open Treasury of Kwun Yam (觀音借庫) would be held on the 26th of the first lunar month where red papers of different amounts would be put in a box at the temple. The worshippers would pick up one from the box symbolizing their borrowing money from the deity. They would 'return the borrowed money' by burning paper money to the deity.

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

Historic Building Appraisal

Nos. 5 & 6 Tui Min Hoi

Sai Kung, New Territories

The houses situated at Nos. 5 and 6 Tui Min Hoi (對面海), originally called Tsiu Lung (蕉壟) and established in the early nineteenth century as a scattered coastal Hakka village, are a pair of semi-detached village houses built in 1933 by the third generation of the Chungs in Tui Min Hoi and replaced an earlier village house which had become dilapidated. The houses have been the residences of the Chung (鍾) family for four generations. The Chungs continued to live in Nos. 5 and 6 during the Japanese Occupation. For almost six years after the Occupation, emergency food rations of rice were distributed by the Hong Kong Government through the Sai Kung Self-Governing Committee (西貢區自治委員會) in front of the Tin Hau Temple (天后廟) in Sai Kung Market. Two Chung brothers, Tim-choi (添才) and Ting-yau (丁有), were recruited by the British Army. Ting-yau worked for fifteen years in the transportation section. In the 1950s, Tim-choi and Ting-yau inherited No.5 and No.6 respectively.

*Historical
Interest*

The dwelling houses are situated on a raised platform at the foot of a hill and originally faced the sea, but the sea view is now blocked by a new development called Lakeside Garden (翠塘花園). The front façade of the building is comprised of an open verandah or porch at ground floor level with three columns supporting an open verandah at first floor level. Round and square columns on the first floor verandah support an entablature, a central curved pediment, and an eye-catching parapet wall composed of posts and pinnacles with ornamental panels in-between.

*Architectural
Merit*

The main walls of the building are rendered and white-washed with small casement windows protected by guard bars. Internally the two halves of the building are divided up by wooden partitions to form living rooms at the front, bedrooms in the middle, and kitchens and bathrooms at the rear. Some original patterned floor tiles can still be seen. A staircase leads up to the first floor rooms and the roof terrace. As the building exhibits Western architectural influence in the façade it can be categorized architecturally as **Chinese Eclectic**.

The ornamental pediment and parapet to this building is a distinctive feature which is quite rare. The building is a good example of a 1930s local tenement house showing Western influence and has important built heritage value. Although looking rather dilapidated, there is little evidence of major alterations so that the building retains its authenticity.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the building lies in its role since it was built as a typical village residence which has been occupied by the same family for four generations. Its distinctive features give it local interest.

***Social Value
& Local
Interest***

The best use for the building is for it to continue to be used as a family dwelling. The question of adaptive re-use depends a lot on the requirements of the local community.

***Adaptive
Re-use***

Historic Building Appraisal
Sin Hing Tung – Miu Kut Cheung
Tuen Fat Road, Tuen Mun

Sin Hing Tung (善慶洞) is a hostel for monasticism established by the Hong Kong Society for the Promotion of Virtue (香港道德會) in 1931. It was originally called the Tuen Mun Branch of Hong Kong Society for Promoting of Virtue (香港道德會屯門支會) and later renamed as such. The Society was developed from the Li Xian Tang (禮賢堂), a southeast division of Sin Tin Dao (先天道). The anti-superstition movement in the early 1920s in China had many Buddhist and Taoist monks and nuns fled to Hong Kong, Macau and the Southeast Asia. Law Wai-nam (羅煒南), chairman of the Li Xian Tang, and Au Lim-chuen (區廉泉) established the Society at Nos. 8 – 9 Tai Pak Terrace (太白臺), Sai Wan (西環). Due to further expansion of the Society and lack of a quiet place for monasticism, they bought a villa called Hoi Yuen (海園) in Wong Ka Wai (黃家圍) of Tuen Mun. It is not known when the villa was built. It was built by Weng Shiliang (翁釋亮), a subordinate officer of Li Fulin (李福林, 1873-1952) who was the Commander of the Fifth National Revolution Army of the Republic Government since 1926. The villa was later sold to a Tong Hoi-on (唐海安) and then to the Society. Other than the villa building of the Society, a Miu Kut Cheung (妙吉祥) building and a Ka Lok Tong building (嘉樂堂), columbaria, are on its left. The former was built in 1963 and the construction time of the latter is not known. A pavilion Sin Hing Pavilion (善慶亭) built in 1932 is in the northwest corner of the compound.

***Historical
Interest***

The Miu Kat Cheung building is on the right of the main building. The building was expanded in 1964 and renovated in 1979 with some others. It is a two-storey flat-roof building of Chinese style. It is constructed of concrete dressed with modern building materials. Two red round columns are at the corners of its front façade topped with a green glazed tiled eave of a red rafter bracket. A balcony on its first floor has the similar feature of two columns and an eave of smaller size. The balcony is with metal geometric balustrades. The entrance is decorated with two couplets. Its external walls are with ceramic tiles. The two halls on each floors houses ancestral soul tablets for worship. A stone plaque of Shun Yuen Tong (慎遠堂) is above the entrance doorway.

***Architectural
Merit***

It is a part of the Sin Hing Tung having a less significant historic value.

Rarity

It has little built heritage value.

***Built Heritage
Value***

Expansion and renovation works were carried out in 1952, 1961, 1964, 1971, 1979, 1995 and 2001. Alteration work was carried out in the 1980s due to the resumption of two-third of its land by the government for the widening of the Castle Peak Road (青山公路). Its authenticity is affected due to its alteration.

Authenticity

The Sin Hing Tung main building, Miu Kut Cheung building and the Ka Lok Tong building are having their related group value.

Group Value

The Society adheres to the doctrines of Confucianism, Buddhism and Taoism. The deities of the three religions are worshipped in the buildings. Four religious rituals are held for the Jade Emperor, the Ching Ming Festival (清明節), the Yun Lan Festival (盂蘭節) and for the God of Measure (斗神). Before the Japanese Occupation (1941-45) the Society provided free school education for the area. It was discontinued after the war. Social and charitable services are provided for the public including free coffins, funeral charges, catering of vegetarian meals, religious rituals and others.

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

No. 21 Tai Kiu Tsuen

Yuen Long

Tai Kiu Tsuen (大橋村) is in the north of the Yuen Long town centre and on the east side of the Shan Pui River (山貝河). It was established by four clans about 400 years ago including the Chans (陳), the Tangs (鄧), the Tses (謝) and the Leungs (梁). The Chans were the majority. They came from Shuibei (水貝) of Dongguan (東莞), Guangdong (廣東) province. Four brothers of the 13th generation of the clan came to the village and only one, Charm-fu (參乎), settled down. He was the founding ancestor of the clan in the village. Five rows of northeast-facing houses were built in the village. The house at No. 21 was built by a member of the Chans in 1939.

*Historical
Interest*

The house at No.21 is in the second row of five rows of houses in the village. It connects with two houses on its right but their structures have almost collapsed. The house is a Qing (清) vernacular building having a one-hall-one-courtyard plan. It is constructed of green bricks and concrete with its walls to support its pitched roof of timber rafters, purlins and clay tiles. A kitchen with a chimney and a bathroom are built in the courtyard. The hall with a cockloft at the back is mainly the living room with bedrooms. The front wall is plastered and painted in cream colour. A parapet is built at the roof end of the front façade with the year 1939 engraved on it. The parapet is topped with a pediment having a circle based on petals mouldings in the middle. The gable wall is decorated with a wall frieze moulding of floral pattern.

*Architectural
Merit*

It is a village house to remind the settlement of the Chans in the village.

Rarity

It has some built heritage value.

*Built Heritage
Value*

It has its authenticity kept.

Authenticity

It has group value with entrance gate of the village.

Group Value

The Chans like other villagers were farmers engaged themselves in rice and vegetables growing. Dim Dang (點燈) ritual is still made at a communal hall of the village starting on the 10th or 11th day of the Chinese New Year. A lantern would be hung for each new born baby boy of previous year at the hall. Dangjou (燈酒), a banquet in the form of basin meal (盆菜) will be served in the village. Celebration of wedding and other functions with banquet would be held in the village.

*Social Value,
& Local Interest*

Historic Building Appraisal

Chung Ancestral Hall

Chai Kek, Tai Po

Chai Kek (寨𨵿) is one of the 26 villages in Lam Tsuen Valley (林村谷), Tai Po. It is a Hakka (客家) village of the Chungs (鍾). Their founding ancestor Sze-chap (仕集) moved from Changle (長樂) of Guangdong (廣東) province in the 12th year of Chongzhen (崇禎, 1639) of the late Ming (明) dynasty. One of his descendents, Man-Tsoi (文彩), branched out to Tin Liu Ha (田寮下) village (now divided into Sheung (Upper) and Ha (Lower) villages), in the northern part of the Lam Tsuen Valley in the 19th century. It is not known when the Chung Ancestral Hall (鍾氏家祠) was built. It was probably in the early 18th century.

**Historical
Interest**

Located in two long parallel rows of village houses, the ancestral hall occupies the structures of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. It was an extension of the hall making use of two houses about 200 years ago. The ancestral hall is connected to the four houses on its left and right sharing with them a common roof each for its entrance and main halls. The long and narrow hall is a Qing (清) vernacular building having a three-hall-two-courtyard plan. The two open courtyards are between the three halls. The inner courtyard has side entrances on its left and right. The *dong chung* (擋中) is at the middle hall whilst the altar is at the end wall of the main hall. The building is constructed of green bricks with its walls and granite columns to support the pitched roofs of timber rafters, purlins and clay tiles. The altar has a soul tablet of the Chung ancestors for worship. The ridges are each with a pair of *ruilong* (夔龍) mouldings. The roofs are covered with green glazed tiles. The front façade is covered with white glazed ceramic tiles. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Under the front eave are wall frieze paintings of fruits, flowers and rocks. Wall frieze paintings of geometric and curling leaves patterns are under the eave of the main hall.

**Architectural
Merit**

It is an ancestral hall of the Chungs to witness their settlement in Chai Kek.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The building was repaired in 1980 and 1995. Despite the glazed tiles added to the roofs and front façade, the authenticity of the building is kept.

Authenticity

The ancestral hall has been a venue for the ancestral worship of the Chung. The Chungs in Tin Liu Ha returned at the Chung Yeung Festival (重陽節) on the 9th of the ninth lunar month to have ancestral worship at the hall. They stopped joining their brother Chungs to do so when they built their own ancestral hall in the 1960s. They however do have joint grave sweeping of their ancestors' graves at the festival in Tsuen Wan. The hall is also used for meetings and celebrations of the Chungs. Wedding ceremonies have been held at the hall. The Chungs have their worship of the Tin Hau at the Tin Hau Temple (天后古廟) in Fong Ma Po (放馬莆) village, upper part of Lam Tsuen Valley. They also joined in the activities of the Da Chiu (打醮) to honour the Tin Hau.

*Social Value,
& Local Interest*

Historic Building Appraisal
Tin Hau Temple
Ma Wan Tsuen, Lei Yue Mun, Kowloon

Tin Hau Temple (天后廟) in Ma Wan Tsuen (馬環村) of Lei Yue Mun (鯉魚門) is at the waterfront of the narrow channel of the eastern end of the Victoria Harbour (維多利亞港). It was first built in the 18th year of the Qianlong (乾隆, 1753) reign of the Qing (清) dynasty by a Zheng Lian-chang (鄭連昌) but completely reconstructed in 1953. Lian-chang is said to be the great grandson of Zheng Jian (鄭建), who was believed to be a subordinate of the renowned Ming (明) revolutionary leader Zheng Cheng-gong (鄭成功) against the Qing government. After Cheng-gong retreated to Taiwan, Jian and his followers settled in Mirs Bay (大鵬灣). Their descendents became pirates causing troubles in the coastal areas. Cheung Po-tsai (張保仔), the famous private in the Jiaqing (嘉慶, 1796-1820) reign of the same dynasty was believed to be a subordinate of Zheng Yi (鄭一), a descendent of Jian. It is said that the temple served as Lian-chang's outpost as well as a worshipping place.

**Historical
Interest**

The temple is a Qing vernacular design building of a two-hall-one-courtyard plan. The courtyard between the entrance and main halls has been covered. It is constructed of concrete with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its roofs have been covered with green ceramic tiles and its walls with ceramic tiles of different colours. A gateway is in front of the temple with the Chinese characters '天后宮' inscribed on it. The temple has two entrances, one for the Tin Hau Temple and another for the Hip Tin Temple (協天宮) which was added after 1953 for the worship of Kwan Tai (關帝). Its ridges are each with a set of ceramic *aoyus* (鰲魚). The ridge of the entrance hall has an additional pearl in the middle. Its wall friezes are with reliefs of bats and the Eight Immortals (八仙).

**Architectural
Merit**

It is a Tin Hau temple to remind the history of Lei Yue Mun.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The temple was renovated in 1964, 1968, 1986 and 1996 with some other unknown ones. The temple has been poorly renovated which very much diminishes its authenticity.

Authenticity

The temple served as a venue for the Rural Committee of Lei Yue Mun (鯉魚門鄉公所) to deal with local affairs. The villagers regarded the temple as their

**Social Value,
& Local**

ancestral shrine as they did not have their own ancestral hall. The Tin Hau Festival (天后誕) on the 23rd of the third lunar month will be highly celebrated by the villagers and the deities of the Tin Hau Temple (天后宮) in Cha Kwo Ling (茶果嶺) and the Tam Kung Temple (譚公廟) in Shau Kei Wan would be invited to the celebrations. Cantonese opera performances and lion dances would be held at the open space close to the temple. *Interest*

Historic Building Appraisal
Chan Ancestral Hall
Lung Mei, Tai Po, New Territories

1375

Lung Mei (龍尾) is a Hakka (客家) village on the northern shore of Plover Cove (船灣), Tai Po, and in the west of Tai Mei Tuk (大尾督). It was established before the 11th year of the reign of Emperor Yongzheng (雍正, 1733) of Qing (清) Dynasty and settled by the Chans (陳), the Lees (李) and the Cheungs (張). Being the biggest clan, the Chans came from Meixian country of Guangdong province (廣東梅縣). The Chan Ancestral Hall (陳氏宗祠) in Lung Mei is also called Kau Yu Tong (九裕堂). Records show that this ancestral hall, which had been in existence before 1905, was renovated in 1929 and 1966 and then rebuilt in 2004.

***Historical
Interest***

The ancestral hall is built in front of a *fung shui* grove of a small hill facing south. It is in a strange plan like the shape of the Chinese character “凸” inverted upside down. This might be the result of the three-bay building having the side rooms of its entrance hall removed. The building is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The three bays apply to the courtyard and the main hall only. The open courtyard is in-between the entrance and main halls. A side chamber is on either side of the main hall. Except the front façade, the walls are plastered and the floors with cement screeding. The altar is in the middle of the end wall housing a soul tablet of the Chan ancestors for worship. A tablet of the Kwum Yam (觀音) deity is also on the left for worship. A big Chinese character “壽” (longevity) written on a piece of red paper is pasted on the wall behind the soul tablet. Wall frieze paintings and calligraphy are at the end wall. Wall frieze paintings are under the eave of the main hall. The name of the hall is moulded above the lintel of the recessed entrance. On either side of the name board are wall paintings of similar topics.

***Architectural
Merit***

It is an ancestral hall of the Chans to witness their settlement in the village. Two ancestral halls of the Lees and the Cheungs collapsed about 40 years ago.

Rarity

The building had undergone renovations in 1929 and 1966. It was rebuilt in 2004.

***Built Heritage
Value &
Authenticity***

Other than used as a place for ancestral worship, the hall was also used for holding the Dim Dang (點燈) ritual for the new born baby boys of previous year on the 2nd day of the Chinese New Year to signify their rights of inheritance. The family of each boy would light a lantern and make offerings to the ancestors at the hall. After the ritual, the villagers would hold banquet at the hall and in the village. Ancestral worship would also be held at the hall at other festivals including Ching Ming (清明節), Chung Yeung (重陽節), Mid-Autumn (中秋節) and Spring and Autumn Rites (春秋二祭). The side chambers of the hall were used as a place for teaching village children in the 1940s. It housed a kindergarten for about two years starting from 2002.

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

Today, most of the houses in Lung Mei are reconstructed into modern *ding uks* (丁屋 small houses), leaving Chan Ancestral Hall one of the sole remnants of this historic village. The continued existence of the Chan Ancestral Hall and the house on Nos. 13-14 (an Antiquities Monuments Office recorded item), after many years of dynamic urban development in the immediate vicinity, is quite remarkable. Besides, the house is also close to other historic buildings graded by the Antiquities Advisory Board such as Ta Tit Yan Kwun Yum Temple (打鐵坳觀音宮) and Ting Kok Mo Tai Temple (汀角武帝宮). Other recorded items in the Antiquities and Monuments Office include the Lee Ancestral Hall in Ting Kok (汀角李氏家祠), Wong Ancestral Hall in Tai Mei Tuk (大尾篤黃氏宗祠) and Nos. 52-57 in Wong Chuk Tsuen (黃竹村). All these buildings have a good value from a heritage point of view.

Group Value

Historic Building Appraisal
Lok Hing Tong
No. 78 San Hing Tsuen, Ha Tsuen, Yuen Long

San Hing Tsuen (新慶村) is in the south of Lau Fau Shan (流浮山), Yuen Long. The village was established by Wong Tai-shing (黃泰成) who first settled in Sha Kong Wai (沙江圍) in the southeast of the village. Sha Kong Wai had already been occupied by the Chengs (鄭), the Leungs (梁) and the Moks (莫). Tai-shing then moved to the north of the village and founded a new village called Ngau Hom (牛壩). With the increase of the Wong population, some of them moved to the present area of the village and founded a village called New Ngau Hom (新牛壩). The village was renamed as San Hing Tsuen some 200 years ago. Lok Hing Tong (樂慶堂) is a block of detached residential house built by Wong Ka-lok (黃家樂), a 22nd generation member of the Wongs. Their branch is called Lok Hing Tong. A wooden plaque hanging at the front door has the 18th year of Guangxu (光緒, 1892) reign of the Qing (清) dynasty written on it. It can be assumed that the building was first built in that year.

Historical Interest

The two-storey detached building is at the left end of the last row of four rows of houses in the village all facing west. It is a Chinese Eclectic building of the 1930s. It could be converted from the old building erected in 1892. It is constructed of green bricks and concrete with its walls and columns to support its flat roof. A recessed verandah is on the front façade of the ground floor with a balcony on the upper floor. Two columns are at the two ends of the verandah and balcony. Three arched openings were at the balcony but have been blocked up and replaced with aluminium windows. A pediment is at the roof end of the front façade with the name of the building topped with a semi-circular sun rays moulding in the middle. On either side are two short columns with a lion, a ball and geometric decorations. Calligraphy and wall paintings of flowers, birds and rocks are at the recessed entrance.

Architectural Merit

It is a residential building of the Wongs to witness their settlement in San Hing Tsuen.

Rarity

It has some built heritage value.

Built Heritage Value

Its authenticity is basically kept.

Authenticity

Ka-lok was a farmer and a fisherman engaged in rice and vegetable growing with his produce sold in Yuen Long Old Market (元朗舊墟). He had seven sons and a daughter. The house was used as a residence and a venue to hold functions for celebration of birthdays, weddings and festivals. Most of the descendents have moved overseas that the house has been leased out for use as a factory of producing aluminum windows.

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

Historic Building Appraisal
Pak Tai Temple
Stanley Main Street, Stanley

Pak Tai Temple (北帝廟) was built in 1805 from rocks on the hillside to the west of Stanley by the fishermen at which time Stanley was the biggest fishing village in Hong Kong having over 2,000 fishermen. Hanging over the cliff and facing the sea, it was built for the worship of the Taoist god Pak Tai who has been a deity the fishermen seeking his protection to pacify the sea other than Tin Hau (天后) and Hung Shing (洪聖). It is also said that the tiny temple was built by the renowned pirate Cheung Po-tsai (張保仔) and secret tunnels were constructed linking it up to the Cheung Po Tsai Cave (張保仔洞) in Chung Hom Kok (舂坎角) nearby. The tunnels were then filled up when Cheung surrendered to the Qing government. Other deities are also being served in the temple including Kwan Tai (關帝) and Kwun Yam (觀音). The temple was kept by villagers nearby especially those in Ma Hang Village (馬坑村). It was managed by the Chinese Temples Committee from 1938 and then by the Stanley Welfare Advancement Association (赤柱街坊福利會) from 1955 which has a long history developed from many local bodies serving the community for over a century.

Historical Interest

Built on a rubble-formed terrace along the seashore facing Stanley Bay, it is a humble structure with barely any decoration. The simple one-hall vernacular temple has white walls, pitched roof with green tiles having a low parapet wall at the cliff end running along the shore. It has no back wall and is in fact building from rocks, part of which levelled to become its altar housing the deities. The building has no column but its roof is supported by joists and purlins painted red.

Architectural Merit

The temple is rare as it has been kept in existence for 200 years. Its built heritage value lies not in its humble structure but its ties with the Stanley fishermen and villagers proving the lengthy history of Stanley. The cloud-shaped gong dated 1805 is the most valuable relic of the temple.

Rarity & Built Heritage Value

No record of its renovations are found in its early stages. It was repaired by the Chinese Temples Committee in 1955. Its cloud-shaped gong is the only evidence signifying its history of over 200 years. The building structure is modernized surely not in its Qing vernacular form and style.

Authenticity

The temple is celebrated on the 3rd day of the lunar month, the birthday of Pak Tai though not that much as those in Cheung Chau and in Wan Chai especially after the Ma Hang Village nearby was demolished in 1993. With the re-erection of the Murray House in the vicinity, tourists and locals are attracted to the area to visit the temple.

Social Value & Local Interest

Historic Building Appraisal

Wan Gau Study Hall

Loi Tung, Sha Tau Kok

Loi Tung (萊洞) village was called Lai Tung Tsuen (黎峒村) occupied by the Lais (黎) and had been called Sheung Lai Tung (上黎峒, Upper Lai Tung). The village was renamed by the Tangs (鄧) as Loi Tung after the Second World War. A village on the opposite side of Sha Tau Kok Road (沙頭角路) occupied by the Tangs was called Ha Lai Tung (下黎峒, Lower Lai Tung). The Tangs told the Japanese soldiers during the War that the village was called Tai Tong Wu (大塘湖) and the village has been called such since then. Wan Gau Study Hall (允教書室) in Loi Tung village, west of Wo Hang (禾坑), Sha Tau Kok (沙頭角), was built by the Tangs of the village to commemorate their 17th generation ancestor Tang Wan-gau (鄧允教, 1650-1720). It is said that Wan-gau was a scholar and an ancestor who led the villagers returning to the village after the lifting of the Evacuation Edict (遷海令, 1662-1669) in the Qing (清, 1644-1911) dynasty. During the period, the village was within the evacuation boundary and the buildings of the village had to be destroyed and left deserted like other villages. The villagers had to move inland 50 *lis* (Chinese miles). The Tangs in Loi Tung village are the descendents of Tang Yuk (鄧玉) and Tang Tong (鄧堂) branched out from the Tangs in Tai Po Tau (大埔頭). Wan Gau Study Hall was one of the three local private schools for the village children. It is not known when it was built, but it is believed to have a history of about 100 years. The building has been left abandoned for a long time and fell into ruin.

Historical Interest

The building is probably a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The main hall is the teaching room and a cockloft might be provided at the main hall as the teacher's quarters. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The wall is of a seven stretchers to one course of headers bonding (七順一丁). The main ridge is with a curling ending. The name of the study hall is moulded on the wall above the door entrance.

Architectural Merit

It was a study hall of the Tangs in Loi Tung village to remind their settlement in the area.

Rarity

It has little built heritage value.

Built Heritage Value

It is in ruin leaving little authenticity.

Authenticity

It has group value with the Ding Yat Study Hall (定一家塾) in the village.

Group Value

The study hall provided education for village children of the Tangs. The teacher was employed from mainland China. The study hall premises provided quarters for the teacher where he could sleep and eat in the hall. Chinese classics, mathematics and calligraphy were taught to the students so that they could get prepared for the Imperial Civil Service Examination. Some of the Tangs did acquire the *xiucai* (秀才) title. When modern education was introduced, it gradually faded out of the education role in the area. The children went to Kok Man School (覺民學校) in Tan Chuk Hang (丹竹坑) and the Sha Tau Kok Public School (沙頭角官立學校) instead.

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

Historic Building Appraisal

Entrance Gate

Sheung Cheung Wai, Hang Tau Tsuen, Ping Shan, Yuen Long

Sheung Cheung Wai (上璋圍), a walled village in Ping Shan (屏山), was built by the Tangs of Hang Tau Tsuen (坑頭村) to its east in the 18th century for the Tangs' servile families. Most of the families were surnamed Chan (陳) and Wong (黃) who had only hovels in the village. Due to the expansion of the Tangs, the families were removed out of the village and occupied by the Tangs in the 19th century. The original wai was a near square structure having four walls enclosing four rows of village houses in the middle with four corner watch-towers. At its central axis to the southern end of the wall is the entrance gate and at the far opposite end of the northern wall is the shrine. A fishing pond, now filled up, in front of the wai acted as a moat for protective uses. Three of the watch-towers have collapsed and only the lower storey of the southwest one remains and converted for use as a residence. Only parts of the wall retained and the entrance gate and shrine rebuilt in 2003.

**Historical
Interest**

The new pitched-roofed entrance gate is constructed of concrete with green bricks and granite bases as its outer skin in Qing vernacular design. Above the granite lintel is a red sandstone plaque engraved with four Chinese characters '南陽世澤' (Nam Yeung Sai Jat reminding the Tangs' original place they came from, Nanyang (南陽) of Hebei (河北) province). Two arched tiny windows with granite frames are opened above the plaque. The some 12-foot tall gate has a mezzanine floor accessed by a stair case. Other than a set of two timber folding doors for the gate, it has a horizontal wooden-bar sliding fence for dual protection. Whilst the outer entrance of the gate is rectangular its inner entrance is in arched form. The wall friezes and gable friezes are decorated with curling grass, flowers-and-birds and geometric motifs patterns.

**Architectural
Merit**

It is a 2003 rebuilt entrance gate of a historic walled village having 300 years old.

Rarity

The rebuilt entrance gate has little built heritage value though it has copied from the original and the old name plaque retained. The rebuilt project of the entrance gate has removed its authenticity.

**Built Heritage
Value &
Authenticity**

It has relative group value with the walls, watch-towers and the shrine.

Group Value

The entrance gate of the wai is the only means of access to the village. Public notices are put up at the walls for villagers' attention. A recessed shrine for the Earth God is at an internal wall of the gate. The mezzanine floor of the gate is for storage use. Da Chiu and Fa Pow activities are not held in the village but a Pa Tin Kei (扒天箕) ritual to collect and cremate the filthy things will be held in the Chinese New Year.

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

Historic Building Appraisal

Lee Ancestral Hall

No. 18 Ha Hang, Tai Po

Ha Hang (下坑) village is right behind the Tai Po Industrial Estate (大埔工業邨) in Tai Po. It was on the shore of Tolo Harbour (吐露港) facing the sea in the old days. The village was a multi-lineage village occupied by the Lees (李), the Hungs (洪), the Chungs (鍾) and the Tsangs (曾), the Lees being the largest clan. Originated from Changle (長樂) of Guangdong (廣東) province, the Lees moved southward to Dongguan (東莞) in the Kangxi (康熙, 1662-1722) reign of the Qing (清) dynasty and later to Wu Kau Tang (烏蛟騰) of Sai Kung and Lin Fa Tei (蓮花地) of Pat Heung (八鄉), Yuen Long. Two brothers of the Lees, Yat-ko (日高) and Yat-wah (日華) moved again with their families to the area of Ha Hang and established the village in the 13th year of the Qianlong (乾隆, 1748) reign of the Qing dynasty. Three ancestral halls of the Lees were built in the village. The one on the upper slope built to commemorate Yat-ko was demolished whereas this one between Nos. 13 and 14 and that at No.18 were both built to commemorate Yat-wah. The two Lee Ancestral Halls (李氏家祠) were constructed about one hundred years ago.

**Historical
Interest**

Located in the lower level of the village, the ancestral hall is on the row of houses behind another ancestral hall of the Lees on its left. It is connected to one village house on its left and right facing southeast. It shares with them a common roof. The ancestral hall is only a one-hall structure. It is a Qing vernacular building probably constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Except the front façade the walls are plastered and the floor is with cement screeding. The altar occupies the entire end wall of the hall with a red paper soul tablet of the Lee ancestors on the wall for worship. Two tie beams in the hall are engraved with “百子千孫” (Hundreds of Sons and Thousands of Grandsons) and “奕世其昌” (Prosperity from Generation to Generation). The name of the ancestral hall is written a piece of red paper above the lintel of the recessed entrance. Two green glazed ceramic window grilles are on either side of the name of the hall.

**Architectural
Merit**

It is an ancestral hall of the Lees to remind their settlement in Ha Hang village.

Rarity

It has little built heritage value.

***Built Heritage
Value***

It has its authenticity kept.

Authenticity

It has group value with another Lee Ancestral Hall in the village.

Group Value

The ancestral hall has been used for ancestral worship of the Lee ancestors. They also made use of the hall for celebration of wedding and birthday with banquets held at the hall and in the open ground of the village. Dim Dang (點燈) ritual would be held for new born baby boys of previous year on the 15th of the Chinese New Year. The Lees were engaged in fishing and farming growing rice and vegetables. They also produced lime with the corals and shells collected from the Tolo Harbour. The lime was an essential ingredient of mortar for the construction of village houses and used as a fertilizer. The Lee children studied at the Mak Ancestral Hall (麥氏宗祠) in Mak Uk (麥屋) village a short distance in their northwest before the Second World War. For secondary education they needed to go to Tai Po, Sha Tau Kok or even Yuen Long.

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

Historic Building Appraisal
Sin Hing Study Hall
No. 1 Tsz Tong Tsuen, Tai Hang, Tai Po

Sin Hing Study Hall (善慶書室) in Tsz Tong Tsuen (祠堂村) of Tai Hang (泰亨), Tai Po, was said to be built some 300 years ago by the Man (文) clan whose first settler in Tai Hang was Man Yam (文蔭), a 6th generation ancestor of Man Tin-shui (文天瑞). Tin-shui was 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. The Mans first settled in Tuen Mun (屯門) and Ping Shan (屏山) before they moved to Tai Po. In the late Qing (清) dynasty two teachers having the title of *xiucai* (秀才), (successful in the district level of the Imperial Civil Service Examination) Tang Kwun-shing (鄧冠成) and Man Yuk-tsuen (文郁邨) from San Tin (新田), taught in the study hall. Man Chai (文齊), a local gentry, had his education at the hall.

**Historical
Interest**

The study hall was a small Qing (清) vernacular building having a two-hall-one-courtyard plan of three bays. The courtyard was between the two halls. It was in symmetrical design with the Confucius portrait hung in the middle of the main hall in the old days. The building was constructed of green bricks with its walls and arches supporting its pitched roofs of timber rafters, purlins and clay tiles. The recessed entrance has granite door frame, wall bases and lintel. Above the lintel is the name board in plastered form. The central portion of the building is in ruin. Its left and right portions have been installed with separate doors for residential use. Mouldings of the wall friezes are in flowers-and rocks pattern with their colours faded away.

**Architectural
Merit**

It is one of the study halls in Tai Hang to witness the education role of the Mans. The building is of considerable built heritage value.

**Rarity &
Built Heritage
Value**

It is in a very dilapidated stage. No upkeep has been made to the remains of the building.

Authenticity

Ngai Wun Tong (藝沅堂), Ching Lun Tong (正倫堂), Chung Kwai Study Hall (叢桂書室) and this one in Tai Hang have related group value.

Group Value

Other than teaching children in villages of Tai Hang, many others came to study at the hall as far as from Lam Tsuen (林村). In the later stage when modern education was introduced to the area, teachers from the Government Tai Po Vernacular Normal School (大埔官立漢文師範學堂) were employed to teach in

**Social Value,
& Local
Interest**

the hall.

Historic Building Appraisal
Yau Sin Study Hall
San Wai, Ha Tsuen, Yuen Long

San Wai (新圍) village, or San Hing Tsuen (新慶村), its full name in the old days, is in the northwest of Ha Tsuen (廈村), Yuen Long. It was established in the 18th century by Tang Tso-tai (鄧作泰) and Tang Wai-shi (鄧爲士), two 18th generation members of the Tangs (鄧) who branched out from Ha Tsuen. Ha Tsuen was first established by two brothers, Tang Hung-wai (鄧洪惠) and Tang Hung-chi (鄧洪贄), two 15th generation members of the Tang clan in the 14th century. Tso-tai and Wai-shi were descendents of Hung-wai. The Yau Sin Study Hall (友善書室) was first built in the mid-19th century for the education of the village children. Teachers were accommodated on the upper floor of the study hall teaching around 20 to 30 student in the side rooms. The hall was also used for ancestral worship with a soul tablet of the Tangs worshipped at the main hall. Due to dilapidation of the old building, the hall was rebuilt in 1984.

**Historical
Interest**

The building is a medium-sized study hall. It is a Qing (清) vernacular design building having a two-hall-one-courtyard plan of four bays. An additional bay was added on the right of the hall in the later stage. An open forecourt is in front of the building. The new study hall is constructed of concrete with its walls and columns to support its pitched roofs. An open courtyard is between the entrance and main halls in the middle bay. Rooms are on either side of the entrance hall and open courtyard on the ground floor and so is the upper floor. The main hall houses an altar with a soul tablet of the Tangs at the end wall for worship. A beam with a ceramic picture of the Eight Immortals (八仙) and landscape is installed between two columns at the main hall. The building is plastered and painted. The external walls are with groove lines. The original granite blocks of the front façade of the old building are retained in the new building. The name of the ancestral hall “友善書室”(Yau Sin Study Hall) is engraved on the lintel above the doorway of the recessed entrance. A big piece of ceramic tiled picture of a dragon and a phoenix is above the doorway. The ridges are each with a set of green glazed *longren* (龍吻) at its two ends. The roofs are covered with green glazed tiles and drippers.

**Architectural
Merit**

It is a building to witness the settlement of Tangs in Ha Tsuen.

Rarity

The rebuilt study hall has little built heritage value.

***Built Heritage
Value***

This rebuilt study hall is a 1984 version of an old study hall. Its authenticity is not kept.

Authenticity

The old study hall was to educate the village children for the preparation of the Imperial Civil Service Examination. A number of the villagers did gain titles in different levels of the examination. A board at the hall records a Tang Jor-wai (鄧佐槐) gaining the *jinshi* (進士) title in the 7th year of the Tongzhi (同治, 1868) reign of the Qing dynasty.

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

Historic Building Appraisal
Kong Ha Tong
No. 35 Sheung Chuk Yuen, San Tin, Yuen Long

Chuk Yuen (竹園) village is in the south of San Tin (新田), Yuen Long, *Historical Interest* occupied by the Wongs (黃), the Lees (李), the Chows (周), the Yuens (袁) and the Aus (歐), the first three being the majority. The Wongs came from Tong Ha (堂夏) village of Dongguan (東莞), Guangdong (廣東) province, and settled in the village in around the 18th century. With the increase of village population, a Sheung Chuk Yuen (上竹園) village was developed in its east. The two villages are now separated by the San Tin Highway (新田公路). To improve the living condition of the families, two brothers of the Wongs, Kat-cheung (吉祥) and Fuk-shing (福盛), built this Kong Ha Tong (江夏堂) building in Sheung Chuk Yuen for ancestral worship and for their residential purpose in 1958. The block of building of three units with separate entrances had a major renovation in 1965. No.34 in the middle is the ancestral hall whilst Nos.33 and 35 are the residences of the descendents of Fuk-shing and Kat-cheung.

The block of building is a Qing (清) vernacular building with the middle recessed unit used as the Wong's family ancestral hall. The three units were each having a two-hall-one-courtyard plan. The open courtyard was between the entrance and the main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The three units share a common roof for their entrance and main halls. In the renovation of 1965, the pitched roof of the entrance halls was turned into a flat one and its height lifted. A pediment is added above the entrance of the ancestral hall with the name of “江夏堂” (Kong Ha Tong) and the year 1965 moulded on it. The external facades of the building are retained with fair-faced green bricks. The main hall is the living room of the unit. The open courtyard of this residence was removed combining with the entrance and main halls to form a single unit. The internal walls are plastered and painted. The floors are with tiles. The expanded cockloft is accessed at the main hall with a wooden staircase which flooring is of timber planks and joists. The cockloft is with bedrooms. A shed is constructed on the left external side wall of the unit for use as a kitchen. *Architectural Merit*

It is an ancestral hall and residences of the Wongs to witness their settlement in Chuk Yuen village in San Tin. *Rarity*

It has some heritage value.

***Built Heritage
Value***

Despite the lifting of the level of the entrance hall, the authenticity of the block of building is kept.

Authenticity

It has group value with the two units next door.

Group Value

The Wongs were engaged themselves in fishing and farming in the old days. Poultry and pigs rearing were also practised. Some of the villagers later worked as seamen in the 1930s and some worked in Britain in the late 1950s. Many then moved to Britain and some moved to the urban areas. The hall has been used for ancestral worship of the Wong ancestors. Wedding and birthday banquets were held at the hall and at the open ground of the village for the celebration. The Wongs participated in the Da Chiu (打醮) activities in the area.

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

Historic Building Appraisal
Kong Ha Tong
No. 34 Sheung Chuk Yuen, San Tin, Yuen Long

Chuk Yuen (竹園) village is in the south of San Tin (新田), Yuen Long, occupied by the Wongs (黃), the Lees (李), the Chows (周), the Yuens (袁) and the Aus (歐), the first three being the majority. The Wongs came from Tong Ha (堂夏) village of Dongguan (東莞), Guangdong (廣東) province, and settled in the village in around the 18th century. With the increase of village population, a Sheung Chuk Yuen (上竹園) village was developed in its east. The two villages are now separated by the San Tin Highway (新田公路). To improve the living condition of the families, two brothers of the Wongs, Kat-cheung (吉祥) and Fuk-shing (福盛), built this Kong Ha Tong (江夏堂) building in Sheung Chuk Yuen for ancestral worship and for their residential purpose in 1958. The block of building of three units with separate entrances had a major renovation in 1965. No.34 in the middle is the ancestral hall whilst Nos.33 and 35 are the residences of the descendents of Fuk-shing and Kat-cheung.

***Historical
Interest***

The block of building is a Qing (清) vernacular building with the middle recessed unit used as the Wong's family ancestral hall. The three units were each having a two-hall-one-courtyard plan. The open courtyard was in-between the entrance and the main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The three units share a common roof for their entrance and main halls. In the renovation of 1965, the pitched roof of the entrance halls was turned into a flat one and its height lifted. A pediment is added above the entrance of the ancestral hall with the name of “江夏堂” (Kong Ha Tong) and the year 1965 moulded on it. The external facades of the building are retained with fair-faced green bricks. The green-brick altar is a small one in the middle of the end wall housing a soul tablet of the Wong ancestors for worship. The internal walls of the units are partially plastered. An open storey is added at the entrance hall. The pediment is decorated with mouldings of bats, flowers and coins. Wall frieze paintings of landscape motif are at the recessed entrance.

***Architectural
Merit***

It is an ancestral hall and residences of the Wongs to witness their settlement in Chuk Yuen village in San Tin.

Rarity

It has some heritage value.

***Built Heritage
Value***

Despite the lifting of the level of the entrance hall, the authenticity of the block of building is kept. *Authenticity*

It has group value with the two units next door.

Group Value

The Wongs were engaged themselves in fishing and farming in the old days. Poultry and pigs rearing were also practised. Some of the villagers later worked as seamen in the 1930s and some worked in Britain starting in the late 1950s. Many then moved to Britain and some moved to the urban areas. The hall has been used for ancestral worship of the Wong ancestors. Wedding and birthday banquets were held at the hall and at the open ground of the village for the celebration. The Wongs participated in the Da Chiu (打醮) activities in the area. *Social Value, & Local Interest*

Cheung Ha Ching Ser (長霞精舍) in Kam Shan (錦山) of Tai Po was originally called Mei Tsuen Tong (美全堂). It was changed from a monastery to a Buddhist temple since 1984, when the name Cheung Ha Ching Ser was taken for adoption. In 2002, Cheung Ha Ching Ser was renamed as Cheung Ha Ching Yuen (長霞淨院) which provides Buddhist services, like vegetarian food and ancestral worship services.

***Historical
Interest***

Mei Tsuen Tong was erected by a number of spinsters (especially Amahs) for use as their dormitory and for their worship of the goddess Kwun Yam (觀音). In 1984, due to urban development, the old Kwun Yum Temple called Tze Chuk Lam (紫竹林) at Shau Kei Wan (筲箕灣) was removed to make way for the erection of Yiu Tung Estate (耀東邨). The statues of Kwun Yum (觀音) and the Three Precious Buddhas (三寶佛), as well as the ancestral tablets inside the temple were then moved into Mei Tsuen Tong. Thereafter, Mei Tsuen Tong was renamed as Cheung Ha Ching Ser and was turned into a Buddhist temple opened to the public who come there to worship Kwun Yum and Buddha as well as their ancestor tablets.

The temple is on a southern slope of Kam Shan Road. It is accessed through a long and narrow flight of staircases. The temple comprised a west block built in **1928** and an east block built in **1930**. Kwun Yam Din (觀音殿) is in the east block whilst Daul Leot Kung (兜率宮) is in the west block for the worship of the Three Precious Buddha. The buildings are known as Chinese Renaissance architecture. Both blocks are with yellow walls and roof tiles constructed of concrete. The walls are plastered and painted with its floors of ceramic tiles. The buildings are with modern facilities such as aluminium windows and lighting, air-conditioning and piping systems. The west block is with red columns.

***Architectural
Merit***

It is a temple to remind the history of the Mei Tsuen Tong.

Rarity

It has some built heritage value.

***Built Heritage
Value &***

The two blocks were renovated and much modernized in 2002. However, the decorations and doors are well-maintained, which enable the temples retaining its original appearance.

Authenticity

The temple has most of the worshippers during Yue Lan Festival (盂蘭節, Ghost Festival) and Kwun Yam Festival (觀音誕) when they would have vegetarian meals. ***Social Value, & Local Interest***

Besides Cheung Ha Ching Ser, temples regarded as historic items are not deficient in Tai Po. Man Mo Temple (文武廟) is the example of declared monuments while Pun Chun Yuen (半春園) and Kwun Yum Temple at Ta Tik Yan (打鐵坳觀音廟) are the examples of historic items. ***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
Yuk Yin Study Hall
No. 37 Tai Om, Lam Tsuen, Tai Po

Yuk Yin Study Hall (育賢書室), in Tai Om (大菴) village, Lam Tsuen (林村) of Tai Po, is some 100 years old built by the descendants of Cheung San-tat (張三達) whose ancestors moved from Wuhua (五華) of Guangdong (廣東) province to Tai Mo Shan first, and settled in the village about 200 years ago. The village is a single-clan Hakka (客家) village. Another bigger study hall next to it built by Cheung Shi-wang (張仕宏) is called Luk Tak Study Hall (六德書室) of younger age. A plaque hanging at the hall indicates a Cheung Shue-fun (張書芬) had the recommendation from two Qing (清) officials to be a *bayuan* (拔元), a local distinguished candidate, in 1909. **Historical Interest**

The study hall is a one-hall building of Qing (清) vernacular design. An annex chamber and a kitchen are connected to its front. The building is a two-bay structure constructed of green bricks with its walls supporting its pitched roofs of purlins and clay tiles. Its recessed entrance has the name board above the lintel. The hall is internally and externally plastered and the floor concrete screeded. The building is without any decoration such as fascia board or wall frieze. **Architectural Merit**

It is a study hall of local context to show the history of the Hakka village. **Rarity**

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

Other than plastering and floor concrete-paving, the authenticity is kept. **Authenticity**

Luk Tak Study Hall and this one in the same village built by two brothers have related group value. **Group Value**

The hall had played major role in educating village children in Lam Tsuen. It combined with Luk Tak Study Hall to work as a temporary branch school in 1946 for the Lam Tsuen Rural Public School (林村公立學校) which was established in 1950. **Social Value, & Local Interest**

With its cease to be used as an education venue, it has been used by the indigenous villagers for their village affairs and matters concerning ancestral worship. **Adaptive re-use**

Historic Building Appraisal
Nos. 37, 38, 39, 40, 41 and 42 Yung Shue O
Tai Po. N.T.

1387

Yung Shue O (榕樹澳), also known as Yung Shue Au (榕樹凹), is a remote village in the northeast of Sai Sha (西沙) of Tai Po (大埔). The earliest record of the village was demonstrated in a map from the Wanli (萬曆, 1573-1620) period of Ming (明) Dynasty. Thus the village has a history of more than 300 years. It is a multi-surname village inhabited by the Haus (侯), the Shings (成), the Fongs (方), the Lees (李), the Tsangs (曾), the Chams (湛) and the Yungs (翁). *Historical Interest*

The row of six houses at **Nos. 37, 38, 39, 40, 41 and 42 Yung Shue O** was built by the Fongs in the 1920s. The Fongs were the majority of the village. According to *The Genealogy of the Fong Clan at Yung Shue O, Sai Kung North Alliance* 《西貢北約榕樹澳方氏家譜史》, the Fongs originated from Hetain (河田) of Dongguan county (東莞). In 1742, the 17th generation of the clan (counting from Hetain), **Fong Shiu-ki** (方肇基), firstly moved into Yung Shue O.

The Fongs in Yung Shue O were mainly farmers who engaged in rice and vegetable growing. They also collected firewood and grass for sale, taking part in fishing and collecting coral and shells for use as ingredients for lime making in the lime kilns along the coast. **Nos. 37, 38 and 39** were demolished. **Nos. 40, 41 and 42** remain *in-situ*.

The row of six houses is in the second row of three rows of houses in the village all facing west to the sea like the others. It is a Qing vernacular building and each house has a one-hall plan. It is constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Houses Nos. 37, 39 and 41 are recessed at its front façade whilst houses Nos. 38, 40 and 42 are projected. A living room is behind the door of each house with a bedroom at its back. A green brick stove is normally behind the door for cooking. A cockloft is above the living room accessed via a staircase. The walls are plastered and painted and the floor cement-screeded. *Architectural Merit*

It is a row of six residential houses of the Fongs to remind their settlement in the village. *Rarity*

It has some built heritage value.

Built Heritage Value

The existing houses are not in proper upkeep condition. Its authenticity is *Authenticity*

not entirely kept.

The houses are still owned by the Fongs. In the late 1950s and 1960s, many of the Fongs emigrated to Britain where they are residing. Only house No. 40 is occupied by the Fongs and the other five houses are left vacated. The founding ancestor Fong Shiu-ki was buried at the hill Pak Shek Tsui (白石咀) close to the village where the Fongs would have their grave sweeping worship at Ching Ming (清明節) and Chung Yeung (重陽節) Festivals. ***Social Value & Local Interest***

Nowadays, most of the houses in Yung Shue O have been replaced by modern *ding uk* (丁屋, small houses). The row house along Nos. 37-42, together with other Antiquities and Monuments Office recorded items in the village including the houses at Nos. 17-20 and 43, remain as remnants of the past. All these buildings have good value from a heritage and cultural point of view. ***Group Value***

Historic Building Appraisal
Leung Ancestral Hall
Pak Ngau Shek Sheung Tsuen, Tai Po

Pak Ngau Shek Sheung Tsuen (白牛石上村) is a Hakka (客家) village of the Leungs (梁) in Lam Tsuen Valley (林村谷), Tai Po. It is one of the 26 villages in the valley. The Leungs settled in Dongguan (東莞) of Guangdong (廣東) province three hundred years ago and moved to Tso Po (草莆) of Shenzhen (深圳). They went to Ma Po Mei (麻布尾) village of Lam Tsuen first in the early 18th century and then moved to Pak Ngau Shek (白牛石). Part of the Leungs however split to Pak Ngau Shek Sheung Tsuen in the south and Leung Uk Tsuen (梁屋村) in Pat Heung (八鄉), Yuen Long, due to the shortage of land. It is not known when the Leung Ancestral Hall (梁氏宗祠) was built. It has a history of more than a hundred years.

*Historical
Interest*

Located in two parallel rows of village houses, the ancestral hall occupies the structures of two unconnected houses, one in front of the other. A lane is between the two rows of houses. This alignment is very unusual for an ancestral hall. It was probably an extension of the hall making use of two houses. The ancestral hall was connected to four houses on its left and right. The long and narrow hall is a Qing (清) vernacular building having a two-hall plan. The front hall is in the front row whilst the main hall is in the rear row. The building is constructed of green bricks with its walls and granite columns to support the pitched roofs of timber rafters, purlins and clay tiles. The walls except the front façade are plastered and the floors are cement-screeded. The altar has a soul tablet of the Leung ancestors for worship. The front ridge is in boat-shape and has curling ends. A pair of *ruilong* (夔龍) mouldings is at its two corner ends. The main hall is with another pair of *ruilong* mouldings of different design at its two ends. The name of the hall is moulded on the wall above the lintel of the recessed entrance. Under the front eave are weathered wall frieze paintings of flowers and rocks.

*Architectural
Merit*

It is an ancestral hall to witness the settlement of the Leungs in Pak Ngau Sheung Tsuen.

Rarity

The ancestral hall making use of two unconnected village houses is rare having some built heritage value.

*Built Heritage
Value*

The building was renovated in the 1890s and the 1970s. The building is not maintained properly. The authenticity is not likely to be kept if it continues to be deteriorating. *Authenticity*

The ancestral hall is primarily used for ancestral worship of the Leung ancestors. It was also used for wedding and funeral of the Leungs. Basin meals would be served at the hall after the celebration of wedding and worship at the Chinese New Year. Dim Dang (點燈) ritual would be held at the hall for new born baby boys of previous year on the 15th of the first lunar month. The practice has been discontinued in the 1960s. *Social Value, & Local Interest*

Historic Building Appraisal
Ching Chung Koon – Mui Ngok Hin
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***

Mui Ngok Hin (梅萼軒) building is to the right of Kin On Lau (乾安樓). It was first built in 1960 as a one-storey pitched roof building and later altered into a flat-roof one of three storeys. It is constructed of concrete having a rectangular plan of three bays with its walls, columns and beams to support the roofs. The building is basically plain and unadorned with its ground floor doors and windows painted red. Three entrances with folding doors are on the ground floor. A huge name board of the building is engraved on a brown marble above the doorway of the middle entrance flanked by a couplet also engraved on the same type of stone. The spacious hall of the ground floor is the dining cum sitting room for the elderly whilst its first and third floors are their bedrooms. The dining hall is decorated with couplets, plaques and paintings hanged on walls and beams. The building is plastered and painted. Its floors are with ceramic tiles.

***Architectural
Merit***

It is a part of the Ching Chung Home for the Aged.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The building is in good condition. Its 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 (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***

Tin Hau Temple**No. 41 Hung Kiu San Tsuen, Sheung Shui, New Territories**

Tin Hau Temple (天后古廟) in Hung Kiu San Tsuen (紅橋新村) of Sheung Shui was built for the worship of Tin Hau (Goddess of the Sea) who protect the ships which sailed along Ng Tung River (梧桐河) linked to Starling Inlet, or Sha Tau Kok Hoi (沙頭角海) and the inhabitants nearby. The exact year of construction of the temple cannot be ascertained, but a stone tablet in memory of the rebuilding of the temple in 1962 shows that the original temple was built in the early Ming (明) Dynasty. There is also a bell dated the 60th year of the reign of Emperor Kangxi (康熙, 1721) of Qing (清) Dynasty. **Historical Interest**

This temple is said to be built by Yi Ngam Tso (義菴祖) of the Liu (廖) clan of Sheung Shui. Liu Yi-ngam was the eldest son of Liu Ying-man (廖應文), the fourth generation ancestor of the Liu clan. Their founding ancestor, Liu chung-kit (廖仲傑), moved from Fujian (福建) to Guangdong (廣東) in the middle years of Yuan Dynasty (元朝, 1279-1368). He first moved to Tuen Mun (屯門) during Ming Dynasty (明朝, 1368-1644), then to Futian (福田), a village north of Shenzhen River (深圳河), and finally settled along Sheung Yue River (雙魚河) where his descendants later widely scattered.

The temple is a two-hall-one-courtyard Qing vernacular building of a rectangular plan. The roofed courtyard is between the main and entrance halls. The 1962 rebuilt temple is constructed of bricks and concrete with its walls to support its pitched roofs. Its roofs have been turned into reinforced concrete ones covered with glazed ceramic tiles. Its external walls are plastered with imitation brick lines. The statue of the Tin Hau deity is in the middle of the altar. In front of the altar are two demons of Tin Hau, the Qianliyan (千里眼) and Shunfenger (順風耳). Tai Sui (太歲) and Earth God (土地) deities are respectively on the left and right chambers of the main hall. The main ridge is with 'A Pair of Dragons Competing a Pearl' (雙龍爭珠) ceramic decoration. Wall friezes in its front façade are with wall paintings of bats, a dragon, flowers and plants. The left and right chambers of the main hall are decorated with wall paintings of a unicorn and a deer respectively. **Architectural Merit**

It is a temple to witness the settlement of the Liu clan and others in the area. **Rarity**

It has some built heritage value.

***Built Heritage
Value***

The temple was renovated in 1937 and built in 1962. Further renovations were carried out in 1983 and 1996.

Authenticity

Tin Hau Festival (天后誕) on the 23rd day of the third lunar month would be celebrated by members of the Liu clan and other villagers. They would hold vegetarian meals and distribute roast pork in the forecourt of the temple.

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

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

***Adaptive
Re-use***

Historic Building Appraisal

Po Kok Monastery

Ma Wo, Tai Po

Po Kok Monastery (寶覺禪院) in Ma Wo (馬窩) village, Tai Po was a private monastery set up by a Lee Suk-chee (李淑慈) who converted the building from a private residence into a monastery for the worship of Buddha. She and her followers continued to make use of the building until the 1980s when she vacated it and stayed in a home for the elderly until now. Ma Wo is not an indigenous village and was settled by the Cheungs (張) from Polo (博羅) of Guangdong (廣東) province in the early 20th century. Lee came to the village in around the time of the Japanese Occupation and worked as a teacher after the war in the Pan Chung Primary School (泮涌公立小學) in Tai Po. Many children of Ma Wo were her students. At the time she had already been a member of the Ting Wai Monastery (定慧禪寺) in the southern end of the village.

***Historical
Interest***

The building was probably built in the 1930s as a residence. It is a simple two-storey structure in western style in a rectangular plan. Its façade is with grey Shanghai plaster finish whilst the other elevations are in plain finish. It is a residence in the form of a tenement house which front portion is flat-roofed and rear portion pitched-roofed. The building is characterized by its façade having a sizable porch on the ground floor and a balcony on the first floor. The entire house is without any decoration having only moulded lines on its walls, columns and gables.

***Architectural
Merit***

A rare building in Ma Wo.

Rarity

It is a building with little built heritage value. No renovation record can be traced. The building has been left vacated since the 1980s and is deteriorating.

***Built Heritage
Value &
Authenticity***

Its past history as a residence and a private monastery has some local interest.

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

Historic Building Appraisal
Ching Chung Koon – Kin On Lau
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***

Kin On Lau (乾安樓) is a three-storey building of western style built in the 1977 as a hostel for the aged. The name Ching Chung Home for the Aged (青松安老院) is moulded vertically on front and side elevations of the building. The name of the building in Chinese, 乾安樓, is engraved on a board above the entrance flanked by a couplet. The building is constructed of concrete with its walls and beams to support its flat-roof structure. It is a plain and unadorned building with minimal decoration. Its walls are plastered and painted. Its floors are with ceramic tiles. Bed-rooms, living rooms and toilets are provided in the buildings. A bridge is connecting the building to the neighbouring Mui Ngok Hin (梅萼軒) building.

***Architectural
Merit***

It is a part of the Ching Chung Home for the Aged.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The building is in good condition though its facilities are not updated. Its 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 (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
Lam Ancestral Hall
No. 157 Shan Pui Tsuen, Yuen Long

The Lam Ancestral Hall (林氏家祠) in Shan Pui Tsuen (山背村), Yuen Long is a family ancestral hall built by the Lams whose founder is Lam Siu-yuen (林兆元), the 13th generation ancestor of the Lam clan moving from Tai Wai (大圍) some 200 years ago when he found that the area around the village was good for fish cultivation. It was not known when the ancestral hall was built, probably 100 years ago. Apart from being used for ancestral worship and dealing with village affairs, it was used as classrooms for village children of a school called Yan Hing School (仁興學校) in the 1930-60s. The school was named after Lam Siu-yuen's grandfather Lam Yan-hing (林仁興). It was then used as classrooms of a kindergarten in 1967-68. Martial arts classes were organized in the open space outside the hall for villagers until the 1960s.

***Historical
Interest***

The ancestral hall is a two-storey building in Qing (清) vernacular design having a two-hall-one-courtyard-two-chamber layout. The three-bay divided layout has an open courtyard between the main and entrance halls. The mezzanine floor occupies the side chambers only. The building is supported by concrete columns and walls topped with flush gable pitched (硬山式) roofs of timber rafters, purlins and clay tiles. The floors are either screeded or with ceramic tiles. Its external and internal walls are painted or plastered. Above its recessed entrance is the name board of the building and the ridges are decorated with moulding of geometric pattern, auspicious fruits, flowers, dragons, unicorns and others. Wall and gable friezes are with mouldings and paintings of floral, flowers-and-rocks and landscape motifs.

***Architectural
Merit***

It is an ancestral hall to witness the history of the village. It has some built heritage value.

***Rarity &
Built Heritage
Value***

Heavy plastering and concrete strengthening made to the building in and out have very much diminished the authenticity of the building.

Authenticity

Offering of incense to the ancestral hall was made by the Lams in turn called *lun gung pai* (輪更牌) in the morning and at dusk until the mid-1970s but discontinued when more and more clansmen moved out of the village. Dim Dang (點燈) ritual is still held at the hall. The names of the new born baby boys of previous year will have their names registered in the Yi Shing Temple (二聖

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

宮) of the Yuen Long Kau Hui (元朗舊墟) and lanterns of the boys will be lit up at both the hall and the temple.

Historic Building Appraisal
Nos. 61 & 62 Tsung Yuen Ha
Ta Kwu Ling

Tsung Yuen Ha (松園下) village is in the closed area of Ta Kwu Ling (打鼓嶺). It is a Punti (本地) single-clan village occupied by the Hos (何) who came to the village in the late Ming (明, 1668-1644) dynasty. A Ho Ancestral Hall (何氏宗祠) of medium size was built in the northern part of the village for the entire village. Two branch ones of smaller sizes were built. One of them has been demolished. The Kiu Fong Ancestral Hall (橋芳家祠) was built by the Kiu Fong Branch (橋芳祖, Kiu Fong Tso) in 1933. Nos. 61 and 62 is a block of two-storey building on the left of the Kiu Fong Ancestral Hall. The building was built by the parents of Ho Fo-yiu (何伙耀). It was first owned by Fo-yiu and later by his brother Fo-leung (伙亮). The latter worked in a Chinese restaurant in London in the 1960s. He was the first person in the village working in Britain. He remitted money back to Hong Kong via a shop called Chi Sheung Hong (知商行) in Sheung Shui (上水). It is not known when the building was built. Aerial photographs indicate it was not constructed in 1924. It was probably built in the 1930s. The block is now left vacated.

**Historical
Interest**

The block of building is north-west facing of a mixed style. It is a two-storey vernacular building of two units each has its own entrance. A flat-roofed kitchen shorter in height is at the back of each unit. It is constructed of green bricks, granite and concrete with its walls and columns to support its pitched and flat roofs of timber rafters, purlins and clay tiles. A balcony is on the upper floor in the forefront of the two units supported by a column and the gable walls of green bricks extended to the ground floor. Circular mouldings with flower patterns are on the low wall of the balcony. Part of the internal walls are plastered and painted whilst the external walls are of fair-faced green bricks. The roof, floor and staircase of the left unit have collapsed.

**Architectural
Merit**

It is a block of houses of the Hos to remind their settlement in the Tsung Yuen Ha village.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The building is not occupied and is deteriorating which authenticity is diminishing.

Authenticity

It has group value with the Kiu Fong Ancestral Hall on its left and house Nos.57 – 59 on his right.

Group Value

Two wooden labels are believed to be put up on the walls of the building by the Japanese Hong Kong Government of Captured Territory (香港占領地總督部) during the Japanese Occupation (1941-45). Disturbance of Japanese troops to the village, as villagers disclosed, was not great. Fo-leung had contribution on the renovation of the village entrance road. After Fo-leung settled down in London, his wife and children moved subsequently to London. Fo-leung returned to Hong Kong in the early 1970s to participate one of his sons' wedding ceremony. He died soon after the ceremony due to high blood pressure.

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

Historic Building Appraisal
Ching Chung Koon – Yee Wo Chai
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**

Yee Wo Chai building is a two-storey western building, the oldest in the compound. It was constructed of concrete with its walls to support its flat roof. The original building was probably a two-storey structure with a verandah on the ground floor and a balcony on the upper floor. Its entrance is on the west elevation. The verandah and the balcony were blocked and a similar-sized block of two storeys was added connecting to its north. An entry porch was added to its east elevation for the present-day entrance topped with an open balcony on the upper floor. The ground floor has the monastery's offices and dining rooms with toilets. Its upper floor is with rooms for visiting monks. The external walls are plastered and painted with cream colour. Its entrance is with the building's name above the doorway flanked by a couplet. The porch is with a board engraved with '知客' (Visitors' Room) characters in yellow on green background.

**Architectural
Merit**

It is a building of western style reminisced the era before the site occupied by the monastery.

Rarity

It has considerable built heritage value.

***Built Heritage
Value***

The authenticity is kept despite its alteration.

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
Wai Sau Yuen – Main Building & Kitchen
Luk Wu Tsuen, Luk Wu, Lantau

Wai Sau Yuen (慧修院) is a nunnery built among valleys north of Keung Shan (羌山) in Luk Wu Tsuen (鹿湖村) of Luk Wu (鹿湖), Lantau, in 1933 by Jushi Sing Sau (聖修居士) (*jushi* is a person who practices Buddhism at home without becoming a monk or a nun). She is a Bhikshuni (比丘尼, Sanskrit) called Sik Liu-sau (釋了修), the first abbess of the nunnery. She learnt Buddhist sutras from Monk Mou Fung (茂峰法師) who was the founder of Tung Po Tor Monastery (東普陀寺) in Tsuen Wan. The monastery donated \$1,000 for the erection of the nunnery. Chan Mui-sang (陳梅生) was the builder of the nunnery who had also built the nearby Fat Chuen Chi (佛泉寺) and the Nian Fu Tang (念佛堂) of Luk Wu Ching Ser (鹿湖精舍). The nunnery is dedicated to Kwun Yam (觀音). The nunnery was vacated during the Japanese Occupation (1941-45) and left dilapidated. After the war, the building was restored. The present abbess is Sik Liu-hung (釋了空).

***Historical
Interest***

Built on a terrace facing west, the nunnery is a two-storey Chinese vernacular building of three bays. It is constructed of cement, granite blocks and bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The front façade is three-bayed with the recessed middle entrance in the middle bay. The other two bays have their own separate entrances. Up on the first floor are their balconies fenced with balustrades of geometric pattern. The wall of the entrance bay is with masonry block imitation lines. Above the doorway is the name of the nunnery written in black on yellow ground. A couplet is on the doorway. Wall paintings of landscape are under the eave. The middle bay is the worship hall of the nunnery housing an altar with statues of the deity. Rows of seats are in front of the altar for sutra recitation. Bedrooms are at the two storeys of the side bays. An annex of a two-storey kitchen built in the 1970s is on the left of the nunnery building. A gateway of two square columns topped with a triangular pediment is at the entrance access road of the nunnery.

***Architectural
Merit***

It is a Buddhist nunnery to witness the development of Buddhism in Hong Kong.

Rarity

It has some built heritage value.

***Built Heritage
Value***

Its authenticity is kept.

Authenticity

Sik Chun-ming (釋真明), an abbess in the nunnery, once gave primary classes to children in the area after the Second World War at the nunnery when there was no proper school nearby. She organized classes to learn Buddhist sutras inviting monks from outside. She was endorsed as a Bhikshuni by Monk Fa Ke (筏可法師) of the Po Lin Monastery (寶蓮禪寺). The Kwun Yam Festival (觀音誕) on the 19th of the sixth lunar month would be celebrated among the nuns, *jushis* and their close friends of the nunnery.

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

Historic Building Appraisal
Ng Kwai Tong
No. 1 Hang Tau Tsuen, Ping Shan, Yuen Long

Ng Kwai Tong (五桂堂) is a sub-family ancestral Hall in Hang Tau Tsuen (坑頭村) of Ping Shan (屏山), Yuen Long. It was built by the descendents of Tang Zai-lung (鄧際隆, 1636-1712) probably in 1822 to commemorate his five sons, namely, Ying-shui (應燾), Ying-yim (應琰), Ying-sin (應王星), Ying-ki (應琦) and Ying-wai (應瑋). Ng Kwai literally means five cassias, symbolizing the five brothers. Zai-lung was the 17th generation ancestor of the Tang clan which 8th generation ancestor Man-li (萬里) settled in Ping Shan in the Song dynasty (宋, 960-1279). Wai-tak (懷德), the 14th generation ancestor, became the first generation ancestor of Hang Tau Tsuen (village) branched out from the clan due to the increase of clan population in Ping Shan. The main family ancestral hall in Hang Tau Tsuen is Yin Yik Tong (燕翼堂) and Ng Kwai Tong serves as one for the branched families of Zai-lung.

Historical Interest

Ng Kwai Tong is a medium size ancestral hall compared with the bigger ones to its left, the Tang Ancestral Hall (鄧氏宗祠) for the entire clan in Ping Shan and Yu Liu Ancestral Hall (愈喬二公祠). It is in Qing (清) vernacular design having two halls and one courtyard in between. The building had a major renovation in 1971 having its walls and columns plastered and roofs reinforced with concrete. Its roofs are still in pitched appearance. The altar at the main hall in the middle houses three rows of soul tablets for worship. The wooden carved altar is the most decorative item of the building. Above it is the name board of Ng Kwai Tong. The ridge of the entrance hall is with a set of geometric moulding and auspicious floral and treasures patterns in the middle.

Architectural Merit

It is a family ancestral hall to signify the development of Ping Shan.

Rarity

It has some built heritage value despite it has been heavily plastered and concreted.

Built Heritage Value

The renovation in 1971 has very much diminished its authenticity.

Authenticity

The ancestral halls, study halls such as Kun Ting Study Hall (覲廷書室) and other historic buildings and structures and this ancestral hall in Ping Shan have co-related group value.

Group Value

Whilst the building serves as an ancestral hall for worship, only soul tablets of the 17th to 24th generation ancestors are on display due to limited space available. It was used as a study hall like many other ancestral halls in Ping Shan for children in the village aiming to gain success in the Imperial Civil Examination until its abolition in 1905. School lessons continued thereafter teaching Chinese classics and modern subjects until the Tat Tak Public School (公立達德學校) established at Yu Kiu Ancestral Hall in Hang Mei Tsuen (坑尾) in 1931. It was however used as classrooms of the School when the number of students increased in the 1950s.

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

Historic Building Appraisal
Nos. 10, 12, 14, 16, 18 and 20 Kennedy Road,
Hong Kong

Built in the **1920s**, these structures are a row of shops built under a ramp which forms the driveway to Kennedy Heights, a block of flats on the terrace above. Originally these shops were **garages for well-to-do families** who lived at Nos. 2-20 Kennedy Terrace, a residential terrace of Neo-Classical houses built in the 1920s. Only two of these old terrace houses (Nos. 6 & 8) now survive due to redevelopment. Originally there were ten garages under the ramp. During the late 1930s, the garages were changed into storerooms for storage of coal and firewood. During the Japanese Occupation, the storerooms were changed into a mixed use with shops on the ground floor and living spaces in the cocklofts. At present three shops are occupied by a property agency, one by a dry cleaners, and the remainder by shops providing lunch boxes and snacks.

*Historical
Interest*

The stone retaining wall and the ramp to Kennedy Heights (formerly Kennedy Terrace) were built in the 1920s. The walls are formed of rubble masonry blocks strengthened with horizontal concrete beams. The original classical balustrading still exists to the parapet of the retaining wall, but the parapet to the ramp is a solid wall. The parapet projects from the face of the ramp wall and is supported on shaped stone brackets.

*Architectural
Merit*

Some of the shops have cocklofts built over them with wooden floors and staircases. Unfortunately the front façade of the row of shops is marred by an unsightly conglomeration of signs, shop blinds, corrugated iron sheet canopies, air-conditioners and other paraphernalia which present a hideous uncoordinated visual chaos.

Garages-cum-shops are quite rare in Hong Kong (another example can be found at **Nos. 1 and 1A Kotewall Road**) so that this particular row has rarity and built heritage value. The authenticity has been affected by conversion to shop use and stricter controls are needed in the treatment of the shop facades.

*Rarity,
Built Heritage
Value &
Authenticity*

As shops, these structures have social value to the community. They are fairly well known and provide a local landmark.

*Social Value
& Local
Interest*

The row of shops is physically close to a number of historic buildings, namely, St. Paul's Co-educational College (聖保羅男女中學), First Church of Christ Scientist (基督科學教會香港第一分會), Ex-Commodore's House (前准

Group Value

將官邸), Sebourne Villas No.1 and The Union Church (香港佑寧堂). Many Declared Monuments are also nearby; for example, Helena May (梅夫人婦女會), St. Joseph's College (聖若瑟書院), and Government House (香港禮賓府).

The adaptive re-use from garages to shops is not objected to, only the unsightly treatment of the shop facades. *Adaptive Re-use*

Historic Building Appraisal
Kuen Yuen Tung Monastery – Main Building
No. 138 Lo Wai, Tsuen Wan

Kuen Yuen Tung Monastery (乾元洞) in Lo Wai (老圍), Tsuen Wan, is a *Historical Interest* Taoist temple erected in 1958 by Yip Chak-lam (葉澤霖), a Taoist priest of the Tung Sin Se Sect (同善社) which advocates the harmonization of the Three Teachings of Confucianism, Buddhism and Taoism (三教合一). Yip was a follower of Huilonglaoren (迴龍老人) who was a worshipper of Xin Tin Dao (先天道) and established the Tung Sin Se Sect. Yip became a priest at 24 in Guangdong (廣東), came to Hong Kong in the 1950s and started his preaching business. Two separate smaller buildings to its left, Kwan Tong (坤堂) and a dormitory, both for female worshippers, were added in 1977. The monastery is open only to worshippers of the sect and should be applied in advance. It is regarded as a memorial hall of its founder, Yip Chak-lam.

The exact construction time of the main building is unknown. It might derive from a private Taoist monastery before 1958. The two-storey building is in Chinese Renaissance style having a three-bay layout. The upper floor was added in a renovation in 1968. It is constructed of concrete with its walls and beams to support its pitched roof of timber rafters, purlins and clay tiles. The main hall on the ground floor is having a portrait of Yip Chak-lam in the middle of the wall for worship. U-shaped bedrooms are surrounding the main halls. The upper floor is mainly for worship with altars on all four sides of the storey. The deities include Lui Tso (呂祖), Jade Emperor (玉皇大帝), Man Cheong (文昌), Dou Mo (斗姆) and others. Five types of fruits of green, red, yellow, white and black colours representing the Five Elements (五行) are on the offering tables. Soul tablets of Huilonglaoren, Yip's master, and others were also enshrined at the side altars. Above the recessed entrance is a balcony of the upper floor with the name of the monastery and two circular patterns of a dragon on the balcony wall. Its ridge is decorated with two ceramic *aoyus* (鰲魚) and a pearl. The roof is covered with green ceramic tiles. *Architectural Merit*

The monastery is a Taoist temple to witness the development of Taoism 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 the Kwan Tong and the dormitory buildings.

Group Value

Festivals of the deities are celebrated in the monastery with scripture recitation and vegetarian meal. Most of the important ceremonies and rituals of the sect are held in the headquarters of the monastery on Hong Kong Island. Worshippers from Malaysia, Singapore, Taiwan and Thailand made visits to the headquarters. The monastery has participated in a number of community services including donations to the Project Hope (希望工程) for the building of three schools in Guangdong province including one called Kuen Yuen Tung Hope Primary School (乾元洞希望小學) in Meihuazhen (梅鎮花) of Lechangshi (樂昌市).

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

Historic Building Appraisal

Tin Hau Temple

Sha Chau, Tuen Mun

The Tin Hau Temple (天后廟) at Sha Chau (沙洲), a composition of four tiny islets off Castle Peak Bay (青山灣) and north of Lantau (大嶼山), was first built by fishermen in the 26th year of the Daoguang (道光, 1846) reign of the Qing (清) dynasty as the name board above the doorway has the year inscribed on it. Sha Chau is composed of four islets including Sheung Sha Chau (上沙洲), Tai Sha Chau (大沙洲), Ha Sha Chau (下沙洲) and Siu Sha Chau (小沙洲). The temple is on Tai Sha Chau. The building was destroyed by a fire in the 1970s and rebuilt in 1998. The rebuilt project was sponsored by the Sino Co. Ltd. and the fishermen, most of them in Tuen Mun. The temple is managed by a Sha Chau Tin Hau Temple management Committee (沙洲天后廟管理委員會).

**Historical
Interest**

It is a Qing vernacular design building having one hall and flanked by a side hall on either side. The 1998 constructed building made use of the green bricks of the old temple. It is constructed of green bricks and granite stones with its walls to support its pitched roofs of timber rafters, purlins and ceramic tiles. The lower courses of the walls are in leopard pattern with organic-shaped granite blocks bonded by mortar at a random design. The altar at the end wall of the main hall houses the statue of the deity in the middle flanked by two holy stones for worship. A giant fish rib of a whale is at the left hall. The fish was caught by Lai Kam-fuk (黎金福), a fisherman who worked in the fish market of Sam Shing Hui (三聖墟) in the 1970s. The ridge is decorated with a set of geometric mouldings. Two dragon mouldings are on either side of the name board above the doorway. Its gable walls are with mouldings of curling leafy pattern.

**Architectural
Merit**

It is a Tin Hau temple at Sha Chau erected by the fishermen.

Rarity

It has some built heritage value.

**Built Heritage
Value**

The temple was rebuilt in 1998. This would diminish its authenticity although it was destroyed by a fire in the 1970s and had been left dilapidated.

Authenticity

Since it is an off-shore Tin Hau temple, most of the worshippers are fishermen from Tuen Mun, Tai O (大澳) and some other areas when they are passing by the islet. They would seek the deity's protection on their fishing work, their families, their children and marriage. The celebration of the Tin Hau Festival (天后誕) on the 23rd of the third lunar month was held on the islet as

**Social Value,
& Local
Interest**

well as in Sam Shing Hui as there is not enough space on the islet. For the latter occasion the deity would be invited to attend the ceremony in the Hui.

Historic Building Appraisal
Hung Shing Temple
Tung Lung Chau, Sai Kung

Tung Lung Chau (東龍洲) is a barren island east of Hong Kong Island. The island served as a marine guard post to protect the waters as a Tung Lung Fort (東龍炮台) was built in the Qing (清) dynasty on its north-east. Hung Shing Temple (洪聖宮) on the north-west coast of the island is built on a terrace close to the sea facing west. The place where the temple is located is called Nam Tong (南堂) inhabited by a Hakka (客家) family Lam (林) who offered shipping services subsisted with pig and poultry rearing and grass-cutting. The temple was built before 1931 as a stone tablet of its renovation has the dating inscribed on it. It is not clear whether this temple is the Tai Wong Temple (大王廟) mentioned in the *Gazetteer of Guangdong* (廣東通志) published in 1864 nor it is the temple built in 1890s by Li Zhun (李準), the Naval Viceroy of Guangdong (廣東水師提督) province, mentioned by Professor Yiu Chung-yi (饒宗頤教授).

Historical Interest

The temple is a Qing vernacular building of a one-hall plan of three bays. A side chamber is on the left and right of the hall. It is constructed of granite blocks with its walls to support its flush gable pitched roofs. The Hung Shing deity is housed at the altar of the end wall whilst the Kwun Yam (觀音) and Tin Hau (天后) deities at the altar of the left and right chambers respectively. A huge rock is protruding from the rear wall of the right chamber which is called Holy Rock (聖石) by the worshippers. The walls are plastered and its floors cement screeded. The temple is with little decoration. Its ridges are partially painted with red colour. The name of the temple is engraved on the stone lintel flanked by a pair of couplets.

Architectural Merit

It is a Hung Shing temple to remind the history of the island

Rarity

It has some built heritage value.

Built Heritage Value

The temple was renovated in 1970, 1980s, and 1997. The authenticity is barely kept.

Authenticity

Hung Shing Festival (洪聖誕) on the 12th of the second lunar month would be celebrated but not that much as in the past. Land worshippers travelled with boats along the bay burning paper offerings to the deity. Tanka (疍家) people invited Nam Mo (喃嘸) priests to perform rituals at the temple and had vegetarian and other dishes.

Social Value, & Local Interest

Yung Shue O (榕樹澳) is a remote village in the northeast of Sai Sha (西沙). It is a short distance from the Three Fathoms Cove (企嶺下海) in its west. It is a multi-family Punti (本地) village first established in the Wanli (萬曆, 1573-1620) reign of the Ming (明) dynasty. It was inhabited by the Haus (侯), the Shings (成), the Fongs (方), the Lees (李), the Tsangs (曾), the Chams (湛) and the Yungs (翁). The Fongs were the majority of the village. The Tsangs settled in the village before the 35th year of the Qianlong (乾隆, 1770) reign of the Qing (清) dynasty. The house at No.43 of the village was built by the Tsangs before 1935. It is still owned by the Tsangs and has been left vacant.

**Historical
Interest**

The house is in the second row of three rows of houses in the village all facing west to the sea like the others. It is a Qing vernacular building having a one-hall-one-courtyard of two bays. It is constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. The right bay is recessed at its front façade whilst the left bay is projected. An open courtyard is in front of the main hall of the right bay. A stove is at the front portion of the left bay with a bedroom at the back. A bedroom is on the upper floor. A wooden altar is at the main hall with a soul tablet of the Tsangs for worship. Behind the altar is a storeroom. A cornice moulding is on the gable. The walls are plastered and painted and the floor cement-screeded.

**Architectural
Merit**

It is a residential house of the Tsangs to remind their settlement in the village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The house is in upkeep condition. The roof of the open courtyard has been turned into a concrete reinforced one. This would slightly diminish the authenticity of the building.

Authenticity

The Tsangs were farmers mainly engaged in rice and vegetable growing. They collected firewood and grass for sale. They also engaged in fishing and collecting coral and shells for use as ingredients for lime making in the lime kilns along the coast.

**Social Value,
& Local
Interest**

Historic Building Appraisal
Mak Ancestral Hall
No. 16 Pan Chung, Tai Po

Pan Chung (泮涌) is a multi-clan village where the Maks (麥) are the majority who branched out from Wun Yiu (碗窑) village to its south. The Maks moved from Baoan (寶安) of Guangdong (廣東) province to Wun Yiu in the late Ming (明, 1368-1644). Mak Shing-ki (麥盛祈), the 10th generation ancestors, and his 10 brothers moved to Pan Chung later. This Mak Ancestral Hall (麥氏家祠) is a family ancestral hall to commemorate Tin-chung (殿中), the 20th generation ancestor. It is not known when the old ancestral hall was built. The present one was rebuilt in around the early 20th century.

*Historical
Interest*

The ancestral hall is in the second row of six rows of village houses of the walled village. The wall however does not exist. It is a Qing (清) 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 roofs of timber rafters, purlins and clay tiles. The walls except the front façade are plastered and painted. The floors are covered with ceramic tiles. A kitchen is at the right side of the open courtyard. Cocklofts are on either side of the hall. An altar with a big soul tablet of the Mak ancestors is at the end wall of the hall for worship. A big Chinese character “壽” (longevity) is on the wall. A tie beam with the carving of “百子千孫” (Hundreds of Sons and Thousands of Grandsons) is at the hall. The name of the hall is moulded above the lintel of the recessed entrance. Four plastered fish for draining rain water are at the front façade.

*Architectural
Merit*

It is a family ancestral hall of the Maks to witness their settlement in Pan Chung village.

Rarity

It has some built heritage value.

*Built Heritage
Value*

It has its authenticity kept.

Authenticity

It has group value with the shrine of the walled village.

Group Value

The ancestral hall has been a place for ancestral worship of the Mak ancestors. Many of the Maks in Pan Chung branched out to Fung Yuen (鳳園) village, north of Tai Po Industrial Estate (大埔工業邨), Tai Po Kau (大埔滘) and Ha Keng Hau (下徑口) in Tai Wai (大圍).

*Social Value,
& Local Interest*

Historic Building Appraisal
Tam Kung Temple
9 Blue Pool Road, Happy Valley

Tam Kung Temple (譚公廟) on Blue Pool Road (藍塘道) of Happy Valley was constructed on a small hill accessible through a flight of staircases. It was built in the 27th year of the Guangxu (光緒, 1901) reign of the Qing (清) dynasty by the Hakkas (客家人) of the Wong Nai Chung Village (黃泥涌村) as a bell in the temple has the dating inscribed on it. The temple was originally at the hill slope of the present Hong Kong Sanatorium and Hospital (養和醫院) site. Wong Nai Chung Village was settled by the Ngs (吳) and Yips (葉), both Hakkas from the mainland. The deity Tam Kung was a native of Huizhou (惠州) of Guangdong (廣東) province who is legendarily to have super power to prophesy and to heal people from sickness. Other than Tam Kung, other deities including Pak Tai (北帝), Kwun Yam (觀音), Nui Wo (女媧) and others are worshipped at the temple.

Historical Interest

Connected to the front of the Tam Kung Temple is a flat-roofed pavilion of almost the same size. The temple is a Qing vernacular building of a one-hall plan with a side hall to its left. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar is at the end wall of the building housing the statue of the Tam Kung deity in the middle. The side hall is for the keeper's quarters, toilet and kitchen and for storage. The roofs are covered with black ceramic tiles with a set of ceramic 'Two Dragons Competing for a Pearl' (二龍爭珠) on its main ridge. Its descending ridges are with geometric mouldings.

Architectural Merit

It is one of the three Tam Kung temples (the other two are respectively in To Kwa Wan (土瓜灣) and in Ah Kung Ngam (亞公岩)) in Hong Kong.

Rarity

It has considerable built heritage value.

Built Heritage Value

The temple was renovated in 1928 with many unknown ones. The last one has modernized the temple with its authenticity diminished.

Authenticity

It has group value with the Tin Hau Temple to its right.

Group Value

Due to urban development the Wong Nai Chung Village was replaced with residential buildings in the 1920s. The temple has been managed by the Chinese Temple Committee (華人廟宇委員會) since 1929 which is taken care of by a

Social Value, & Local Interest

keeper. The Tam Kung Festival on the 8th of the fourth lunar month would be celebrated with special offerings. The Tam Kung Festival would be celebrated in every even year and the Pak Tai Festival on the 3rd of the third lunar month in the odd year. Lion dance would be organized during the celebration with the statues of the two deities carried on a sedan chair to tour round Happy Valley.

Historic Building Appraisal
Nos. 33, 34, 35, 36, 37, 38 & 39 Ha Wo Che
Sha Tin

Ha Wo Che (下禾輦) is one of the four Hakka (客家) villages in Sha Tin established in the early 19th century. It was facing the Shing Mun River (城門河) and a pier was constructed at the river bank for its ferry service with outside areas including Tai Po and Sha Tin. The village was also called Ha Wo Ching Chai (下禾青仔). The row of Hakka house at Nos. 33- 39 was constructed by Chan Yi-wo (陳怡和, ?1850-1912). Originated in Xiancun (顯村) of Szechuan (四川) province, the Chans moved to Tsing Yi Island (青衣島) and then to Tai Po. The Chans of the second branch then moved to Ha Wo Che in the 1820-30s. Yi-wo went to California, the U.S., at the age of 13 and returned home in the late 1870s. It is not known when the row of houses was built. It was probably built in the late 19th or early 20th century. The house was inherited by his five sons after his death. It is still owned by their descendents.

**Historical
Interest**

The row of seven residential houses is among houses in the village all facing southeast a short distance from the railway line. An open forecourt is in front of the building. It is a Qing (清) vernacular design building of Hakka *doulang* (斗廊) style. Three recessed units are each individually sandwiched by a projected unit on either side. Each unit is with an open courtyard in its front and a hall at the back. The seven units share a common roof at the back. It is constructed of green bricks and granite blocks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Each unit has its own entrance. The doorframe of each unit is of granite. A wooden *tanglung* (趟籠) is installed at the entrance of the recessed ancestral hall in the middle of the building. A pair of *ruilong* (夔龍) mouldings is at the two ends of the front ridge of the three recessed units and at the rear ridge. Under the front eave of the recessed units are wall frieze paintings of landscape, flowers, birds and rocks and calligraphy and a fascia board of flowers and treasures carving. Wall frieze plastered mouldings of flowers and rocks are at the external walls of the three projected units (except house No.35 which external wall is plastered and painted) and the side straight gables. The two pitched gable walls are with red *ruilong* plastered mouldings. An altar is at the end wall of the hall of the middle recessed unit housing a soul tablet of the Chan ancestor for worship. A big Chinese character “壽” (Longevity) is written on a piece of red paper pasted on the wall. An image of Kwun Yam (觀音) is on its left also for worship. Except the ancestral hall, each unit has its kitchen at the open courtyard (mostly at the right corner). A living room is at the hall with a bedroom at the back. A bedroom is at the cockloft.

**Architectural
Merit**

It is a block of seven residential houses to witness the settlement of the Chans in Ha Wo Che village. **Rarity**

It has some built heritage value.

**Built Heritage
Value**

Except house No.35 with its external walls plastered and painted, the block has its authenticity kept. **Authenticity**

Yi-wo was a labourer working in California during the later part of the gold rush in the 1860s. He returned home after he gained a sum of money. He had a remittance shop called Yi Wo (怡和銀號) in Central. He was also an agent to employ villagers to work as seamen in the U.S. He was a renowned figure in Sha Tin and a philanthropist with contribution for local services such as Da Chiu (打醮) activities. He lost most of his assets cheated by his two nephews at his old age as he was illiterate in both English and Chinese though he was fluent in speaking the two languages. **Social Value,
& Local
Interest**

Historic Building Appraisal
17, 18, 19 & 20 Yung Shue O (Four Houses)
Tai Po

Yung Shue O (榕樹澳) is a remote village in the northeast of Sai Sha (西沙). It is a short distance from the Three Fathoms Cove (企嶺下海) in its west. **Historical Interest**
 It is a multi-family Punti (本地) village first established in the Wanli (萬曆, 1573-1620) reign of the Ming (明) dynasty. It was inhabited by the Haus (侯), the Shings (成), the Fongs (方), the Lees (李), the Tsangs (曾), the Chams (湛) and the Yungs (翁). The Fongs were the majority of the village who came from Hetian (河田) of Dongguan (東莞), Guangdong (廣東) province. Fong Shiu-ki (方肇基? – 1797), a 17th generation member of the Fongs, settled in the village in the 7th year of the Qianlong (乾隆, 1742) reign of the Qing (清) dynasty. He was considered as the founding ancestor of the Fongs in the village. The row of four houses at Nos.17, 18, 19 and 20 was built by the eldest son of Sam Fuk Kung (三福公) of the Fongs in the 1930s after he had gained much money in his business.

The row of four houses is in the first front row of three rows of houses in the village all facing west to the sea like the others. It is a Qing vernacular building and each house has a one-hall plan. It is constructed of green bricks and mud bricks with its walls to support its pitched roof of timber rafters, purlins and clay tiles. Each house is recessed at its front façade except the house at No.20 which upper portion is projected made in a later day renovation. A living room is behind the door with a bedroom at its back. A green brick stove is behind the door for cooking. A cockloft is above the living room accessed via a staircase. The walls are plastered and painted and the floor cement-screeded. **Architectural Merit**

It is a row of four residential houses of the Fongs to remind their settlement in the village. **Rarity**

It has little built heritage value.

Built Heritage Value

It has its authenticity kept.

Authenticity

The Fongs were farmers mainly engaged in rice and vegetable growing. They collected firewood and grass for sale. They also engaged in fishing and collecting coral and shells for use as ingredients for lime making in the lime kilns along the coast. The houses are still owned by the Fongs, many of them **Social Value, & Local Interest**

are residing in Britain who moved there starting in the late 1950s and the 1960s. Only house No.19 is occupied by the Fongs and the other three houses are left vacated. The founding ancestor Fong Shiu-ki was buried at the hill Pak Shek Tsui (白石咀) close to the village where the Fongs would have their grave sweeping worship at Ching Ming (清明節) and Chung Yeung (重陽節) Festivals.

Historic Building Appraisal
Nos. 89 and 91 Electric Road,
North Point, Hong Kong

Electric Road (電氣道) was laid out in 1935. Its name indicated there was once a power station located nearby. According to *Street Index of the City of Victoria* for 1936, the boundary of Electric Road is “from Junction of Causeway Road and King’s Road Northwards, passing Bayview Police Station to Hong Kong Electric Co.’s Power Station and its junction with Power Street.” The North Point power station was demolished and redeveloped after the erection of Ap Lei Chau power station in 1968. *Historical Interest*

According to oral and documentary evidence, the present buildings at **Nos. 89 and 91** was probably built sometime **between 1947 and 1951** to replace an earlier building(s) on site. In fact, the Wing Fat Printing Company Limited (永發印刷有限公司) purchased and erected its factory in No. 89 Electric Road in the 1930s. The business of this company met a downfall since the late 1930s and eventually closed before the Japanese invaded Hong Kong. Also, Nos. 89 and 90 was once used by Kowloon Sauce Factory (九龍醬園) for commercial purpose. They are now owned by two private developers.

Nos. 89 and 91 Electric Road are four-storey shophouses of the later type of **shophouse** architecture. Instead of a covered walkway over the pavement, the upper floors are cantilevered out to form open verandahs which have been enclosed with windows. The balustrade walls to the enclosed verandahs are solid and finished with stucco or render which has been ruled with recessed horizontal lines to give a streamlined effect. No. 89 shares a common staircase with No. 91. Windows for ventilation and light are provided on the half-landings. The roof is flat with projecting chimney stacks, the staircase bulkhead and laundry drying lines. A light well can be seen at the rear between the two buildings which contains a spiral steel staircase probably a fire escape. The walls of the two buildings are rendered and painted. *Architectural Merit*

Shophouses are becoming rarer year by year due to redevelopment. No. 89 and No. 91 should be regarded as having historical value as well as built heritage value. The authenticity of the street facades has been impaired by enclosure of the verandahs but this is probably reversible. *Rarity, Built Heritage Value & Authenticity*

The social value of the shophouses lies in the contribution they have made to urban development. They have evolved through several different types and these particular shophouses are part of the historical urban fabric. They are of local interest probably only to historians however. *Social Value & Local Interest*

An adaptive re-use which did not further affect the shophouses' *Adaptive* authenticity might be difficult to find. The best use is for them to continue to be *Re-use* used for their present purpose but pressure to redevelop the site might be too great.

Historic Building Appraisal
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Historic Building Appraisal
Nos. 15-17, Row 4 Kei Lun Wai,
Tuen Mun, New Territories

Not much appears to be known about this particular building which is situated in the middle of Kei Lun Wai (麒麟圍). It is located at the back of Yung Muk Ancestral Hall (雍穆家祠) separated by a forecourt. According to information obtained in an interview with a villager, the house is one of the oldest buildings in the village, but evidence from aerial photographs indicates that the earliest it could have been built was 1924. It is owned by a family surnamed Ho (何), but a request for an interview and access to the building was turned down. *Historical Interest*

This two-storey house is actually three side-by-side units separated by party walls, each unit having its own front entrance. It is not known if the three units are inter-connected. The external walls are rendered and white-washed, but have a very shabby appearance due to weathering and dampness. Windows are small rectangular openings mostly fitted with steel framed casements. Some have projecting hood mouldings and expressed voussoirs can be seen over one of the windows on the rear façade. There are virtually no decorations or ornamentation to be seen. The only real architectural feature is the shaped pediment to the front of the central unit. It is formed of three curved panels decorated with floral motifs, flags, coins, the eight diagrams and a central sun motif. It is topped by a pointed finial and flanked by ornamental posts with ball ornaments as cappings. It is so elaborately decorated that the house must have had some importance in the past either as the residence of some officials or as the headquarters of some organizations. Further research is needed here. The roof of the house is partly pitched and partly flat with plain panelled parapets. Some very faded decorations can be seen below the eaves. Two gutter spouts in the shape of fishes can be seen on the gable walls. Although outside the period the building could be categorized as **Qing Vernacular**. *Architectural Merit*

The building is not a particularly rare type but the pediment on the front elevation is unusual. Apart from the installation of window mounted room coolers, TV aerials on the roof, steel security gates and replacement windows there appear to have been few alterations affecting the authenticity. *Rarity, Built Heritage Value & Authenticity*

The distinctive pediment with its motifs and emblems give the building local interest. *Local Interest*

As the building still appears to be in use as a residence, and the internal layout is not known it is difficult to suggest an adaptive re-use.

*Adaptive
Re-use*

Historic Building Appraisal
Shrine
Sheung Cheung Wai, Hang Tau Tsuen,
Ping Shan, Yuen Long

Sheung Cheung Wai (上璋圍), a walled village in Ping Shan (屏山), was built by the Tangs of Hang Tau Tsuen (坑頭村) to its east in the 18th century for the Tangs' servile families. Most of the families were surnamed Chan (陳) and Wong (黃) who had only hovels in the village. Due to the expansion of the Tangs, the families were removed out of the village and occupied by the Tangs in the 19th century. The original wai was a near square structure having four walls enclosing four rows of village houses in the middle with four corner watch-towers. At its central axis to the southern end of the wall is the entrance gate and at the far opposite end of the northern wall is the shrine. A fishing pond, now filled up, in front of the wai acted as a moat for protective uses. Three of the watch-towers have collapsed and the southwest one remains and converted for use as a residence. Only parts of the wall retained and the entrance gate and shrine rebuilt in 2003. *Historical Interest*

The shrine at the far end of the central axis of the village is a one-hall structure housing the Earth God (土地) at its altar facing the entrance gate to the south. The green brick pitched roof structure is in Qing vernacular design rebuilt in 2003. The wall frieze on its façade has phoenixes, bats, treasures and geometric patterns decoration. *Architectural Merit*

It is a 2003 rebuilt shrine of a historic walled village having a history of over 300 years old. *Rarity*

The rebuilt shrine has little built heritage value. The rebuilt project of the shrine has removed its authenticity. *Built Heritage Value &*

It has relative group value with the walls, watch-towers and the entrance gate. *Authenticity Group Value*

Offerings will be given to the Earth God shrine on the 1st and 15th days of each lunar month and during the end and beginning of the Chinese New Year by the villagers. A wooden dragon head for installation at the dragon boat for Dragon Boat Festival (端午節) is placed at the shrine though the village no longer takes part in any competition of the type during the festival. *Social Value, & Local Interest*

Historic Building Appraisal

Mak Ancestral Hall

Mak Uk, Tai Po

Mak Uk (麥屋) village is one of the five villages in Fung Yuen (鳳園), northeast of Tolo Harbour (吐露港) in Tai Po. The Maks (麥) are Hakkas (客家) who moved from Zhoujia (周家村) village in Baoan (寶安) of Guangdong (廣東) province to Pan Chung (泮涌) of Tai Po about 200 years ago. They later moved to Fung Yuen. With the increase of their clan members, they established the Mak Uk (literally Maks' House) village themselves with the name derived from their surname. They were farmers mainly engaged in farming. It is not known when they built the Mak Ancestral Hall (麥氏家祠). Land record shows that the building existed before 1916. **Historical Interest**

The ancestral hall is a *dou lang* (斗廊) style of the Hakka building. It is a Qing (清) vernacular building having a one-hall-one-courtyard plan of three bays. The open courtyard is in front of the hall. A kitchen is on the left and a room is on the right of the open courtyard. A side chamber is on either side of the hall. The entrance in the middle bay is recessed with the two bays on either side having high walls projected to form the shape of the Chinese character “凹” (ao). The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are partially plastered and the floors with cement screeding. The front façade is with fair-faced green bricks. The wooden altar is in the middle of the end wall of the hall housing four rows of soul tablets of the Maks for worship. The ridge of the entrance is with a pair of red geometric moulding at its two ends. The name of the hall is engraved on a stone on the wall above the lintel of the entrance. **Architectural Merit**

It is an ancestral hall of the Maks to remind their settlement in Tai Po. **Rarity**

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

The building was renovated in the 1950s, 1959 and the 1980s. The roofs of the open courtyard have been turned concrete reinforced ones. The authenticity is kept. **Authenticity**

The hall has been used for ancestral worship of the Mak ancestors. Dim Dang (點燈) ritual is still held at the hall. Banquets would be served at the hall on the first day of the Chinese New Year to celebrate the birth of new born baby boys. A lantern would be lit up at the hall next day to signify the inheritance rights of the **Social Value, & Local Interest**

baby boys. The lantern would be burnt on the 16th of the New Year. Ancestral worship would also be held at the hall at Ching Ming (清明節) and Chung Yeung Festivals (重陽節). The hall was once used as a place for teaching the village children. Quarters was provided at the hall for the teacher.

Gateway

Fung Ying Sin Koon, Pak Wo Road, Fanling, New Territories

The Chinese characters of **Fung Ying Sin Koon** (蓬瀛仙館) can be seen on the Gateway. Fung Ying Sin Koon is a Taoist temple founded in 1929 by three Taoist priests, namely, **He Jinyu** (何近愚), **Chen Luankai** (陳鸞楷) and **Mai Xingjie** (麥星階) from China to propagate Taoist doctrines. They raised money from other Taoists and built the Koon. The Koon belonged to a Taoist branch called Lungmenpai (龍門派) which branched off from Chunzhenjiao (全真教). A few simple houses were first erected on the site. With the donation of **Ruan Chanqing** (阮禪卿) and **Su Yaochen** (蘇耀宸), three new buildings were erected for the worship of Sansheng (三聖, three deities), namely, Taishang Laojun (太上老君), Lu Chunyang (呂純陽) and Qiu Changchun (丘長春). Continuous reconstruction projects were carried out since 1951, and most of the buildings have been rebuilt and altered since then.

*Historical
Interest*

The Koon was not open to the public at its infant stage. In 1949, it was registered as a Taoist organization and began to propagate Taoist doctrines widely by participating in various charitable activities. In 1950, the administrative structure of the temple was changed, and since then it has been managed under the board of supervisors (理監事制). In 1972, Fung Ying Seen Koon was registered as a limited company and the range of services provided by the organization was further expanded.

The existing gateway or *pai lou* (牌樓) is at the entrance and on the central axis of the temple site with the Main Temple (大殿) at the back. The characters inscribed on the gateway show that the gateway was constructed in **1934** and rebuilt or repaired (*chong xiu* 重修; in Chinese) in **1980**. It is a symmetrical traditional Chinese vernacular structure with two columns and a horizontal panel up in the middle. Flanking the panel and the columns is a *toukung* (斗拱) structure and an *aoyu* (鰲魚) on each side. The front panel is inscribed with the name of the temple ‘蓬瀛僊館’ and at the back ‘眾妙之門’. One pair of couplets is on either side of the columns.

*Architectural
Merit*

Fung Ying Seen Koon is a notable temple in Hong Kong.

Rarity

The gateway has little built heritage value.

*Built Heritage
Value &*

The gateway has been refurbished with concrete and paints without any trace of an old structure. Its authenticity is hardly kept.

Authenticity

Taoist doctrines can be learnt at the Koon by two types of Taoists. The first is called zaijia jushi (在家居士) who do not have to reside at the Koon but participate in different religious activities and ceremonies. The other is called jinsheng (經生) who participate in various religious activities such as morning and evening scripture recitations (早晚課) in the Koon.

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

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

***Adaptive
Re-use***

Historic Building Appraisal
Tin Hau Temple
No. 9 Blue Pool Road, Happy Valley

Tam Kung Temple (譚公廟) on Blue Pool Road (藍塘道) of Happy Valley was constructed on a small hill accessible through a flight of staircases. It was built in the 27th year of the Guangxu (光緒, 1901) reign of the Qing (清) dynasty by the Hakkas (客家人) of the Wong Nai Chung Village (黃泥涌村) as a bell in the temple has the dating inscribed on it. The temple was originally at the hill slope of the present Hong Kong Sanatorium and Hospital (養和醫院) site. Wong Nai Chung Village was settled by the Ngs (吳) and Yips (葉), both Hakkas from the mainland. The Tin Hau Temple (天后廟) is on the left of the Tam Kung Temple erected for the worship of Tin Hau with Tai Sui (太歲), Wong Tai Sin (黃大仙) and other deities.

*Historical
Interest*

The Tin Hau Temple is a small Qing vernacular building of a one-hall plan. The building is constructed of green bricks with its walls to support its flat roofs. The walls are with imitation brick lines. The altar is at the end wall of the building housing the statue of the Tin Hau deity in the middle. Its roof edges are with geometric mouldings. The name board of the temple is above the doorway. Two rectangular windows are on both side of the doorway.

*Architectural
Merit*

It is a Tin Hau temple erected by the Hakkas of the perished Wong Nai Chung Village.

Rarity

It has considerable built heritage value.

*Built Heritage
Value*

The temple was renovated in 1928 with many unknown ones. The last one has modernized the temple with its authenticity diminished.

Authenticity

It has group value with the Tam Kung Temple to its left.

Group Value

Due to urban development the Wong Nai Chung Village was replaced with residential buildings in the 1920s. The temple has been managed by the Chinese Temples Committee (華人廟宇委員會) since 1929 which is taken care of by a keeper. The Tin Hau Festival (天后誕) on the 23rd of the third lunar month would be celebrated with special offerings. The Tam Kung Festival (譚公誕) would be celebrated in every even year and the Pak Tai Festival (北帝誕) on the 3rd of the third lunar month in the odd year. Lion dance would be organized during the celebration with the statues of the two deities carried on a sedan chair to tour round Happy valley.

*Social Value,
& Local Interest*

Historic Building Appraisal

Hung Shing Temple

Tung O, Lamma Island

Hung Shing Temple (洪聖宮) in Tung O (東澳) of Lamma Island (南丫島) was built by indigenous villagers of the area for the worship of Hung Shing deity in the 4th year of the Daoguang (道光, 1824) reign of the Qing (清) dynasty as its cloud gong (雲板) has the dating inscribed on it. Early settlers of Tung O originated from Baoan (寶安) of Guangdong (廣東) province engaged themselves in fishing and farming. Hung Shing is the second most popular deity worshipped by fishermen and sea-farers. He was a governor of the Tang (唐, 618-907) dynasty reputed for his expertise in geography and astronomy and his accurate predication of weather. The temple is managed by indigenous villagers of Tung O. *Historical Interest*

The temple is a Qing vernacular building of a one-hall plan constructed on a levelled terrace a short distance from the beach facing north to the sea. It is located far away from the Tung O village houses. It is accessed through a flight of staircases to its left. The building is constructed of stones with lime and mud to bond them together with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its walls have been strengthened with concrete, plastered and painted in white colour. A portion of its roof has been replaced with corrugated sheets. Its door frame is with granite slabs. The name of the temple is engraved on its lintel flanked with a pair of couplets cut on wood. The altar is at the end wall of the building with the statue of Hung Shing deity facing the entrance. No elaborate decoration is with the temple. Its ridges are painted in red with a green boarding. *Architectural Merit*

It is the only Hung Shing temple on the island to reflect the settlement of Tung O. *Rarity*

It is a simple temple of little built heritage value. *Built Heritage Value*

During the repairs in the 1990s, the roof was covered by asbestos boards and some of the timber rafters were replaced by iron bars. Another repair was carried out in 2001. The works have undermined the authenticity of the temple. *Authenticity*

No large scale celebration is held at the temple for the Hung Shing Festival (洪聖誕) as most of the villagers have not got the passion as in the past. The deity would be given offerings at the festival. At Ching Ming (清明節) and *Social Value, & Local Interest*

Chung Yeung Festivals (重陽節) and in the Chinese New Year, the villagers would make offerings seeking Hung Shing's blessing at the temple.

Historic Building Appraisal
Yeung Hau Temple
San Wai, Ha Tsuen, Yuen Long

Yeung Hau Temple (楊侯古廟) in the northwest of San Wai (新圍), *Historical Interest* originally called San Hing Wai (新慶圍), of Ha Tsuen (廈村) has a history of more than 400 years when the village was established. The village was founded by Tang Tso-tai (鄧作泰) and Tang Wai-yuk (鄧爲玉), the 18th generation of the Kam Tin Tang clan, whose 14th generation ancestors had branched out to Ha Tsuen from Kam Tin in the Hongwu reign (洪武, 1368-98) of the Ming (明) dynasty. The temple is also called the Sai Tau Miu (西頭廟, the western temple) together with another Yeung Hau temple in Tung Tau Tsuen (東頭村), Tung Tau Miu (東頭廟, the eastern temple), serving as two guarding temples protecting the entire Ha Tsuen Heung (廈村鄉). The Yeung Hau Temple in San Wai and an earth god shrine to its right give dual protection to the village in their south-east against bandits and evils.

The temple is a three-bay building with its main halls in the middle flanked by one side chamber each on its left and right. The end hall has altars housing the Yeung Hau deity and others whilst the entrance is slightly recessed. The courtyard has been covered. To the left is an annex which probably is later added housing a kitchen. The main halls, the side chambers and the annex are about the same width. Much of the walls of the building have been replaced with concrete dressing and so are its roofs and floors. The main ridge is decorated with geometric and floral mouldings. The relief friezes at the façade and eave-boards have auspicious floral and zoological motifs and landscape decorations. *Architectural Merit*

The humble Qing vernacular temple is one of the few Hau Wong temples survived to witness the lengthy history of the Tangs in Ha Tsuen. *Rarity*

Physically it is not a well-kept historic building very much diminishing its heritage value. The earliest dated renovation was on the 27th year of the Guangxu reign (光緒, 1901) as inscribed on a plaque. Recent repairs have stripped away much of its originality. *Built Heritage Value & Authenticity*

The temple and the nearby earth-god shrine have connected group value and so with another Hau Wong temple in Tung Tau Tsuen to a larger extent. *Group Value*

No large scale celebration for the Yeung Hau's birthday is held on the 18th day of the eighth lunar month. Much will be celebrated during the Chinese New Year where the ceremony of Dim Dang (點燈, lighting up a lantern) will be *Social Value, & Local Interest*

held. All the boys' names born in the previous year will be put on lit-up lanterns hanging at the temple. At the most celebrated Tai Ping Ching Chiu (太平清醮) of the 16 villages of Ha Tsuen held every 10 years, the Hau Wong deity will be placed on a sedan chair to 'watch' all the activities took place in different areas of Ha Tsuen.

Historic Building Appraisal

No. 23 Tai Wan Tau,

Hang Hau, Sai Kung

Tai Wan Tau (大環頭) is a small village in the northeast of Clear Water Bay First Beach (清水灣第一海灘) in Sai Kung. The village was established by the Laus (劉) and the Chows (鄒) in the Wanli (萬曆, 1573-1620) reign of the Ming (明) dynasty. Lau Chi-king (劉子琮), a 15th generation member of the Laus and a native of Wuhua (五華) of Guangdong (廣東) province, moved from Huizhou (惠州) of the province and settled in the village. Most of his members later moved to Tai Au Mun (大坳門) village, a short distance in its northwest. The house at No.23 of the village is a block of detached residential house built by Lau Shing-fung (劉勝鳳) before 1907 as land record shows. The house was rebuilt in 1949 to become the present form by Lau Mau-cheong (劉茂昌). The building is still owned and occupied by the Laus. *Historical Interest*

The two-storey detached building is on the left of a row of houses in the village all facing southwest to the sea. It is a Chinese Eclectic building constructed of concrete and green bricks with its walls to support its flat roof. The recessed ground floor front façade has the entrance doorway in the middle. An open balcony is on the upper floor. The balcony is fenced with concrete geometric patterned balustrades. A pediment is at the roof end of the front façade with a semi-circle in the middle moulded with a sun with rays and a *taiji* (太極) symbol in the centre. Four short posts each topped with a ball are with the pediment. *Architectural Merit*

A living room at the front, a bedroom behind it and a kitchen are on the ground floor and bedrooms are on the upper floor. The timber staircase to the upper storey is located at the end of the house, where entry to the kitchen block is also facilitated. The upper space is partitioned into bedrooms. The internal floors of the house are covered with mosaic tiles on the lower level and red cement tiles on the upper level. The walls are plastered and painted white.

It is a residential building of the Laus to witness their settlement in Tai Wan Tau village. *Rarity*

It has some built heritage value.

Built Heritage Value

The house was last renovated in 1999. Its authenticity is basically kept.

Authenticity

The Laus engaged in fishing and rice growing as the village is close to the sea. The land for cultivation in the area is limited as the village is backed with the Tai Leng Tung hill (大嶺峒) at its back. An ancestral hall of the Laus, rebuilt in recent year, is on the right of the house among a row of houses. Ancestral worship would be held at the hall at Ching Ming (清明節) and Chung Yeung Festivals (重陽節). *Social Value, & Local Interest*

Historic Building Appraisal
Chan Ancestral Hall (Kwai Fuk Tong)
So Kwun Wat Tsuen Area 3, Tuen Mun

1417

The Chan Ancestral Hall (陳氏宗祠) in So Kwun Wat San Tsuen (掃管笏新村) of So Kwun Wat (掃管笏), Tuen Mun, is one of the three Hakka (客家) villages of So Kwun Wat San Tsuen including Lee Uk Tsuen (李屋村), Chan Uk Tsuen (陳屋村) and Ching Uk Tsuen (程屋村) occupied by the Lees (李), Chans (陳) and Chings (程) respectively. The Lees were the earliest settlers who moved in the Jiaqing (嘉慶, 1796-1820) reign of the Qing (清) dynasty followed by the Chans and Chings. Originated from Jiangxi (江西) province, the Chans moved to Wuhua (五華) of Guangdong (廣東) province before they came to So Kwun Wat. It can be assumed that the ancestral hall, also called Kwai Fuk Tong (桂馥堂), was built in the Jiaqing reign or after having an age of some 150 to 200 years. The Chans were farmers engaged in agriculture activities. *Historical Interest*

The ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan of three bays. The open courtyard is between the entrance and main halls. Side chambers and rooms are on the left and right of the halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. Its floors are screeded. The finely carved altar is in the middle of the end wall housing two soul tablets of the Chan ancestors for worship. A wooden offering table is in front of the altar. Red geometric mouldings are at two ends of the two ridges. The doorframe of the entrance is of granite with the name of the hall written above the lintel. Under the recessed entrance are wall paintings of flowers and birds and calligraphy. Wall paintings of trees and rocks are on the front walls of the other two bays. A fascia board under the front eave is with carvings of flowers, scrolls and birds patterns. *Architectural Merit*

It is an ancestral hall of the Chans to witness their settlement in So Kwun Wat of Tuen Mun. *Rarity*

It has some built heritage value. It was rebuilt in 2004.

Built Heritage Value & Authenticity Social Value, & Local Interest

The ancestral hall was also used as a study hall for teaching children of the clan. Dim Dang (點燈) activities were held at the Chinese New Year for the new born baby boys of previous year. The ritual has been discontinued. Ancestral worship would be held during the festivals including the Chinese New Year,

Chung Yeung Festival (重陽節) and others.

Historic Building Appraisal

Chan Ancestral Hall

No. 98 Ping Yeung, Ta Kwu Ling

Ping Yeung (坪洋) is a single-clan Hakka (客家) village in Ta Kwu Ling (打鼓嶺) occupied by the Chans (陳). Originated in Shanghang (上杭) of Fujian (福建) province, the Chans moved southwards staying in a number of places in Guangdong (廣東) province. Three members of the 9th generation moved from Wuhua (五華) to Ping Yeung some three hundred years ago. They are Tung-kwok (棟國), Sit-wan (陟雲) and Sit-kin (陟乾). Tung-kwok was the first to settle in the village. Three ancestral halls were built in the village by descendents of the three branches. The Chans share the same ancestors as those in Sheung Kwai Chung (上葵涌), She Shan Tsuen (社山村) in Tai Po, Luk Keng (鹿頸) and Wing Tsuen Tong (穎川堂) in Tsuen Wan. This Chan Ancestral Hall (陳氏宗祠) is of the Tung-kwok branch. It is not known when it was built. It was probably built in the 18th century the earliest.

*Historical
Interest*

The ancestral hall is the biggest in the village in the middle of the village. It is a Qing (清) vernacular building having a two-hall-two-courtyard plan. The front hall is between the two open courtyards. The hall is located in two parallel rows of village houses occupying the structure of two houses, one in front of the other. This alignment is very unusual for an ancestral hall. This might be an extension of the hall making use of two houses. The long and narrow hall is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted. The floors are with ceramic tiles. Lower portion and upper portion of the internal walls are respectively with red and white paints. The lower portion of the front wall is also with the same red paint. The altar and the offering table at the end wall of the main hall are also painted red. A soul tablet is in the middle of the altar for worship. A large black colour Chinese character “壽” (longevity) is on the end wall flanked with a couplet. An image of Kwun Yam (觀音) is on the left of the tablet also for worship. The name of the hall is moulded on the wall above the lintel of the recessed entrance. The front ridge is with curling ends. Wall paintings of flowers, birds and calligraphy are at the front wall of the entrance and on the end wall of the altar.

*Architectural
Merit*

It is an ancestral hall to witness the settlement of the Chans in Ping Yeung.

Rarity

It has little built heritage value.

***Built Heritage
Value***

It was renovated in 1928 with some others. Its authenticity is diminished as its walls are unsympathetically painted.

Authenticity

This ancestral hall has group value with the other two ancestral halls and Nos. 138-139 of the Chans in the village.

Group Value

The Chans had the ancestral worships and celebrations of festivals at the three ancestral halls at almost the same time. They had worship on the last day of the lunar year and on the second day of the Chinese New Year with offerings in the ancestral hall. Wedding, funeral and Dim Dang (點燈) rituals were held at the hall with Hakka (客家) banquets and tea-cakes (茶果). Chan Yau-choi (陳有才), a member of the village, was the chairman of the Ta Kwu Ling Rural Committee (打鼓嶺鄉事委員會) and gained the M.B.E. title for his service in the area in 1984.

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

Historic Building Appraisal

Wan Ancestral Hall

No.147 Tai Po Tsai, Sai Kung

The Wan Ancestral Hall (溫氏家祠) in No. 147 Tai Po Tsai (大埔仔) village, Hang Hau, Sai Kung, is the oldest ancestral hall in the village. The village was first inhabited by the Wans (溫氏) in the 1660s whose distant ancestors originated in Taiyuan (太原) of Shanxi (山西) province moved to Lingnan (嶺南) in the 12th century. Wan Shi-guang (溫士廣), the 14th generation of the Lingnan Wans, moved to Tai Po Tsai. He is considered as the founding ancestor of the village. After his settlement in the village, Wan Siu-qiu (溫兆虬) of the 13th generation moved to the village from Ho Chung (蠔涌) of Sai Kung. Four ancestral halls were built in the village to honour the Wan ancestors but only two remained. This ancestral hall belongs to the descendents of Wan Siu-qiu.

**Historical
Interest**

The ancestral hall is in the middle of a row of village houses, No.147. Nos.146 and 148 are for residential use and the former has been demolished. The row of house are in *dou lang* (斗廊) design of the Qing (清) vernacular dwelling. They are in the form of the Chinese character *ao* (凹) composing of two projecting units and one recessed one in the middle. The ancestral hall is the recessed unit with a one-hall layout. The building is constructed of green bricks with a pitched roof of rafters, purlins and red clay tiles. At the end of the hall is the altar which houses the soul tablet for worship. The building has no decoration except two beams engraved with four Chinese characters 百子千孫, meaning 'hundred of sons and thousands of grandsons' on one and 長命富貴, meaning 'longevity, wealth and dignified' on another.

**Architectural
Merit**

It is an ancestral hall to signify the historic development of the village. It has some built heritage value.

**Rarity & Built
Heritage
Value**

The building is not properly maintained losing much of its authenticity.

Authenticity

Fourteen names of the Wan ancestors in the Qing (清朝, 1644-1911) dynasty were inscribed on a soul tablet at the altar for worship. Similar to many ancestral halls, an Earth God (土地) shrine is at the bottom of the altar for worship too. Special offerings would be given on each 1st and 15th days of the lunar months and the 2nd and 7th days of the first lunar month of the Chinese New Year. The Wans will assembly at the ancestral hall and pay tribute to their ancestors' graveyards at the Ching Ming and Chung Yeung Festivals. Dim Dang (點燈)

**Social Value,
& Local
Interest**

ritual would be held within the first half of the first lunar month of the Chinese New Year for new baby boys born in previous year by lighting lamps at the hall. Shang Tou (上頭) ritual would also be held at the night before the wedding day for the bridegroom at the hall. On the wedding day he has to offer worship to his ancestors there as well.

Historic Building Appraisal
Nos. 652-654 Tin Sam Tsuen, Pat Heung,
Yuen Long, New Territories

Nos. 652-654 Tin Sam Tsuen (田心村) was built by a branch of the Wu (胡) clan in the 1920s. Although the Wus still own the building they no longer live there and have rented the house to other people. Originally the village people lived by farming and were self-sufficient. It is not known what the present villagers do for their livelihood.

*Historical
Interest*

The old house, which is divided into three dwelling units, is basically two storeys high but an extra floor has been added on to the roof at the rear of the middle unit. The house is built of grey-green bricks with a pitched roof and flush gable end walls. The front elevation is divided into three sections, the centre section being slightly recessed. Each dwelling unit has its own entrance door and four windows, two at ground floor level and two at first floor level. The lower part of the wall appears to be constructed of granite blocks. The front façade has an ornamental parapet and frieze with a semi-circular centre pediment. Bas relief decorations of floral motifs and geometric designs can be seen, also a gable with ribbons on the pediment. The rear and side elevations are rendered with irregularly spaced windows. A decorative parapet can be seen at the rear. The architectural style of the house can be said to be **Qing Vernacular**.

*Architectural
Merit*

This type of village house is not particularly rare but it has built heritage value. Its authenticity has been affected unfortunately by alterations and additions such as modern replacement windows, additional rooftop structures, metal security gates, a steel structure in front of the building, and rendering and painting externally spoiling the grey-green brick walls and symmetry of the façade.

*Rarity,
Built Heritage
Value &
Authenticity*

The social value of the house is limited as it apparently has only ever been used for residential purposes. It has some interesting decorations on the front façade. It is said to be the only surviving historical building in Tin Sam Tsuen.

*Social Value
& Local
Interest*

It is difficult to suggest an adaptive re-use for this house as much depends on the needs of the local community. Probably the best use is that for which it was intended, that is residential use.

*Adaptive
Re-use*

Historic Building Appraisal

Hung Shing Temple

Tong Fuk, Lantau

Hung Shing Temple (洪聖宮) on Tong Fuk Miu Wan (塘福廟灣), in Tong Fuk (塘福), Lantau, was built in the 8th year of Jiaqing (嘉慶, 1803) reign of the Qing (清) dynasty. The bay (wan) is named after the temple and that it is called Miu Wan (temple bay). The temple was erected by villagers in Tong Fuk. It is developed from a small stone temple. Most of the villagers in Tong Fuk are surnamed Chan (陳) and Tang (鄧). The former came from Sha Lo Wan (沙螺灣) in the northern shore of Lantau whilst the latter originated from Tuen Mun who settled in Tung Chung (東涌) and Tong Fuk in the Manli (萬曆, 1573-1620) reign of the Ming (明) dynasty. Most of them are fishermen and farmers whose protective deity was Hung Shing, a popular one for fishermen, boat people and sea-farers.

***Historical
Interest***

Located on a raised platform at the seashore, the temple is facing the sea in the south-east direction. The temple is a Qing vernacular building having a two-hall-one-courtyard plan of one bay. The open courtyard is between the entrance and main halls. A side chamber is added to its right. It was constructed of green bricks with its walls to support its pitched roof. The roofs have been strengthened with reinforced concrete. The walls are plastered and painted. The front façade is covered with red ceramic glazed tiles and its side walls painted pink. The altar housing a statue of the Hung Shing deity is at the end wall of the main hall. Deities of the King of Fish Head (魚頭大王) and the King of Crystal Palace (水晶宮大王) are also worshipped at the altar. A standing statue of Qianliyan (千里眼) and Shunfenger (順風耳) are in front of the altar. The roofs are painted green and the ridges painted pink. Two ceramic dragons, two *ayous* (鰲魚) and a pearl are on the main ridge and two *ayous* are at the rear ridge. Two ceramic lions are standing on either side of the front roof. A fascia board under the eave is decorated with the Eight Immortals (八仙) carving.

***Architectural
Merit***

It is a Hung Shing temple to remind the settlement of Tong Fuk.

Rarity

It has little built heritage value.

***Built Heritage
Value***

A major renovation was carried out in 1965 with a number of unknown ones. The unsympathetic repairs have diminished its authenticity.

Authenticity

Hung Shing Festival (洪聖誕) on the 13th of the first lunar month would be celebrated with special offerings of roasted pork and others. A parade of the statue of the Hung Shing was held in the past but has been discontinued. The temple is administrated by the Chinese Temples Committee (華人廟宇委員會) and is managed by the Tong Fuk Community Office (塘福鄉公所) which provides daily operations of the temple.

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

Historic Building Appraisal
Kuen Yuen Tung Monastery – Kwan Tong & the Dormitory
No. 138 Lo Wai, Tsuen Wan

Kuen Yuen Tung Monastery (乾元洞) in Lo Wai (老圍), Tsuen Wan, is a *Historical Interest* Taoist temple erected in 1958 by Yip Chak-lam (葉澤霖), a Taoist priest of the Tung Sin Se Sect (同善社) which advocates the harmonization of the Three Teachings of Confucianism, Buddhism and Taoism (三教合一). Yip was a follower of Huilonglaoren (迴龍老人) who was a worshipper of Xin Tin Dao (先天道) and established the Tung Sin Se Sect. Yip became a priest at 24 in Guangdong (廣東), came to Hong Kong in the 1950s and started his preaching business. Two separate smaller buildings to its left, Kwan Tong (坤堂) and a dormitory, both for female worshippers, were added in 1977. Kwan Tong was originally located at Lun Cheung Street (麟祥街) of To Kwa Wan (土瓜灣) and is managed by a worshipper called Tong Siu-kwan (湯兆群). The monastery is open only to worshippers of the sect and should be applied in advance. It is regarded as a memorial hall of its founder, Yip Chak-lam.

Kwan Tong is a one-storey building in rectangular plan. It is constructed of concrete with its walls to support its roof. The external walls are plastered and painted in cream colour. The name of the building is engraved on the façade of the building. The building is mainly for worship by female worshippers. It has no partition with the altar at the end wall in the middle facing the entrance. A portrait of Huilonglaoren, the chief master (師尊) of the monastery, and the names of other deities written on a piece of paper are at the altar for worship with an offering table in its front. The internal walls and the floors are with ceramic tiles. The dormitory houses two worshippers only who have been residing there for more than ten years. It housed some 10 worshippers in the old days. *Architectural Merit*

The monastery is a Taoist temple to witness the development of Taoism 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 the main building.

Group Value

Most of the important ceremonies and rituals of the sect are held in the headquarters of the monastery on Hong Kong Island. Worshippers from Malaysia, Singapore, Taiwan and Thailand made visits to the headquarters. The monastery has participated a number of community services including donations to the Project Hope (希望工程) for the building of three schools in Guangdong province including one called Kuen Yuen Tung Hope Primary School (乾元洞希望小學) in Meihuazhen (梅鎮花) of Lechangshi (樂昌市).

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

Historic Building Appraisal
Kuen Yuen Tung Monastery – Kwan Tong & the Dormitory
No. 138 Lo Wai, Tsuen Wan

Kuen Yuen Tung Monastery (乾元洞) in Lo Wai (老圍), Tsuen Wan, is a *Historical Interest* Taoist temple erected in 1958 by Yip Chak-lam (葉澤霖), a Taoist priest of the Tung Sin Se Sect (同善社) which advocates the harmonization of the Three Teachings of Confucianism, Buddhism and Taoism (三教合一). Yip was a follower of Huilonglaoren (迴龍老人) who was a worshipper of Xin Tin Dao (先天道) and established the Tung Sin Se Sect. Yip became a priest at 24 in Guangdong (廣東), came to Hong Kong in the 1950s and started his preaching business. Two separate smaller buildings to its left, Kwan Tong (坤堂) and a dormitory, both for female worshippers, were added in 1977. Kwan Tong was originally located at Lun Cheung Street (麟祥街) of To Kwa Wan (土瓜灣) and is managed by a worshipper called Tong Siu-kwan (湯兆群). The monastery is open only to worshippers of the sect and should be applied in advance. It is regarded as a memorial hall of its founder, Yip Chak-lam.

Kwan Tong is a one-storey building in rectangular plan. It is constructed of concrete with its walls to support its roof. The external walls are plastered and painted in cream colour. The name of the building is engraved on the façade of the building. The building is mainly for worship by female worshippers. It has no partition with the altar at the end wall in the middle facing the entrance. A portrait of Huilonglaoren, the chief master (師尊) of the monastery, and the names of other deities written on a piece of paper are at the altar for worship with an offering table in its front. The internal walls and the floors are with ceramic tiles. The dormitory houses two worshippers only who have been residing there for more than ten years. It housed some 10 worshippers in the old days. *Architectural Merit*

The monastery is a Taoist temple to witness the development of Taoism 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 the main building.

Group Value

Most of the important ceremonies and rituals of the sect are held in the headquarters of the monastery on Hong Kong Island. Worshippers from Malaysia, Singapore, Taiwan and Thailand made visits to the headquarters. The monastery has participated a number of community services including donations to the Project Hope (希望工程) for the building of three schools in Guangdong province including one called Kuen Yuen Tung Hope Primary School (乾元洞希望小學) in Meihuazhen (梅鎮花) of Lechangshi (樂昌市).

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

Tai Wong Temple**Stanley Main Street, Stanley**

Tai Wong Temple (大王宮) in Stanley Main Street (赤柱大街), Stanley, was built before the Second World War for the worship of Tai Wong (大王). The temple was constructed on the seashore facing the sea. The deity might refer to a God of the sea as Stanley was a big fishing village occupied by Hakkas (客家) and Hoklos (鶴佬) people. The deity might also be the Hung Shing (洪聖) deity, a most popular sea god commonly called Tai Wong Yeh (大王爺). The temple is at the crab's eye location as the locals considered the shape of Stanley as a crab. The temple is managed by the Stanley Kai Fong Welfare Advancement Association (赤柱街坊福利會).

**Historical
Interest**

Located in front of a giant oval-shaped granite rock and thick vegetation, the temple is a Qing (清) vernacular one-hall building with an irregular-shaped temple-keeper's quarter and a kitchen built to its left. A small separate To Tei Temple (土地廟) is to its further left. The building appears to be constructed of bricks with its walls to support its pitched roofs of timber rafters and purlins. The walls are plastered with its floors in red cement screeding. The roofs are covered with green ceramic tiles. Its doorframe is of granite which lintel has the name of the temple engraved on it. The altar is at the end wall of the building houses the statue of Tai Wong in the middle with its travelling statue in its front. Statues of other deities including Kwun Yam (觀音) and Kwan Tai (關帝) are respectively on its left and right for worship.

**Architectural
Merit**

It is a Tai Wong temple to remind the settlement of the old Stanley village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

A renovation was carried out in 2002. It is in good condition with its authenticity barely kept.

Authenticity

It has group value with the To Tei Temple to its left.

Group Value

The temple is one of the four temples in Stanley. The other four are the Tin Hau Temple (天后古廟), Shui Shin Temple (水僊古廟) and Pak Tai Temple (北帝廟). Tin Hau Temple is the biggest and the most popular one. Being a small temple, Tai Wong Temple has no festival celebration in association with the deity. The worshippers are mainly the locals.

**Social Value,
& Local Interest**

Historic Building Appraisal
Ching Chung Koon – Yi Yi Yat Yuen
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***

Yi Yi Tat Yuen (頤怡逸園) behind Yik Fa Kung (翊化宮) comprises two dining rooms for the visitors and worshippers of the monastery was built probably between 1960 and 1979. A kitchen in irregular plan to its left is connected to the building. Access through a flight of staircases, its entrance is an arched opening with floral mouldings on the arch and a couplet on the columns. The name of the dining halls is engraved on the parapet above the arch. The building is constructed of concrete with its walls and beams to support its flat roofs. Internally it has false ceilings with air conditioning. Its walls and floors are with ceramic tiles and wall papers. The external walls are plastered and painted with earth yellow colour.

***Architectural
Merit***

The Yi Yi Yat Yuen and the kitchen are the service blocks of the monastery.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The buildings are in upkeep condition having its authenticity kept.

Authenticity

The buildings have 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

Yip Ancestral Hall

Kau Shi Wai, Tai Po

The Yip Ancestral Hall (葉氏宗祠) in Kau Shi Wai (狗屎圍) village, is one of the five villages in Fung Yuen (鳳園), north-east of Tai Po. Kau Shi Wai, literally village of dogs' excrement had been an uninhabited wasteland before occupied by the Yips (葉氏), Hakkas (客家) from Wun Yiu (碗窰) whose original domicile was Shakengxiang (沙坑鄉) of Huiyang (惠陽), north-east of Guangdong (廣東) province. Yip Ching-mong (葉清望), the 19th generation ancestor of the Yips, was buried in Wun Yiu. His three sons moved to Fung Yuen Lo Tusen (鳳園老村), one of the five villages in Fung Yuen, some 400 years ago. Around the 1910s, they moved to Kau Shi Wai with the Suens (孫氏) from Ah Shan (鴉山) and the Lees (李氏) from Sha Lo Tung (沙螺洞) due to the spread of an infectious disease. The ancestral hall was built in 1924 by the Yips.

*Historical
Interest*

The ancestral hall was built with other village houses facing the sea to their south-east but now reclaimed. It is a one-hall small building of Qing (清) vernacular design. It is constructed of green bricks with a pitched roof composed of wooden rafters, purlins and clay tiles. In front of the recessed entrance is a forecourt surrounded by a low wall. The altar at the end of the hall in the middle is made of green bricks with an Earth God (土地) shrine at its bottom. The simple ancestral hall has no decoration for its ridge nor gable eaves but a black boarding on each of its gable.

*Architectural
Merit*

It is an ancestral hall of considerable rarity to demonstrate the historic changes of a Hakka village in the area.

Rarity

A simple Hakka ancestral hall of some built heritage value.

*Built
Heritage
Value*

The building was repaired in the 1980s and in 2000. Its authenticity is kept though parts of its walls have been plastered and floor concrete screeded.

Authenticity

Regular offerings are given on the 1st and 15th days of each lunar month to the soul tablets at the ancestral hall. Two incense offerings daily and offerings of chicken, pork and others are made during the first 15 days of the first lunar month of the Chinese New Year. Dim Dang (點燈) ritual for new born male babies in previous year would be held on the 7th or 8th day of the first lunar month and bridegrooms have to make special ritual to the soul tablets at the ancestral as a

*Social Value,
& Local
Interest*

matter of respecting their ancestors.

Historic Building Appraisal

Lau Wai Yip Ancestral Hall

Kan Tau Tsuen, Sheung Shui

Kan Tau Tsuen (簡頭村) is on the southern side of Sha Tau Kok Road (沙頭角道) in Ping Che (坪輦). The village was inhabited by the Punti (本地) Laws (羅) and Hakka (客家) Laus (劉) and Ngs (吳). The founding ancestor of the Laus was Lau Wai-cheung (劉懷璋, ?-1963), the 7th generation ancestor, who came from Lin Ma Hang (蓮麻坑). He worked in Panama and gained his fortune. He returned to the village with his son Yuk-on (煜安, ?-1971) shortly before the Japanese Occupation (1941-45). The Lau Wai Yip Ancestral Hall (維業劉公祠) is a family one built by Yuk-on in 1968 under the instruction and with the money of his father to commemorate his grandfather Wai-yip (劉維業). Yuk-on invested in construction business after he returned home from Panama. He took charge of the actual construction of the hall. It had a major renovation in 2003.

**Historical
Interest**

Located in the middle of the village, the ancestral hall is a Qing (清) vernacular design building having a two-hall-one-courtyard plan. The open courtyard is in the middle of the entrance and main halls. The building is probably constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and partly painted. The external walls are covered with ceramic tiles of cream and red colours. Even the gable wall friezes are of black ceramic tiles. The floors are cement-screeded or tiled. A big soul tablet is at the altar in the middle of the end wall of the main hall for worship. At the back on the wall is a big moulded Chinese character “壽” (longevity) flanked by a couplet. On the left of the tablet is a small ceramic statue of Kwun Yam (觀音) also for worship. The name of the hall is moulded above the lintel of the recessed entrance. A pair of red *ruilong* (夔龍) mouldings is at the two ends of the front ridge.

**Architectural
Merit**

It is an ancestral hall of the Laus to witness their settlement in Kan Tau Tsuen.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The building was renovated in 2003. The dressing of the external walls with ceramic tiles very much diminished the authenticity of the hall.

Authenticity

Wai-cheung donated a certain sum of money for the founding of the Tan Chuk Hang Public School (丹竹坑公立學校) in the village in 1960. The school served children in the nearby villages. This family hall is for ancestral worship of the ancestors in the village. The Laus do make ancestral worship to their distant ancestors at the clan ancestral hall in Lin Ma Hang. The hall has ancestral worship with special offerings at the Chinese New Year and at the Chung Yeung Festival (重陽節). Dim Dang (點燈) ritual was held on the 7th to 15th days of the first lunar month up to the 1980s and has been discontinued. The Laus have a Hong Tak Tong (漢德堂) to manage the ancestral hall and to deal with the clan affairs.

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

Historic Building Appraisal
Tin Hau Temple
Stanley Main Street, Stanley

The Tin Hau Temple (天后古廟) in Stanley was built by the fishermen with the leadership of a Chan Shun-chak (陳信澤) in the 32nd year of Qianlong (乾隆) reign of the Qing dynasty (1767) at which time Stanley was the biggest fishing village on Hong Kong Island. The location of the temple is on a crab's head, whereas the entire Stanley village is like a crab, good for *fung shui*. Tin Hau has long been the patron deity of the fishermen who believe she will give protection to them to pacify the sea and to ward off other dangers as well. When two shells hit the temple during the Japanese Occupation, they did not explode saving a lot of people who took shelter at the temple. At the time also a tiger was shot by the Japanese soldiers close to the temple. The tiger skin is still on display at the temple. The temple was managed by the Chinese Temples Committee in 1938 until 1959 when its management has been delegated to the Stanley Kaifong Association (赤柱街坊福利會). In 1962 the typhoon Wanda seriously damaged the temple which needed to be rebuilt.

Historical Interest

The temple is on a two-hall-one-courtyard plan with the end hall housing the Tin Hau deity and numerous other deities including Shing Wong (城隍), Kwan Kung (關公), Pak Tai (北帝) and others at the altars. The reconstruction in 1963 employed much modern materials for the temple such as a triangular timber trusses and most of its internal walls plastered. The plastered mouldings on the ridges, eave-boards and facade are of traditional as well as modern motifs including for example treasures, opera figurines, floral patterns of the former and peacock, dancing horses, flowers of the latter.

Architectural Merit

The rebuilt old temple having over 200 years of history is standing to identify the development of Stanley. The building though rebuilt in 1963 has its granite base, column base, plaques, couplets and others retained to prove its originality. The modernized building structure has very much minimize its built heritage value.

Rarity & Built Heritage Value

The temple has been restored in 1938, 1963 and 2002. The 1963 one was a rebuilt project after the typhoon Wanda's damage stripping much of its building authenticity.

Authenticity

Tin Hau's birthday on the 23rd day of the third lunar month will be celebrated at the temple though not as that much as before especially after the Ma Hang Village (馬坑村) nearby was demolished in 1993. The re-erection of the Murray House in the vicinity has attracted quite a number of tourists and locals to pay visits to the temple.

Social Value & Local Interest

Historic Building Appraisal
Man Mo Temple
Pak Ngan Heung, Mui Wo, Lantau

Man Mo Temple (文武廟) of Pak Ngan Heung (白銀鄉) village is in the north-east of Mui Wo (梅窩), Lantau. It was probably built before the 27th year of the Guangxu (光緒, 1901) reign of the Qing (清) dynasty. The temple for the worship of Man Cheong (文昌, a civil deity) and Kwan Tai (關帝, a martial deity) was erected by the villagers to settle disputes amongst the villagers. The former deity is also worshipped for the academic achievements especially expecting success in the Imperial Civil Service Examination of the Qing government and the latter deity for the protection of those in the forces, police, martial arts and traders. *Historical Interest*

The temple is a Qing vernacular design building having a two-hall plan. A flat-roof chamber was added on its left for service use. It was constructed of green bricks with its walls to support its pitched roofs. The statues of the two deities are on the altar at the end wall of the main hall. The building is with cat-crawling (貓拱背式) gable walls. A major renovation in 1960 has modernized the temple. The roofs are strengthened with reinforced concrete. The walls are plastered and painted. The roofs are with green ceramic glazed tiles. The main ridge is with a set of ceramic 'Two Dragons Competing a Pearl' (二龍爭珠) for decoration. The granite doorframe at the recessed entrance is with a couplet. The name of the temple is engraved on the lintel. Wall paintings of landscape and historic themes are on the front façade. Wall paintings of landscape motif are on the gables. *Architectural Merit*

It is a Man Mo temple to remind the settlement and history of Mui Wo. *Rarity*

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

It was renovated in 1960 and rebuilt in 2001. Its authenticity has diminished. *Authenticity*

Festivals of the Man Cheong (文昌誕) and Kwan Tai (關帝誕) are celebrated on the 13th and 24th of the fifth and sixth lunar months respectively. Worshippers would worship the deities with offerings seeking their blessing at the temple. Cantonese opera performances (神功戲) were held at the open ground in front of the temple but have been discontinued. The temple is administrated by the Chinese Temples Committee (華人廟宇委員會). *Social Value, & Local Interest*

Historic Building Appraisal
Tang Ancestral Hall
Tai Tong Wu, Sha Tau Kok

Tai Tong Wu (大塘湖) village is in the north of Sha Tau Kok Road (沙頭角公路) in Ping Che (坪輦), Sha Tau Kok (沙頭角). It is said that the Tangs (鄧) of the village have the same distant ancestor Tang Yuen-leung (鄧元亮) as those in Ha Tsuen (廈村) and Kam Tin (錦田) of Yuen Long. Tang Chung-cheong (鄧仲昌), a 6th generation ancestor of the Tangs, moved from Dongguan (東莞) of Guangdong (廣東) province and settled in Loi Tung Tsuen (萊洞村) in the east of the village probably in the Yuan (元, 1271-1368) dynasty. Yat-chung (日中), a 20th generation member, branched out to Tai Tong Wu, also called Ha Loi Tung (下萊洞, Lower Loi Tung), about 200 years ago. A family ancestral hall was built in the village and collapsed due to dilapidation. It is not known when the old ancestral hall was built. The new ancestral hall was built in 1998. It is called Tang Chung Yu Tong (鄧鏞羽堂).

**Historical
Interest**

The ancestral hall is a detached building in the first front row of four rows of village houses in the village facing southwest. It is a Qing (清) vernacular design building having a one-hall-one-courtyard plan of three bays. The open courtyard is in front of the main hall in the middle bay. A side room is on either side of the courtyard and the main hall. It is constructed of concrete with its walls to support its pitched roofs. Except some internal walls, the entire building is covered with new ceramic tiles of red and green colours. Rows of soul tablets of the Tang ancestors are on display at the altar at the end wall of the main hall for worship. In front of it is the offering table with incense burners. A brown marble board engraved with the name of the ancestral hall is on the wall above the doorway at the entrance. A couplet engraved on marble is on either side of the doorway. The main ridge is covered with green glazed ceramic tiles and a pair of ceramic dragons and a pearl installed in the middle of the ridge. A pair of *aoyu* (鰲魚) is at two ends of the main and front ridges. Wall frieze ceramic tile paintings of landscape are on the front façade and at the gable walls.

**Architectural
Merit**

It is an ancestral hall of the Tangs to witness their settlement in the village.

Rarity

It has little built heritage value.

***Built Heritage
Value***

It was rebuilt in 1998. The authenticity of the old ancestral hall has been removed.

Authenticity

The ancestral hall has been used for ancestral worship of the Tangs. Dim Dang (點燈) ritual for new born baby boys of previous year was held at the hall at the Chinese New Year but has been discontinued. Special offerings of chickens, pork, vegetable and fruits would be for worship at the hall at festivals including the Chinese New Year and the Chung Yeung Festival (重陽節).

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

Tang Ancestral Hall**No. 20 Po Sam Pai, Tai Po**

Po Sam Pai (布心排) on the northern shore of Plover Cove (船灣) is a multi-clan village of the Hakkas (客家) first inhabited by the Chans (陳), the Laus (劉) and the Fans (范) in the late 17th century. It was later also settled by the Yips (葉), the Lees (李) the Pangs (彭) the Yaus (邱), the Lais (賴) and the Tangs (鄧). Three families of the Tangs have lived in the village and only one is still staying. The Tang Ancestral Hall (鄧氏家祠) was constructed in the 1940s. The houses of the Tangs are connected to the hall on its left. The hall is in ruin since it has left unattended in the 1980s. The house on its left is now used as their ancestral hall instead.

***Historical
Interest***

The ancestral hall is in the front row of three rows of houses facing Ting Kok Road (汀角路). It shares with the neighbouring houses a common roof for its entrance and main hall. The ancestral hall is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. The building is constructed of green bricks, mud bricks and rubble with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Except the front façade, the walls are plastered and the floor cement-screeded. The altar is at the end wall of the hall housing a soul tablet of the Tang ancestors for worship. The main ridge is with curling ends. The roofs and part of the walls of the building have collapsed and the interior is filled up with overgrowth.

***Architectural
Merit***

It is an ancestral hall of the Tangs to witness their settlement in Po Sam Pai.

Rarity

It has little built heritage value.

***Built Heritage
Value***

The building is in ruin. Its authenticity is not kept.

Authenticity

It has group value with the Hip Tin Temple (協天宮) and other ancestral halls in the village.

Group Value

The ancestral hall was used for ancestral worship of the Tang ancestors. The Tangs would make worship to the Kwan Tai (關帝) deity at the Hip Tin Temple of the village before they make ancestral worship in their ancestral hall at the Chinese New Year. They had wedding and funeral ceremonies at the hall where they would make worship and offerings to the ancestors.

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

Historic Building Appraisal
Tin Hau Temple
Sok Kwu Wan, Lamma Island

A Tin Hau Temple (天后宮) was first erected in Sok Kwu Wan (索罟灣) of Lamma Island (南丫島) in the 8th year of the Daoguang (道光, 1828) reign of the Qing (清) dynasty as a name plaque of the temple with the dating is installed at an external wall beside the temple. The present temple was built in the 7th year of the Tongzhi (同治, 1868) reign of the same dynasty. The temple was built for the worship of the Tin Hau deity by the fishermen of the Wan. She has been the most popular deity of fishermen and boat people. Two statues of Qianliyan (千里眼) and Shunfenger (順風耳) are standing in front of the Tin Hau altar protecting her. They can see and hear people in distress far away so that they could be saved by Tin Hau. **Historical Interest**

The temple is a Qing vernacular building of a two-hall-one-courtyard plan. A quarters for the keeper was built on its left. The courtyard originally open was covered in the later stage. The building was probably constructed of stones with lime and mud bond together with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The walls are plastered and painted in grey with false brick lines. The floors are with ceramic tiles. The altar is at the end wall of the main hall houses the Tin Hau deity in the middle. The main ridge is with vertical geometric mouldings topped with two *aoyus* (鰲魚) and a pearl in the middle. Wall friezes and a fascia board at the front façade are with flowers and rocks motifs and calligraphy. Its gables are with black-and-white friezes of *ruilong* (夔龍) pattern. **Architectural Merit**

It is one of the three Tin Hau temples on the island. It is to remind the fishing settlement of Sok Kwu Wan. **Rarity**

It has little built heritage value. It has undergone renovations in 1923, 1932, 1962, 1992 and 1999. **Built Heritage Value &**

Tin Hau Festival (天后誕) on the 23rd of the third lunar month is not celebrated by the villagers but on the 18th of the fourth lunar month. Shen Gong opera (神功戲) performance would be held in front of the temple on the 15th-19th days of the month. Fa Pow (花炮) activities would also be organized at the festival but on a drawing basis. It is said that during the Japanese Occupation (1941-45) a naval base was planned with the construction of a Kamikaze Grotto (神風洞) in Sok Kwu Wan. The temple was used as an armoury by the Japanese army during the war. **Authenticity Social Value, & Local Interest**

Historic Building Appraisal
To Tei Temple
Stanley Main Street, Stanley

Tai Wong Temple (大王宮) in Stanley Main Street (赤柱大街), Stanley, was built before the Second World War for the worship of Tai Wong (大王). The temple was constructed on the seashore facing the sea. The deity might refer to a God of the sea as Stanley was a big fishing village occupied by Hakkas (客家) and Hoklos (鶴佬) people. The deity might also be the Hung Shing (洪聖) deity, a most popular sea god commonly called Tai Wong Yeh (大王爺). The temple is at the crab's eye location as the locals considered the shape of Stanley as a crab. A small separate To Tei Temple (土地廟) was constructed to its further left for the worship of the Earth God (土地). The temple is managed by the Stanley Kai Fong Welfare Advancement Association (赤柱街坊福利會).

***Historical
Interest***

Located in front of a giant oval-shaped granite rock and thick vegetation, the temple is a small Qing (清) vernacular structure in the form of a shrine. The building appears to be constructed of bricks with its walls to support its descending roof painted green. The walls and floors are plastered and painted in red. It has no door with an incense burner in its front. The altar is at the end wall of the building houses the statue of the Earth God in the middle for worship.

***Architectural
Merit***

It is a To Tei temple to remind the settlement of the old Stanley village.

Rarity

It has little built heritage value.

***Built Heritage
Value***

A renovation was carried out in 2002. It is in good condition with its authenticity barely kept.

Authenticity

It has group value with the Tai Wong Temple to its right.

Group Value

The temple (with the Tai Wong Temple) is one of the four temples in Stanley. The other four are the Tin Hau Temple (天后古廟), Shui Shin Temple (水僊古廟) and Pak Tai Temple (北帝廟). Tin Hau Temple is the biggest and the most popular one. Being a small temple, it has no festival celebration. The worshippers are mainly the locals.

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

5 & 6 Pak Tam Au, Tai Po

Pak Tam Au (北潭凹) is a small multi-surnamed village in the north of Pak Tam Chung (北潭涌), Sai Kung. It is said that it has a history of 300 years first settled by the Hos (何) and then the Chans (陳), the former being the majority. The Hos and the Chans came from Shunjiang (順江) of Liaoning (遼寧) province in the 14th year of Kangxi (康熙, 1675) reign of the Qing (清) dynasty. The Chans first settled in Ting Kok (汀角) and then moved to the village. Four residential houses were built at Nos. 5 and 6 of the village by the Hos. They were the oldest surviving buildings in the village. It is not known when they were built.

*Historical
Interest*

Four houses at Nos. 5 and 6 of the village are amidst the only row of houses in the village. Some other village houses are built around the row. An open foreground is in front of the row. A narrow lane is between houses No.5 and houses No.6. The houses were Qing vernacular buildings constructed of mud bricks and green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Three houses were at No. 6 but the one on the outer east side was demolished. Each house is of a one-hall plan with a cockloft. The houses have been modernized having their walls plastered and painted. Only the left house at No.6 has its roof retained.

*Architectural
Merit*

The houses are residential buildings to witness the settlement of the Hos in the village.

Rarity

They have little built heritage value.

*Built Heritage
Value*

The houses are modernized with little of their authenticity kept.

Authenticity

The villagers were mainly farmers engaged in rice growing and supported by vegetable growing and pig and poultry rearing. They also collected firewood and sold it to the lime and brick kilns in Pak Tam Chung. The village children had their education at the study halls in Ko Tong (高塘, northwest of the village) and Ha Yeung (下洋) in Clear Water Bay Peninsula (清水灣半島). During the Japanese Occupation (1941-45) many villagers helped the guerrillas against the Japanese.

*Social Value,
& Local Interest*

Historic Building Appraisal

Lau Ancestral Hall

Lin Ma Hang, Sha Tau Kok

Lin Ma Hang (蓮麻坑) village is in the closed area and was inhabited by the Koons (官), the Laus (劉), the Tsangs (曾) the Cheungs (張), the Sins (洗) and the Ips (葉). The Tsangs, the Cheungs and the Sins were the earliest settlers who moved to the village probably in the late 17th century. The village was later inhabited by some others. The Ips became the biggest clan in the village. The Laus are Hakkas (客家) originated from Ninghua (寧化) of Fujian (福建) province and settled in various places in Guangdong (廣東) province. Lau Ding-leung (劉鼎亮), the founding ancestor, moved from the province and settled in the village. Three ancestral halls of the Laus, and one each respectively of the Koons, the Sins and the Ips were built in the village. This Lau Ancestral Hall (劉氏宗祠) was built by the first branch of the Laus around 200 years ago. It was rebuilt in 2001.

**Historical
Interest**

The ancestral hall is located in the southern end of the village facing a big pond. It is a detached building. The hall is a Qing (清) vernacular building having a one-hall-one-courtyard plan. The open courtyard is in front of the hall. It is constructed of green bricks with its walls to support its pitched roof. The walls are all plastered and painted in white colour and part of them covered with red ceramic tiles. The floors are cement-screeded. The altar is at the red-tiled end wall of the main hall housing a soul tablet of the Laus ancestors for worship. A statue of Kwun Yam (觀音) is on its left also for worship. The name of the hall is engraved on a piece of brown marble on the wall above the lintel at the recessed entrance. Two ceramic tile paintings with flowers and two phoenixes are on either side of the name board. The ridge is covered with yellow glazed tiles and the ridge is with a pair of *aoyu* (鰲魚) at its two ends.

**Architectural
Merit**

It is an ancestral hall of the Laus to remind their settlement in Lin Ma Hang village.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The authenticity of the old ancestral hall is not kept.

Authenticity

Many of the villagers have moved overseas since the early 20th century that the village is scarcely populated. The Laus have moved out of the village and some overseas. The ancestral hall would only have ancestral worship during the Chinese New Year when the Laus returned to the village. Wedding, funeral and Dim Dang (點燈) ceremonies were held at the ancestral hall other than ancestral worship.

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

Historic Building Appraisal
Yau Ancestral Hall
Kwan Mun Hau Tsuen, Tsuen Wan

The Yau Ancestral Hall (邱氏家祠) in Kwan Mun Hau Tsuen (關門口村), *Historical Interest* Tsuen Wan was the third ancestral hall of the Yaus (邱氏) relocated in 1964 from its original site (opposite the Maurite Grantham Health Centre (葛量洪夫人健康院)) to the present site together with the entire village in a major development of Tsuen Wan. The Yaus first settled in Lo Uk Cheung (老屋場) (in the now Tai Wo Hau Resettlement area (大窩口徙置區)) and then moved together with the Chans (陳氏) to the site of the original Kwan Mun Hau village. Yau Yi-sau (邱伊秀), the founding ancestor of the village, was the 84th generation of the Yaus who moved from Guanlan (觀蘭) of Dongguan (東莞) Guangdong (廣東) province to Tsuen Wan in the Qianlong reign (乾隆, 1763-1795), Qing (清) dynasty. Their first ancestral hall was housed in an ordinary village hut on the then seashore. For *fung shui* reasons they moved further north to the present location of Yan Chai Hosipital (仁濟醫院) and built their second ancestral hall, a purposely built one, in the 1910s. The relocation together with other village houses was paid by the government. Some old building materials of the hall were used for the construction of the new one.

The 1964-built ancestral hall is in Qing vernacular design having a *Architectural Merit* rectangular and symmetrical two-hall-one-courtyard plan. The pitched roofs are in flush style (硬山式). All the granite blocks including its door frames, thresholds, lintel, name board, wall corners and footings were salvaged from the old building and reinstalled to the present one. At the far end of the main hall is the altar housing a wooden soul tablet of the ancestors for worship. The main ridge is with a set of geometric moulding for decoration. The eave boards, wall and gable friezes are with colourful auspicious patterns and paintings of flowers, calligraphy, dragon, birds and others.

Though a relocated ancestral hall, it can show the staged development of *Rarity* Tsuen Wan.

The building has some relocated fabrics salvaged from the original *Built Heritage Value* 1910s-built ancestral hall. It does have some built heritage value.

It is a 1964 version of an old ancestral hall relocated in a new site. *Authenticity*

The hall is managed by the eight branches of the Yau in annual turn to upkeep the building and to provide offerings at different festivals and ancestral worship at intervals especially during the Chinese New Year and Ching Ming (清明節) and Chung Yeung Festivals (重陽節). Dim Dang (點燈) and Shang Tou (上頭) rituals are still practiced in the ancestral hall whilst the former is for the new born baby boys by lighting up the lanterns and the former for bridegrooms by combing their hair before their marriage.

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

Historic Building Appraisal
Sin Hing Tung – Ka Lok Tong
Tuen Fat Road, Tuen Mun

Sin Hing Tung (善慶洞) is a hostel for monasticism established by the Hong Kong Society for the Promotion of Virtue (香港道德會) in 1931. It was originally called the Tuen Mun Branch of Hong Kong Society for Promoting of Virtue (香港道德會屯門支會) and later renamed as such. The Society was developed from the Li Xian Tang (禮賢堂), a southeast division of Sin Tin Dao (先天道). The anti-superstition movement in the early 1920s in China had many Buddhist and Taoist monks and nuns fled to Hong Kong, Macau and the Southeast Asia. Law Wai-nam (羅煒南), chairman of the Li Xian Tang, and Au Lim-chuen (區廉泉) established the Society at Nos. 8 – 9 Tai Pak Terrace (太白臺), Sai Wan (西環). Due to further expansion of the Society and lack of a quiet place for monasticism, they bought a villa called Hoi Yuen (海園) in Wong Ka Wai (黃家圍) of Tuen Mun. It is not known when the villa was built. It was built by Weng Shiliang (翁釋亮), a subordinate officer of Li Fulin (李福林, 1873-1952) who was the Commander of the Fifth National Revolution Army of the Republic Government since 1926. The villa was later sold to a Tong Hoi-on (唐海安) and then to the Society. Other than the villa building of the Society, a Miu Kut Cheung (妙吉祥) building and a Ka Lok Tong building (嘉樂堂), columbaria, are on its left. The former was built in 1963 and the construction time of the latter is not known. A pavilion Sin Hing Pavilion (善慶亭) built in 1932 is in the northwest corner of the compound.

***Historical
Interest***

Ka Lok Tong building is at the back of Miu Kut Cheung. It is a one-storey flat-roof building of modern western style. It was built after 1964 and a renovation was carried out in 1980. It is constructed of concrete with ceramic tiles on its external walls. A plaque inscribed with the name of the building is above its doorway. Two red columns are embedded at the rear corners of the building. The building is for the worship of ancestral soul tablets.

***Architectural
Merit***

It is a part of the Sin Hing Tong having a less significant historic value.

Rarity

It has little built heritage value.

***Built Heritage
Value***

Expansion and renovation works were carried out in 1952, 1961, 1971, 1980, 1995 and 2001. Alteration work was carried out in the 1980s due to the resumption of two-third of its land by the government for the widening of the Castle Peak Road (青山公路).

Authenticity

The Sin Hing Tung main building, Miu Kut Cheung building and the Ka Lok Tong building are having their related group value. **Group Value**

The Society adheres to the doctrines of Confucianism, Buddhism and Taoism. The deities of the three religions are worshipped in the buildings. Four religious rituals are held for the Jade Emperor, the Ching Ming Festival (清明節), the Yun Lan Festival (盂蘭節) and for the God of Measure (斗神). Before the Japanese Occupation (1941-45) the Society provided free school education for the area. It was discontinued after the war. Social and charitable services are provided for the public including free coffins, funeral charges, catering of vegetarian meals, religious rituals and others. **Social Value, & Local Interest**

Historic Building Appraisal
Choi Kei Tung (Tso) Ancestral Hall
Shek Wu Tong, Pat Heung, Yuen Long

1438

Shek Wu Tong (石湖塘) is in the southwest of Kam Sheung Road (錦上路) in Pat Heung (八鄉), Yuen Long. Most of the inhabitants are the Chois (蔡) came in the late 19th century. They are Hakkas (客家). The Choi Kei Tung (Tso) Ancestral Hall (紀通(祖)蔡公祠) is the only ancestral hall in the village. It is not known when it was built. It probably has a history of one hundred years. It was rebuilt in 1998.

*Historical
Interest*

The ancestral hall is south of the main road leading to the village. It is facing northwest to the road. It is a detached building with an open forecourt in its front surrounded by a low wall. The rebuilt hall is a Qing (清) vernacular design building having a one-hall-one-courtyard plan. The open courtyard is in front of the main hall. It is constructed of concrete with its walls to support its pitched roofs. The entire building is covered with new ceramic tiles of various colours. A soul tablet of the Choi ancestors is housed at the altar in the middle of the end wall of the hall for worship. The name of the hall is engraved on a piece of granite installed on the wall above the lintel of the recessed entrance. Ceramic tile paintings of landscape, flowers, birds and auspicious treasures are at the front façade and walls of the hall. The roof of the hall is covered with green glazed ceramic tiles and a pair of *longren* (龍吻) is at its two ends.

*Architectural
Merit*

It is a building to witness the settlement of Chois in the village.

Rarity

It has little built heritage value.

*Built Heritage
Value*

It does not have the authenticity of the old hall kept.

Authenticity

The Chois have their ancestral worship at the hall and with special offerings to the ancestors at the Chinese New Year and at festivals. The Chois would have Dim Dang (點燈) ritual at the ancestral hall on the 1st to 15th days of the Chinese New Year for new born baby boys of previous year. The village children study at the Shek Wu Public School (石湖公立學校) which is close to the Kam Sheung Road. The school was established some 50 years ago.

*Social Value,
& Local
Interest*

Historic Building Appraisal
Yuk Hui Temple, Temple of God of Wealth
2 Lung On Street, Wan Chai

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

*Historical
Interest*

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

*Architectural
Merit*

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

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

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

*Rarity & Built
Heritage Value*

Though numerous repairs have been carried out throughout the years with only some recorded in 1870, 1884, 1897, 1907 and 1994, the temple is kept in

Authenticity

good condition with its structures, fixtures and relics well maintained without losing their authenticity.

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

***Social Value &
Local Interest***

Historic Building Appraisal
Wong Kwai On Tong Ancestral Hall
Tai Lam Chung Wong Uk, Tuen Mun

Wong Kwai On Tong Ancestral Hall (黃貴安堂宗祠) in Wong Uk (黃屋) village of Tai Lam Chung (大欖涌), Tuen Mun, was built in the village in the 1960s to commemorate a member of the Wongs, Wong Kwai-on (黃貴安). Originally natives of Zhangzhou (漳州), Fujian (福建) province, they first settled in So Kwun Wat (掃管笏, west of Tai Lam Chung) and then branched out to Wong Uk in the mid-17th century. Their first Wong Kwai On Tong Ancestral Hall was built in So Kwun Wat before 1935 and moved to the present site in the 1960s as they exchanged land with the government. The old ancestral hall was then demolished.

**Historical
Interest**

The ancestral hall is built against a small hill at its back with its entrance facing south-east in the same direction with other houses in the village. It is a Qing (清) vernacular design building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of concrete with its walls to support its pitched roofs. The roofs of the entrance and main halls are of timber rafters, purlins and clay tiles. The roofs at the courtyard are of concrete. The walls are plastered and painted white. The altar occupies the entire width of the end wall housing a soul tablet of the Wong ancestors, photographs of the ancestors and portraits of Kwun Yam (觀音) and Tai Wong Yei (大王爺) for worship. Above the granite doorframe at the recessed entrance is the name board of the ancestral hall flanked by two wall paintings of flowers and landscape drawn by a local teacher, Chan Chi (陳熾). Red geometric mouldings are at two ends of the ridges.

**Architectural
Merit**

It is an ancestral hall of the Wongs to remind their settlement in Tai Lam Chung.

Rarity

It has little built heritage value.

**Built Heritage
Value**

The ancestral hall was built in the 1960s and repaired in 2002. The authenticity of the building is kept.

Authenticity

Some of the members of the Wongs branched out to Sheung Shui (上水) and Lung Yeuk Tau (龍躍頭). They would come back to worship their ancestors during the Chung Yeung Festival (重陽節). The Wongs do not have Dim Dang (點燈) activities at the ancestral hall. They have a ritual inviting a

**Social Value,
& Local
Interest**

nammor (喃無) master to hold a ceremony to lead the soul of the dead to rest in the ancestral hall.

Historic Building Appraisal
To Tei Temple
No. 38 Stanley Main Street, Stanley

To Tei Temple (土地廟) in Stanley Main Street (赤柱大街) of Stanley was originally a matshed for the worship of the Earth God (土地) which has been in existence for a lengthy period. The temple was erected with funds raised by a Ma (馬) family and some kaifongs which construction was completed in 1981. The deity is in the form of a stone painted red which appearance image is common throughout the territory. Stanley was a sizable village with a population of 2,000 in 1841. It was a fishing village which inhabitants came from Guangdong (廣東) and Fujian (福建) provinces. The fishing folks built for themselves the Tin Hau (天后), Kwun Yam (觀音) and Pak Tai (北帝) temples of their patron deities. The Earth God is a low ranking deity and most of the inhabitants have their shrines in their residence. A separate temple erected purely for the Earth God is rare, most of them are in the form of shrines or sheds.

*Historical
Interest*

The temple is a small Qing (清) vernacular one-hall structure built of concrete. It has a pitched roof of timber rafters, round fir purlins and corrugated sheets. At the end wall of red ceramic tiles is the altar which houses a stone painted red and also a statue of the Earth God with an incense burner and offerings in their front. Its external and internal walls are plastered and painted white colour. Its floor is cement screeded. Its ridge and roof are painted green and with green corrugated sheets.

*Architectural
Merit*

To Tei temple is rare in Hong Kong though its age is young.

Rarity

It has little built heritage value as of its humble structure.

*Built Heritage
Value &*

It is in good condition.

Authenticity

The Earth God birthday is on the 2nd of the second lunar month. It however is not celebrated at the temple. The inhabitants worship normally on the first and fifteen of each lunar month and at festivals especially during the Chinese New Year.

*Social Value,
& Local Interest*

Earth God Shrine**Wang Long, Lamma Island**

Wang Long (橫壟) village is in the southeast of Yung Shue Wan (榕樹灣), Lamma Island. It is said that the village has a history of 300 years first inhabited by the Chau (周) coming from Huizhou (惠州) of Guangdong (廣東) province. Chau Wai-hon (周維翰) settled in the village and so were two of his brothers in other two villages, Tung O (東澳) and Ko Long (高壟), on the island. Another brother settled in Wong Chuk Hang San Wai (黃竹坑新圍, or Hong Kong Wai (香港圍)) of the Hong Kong Island. Two shrines were constructed in the village, one at the mouth of the village called Tai Wong (大王), and the other the Earth God (土地) shrine. The former is bigger than the latter. They were built when the village was established.

*Historical
Interest*

The Earth God shrine is in the central part of the village. It is a Qing (清) vernacular structure in the form of an armchair facing southwest. It is constructed of stone and rendered with cement. Its back is in a rough triangular form with a stone in its front for worship. In front of the stone is an incense trough for holding incenses and on its left at the side arm is a small hole for paper burning. The spacious raised offering portion of the shrine provides abundant space for displaying offerings such as papers, fruits, roasted pork, chickens and vegetables for the deity.

*Architectural
Merit*

It is an Earth God shrine to witness the history of the village.

Rarity

It has little built heritage value.

*Built Heritage
Value*

The shrine is rendered with cement becoming a recent renovated structure. It does not have its authenticity kept.

Authenticity

The Earth God shrine is also commonly known as To Dei Kung (土地公) or Bak Gong (伯公). The Earth God and Tai Wong deities served as to protect the villagers from natural disasters and safeguard them to have agricultural fertility and fruitful harvests. The Earth God deity is in the form of a stone, not an uncommon form in the territory. The shrine had the worshipped of the villagers on the 1st and 15th days of each lunar month, at festivals and at celebrations of the villagers' weddings, birthdays, birth of new born babies and death of villagers with special offerings. As most of the indigenous villagers have moved out of the island, the shrine has minimal worships and offerings.

*Social Value,
& Local Interest*

Historic Building Appraisal
No. 9 Row 2, Wong Chuk Yeung
Tai Po

Wong Chuk Yeung (黃竹洋) is a remote village in the south of Sai Sha (西沙), Tai Po. It is in the east of Ma On Shan (馬鞍山). Its nearest main road connection is the Sai Sha Road (西沙公路) in its east, quite a long walk from the village. The village was established by the Lees (李) in the 17th year of the Shunzhi (順治, 1660) reign of the Qing (清) dynasty. They were originated from Dongguan (東莞) of the Guangdong (廣東) province. Before they came to the village, they went to Kowloon City (九龍城) in the Southern Song (南宋, 1127-1279) dynasty with the Ng (吳) and Chan (陳) clans and set up the Nga Tsin Wai Tsuen (衙前圍村). The house at No.9 Row 2 of the village was probably built by Lee Man-fuk (李萬福) before 1921 and rebuilt in the 1960s due to the damage made by Typhoon Wanda (溫黛) in 1962. The house is still owned by his descendents.

*Historical
Interest*

The two-storey building is facing northeast. It was connected to a house on its right but it was demolished. The building was a Qing vernacular design building but modernized in the 1960s. It was constructed of concrete and green bricks with its walls to support its pitched roof. The entrance is in the middle of the slightly recessed ground floor front façade. The front wall is with granolithic and terrazzo finishes whilst the other walls are plastered and painted.

*Architectural
Merit*

It is a residential building to witness the settlement of the Lees in the village.

Rarity

It has little built heritage value.

*Built Heritage
Value*

It has its authenticity kept.

Authenticity

The villagers were farmers engaged in rice growing. They also produced sugar and beancurd sticks (腐竹) for sale in the Sai Kung Market. The open of the iron mines in Ma On Shan in the 1950s lowered the water tables of the village that the land became unsuitable for cultivation and many farmers were forced to abandon their land. 12 families also surnamed Lee were resettled by the government from Ping Chau (平洲, Tung Ping Chan 東平洲) to a site near the village with the provision of water supply for their daily use and irrigation. Some of the village houses were occupied by the Japanese during the Japanese

*Social Value,
& Local
Interest*

Occupation (1941-45) and the villagers were forced to build the road leading to Sai Kung and batteries on the hills. A school Sam Tak School (三德學校) was built in 1963 at the entrance of the village for educating the village children. The school was closed in the late 1960s.

Historic Building Appraisal

Tin Hau Temple

Nim Shue Wan, Lantau

Tin Hau Temple (天后廟) in Nim Shue Wan (稔樹灣), north-east of Lantau Island, was erected by villagers of Nim Shue Wan Tsuen (稔樹灣村) in its north. It is a small temple for the worship of Tin Hau built a short distance from the seashore facing north-east. Peng Chau (坪洲) island is in its east. Nim Shue Wan Tsuen was a small Hakka (客家) village in the 19th century but became deserted in the later years of the century because it was destroyed by a typhoon followed by a disease. Two families from Peng Chau settled in the village in 1946 and later with 21 families in 1955 most of them surnamed Tse (謝). They depended on fishing and agricultural farming. The population rose to some 200 people of 52 families in 1961 and later of about 500 people. During the Japanese Occupation (1941-45) the statue of Tin Hau was moved to Peng Chau by the villagers. Other than the deity, the Fook Tak Kung (福德公) and Shui Sin Ye (水仙爺, God of the Sea) are also worshipped at the temple. *Historical Interest*

Located on a terrace, the temple is accessed through a flight of concrete staircases on its left. The temple is a Qing (清) vernacular design building having a one-hall plan. It is constructed of granite blocks, red bricks and cement with its walls to support its pitched roofs. The walls are plastered and painted. Its recessed entrance has the name of the temple above the doorway. The altar at the end wall houses the statue of the Tin Hau deity in the middle with that of Fook Tak Kung on the left and that of Shui Sin Ye on the right. The altar is facing the entrance. *Architectural Merit*

It is a Tin Hau temple to witness the settlement of the Nim Shue Wan Tsuen.

Rarity

It has little built heritage value

Built Heritage Value

The temple was rebuilt twice, one in 1972 and the other one in 2003.

Authenticity

Sir Horace Kadoorie donated a sum of money for the construction of a pier at Nim Shue Wan Tsuen in 1955. The pier was named Kadoorie Pier to commemorate his contribution. The seawall of the village was seriously damaged by a typhoon in 1957. Sir Kadoorie again donated 780 bags of cement to the village for its renovation. Tin Hau Festival (天后誕) would be celebrated by the villagers on the 23rd of the third lunar month. *Social Value, & Local Interest*