

LEGISLATIVE COUNCIL BRIEF

Antiquities and Monuments Ordinance (Cap. 53)

Antiquities and Monuments (Declaration of Historical Buildings) Notice 2010

INTRODUCTION

After consultation with the Antiquities Advisory Board (AAB)¹ and with the approval of the Chief Executive, the Secretary for Development (SDEV), in her capacity as the Antiquities Authority under the Antiquities and Monuments Ordinance (the Ordinance) (Chapter 53), has declared four buildings, namely the Tung Wah Museum (東華三院文物館), the Man Mo Temple Compound (文武廟), the Tang Kwong U Ancestral Hall (廣瑜鄧公祠) and the Kom Tong Hall (甘棠第), to be historical buildings under section 3(1) of the Ordinance (commonly referred to as “monuments”). The declaration is made by the Antiquities and Monuments (Declaration of Historical Buildings) Notice 2010 (the Notice) (**Annex A**), which is published in the Gazette on 12 November 2010.

JUSTIFICATIONS

Heritage Significance

2. The Antiquities and Monuments Office (AMO)² of the Leisure and Cultural Services Department has researched into and assessed the heritage

¹ AAB is an independent statutory body established under section 17 of the Ordinance to advise the Antiquities Authority on any matters relating to antiquities, proposed monuments or monuments or referred to it for consultation under section 2A(1), section 3(1) or section 6(4) of the Ordinance.

² AMO is the executive arm of the Antiquities Authority dealing with matters, among others, relating to research, examination and preservation of any place, building, site or structure which is of historical, archaeological or palaeontological value.

significance of the four historic buildings set out in paragraph 1 above. AMO recommends to the Antiquities Authority that these buildings have high heritage value that meets the high threshold required for declaration as historical buildings under section 3(1) of the Ordinance. The heritage value of the buildings is summarised in paragraphs 3-11 below and elaborated in **Annex B**.

(a) The Tung Wah Museum

3. Built in 1911, the Tung Wah Museum was originally the Main Hall of Kwong Wah Hospital, the first hospital founded in Kowloon to provide medical services to the public. Kwong Wah Hospital was reconstructed in 1958, leaving only the Main Hall intact. The Main Hall was converted into the Tung Wah Museum in 1971 for conserving the archives and relics of the Tung Wah Group of Hospitals (TWGHs). The museum was subsequently open to the public in 1993.

4. The Museum is of Chinese Renaissance style, characterized by a composition of Chinese and Western architectural features. Its Chinese architectural style is demonstrated by the setting of a Chinese ancestral hall and the decorations at the front elevation, whereas Western architectural elements are mainly found on the sides and at the rear elevation of the building. The building has witnessed the development of medical services in Hong Kong over the past century and reflects the contribution of the Chinese community in improving social services in Hong Kong.

(b) The Man Mo Temple Compound

5. The Man Mo Temple Compound on Hollywood Road in Sheung Wan comprises three blocks (namely Man Mo Temple, Lit Shing Kung (列聖宮) and Kung Sor (公所)), which were built between 1847 and 1862 by two wealthy Chinese merchants, Mr. LO Ah-guo and Mr. TAM Ah-choy, to worship Man Cheong (文昌) and Mo Ti (武帝). The establishment of the Temple exemplified the increasingly important role played by the Chinese community leaders in Hong Kong in the 19th century. The Man Mo Temple Compound was officially entrusted to the Tung Wah Hospital with the enactment of the Man Mo Temple Ordinance in 1908.

6. The Man Mo Temple reflects the traditional social and religious practices of the Chinese community in Hong Kong. It has become a tradition for the Directors of TWGHs and community representatives to congregate at the temple for the annual Autumn Sacrificial Rites to pay homage to Man Cheong and Mo Ti and to pray for the prosperity of Hong Kong. The temple is now a renowned attraction for both locals and non-locals.

7. The Man Mo Temple Compound is a piece of traditional Chinese vernacular architecture constructed of green bricks. It is exquisitely decorated with ceramic figurines, wood carvings and plastered mouldings and murals, displaying superb traditional craftsmanship.

(c) **The Tang Kwong U Ancestral Hall**

8. The Tang Kwong U Ancestral Hall, also known as Loi Shing Tong (來成堂), was built by Mr. TANG Tseung-luk in the 40th year of Kangxi reign (i.e. the year of 1701) of the Qing Dynasty. It was built to commemorate Mr. TANG Kwong-u, the 17th generation of the Tang clan. The ancestral hall underwent large-scale renovation in the 47th year of Qianlong reign (i.e. the year of 1782) with donations from clansmen.

9. The Tang Kwong U Ancestral Hall is a Qing vernacular building with a two-hall-one-courtyard plan of three bays. Side chambers are located on both sides of the open courtyard. The ancestral hall is constructed of green bricks with timber rafters, purlins and a clay tiled roof. The ridges, wall friezes and fascia boards are richly decorated with auspicious patterns and carvings.

(d) **The Kom Tong Hall**

10. The Kom Tong Hall was built in 1914 by Mr. HO Kom-tong, a prominent businessman as well as a well-known community leader and philanthropist who was at the centre of the Chinese and Eurasian commercial communities at the beginning of the 20th century and one of the most influential figures of his time. Kom Tong Hall remained the residence of the Ho family until 1959, when a merchant surnamed CHENG took possession of the building. In the following year, the Church of Jesus Christ of Latter-day Saints

purchased the building from Cheng and used it as a genealogical centre and a religious education institute. In 2004, Government acquired the Kom Tong Hall for the preservation of the invaluable built heritage and subsequently established the Dr Sun Yat-sen Museum there. The Museum has been open to the public since December 2006.

11. The Kom Tong Hall is in Edwardian classical style, featuring red brick walls, granite dressings around windows and doors, and ornate ironwork on balconies. The building is one of the first structures in Hong Kong to have been built with a steel frame and concealed in-wall electrical wiring. Internally, the building is richly decorated in a composite classical style with architectural features from the four Classical Orders. Rich teakwood panelling abounds everywhere and the ceilings of the main rooms are ornately decorated with moulded plaster panels, with details highlighted in gold leaf. Colourful stained glass windows in Art Nouveau patterns overlook the main staircase and feature in other notable positions.

Declaration of monuments

12. All the four historical buildings set out in paragraph 1 above have been accorded with a Grade 1 status by AAB, having regard to the recommendations of an independent expert panel³ under the existing administrative grading mechanism⁴. AAB advised in November 2008 that all Grade 1 historic buildings with their outstanding heritage value should form a pool of potential candidates for the Antiquities Authority to consider declaration as historical buildings under section 3(1) of the Ordinance. With the recommendation of AMO as set out in paragraph 2 above, the approval of the Chief Executive and in consultation with AAB, SDEV, as the Antiquities Authority under the Ordinance, has decided to declare these four

³ The expert panel comprises experts from the fields of town planning, architecture and engineering as well as historians.

⁴ Grade 1 status refers to buildings of outstanding merit, which every effort should be made to preserve if possible.

Grade 2 status refers to buildings of special merit; efforts should be made to selectively preserve.

Grade 3 status refers to buildings of some merit; preservation in some form would be desirable and alternative means could be considered if preservation is not practicable.

The above grading system is an administrative arrangement to provide an objective basis for determining the heritage value and hence the preservation need of historic buildings in Hong Kong.

buildings as historical buildings under section 3(1) of the Ordinance. The procedure of serving a notice to the owners and any lawful occupiers of the buildings on private land (viz. the Tung Wah Museum, the Man Mo Temple Compound and the Tang Kwong U Ancestral Hall) of the intended declaration, as required under section 4 of the Ordinance, was completed on 18 August 2010. No objection was received during the one-month notice period from 19 July to 18 August 2010. Explicit agreement of the owners of these three buildings to the declaration proposal has also been obtained.

13. In addition to reflecting the outstanding heritage value of the buildings as explained in paragraph 12 above, the declaration will provide these buildings with the statutory protection⁵ under the Ordinance.

14. The declaration of the buildings will be made by the Notice published in the Gazette on 12 November 2010. A copy of the plan which shows the location of the buildings declared by the Antiquities Authority as historical buildings has been deposited in the Land Registry is at **Annex C**. The Notice will take immediate effect. It will be tabled for negative vetting by the Legislative Council on 17 November 2010. The Government does not prefer to defer the effective date of the declaration until the completion of the normal full negative vetting period (i.e. 15 December 2010 or, if extended by the Legislative Council, 5 January 2011) as we would like to render statutory protection to the buildings concerned as soon as possible.

IMPLICATIONS OF THE PROPOSAL

15. The proposed declaration is in conformity with the Basic Law, including the provisions concerning human rights. It does not have any economic, productivity, environmental or civil service implications. As far as sustainability implications are concerned, the proposed declaration is conducive to the sustainability principle of protecting Hong Kong's historical and architectural assets. Government will provide financial and technical assistance for the maintenance of historical buildings declared under section

⁵ Section 6(1) of the Ordinance provides –

“6(1) Subject to subsection (4), no person shall –

(a) excavate, carry on building or other works, plant or fell trees or deposit earth or refuse on or in a proposed monument or monument; or

(b) demolish, remove, obstruct, deface or interfere with a proposed monument or monument, except in accordance with a permit granted by the Authority.”

3(1) of the Ordinance. The relevant departments will absorb the maintenance costs concerned from within their existing resources as far as possible. Where necessary, they will seek additional resources in accordance with the established resource allocation mechanism.

PUBLIC CONSULTATION

16. AAB was consulted on the proposed declaration as required under section 3(1) of the Ordinance on 24 June 2010 and rendered its support.

PUBLICITY

17. A press release on the declaration will be issued on the date of declaration (i.e. 12 November 2010). A spokesman will be available to answer media and public enquiries.

ENQUIRIES

18. For any enquiries on this brief, please contact Mrs. Laura Aron, Commissioner for Heritage of the Development Bureau, at 2848 2104.

Development Bureau

November 2010

Antiquities and Monuments (Declaration of Historical Buildings) Notice 2010

(Made by the Secretary for Development under section 3(1) of the Antiquities and Monuments Ordinance (Cap. 53) after consultation with the Antiquities Advisory Board and with the approval of the Chief Executive)

1. Declaration of historical buildings

The following places are declared to be historical buildings—

- (a) the Tung Wah Museum in Kwong Wah Hospital at Kowloon Inland Lot No. 10748, 25 Waterloo Road, Yau Ma Tei, Kowloon, as delineated and shown edged red on the plan marked Plan No. KM8223 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development;
- (b) the Man Mo Temple Compound at Inland Lot No. 338, 124-126, 128 and 130 Hollywood Road, Sheung Wan, Hong Kong, as delineated and shown edged red on the plan marked Plan No. HKM8879 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development;
- (c) the Tang Kwong U Ancestral Hall at Kam Tin Pak Pin Lot No. 3 in D.D. 109, 32 Shui Tau, Kam Tin, Yuen Long, New Territories, as delineated and shown edged red on the plan marked Plan No. YLM7622a signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development; and
- (d) the Kom Tong Hall at 7 Castle Road, Mid-levels, Hong Kong, as delineated and shown edged red on the plan marked Plan No. HKM8865b signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.



Secretary for Development

8 November 2010

Explanatory Note

This Notice declares—

- (a) the Tung Wah Museum in Kwong Wah Hospital at 25 Waterloo Road, Yau Ma Tei, Kowloon;
- (b) the Man Mo Temple Compound at 124-126, 128 and 130 Hollywood Road, Sheung Wan, Hong Kong;
- (c) the Tang Kwong U Ancestral Hall at 32 Shui Tau, Kam Tin, Yuen Long, New Territories; and
- (d) the Kom Tong Hall at 7 Castle Road, Mid-levels, Hong Kong,

to be historical buildings for the purposes of the Antiquities and Monuments Ordinance (Cap. 53).

Tung Wah Museum
Kwong Wah Hospital, 25 Waterloo Road, Yau Ma Tei, Kowloon

Brief History

Tung Wah Museum was originally the old Main Hall of Kwong Wah Hospital, the first hospital founded in Kowloon. Kwong Wah Hospital was established by a group of Chinese community leaders led by Dr HO Kai on 24 August 1911 to provide both Western and Chinese herbal medical treatment to the Chinese community. In 1931, in consideration of better management and coordination, Kwong Wah Hospital was amalgamated with Tung Wah Hospital (founded in 1870) and Tung Wah Eastern Hospital (東華東院) (founded in 1929) into Tung Wah Group of Hospitals (東華三院) (TWGHs). In 1958, Kwong Wah Hospital was reconstructed and only the old Main Hall was retained. In 1971, the Main Hall was converted into the Tung Wah Museum. The Museum was subsequently open to the public in 1993.

2. Before Kwong Wah Hospital came into existence, the people living in Kowloon had to cross the harbour to be treated in Tung Wah Hospital on Hong Kong Island. In 1907, the inconvenience was felt with concern. A group of Chinese community leaders then submitted a request to the Secretary for Chinese Affairs for a land grant so that a free hospital, named Kwong Wah Hospital as a branch of Tung Wah Hospital, could be established on the Kowloon Peninsula. The Chinese community leaders, including Dr HO Kai (何啓), Mr WAN Po-san (韋寶珊), Mr LAU Chu-pak (劉鑄伯), Mr TANG Chi-ngong (鄧志昂) etc, made crucial contributions to the establishment of Kwong Wah Hospital. Notably, Dr HO Kai, one of the earliest Chinese members of the Executive Council, was later elected Chairman of the Founding Board of Directors of Kwong Wah Hospital. Kwong Wah Hospital was established under the Tung Wah Hospital Extension Ordinance 1911 (1911年東華醫院擴充法規) on 24 August 1911. The Opening Ceremony, held on 9 October 1911, was officiated by the Governor, Sir Frederick Lugard, who personally donated \$100 to the hospital fund.

3. At the early stage after its inception, Kwong Wah Hospital provided both Western and traditional Chinese medical services to the public with only 72 beds. Notwithstanding the generous support of the Chinese community leaders, the initial financial situation of the hospital was unsatisfactory due to increasing demand for its medical services. After Yau Ma Tei Civil Clinic (油麻地公立

醫局) was placed under the administration of Kwong Wah Hospital, the latter's financial situation was further aggravated. In 1914, Tin Hau Temple on Temple Street of Kowloon put under the management of Kwong Wah Hospital. A portion of the temple's revenue was given to the Hospital, thus relieving its financial difficulties. Kwong Wah Hospital started free distribution of Chinese herbal medicine at its Outpatient Department in 1923. The service was funded by rental income from properties that the Directors had purchased with donations.

4. In 1931, the three hospitals, namely Tung Wah Hospital (founded in 1870), Kwong Wah Hospital (founded in 1911) and Tung Wah Eastern Hospital (founded in 1929), were amalgamated and became known as the Tung Wah Group of Hospitals. During the depression from 1934 to 1939, the Directors faced enormous difficulties in raising funds. During the Japanese Occupation from 1941 to 1945, the Hospital tried to cut down expenses by reducing staff number and postponing all expansion plans.

5. In 1947, due to termite infestation of the timber roof structure, major repairs were carried out for the Main Hall of Kwong Wah Hospital at a cost of \$29,750. In 1958, Kwong Wah Hospital underwent a thorough reconstruction, leaving only the Main Hall intact. In commemoration of the founding of the TWGHs, Mr Leo T. H. Lee and his fellow Directors had the Old Main Hall renovated and converted into the Tung Wah Museum in 1971. The Museum was intended to systemically collect and conserve the historic archives and valuable relics of the TWGHs. It was open to the public in 1993. A soul tablet of the God of *Shennong* (炎帝神農氏神位), who is recognized as the “founder of Chinese medicine”, is placed in the Main Hall. A ceremony for celebrating the Birthday of *Shennong* (神農寶誕) is held in the Main Hall every year on the 28th day of the fourth lunar month.

6. Tung Wah Museum has witnessed not only the development of medical services in Hong Kong over the past century, but also the efforts made by the local Chinese community leaders in improving social welfare services in Hong Kong.

Architecture

7. Tung Wah Museum has a symmetrical layout, with a main hall in the middle flanked by two side chambers. The ceremonial character of the building bears resemblance to that of ancestral halls in South China. The Museum is a traditional “column-and-beam” structure. Structural columns in

timber stand on carved granite bases. The walls are constructed with green bricks with very fine pointing. The entire Museum sits on a granite platform fronted by granite steps.

8. The building originally had one storey. The two side chambers were subsequently converted into double-storey in 1919 to accommodate more wards. The Museum building is of Chinese Renaissance style, characterized by a composition of Chinese and Western styles. The Chinese style is exemplified by the ancestral hall setting and the Chinese decorations at the front elevation. Exquisite wood carvings are found on the floral and auspicious motifs of the eaves board, as well as the truss system and camel's humps along the verandah. Door panels with gilded floral carvings are found at the main entrance. Checkered and floral patterns of the red window frames are eye-catching features of the façade. The pitched roof is laid with green glazed tiles. The ridge, which was reconstructed in 1991 based on the original design, is decorated with a pearl in the middle and two dragon fishes standing on geometric patterns at the ridge ends.

9. Western influences are found in many parts of the buildings. Bull's eye windows and segmental arched windows with keystones were used. Inside the Main Hall, the four arch doorways leading to the exhibition rooms carry western-style fan-lights. While the roof of the Main Hall is supported by traditional Chinese purlins and truss system, Queen post trusses are found in the side chambers.



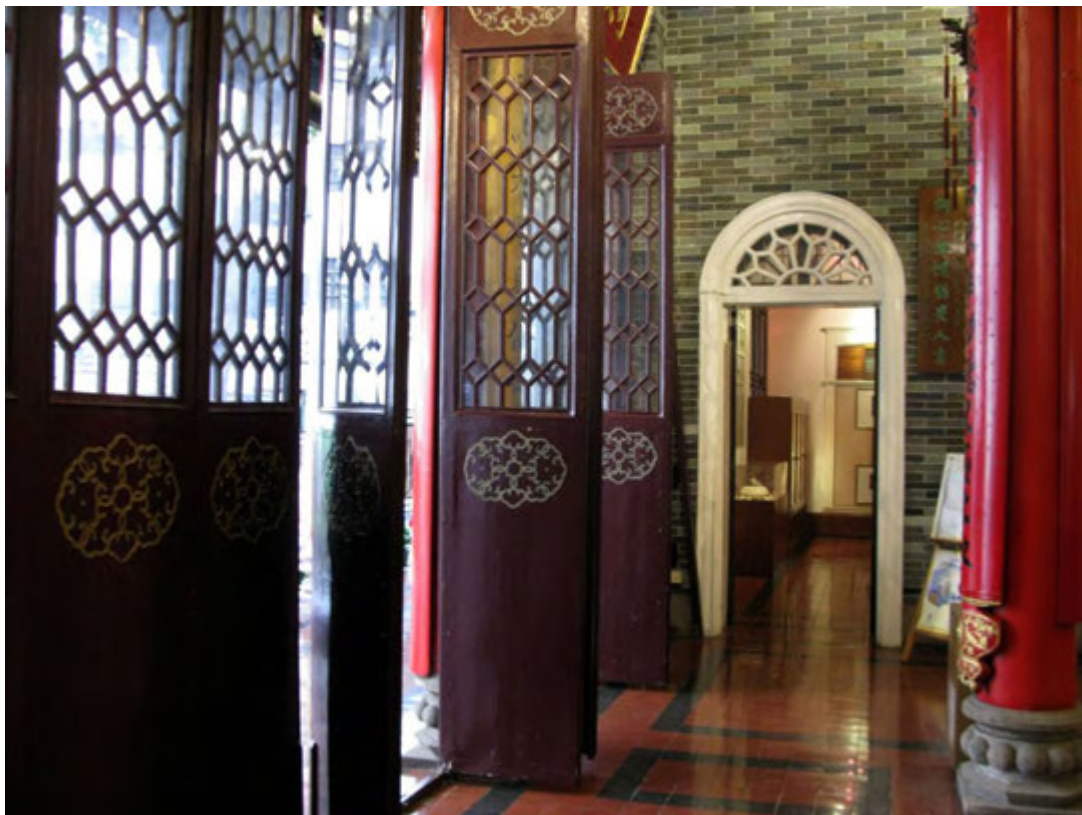
Front elevation of Tung Wah Museum



Historic plaques and couplets are displayed in the Museum



The Chinese truss system inside the main hall



Chinese wooden doors and Western arch doorway



Western-style window openings and wall decorations of the rear elevation

Man Mo Temple Compound **124-126, 128 and 130 Hollywood Road, Sheung Wan**

Brief History

Located at Hollywood Road, the Man Mo Temple Compound (文武廟) is a place of significant historical and social values to the Chinese community on Hong Kong Island. The compound comprises three blocks, namely Man Mo Temple, Lit Shing Kung (列聖宮) and Kung Sor (公所). Man Mo Temple is generally believed to be built in the 27th year of Emperor Daoguang (道光) of the Qing Dynasty (i.e. 1847) by two wealthy and influential leaders of the Chinese community, Mr LO Ah-guo and Mr TAM Ah-choy. Lit Shing Kung was built nearly the same time as Man Mo Temple. Kung Sor was added to the Temple in the first year of Emperor Tongzhi (同治) (i.e. 1862) for resolving matters related to the Chinese community in the area. Two alleys, namely Po Yuet (步月) and Lei Chong (履中) as inscribed on the entrance gateways, separate the three blocks. There was a study hall attached to the right of Man Mo Temple. It was subsequently demolished and replaced by a primary school.

2. Man Mo Temple was built for the worship of Man Cheong (文昌) (God of Literature) and Mo Ti (武帝) (God of Martial Arts). Pau Kung (包公) (God of Justice) and Shing Wong (城隍) (City God) are worshipped at the side bays. Two sedan chairs, made in 1862 and 1885 respectively, are displayed in the front hall and were used for carrying the statues of Man Cheong and Mo Ti in parades in the past. Adjacent to Man Mo Temple, Lit Shing Kung was built for the worship of all heavenly gods, including Kwun Yum (觀音), Lu Tso (呂祖), etc.

3. Kung Sor used to be a place to settle community disputes, as reflected by the couplet at the entrance door frame, which reads “公爾忘私入斯門貴無偏袒·所欲與聚到此地切莫糊塗” (exhorting those who enter to abandon their selfish interests and prejudices, and to be upright, just and clear-headed). In 1857, Sai Ying Pun, Tai Ping Shan, Sheung Wan and Central districts set up a Yulan Procession Committee (四環盂蘭公所) in Kung Sor to make preparation for the Yulan Festival (i.e. Hungry Ghost Festival). The responsibilities of Kung Sor reflected the desire of the Chinese community to take care of their own affairs beyond the interference of the colonial government.

4. After the establishment of Man Mo Temple, a Temple Committee was formed for the management of the Temple. In 1850, the Temple was renovated and enlarged with financial support from various Chinese ethnic groups and

guilds in the territory. The expansion testified to the prosperity of the Temple and the rise of Chinese community leaders in the area. According to E.J. Eitel, the Temple Committee had a strong influence over the business of local Chinese. It also acted as commercial arbitrators and negotiated for the sale of official titles. The Temple Committee formed an informal link between the Chinese residents of Hong Kong and Guangdong authorities¹.

5. In 1880, Mr LEUNG On (梁安), who was the Chairman of the Founding Board of Tung Wah Hospital and a Temple Committee member of the year, together with other Chinese community leaders from Tung Wah Hospital and Man Mo Temple, established a free school at Hollywood Road named Man Mo Temple Free School (文武廟義學) with the income of the Temple. The Free School was under the management of Tung Wah Hospital and became a forerunner in the provision of free education in Hong Kong. By 1903, eight free schools had been founded and funded by the income of the Temple.

6. With the establishment of Tung Wah Hospital in 1870, the social functions of the Temple in the Chinese community were gradually taken over by the Hospital and the Temple retained only its religious function. In fact, Tung Wah Hospital was also a member of the Temple Committee and the Temple was practically managed by the Tung Wah Directors. In 1906, when the registration of Man Mo Temple was discussed, it was found that most of the trustees of the Temple were dead or could not be traced. At the initiative of the Government, Man Mo Temple was officially handed to Tung Wah Hospital with the enactment of the Man Mo Temple Ordinance (文武廟條例) in 1908. Since then, the Temple has become an important benefactor of Tung Wah Hospital.

7. In 1931, Tung Wah Hospital, Kwong Wah Hospital and Tung Wah Eastern Hospital were amalgamated into a single entity, named “Tung Wah Group of Hospitals” (TWGHs). In the ninth month of the lunar year, Directors of TWGHs and community representatives congregate at Man Mo Temple for the annual Autumn Sacrificial Rites to pay homage to the two gods and to pray for the prosperity of Hong Kong. The ritual arose from the Chinese tradition of offering thanksgiving to the gods for an abundant harvest.

8. Due to its popularity, Man Mo Temple has become a renowned attraction for both locals and tourists.

¹ Eitel, E. J. 1983 *Europe in China*. Hong Kong: Oxford University Press. pp. 282.

Architecture

9. The Man Mo Temple Compound is mainly composed of three green brick structures with pitched roofs. Man Mo Temple is a three-bay and two-hall building fronted by two granite drum platforms. A pair of screen doors is placed in the front hall. Following the traditional Chinese architectural layout, the rear hall housing the altars of the deities is a few steps higher than the front hall. Between the two halls is a covered courtyard flanked by two side chambers of humpbacked roofs (捲棚頂). The courtyard is covered with a double eaved hip-and-gable roof (重檐歇山頂), which is supported by four granite columns at the corners of the courtyard.

10. Lit Shing Kung, which stands to the left of Man Mo Temple, is originally a three-hall-two-courtyard building. The two courtyards were later covered by steel roofs. Kung Sor is a simple one-hall structure. The historic granite doorframe, which carries the construction year of Kung Sor, is well preserved. Kung Sor has been converted into a souvenir shop. The modern structure attached to the back of Kung Sor, named Virtue Court (善德宮), was added in 1994 for ancestor worship. As the Virtue Court is a new addition to the historic buildings, it is outside the monument boundary.

11. The magnificent Man Mo Temple Compound is exquisitely decorated with *Shiwan* (石灣) ceramic figurines, granite and wood carvings, plastered mouldings and murals, reflecting the superb craftsmanship of the old days. Two types of gable walls are found in the Temple, i.e. curvilinear gable of Man Mo Temple and pointed gable of Lit Shing Kung and Kung Sor. The delicate *Shiwan* ceramic ridge of Man Mo Temple, made in 1893, contains ceramic figurines and displays a Cantonese opera stage setting. A ceramic pearl is placed in the middle of the ridge and two dragon fishes are placed at the ridge ends. It is interesting to note that brick carvings are found on the gable front (墀頭) of Man Mo Temple and Kung Sor while the gable front of Lit Shing Kung is decorated with *Shiwan* ceramic figurines.



An overview of Man Mo Temple



Shiwan ceramic figurines on the ridge of Man Mo Temple



Front view of Lit Shing Kung



The historic granite doorframe of Kung Sor

Tang Kwong U Ancestral Hall
at No. 32 Shui Tau, Kam Tin, Yuen Long, New Territories

Brief History

Tang Kwong U Ancestral Hall (廣瑜鄧公祠), also known as Loi Shing Tong (來成堂), in Shui Tau (水頭), Kam Tin (錦田), was built by the TANG Tseung-luk, alias Tang Chik-kin, the twenty-first generation of the Tang clan, in the 40th year of Kangxi (康熙) Reign (i.e. 1701) of the Qing Dynasty (清朝, 1644-1911). It was built to commemorate the ancestor, Mr. TANG Kwong-u, alias TANG Chung-fung, the seventeenth generation of the Tang clan. According to a stone tablet in the ancestral hall, the building underwent major renovation in the forth-seventh year of the Qianlong (乾隆) reign (i.e.1782) of the Qing Dynasty with donations from clansmen.

2. From the 1950s to 1960s, the building was converted into a retail shop apart from serving as an ancestral hall. At the turn of 1960s, it was converted into a metal goods manufacturing factory. The factory was closed down around the end of the 1970s and the early 1980s. The ancestral hall subsequently remained vacant until it was deemed as a monument in 1994. Full restoration works were carried out in 1995 to restore the original appearance of the ancestral hall and a rehabilitation ceremony was held on 30 June 1996.

3. In the main hall, a board inscribed with the name of the ancestral trust, i.e. Loi Shing Tong (來成堂), hangs above the altar. Several plaques are found in the ancestral hall to commemorate the rehabilitation of the ancestral hall in 1996. Some of them were given by other branches of the Tang clan in the New Territories, demonstrating the social cohesion and solidarity among the Tangs. On the right of the altar, a stone tablet inscribed with the details of the renovation works carried out in 1784 is embedded in the wall.

4. An exquisitely decorated *fa pau* (花炮) (floral shrine) can be found in the rear hall of the ancestral hall. This *fa pau* was drawn in celebration of the birthday of Hung Shing (洪聖) in Shui Tau (水頭) on the 15th day of the first month of the lunar year. The ancestral hall now serves as a meeting place of the clan and a venue for holding traditional ceremonies, such as lantern raising ceremony, ancestor worship and basin meal banquets.

5. Apart from Tang Kwong U Ancestral Hall, several historic buildings of the Tang clan are located in Pak Wai Tsuen, including Yi Tai Study Hall (二帝書院) (declared monument), Cheung Chun Yuen (長春園), Hung Shing Temple (洪聖宮), Lik Wing Tong Study Hall (力榮堂書室), Tang Ching Lok Ancestral Hall (清樂鄧公祠), etc. These historic buildings form a unique group of clan buildings, depicting the historical and social development of a renowned lineage settlement in Hong Kong.

Architecture

6. Tang Kwong U Ancestral Hall is a two-hall green-brick building with side chambers in the open courtyard. The three-bay ancestral hall presents a simple and symmetrical architectural layout. A pair of granite blocks, commonly known as *menzhen* stone (門枕石), are located at the main entrance for fixing the main doors. Exquisite plastered mouldings are found under the eaves of the side bays on the façade.

7. Screen doors are placed in the front hall immediately behind the entrance for *fengshui* reasons. There is a side room on each side bay of the front hall for storage use. The side chambers in the courtyard are of humpbacked roofs and fronted with wooden latticed doors and ceramic window grilles. Parapets above the side chambers are decorated with plastered mouldings of auspicious motifs. Ancestral tablets of the Tang clan for ancestors from the first to the twenty-first generation are placed in a delicate carved wooden altar at the main bay of the rear hall.

8. The traditional pitched roofs are constructed with timber rafters and purlins, and laid with pan and roll tiles. The ridges with curling ends are richly decorated with floral mouldings. The eaves boards and the tie beams at the front hall and the rear hall are carved with geometric and floral patterns. The floors are mainly paved with Canton floor tiles. Granite curbs, steps and paving slabs in the open courtyard are well preserved. After the full restoration carried out in 1996 and subsequent maintenance works carried out by the Antiquities and Monuments Office, the ancestral hall is currently in a sound condition.



The front elevation of the Tang Kwong U Ancestral Hall



The courtyard and the rear hall of the ancestral hall



The plastered moulding under the eaves of the façade



The wooden latticed doors and ceramic window grilles of the side chamber



The carved wooden altar at the rear hall

Kom Tong Hall
at 7 Castle Road, Mid-levels, Hong Kong

Brief History

Built in 1914, Kom Tong Hall (甘棠第) was named after its first owner, Mr Ho Kom-tong. Mr Ho Kom-tong (1866 – 1950), alias Ho Kai-tong and otherwise known as Ho Tai-sang, was a younger brother of Sir Robert Ho Tung. He was a prominent businessman, community leader and philanthropist. He received his early education at the Central School (now Queen's College), and was a school-mate of Dr Sun Yat-sen. Mr Ho started his commercial career at the age of 20 as a compradore of the Jardine, Matheson & Co., Ltd., Hong Kong. His business expanded throughout China and Southeast Asia, and he was one of the founders of the Chinese Commercial Union (subsequently renamed as the Chinese General Chamber of Commerce).

2. After the 1894–1904 plague in Hong Kong, Mr Ho established the Kau-U-Fong Public Dispensary in 1906 to safeguard the health of the Chinese populace. When a smallpox epidemic broke out in Hong Kong towards the end of 1908, Mr Ho successfully sought official permission to allow Chinese medical practitioners to treat the disease. This enhanced the local population's trust in Chinese medicine.

3. The disastrous typhoon in 1906 caused heavy losses of life and property and the fishing folk suffered immensely. With the assistance of the Hong Kong Government, Mr Ho raised \$1.8 million within a short time. \$630,000 of the relief fund was subsequently used for the construction of the Yaumatei Typhoon Shelter.

4. In 1908, when the Guangdong Province suffered from flooding, Mr Ho donated \$50,000 and held a Relief Fund Bazaar, raising another \$400,000. When the flood came again in 1910, Mr Ho donated \$50,000 and, together with contribution from the Hong Kong Government, raised \$400,000 in total. Apart from necessary disaster relief, the remaining fund was used to build dykes and embankments to prevent further flooding.

5. Mr Ho was the Chairman of the Board of Directors of Tung Wah Hospital in 1906. As the local population proliferated, Mr Ho recognised the need for another public hospital in addition to Tung Wah Hospital. With the aid of his colleagues, he founded Kwong Wah Hospital, the first hospital on the Kowloon Peninsula. In 1915, Mr Ho founded the St. John Ambulance Brigade in Hong Kong. In 1928, when membership increased to 300 with rising

expenditure, an Endowment Fund, supported by public subscriptions, was set up to maintain the Brigade.

6. Mr Ho was one of the founding members of the Aberdeen Chinese Permanent Cemetery and the Confucian Society in Hong Kong. He was a Justice of the Peace in Hong Kong, and was conferred the Order of St. John of Jerusalem by the St. John Ambulance Brigade, England, in 1924. He was further conferred the Officer of the Most Excellent Order of the British Empire (OBE) in 1928.

7. Mr Ho was also honoured with several Chinese decorations: the Order of Chia Ho (Excellent Corp), Third Class from President Yuan Shih-kai; the Second Class of the same Order from President Fung Kwok-chang and the Second Class of the Order from President Hsu Shih-chang. The Red Cross Society of China honoured him with a Medal.

8. When the Japanese invaded Hong Kong in 1941, the British Air Raid Precaution Association used Kom Tong Hall as an emergency station. The Japanese attempted to occupy the building, but did not succeed. Soon after the Japanese had taken over Hong Kong, horse racing resumed and for some time Mr Ho was coerced to run for the presidency of the Hong Kong Race Club.

9. Mr Ho Kom-tong passed away in 1950. Kom Tong Hall remained the residence of his descendants until 1959, when a rich merchant surnamed Cheng purchased the building and in 1960 sold it to the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormons. The former common room of the building was converted into a chapel and the lower basement became a place for baptism.

10. Until the mid-1980s, the building fulfilled a variety of the Church's needs as a chapel, an administrative office, a genealogical centre and a religious education institute. In 2004, the Government acquired Kom Tong Hall from the Church for \$53 million for conservation of the invaluable built heritage and subsequently established the Dr. Sun Yat-sen Museum there. The Museum was open to the public in 2006.

Architecture

11. Kom Tong Hall is a large stately mansion house built in the Composite Classical style, which was popular in the Edwardian Colonial Period in Hong Kong. It combined red brickwork with stucco or stone work architectural features, with a similar design as the Old Pathological Institute on Caine Road

(1906) and the Central Police Station on Hollywood Road (1919). The Composite Classical style borrows architectural features and details from the four Classical Orders: Corinthian, Ionic, Doric and Tuscan. Baroque, Rococo and Art Nouveau decorative features can also be found both internally and externally.

12. The architectural composition of the façade of the main elevation comprises a central curved bay with open colonnaded verandahs on the second and the third floors set above rusticated stucco-work on the ground floor and the basement level. The central bay is flanked on either side by red brick wings with stucco or stone dressings. The façade is topped by an entablature, comprising a frieze, dentil mouldings, cornice, parapet wall and central panel decorated with a cartouche and swag in Baroque style. Two pavilions at the roof over the side wings complete the architectural composition.

13. Architectural features on the main façade include Corinthian capitals to columns, keystones over arched windows; balconettes to third floor windows with ornamental metalwork balustrades; and apron panels below windows on the ground floor, each decorated with a cartouche and swag in Rococo style. Windows and doors are fitted with external louvered shutters or jalousies, all constructed in hardwood.

14. The west elevation facing Castle Road has a complicated composition, comprising a carved entrance bay with splayed wing, and a projecting rectangular bay with a splayed corner. The main entrance is set in curved rusticated stonework with curved granite steps, flanked by rusticated pilasters. The top of the main entrance is decorated with stepped voussoirs forming a flat arch, with a keystone carrying the inscription *Kom Tong Dei* in Chinese characters and a Baroque cartouche carrying the inscription “1914” over the keystone. The upper storeys are built in red brickwork with stucco or stone quoins, and architraves around window and door openings. Architectural features include ornamental ironwork balustraded balconies to upper storey windows, keystones or moulded hoods over windows, decorative panels and plaques, and a classical entablature. All hardwood windows, doors and shutters appear to be original.

15. Internally, the main rooms and the corridors on the ground floor and the first floor are lavishly fitted out with lacquered rich dark hardwood wainscoting. Fluted square and rectangular wood columns with Corinthian and Doric features flank the corridors, and a grand staircase with ornamental balustrading serves the building from the basement to the second floor. The ceilings of the main rooms and the corridors are ornately decorated with moulded cornices and plaster panels highlighted in gold leaf. Colourful stained glass windows in Art

Nouveau patterns of the period illuminate the main staircase and can be found in other prominent positions where they could be admired by visitors to the house.

16. Classical architectural details and features in Baroque and Rococo styles abound in the house, including dentil mouldings, egg-and-dart mouldings, swags, wreaths, festoons, tassels, acanthus leaves, fluting and beading. Of particular interest are the ornamental ironwork balustrades to the balconies with designs composed of trefoils, scrolls, and curvilinear foliage in Rococo style around a central intertwined monogram “HO”, recalling the family name of the first owner of the house.

17. The servants’ quarters are situated on a mezzanine floor served by a simple rear staircase from the basement where original wall and floor tiling still exists. The roof, which is also served by this rear staircase, features two corner pavilions or gazebos built to resemble Greek or Roman temples and a colonnade of columns in the Doric or Tuscan Classical Orders.



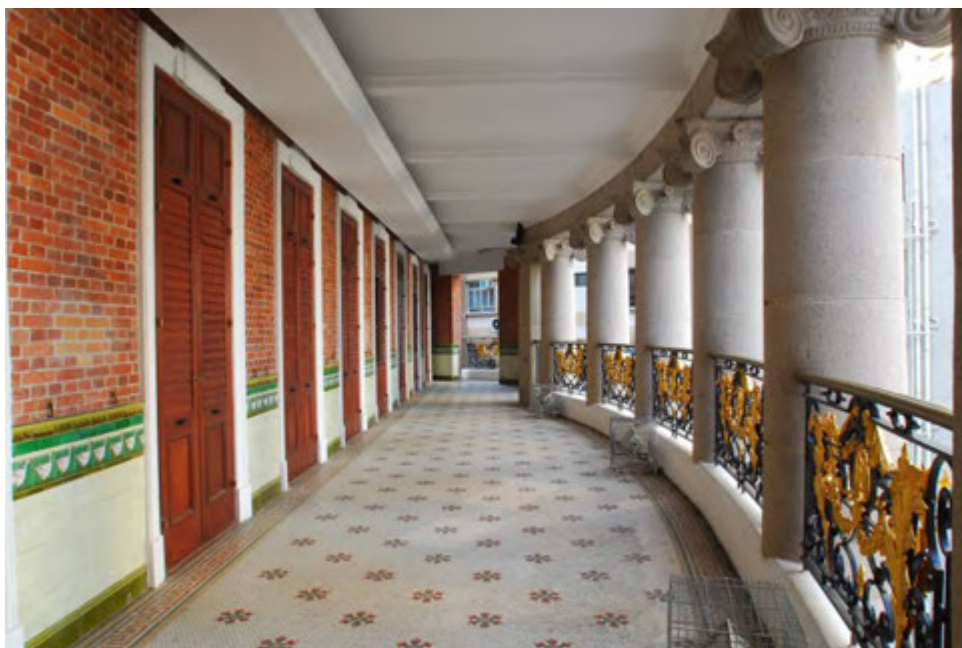
The front elevation of Kom Tong Hall facing Caine Road



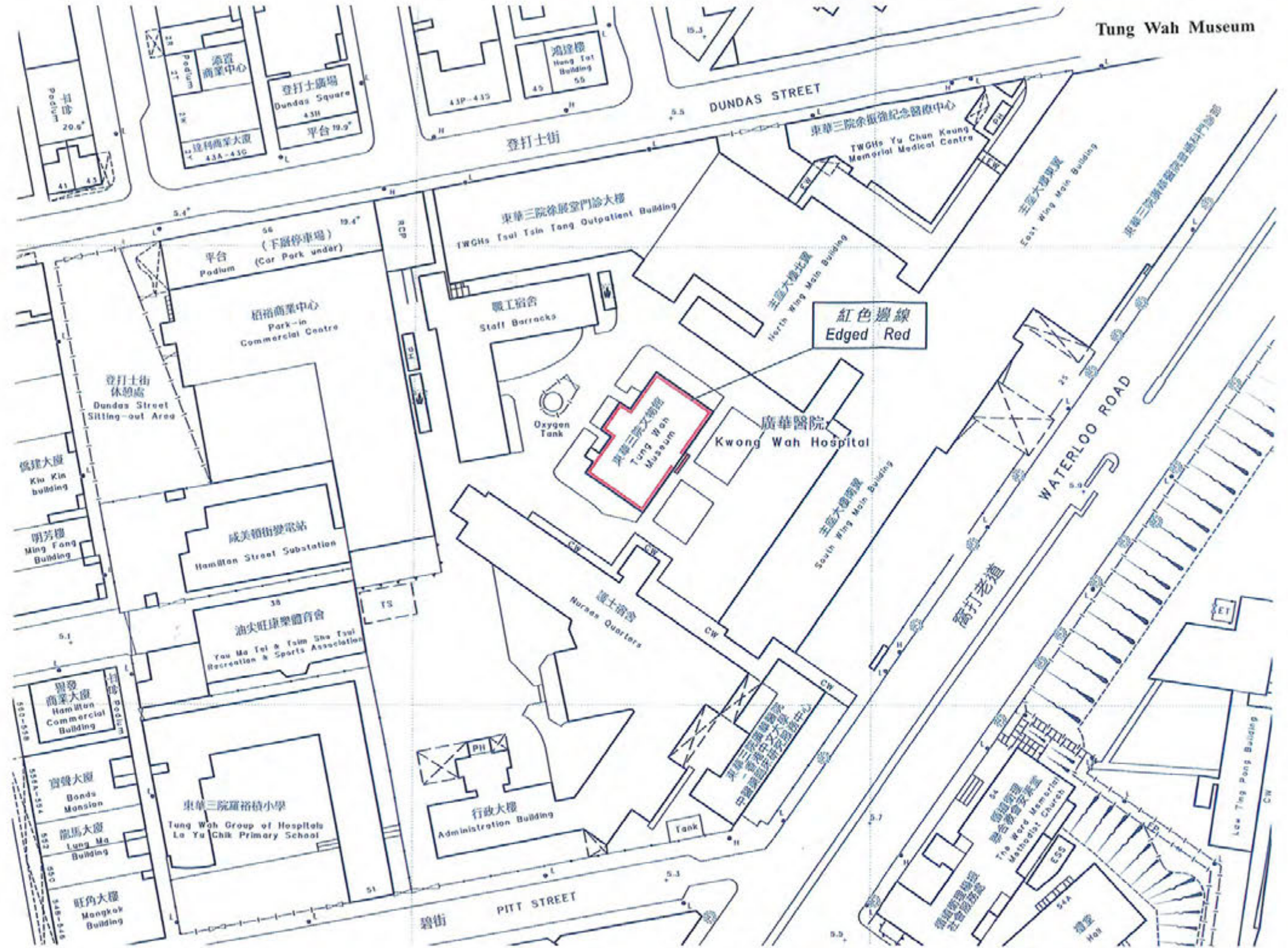
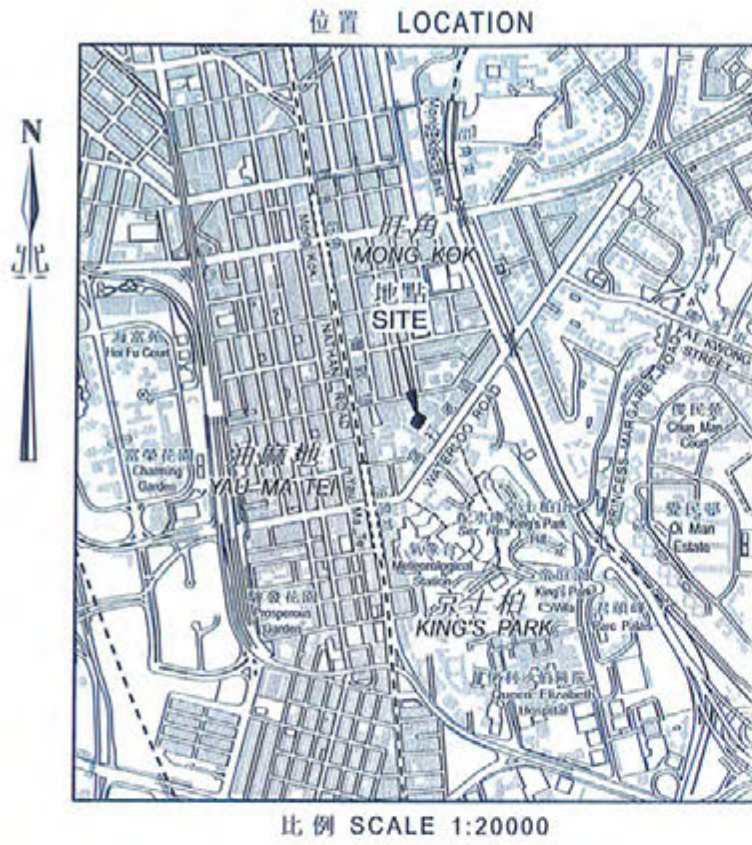
The French Parlour on the upper ground floor of Kom Tong Hall



The original teakwood staircase with the stained glass window in the background



The veranda, wall tiles and railings are all preserved intact



以紅色邊線標示的面積約為 435 平方米 EDGED RED AREA 435 SQUARE METRES (ABOUT)

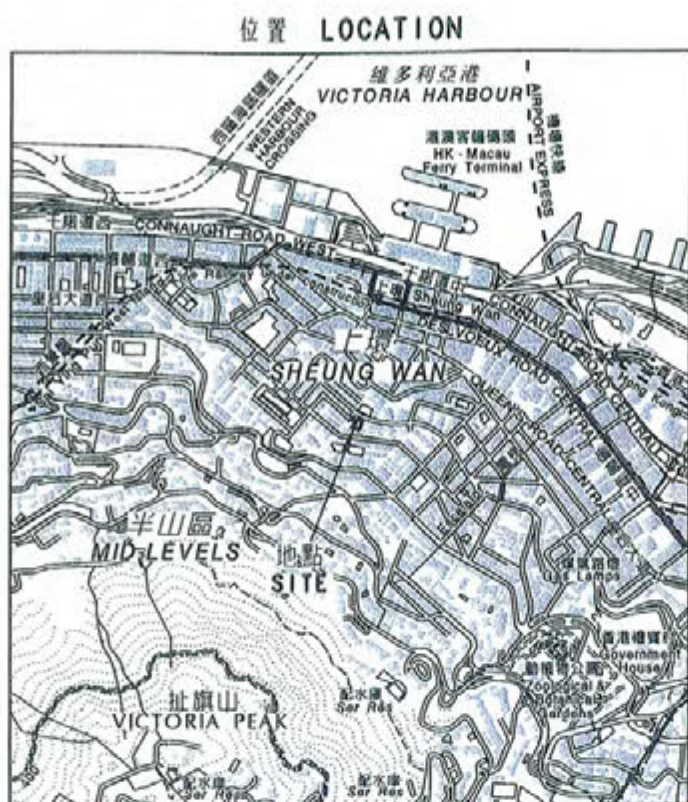


Carrie Lam
 (林鄭月娥女士 Mrs. Carrie Lam)
 發展局局長 Secretary for Development
 日期 Date 5 NOVEMBER 2010

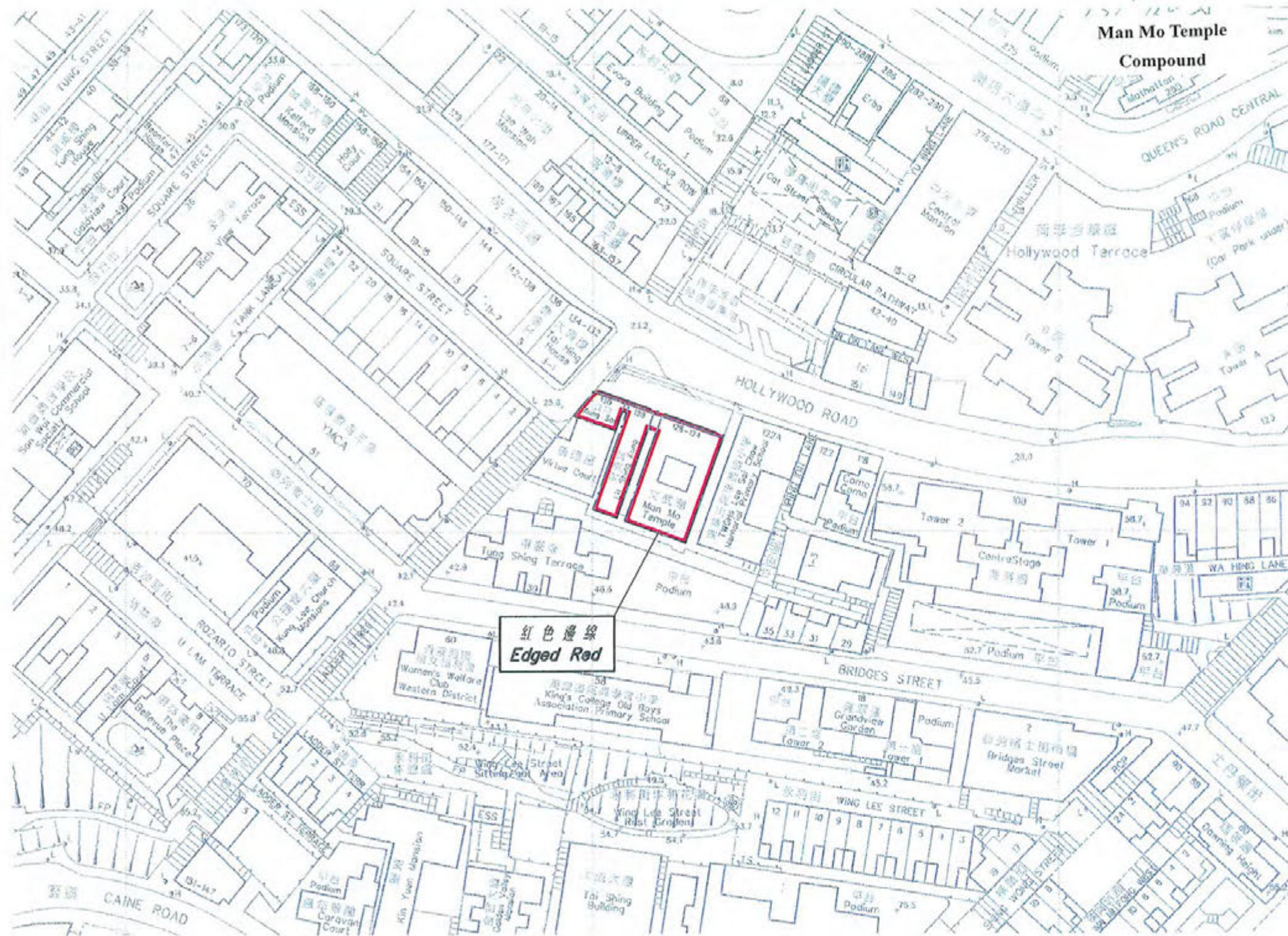
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古物及古蹟條例(第53章)
 根據第3(4)條存放於土地註冊處的九龍油麻地窩打老道25號廣華醫院東華三院文物館圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF TUNG WAH MUSEUM
 AT KWONG WAH HOSPITAL, 25 WATERLOO ROAD, YAU MA TEI, KOWLOON
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LCS AM 51/7/3, DSO/K 9/28
 測量圖編號 Survey Sheet No. 11-NW-19D
 發展藍圖編號 Layout Plan No.
 參考圖編號 Reference Plan No.
 圖則編號 PLAN No. KM8223

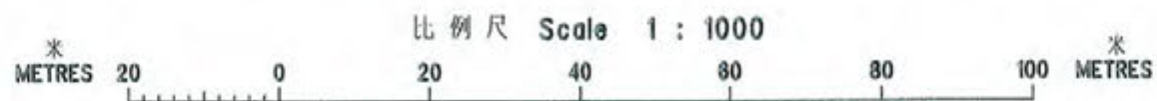


比例 Scale 1 : 20000



紅色邊線
Edged Red

以紅色邊線標示的面積約為 541 平方米
EDGED RED AREA 541 SQUARE METRES (ABOUT)



Carrielam

(林鄭月娥女士 Mrs Carria Lam)
發展局局長 Secretary for Development
日期 Date 5 NOVEMBER 2010

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Lands Department

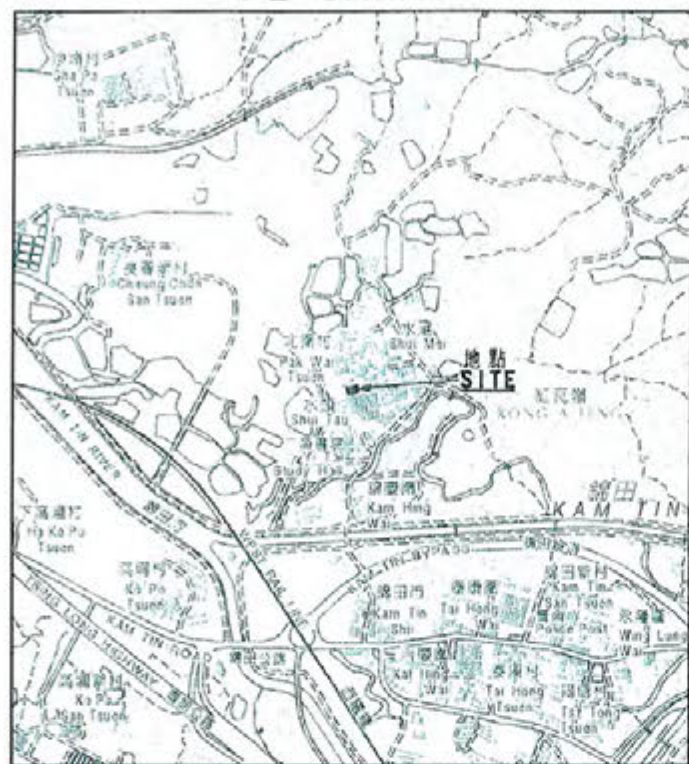
古物及古蹟條例 (第 53 章)
根據第 3 (4) 條存放於土地註冊處的香港上環荷李活道 124 號至 126 號、128 號及 130 號文武廟圖則
ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
PLAN OF MAN MO TEMPLE COMPOUND
AT 124-126, 128 AND 130 HOLLYWOOD ROAD, SHEUNG WAN, HONG KONG
DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LCS AM 52/2/26
測量圖編號 Survey Sheet No. 11-SW-8C
發展藍圖編號 Layout Plan No. --
參考圖編號 Reference Plan No. --
圖則編號 PLAN No. HKM8879

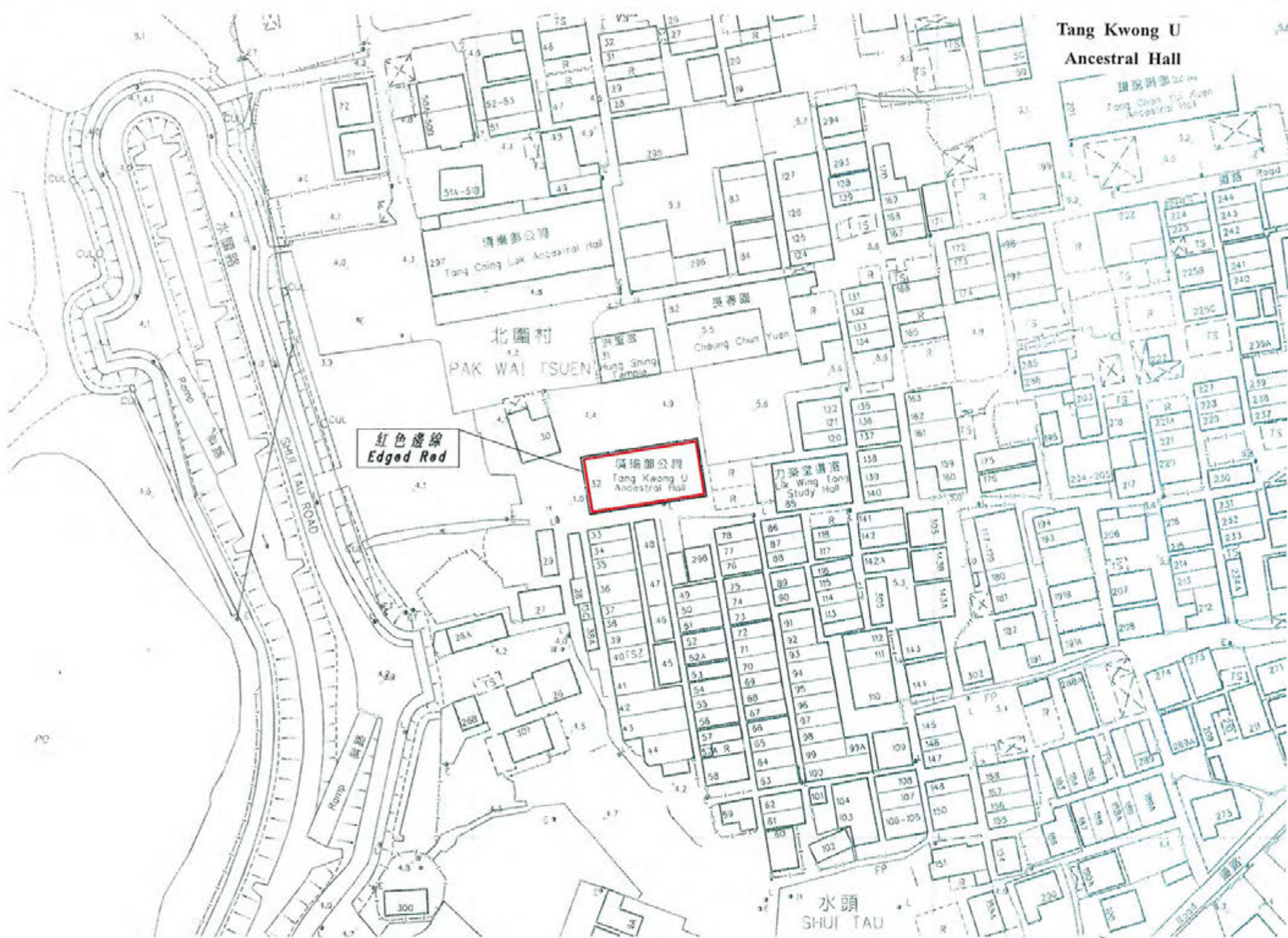
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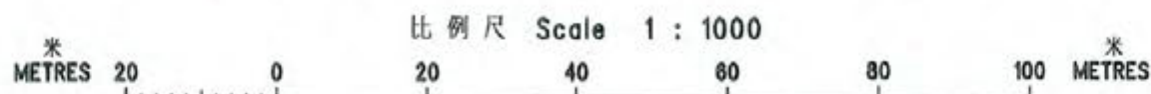
位置 LOCATION



比例 Scale 1 : 20000



以紅色邊線標示的面積約為 322 平方米
EDGED RED AREA 322 SQUARE METRES (ABOUT)



(林鄭月娥女士 Mrs. Carrie Lam)

發展局局長 Secretary for Development

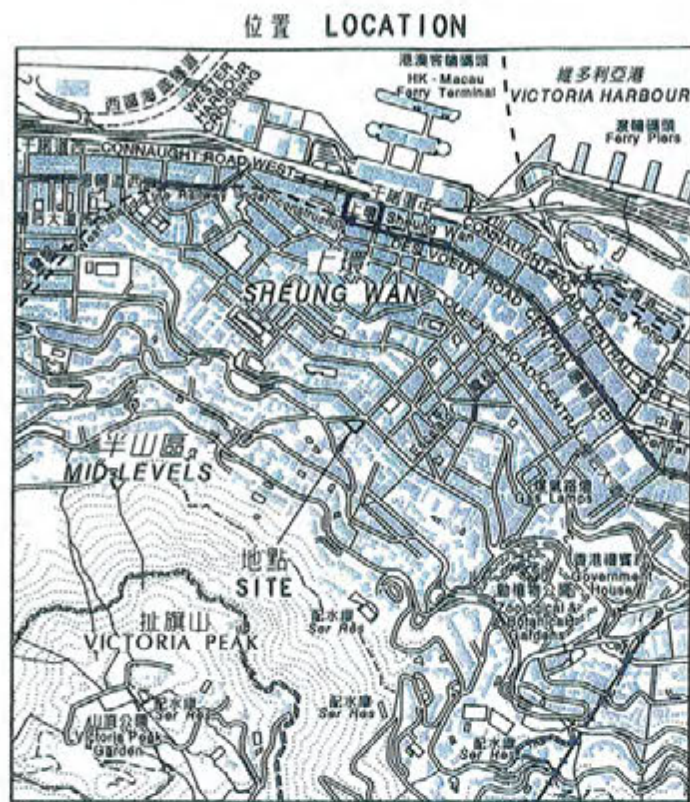
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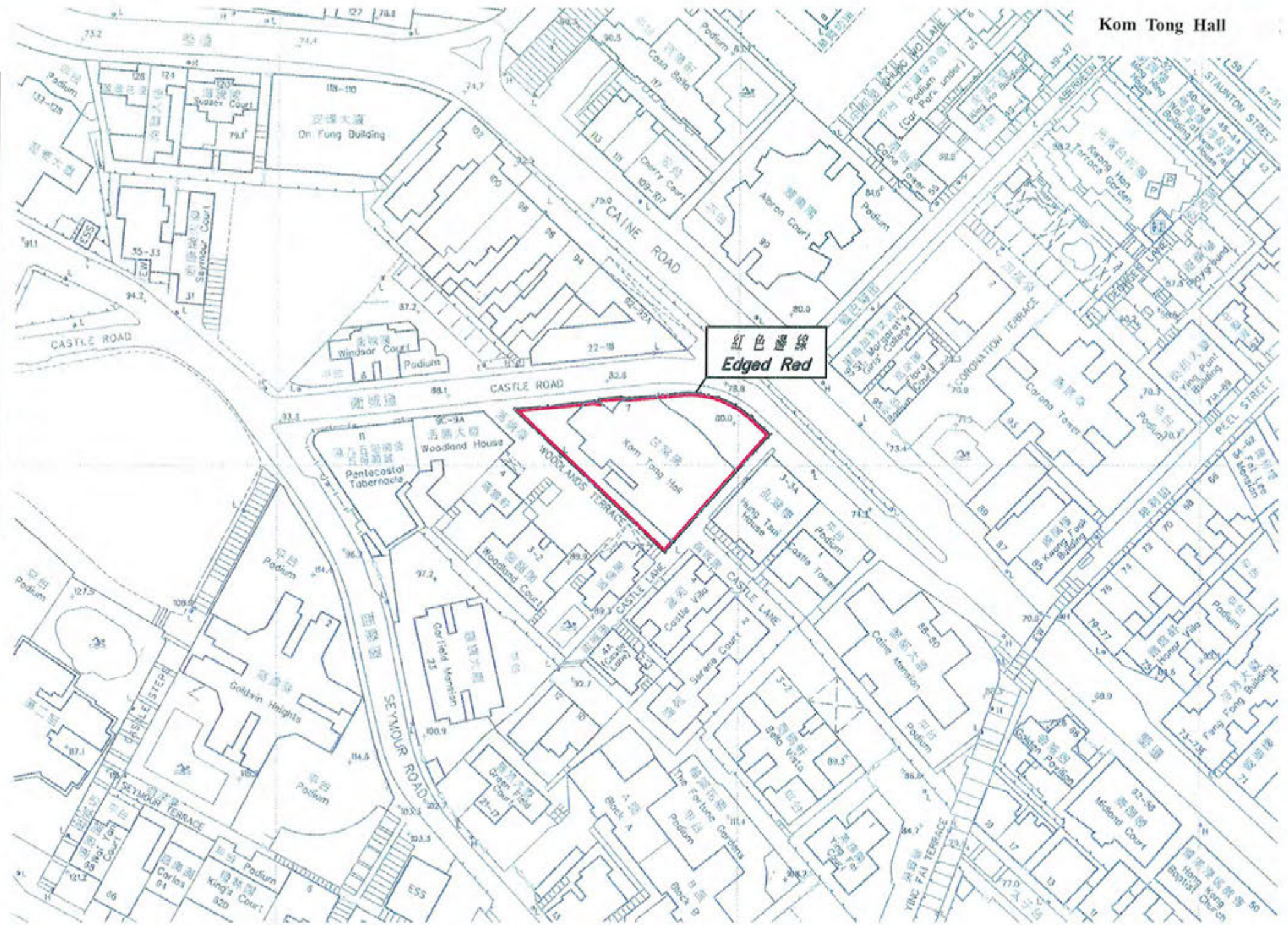
地政總署 元朗測量處
District Survey Office, Yuen Long
Lands Department

古物及古蹟條例 (第 53 章)
根據第 3 (4) 條存放於土地註冊處的新界元朗錦田水頭 32 號廣瑜部公祠圖則
ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
PLAN OF TANG KWONG U ANCESTRAL HALL
AT 32 SHUI TAU, KAM TIN, YUEN LONG, NEW TERRITORIES
DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

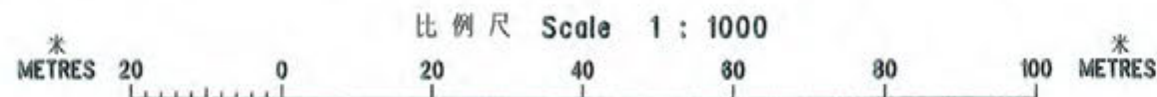
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發展藍圖編號 Layout Plan No. -----
參考圖編號 Reference Plan No. -----
圖則編號 PLAN No. YLM7622a



比例 Scale 1 : 20000



以紅色邊線標示的面積約為 1 010 平方米
 EDGED RED AREA 1 010 SQUARE METRES (ABOUT)



Carrie Lam

(林鄭月娥女士 Mrs Carrie Lam)
 發展局局長 Secretary for Development
 日期 Date 5 NOVEMBER 2010

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地政總署 港島測量處
 District Survey Office, Hong Kong
 Lands Department

古物及古蹟條例 (第 53 章)
 根據第 3 (4) 條存放於土地註冊處的香港半山衛城道 7 號甘棠第圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF KOM TONG HALL
 AT 7 CASTLE ROAD, MID-LEVELS, HONG KONG
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LCS AM 51/8/5, DSO/HK 14/2/5/2
 測量圖編號 Survey Sheet No. 11-SW-8C
 發展藍圖編號 Layout Plan No. --
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日期 Date : 17/09/2010