

LEGISLATIVE COUNCIL BRIEF

Antiquities and Monuments Ordinance (Cap. 53) Antiquities and Monuments (Declaration of Historical Buildings) (No.2) Notice 2013

INTRODUCTION

After consultation with the Antiquities Advisory Board (AAB)¹ and with the approval of the Chief Executive, the Secretary for Development (SDEV), in his capacity as the Antiquities Authority under the Antiquities and Monuments Ordinance (the Ordinance) (Cap. 53), has decided to declare the following places to be historical buildings (which is a type of “monument” as defined under the Ordinance) under section 3(1) of the Ordinance:

- (a) Fat Tat Tong (發達堂) at 1 - 5 Ha Wo Hang, Sha Tau Kok, New Territories; and
- (b) Tat Tak Communal Hall (達德公所) at Ping Shan, Yuen Long, New Territories.

A 2. The declaration is made by the Antiquities and Monuments (Declaration of Historical Buildings) (No. 2) Notice 2013 (the Notice) (**Annex A**), which will be published in the Gazette on 27 December 2013.

JUSTIFICATIONS

Heritage Significance

3. 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 Antiquities and Monuments 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 two buildings set out in paragraph 1 above (the Buildings). AMO recommends to the Antiquities Authority that the two buildings have high heritage value that meets the threshold required for declaration as historical buildings under section 3(1) of the Ordinance. The heritage value of the Buildings is summarised in paragraphs 4-16 below and elaborated in **Annex B**.

B

(a) Fat Tat Tong

4. Fat Tat Tong, built in 1933, is not only a testimony of the history of a renowned Hakka family in the area, but also a typical example of residences of eclectic style popular with the returned overseas Chinese in the early 20th century in the territory.

5. Fat Tat Tong was built by Li To Wan Tso (李道環祖), a trustee formed by the four sons of Li To-wan (李道環), in Ha Wo Hang, Sha Tau Kok, New Territories. Li To-wan was a descendant of the Li clan of Wo Hang (禾坑). Like many young adults of Sha Tau Kok going abroad to make a livelihood in the late 19th century, Li To-wan went to Vietnam to earn a living at a young age. He and his family returned to Ha Wo Hang with a modest fortune.

6. It is worth mentioning that Li To-wan's eldest son, Li Kwan-lan (李鈞蘭), was the manager of Li To Wan Tso when Fat Tat Tong was built in 1933 according to the land records. Li Kwan-lan was active in local affairs of Sha Tau Kok. He was a village representative of Wo Hang in the 1920s and was appointed as one of the three "Tsz Yi" (諮議)³ of Sha Tau Kok District in 1936 by the Governor to give advice on matters of local affairs and disputes. The appointment of Tsz Yi was regarded as an honorary offer of the Governor which reflected that Li Kwan-lan was an influential community leader of Sha Tau Kok at the time.

7. Fat Tat Tong is a two-storey residence with a long pitched Hakka style tiled roof and fronted by a flat-roofed verandah. Traditional green brick and timber as well as modern reinforced concrete are used for the construction. The front of the residence is most distinctive and is composed of colonnaded verandahs at the two floor levels. An ornamental parapet wall featuring a "rolling cloud" pediment as well as ball and urn-shaped finials bound the flat roof over the upper

³ "Tsz Yi" was first appointed by the Governor in 1926 to give advice to District Officer on matters related to local affairs and disputes.

floor verandah. Chinese-style sliding doors (趟櫳門) constructed of metal at all front entrances and rows of windows with metal hoods at the ground floor level are used to enhance the security of the building.

8. Fat Tat Tong is a residence composed of Chinese and Western elements. This eclectic building style was popular among returned overseas Chinese, in particular Hakkas, in the early 20th century, as a way of expressing their wealth and experience gained overseas.

9. Nowadays, Fat Tat Tong still serves as a residence for the descendants of Li To-wan. Few alterations appear to have been carried out since its construction. Original building layout and some historic features and relics of the residence are well preserved. Fat Tat Tong is not only an iconic historic building depicting the historical development of a Hakka clan settlement in Wo Hang area, but also one of the few remaining examples of the outstanding residences composed of Chinese and Western elements built by returned overseas Chinese in the early 20th century in the territory.

(b) Tat Tak Communal Hall

10. Tat Tak Communal Hall is the only remaining purpose-built communal hall in Hong Kong which served as an assembling cum worshipping place for a joint village alliance and a management office of an open market. The communal hall was built in 1857 by Tang Fan-yau (鄧勳猷), a gentry of Ping Shan, and his clansmen as an assembling place for village guards (更練) and members of Tat Tak Alliance (達德約), as well as the management office of Ping Shan Shi (屏山市).

11. Tat Tak Communal Hall is also one of the few remaining sites in direct connection with the anti-British resistance in the New Territories in 1899. It is said that a public notice calling for support to the armed resistance was issued in Ping Shan area after a meeting had been held at Tat Tak Communal Hall on 28 March 1899.

12. As a venue for holding meetings, Tat Tak Communal Hall was built in a simple but functional design. The communal hall was originally a two-hall and three-bay structure (兩進三開間建築) and was later expanded with the addition of Hall of Lonesome Consolation (慰寂祠) and Hall of Bravery (英勇祠) on its left

and right in 1866. The building is constructed of green bricks with pitched roofs and granite blocks as the lower course. Murals with auspicious motifs and calligraphy are found above the entrances of the building.

13. Western architectural elements are found in the communal hall. The original building form and some decorative features of the communal hall are still visible. Some of the significant architectural heritage assets of the building are still retained.

14. Due to the previous extensive land filling immediately in front of Tat Tak Communal Hall, the building is situated about one metre below the surrounding ground level and has suffered from perennial flooding since the late 1980s. Rear part of the building was also damaged by a landslide in the 1990s. AMO conducted two feasibility studies in 2004 and 2009 respectively to explore various preservation options for the building. The technical study demonstrated that in-situ preservation of the building is feasible, subject to the geotechnical, structural and drainage improvements to the site.

15. With the assistance of the Drainage Services Department and the Civil Engineering and Development Department (CEDD), the drainage works has been conducted in early 2013 and slope improvement works will commence in early 2014 respectively to solve the flooding and slope safety problems of the surrounding area of Tat Tak Communal Hall.

16. Phase I restoration works for Tat Tak Communal Hall commenced in July 2013 and it is expected that the works would be completed by the end of 2013. Phase II restoration works for the communal hall will be arranged in 2015 after the completion of slope improvement works by CEDD. The whole restoration project is expected to be completed in 2016. After full restoration, Tat Tak Communal Hall, being an important historic testimony to the socio-economic development of the area, will become one of the major attractions along Ping Shan Heritage Trail for public appreciation.

Declaration as Monuments

17. The Buildings have been accorded with a Grade 1 status by the AAB having regard to the recommendations of an independent assessment panel⁴ under the existing administrative grading mechanism⁵. AAB advised in November 2008 that all Grade 1 historic buildings should, given their outstanding heritage value, 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 3 above, the support of the AAB and the approval of the Chief Executive, SDEV, as the Antiquities Authority under the Ordinance, has decided to declare the Buildings as historical buildings. In addition to reflecting the outstanding heritage value of the Buildings, the declaration will provide the Buildings with statutory protection⁶ under the Ordinance.

18. The procedure of serving a notice to the owners and any lawful occupiers of the buildings on private land (viz. Fat Tat Tong and Tat Tak Communal Hall) of the intended declaration, as required under section 4 of the Ordinance, was completed on 9 April 2013 and 18 September 2013 respectively. No objection was received by the AMO during the one-month notice period. Explicit agreement of the owners of the Buildings to the declaration proposal has also been obtained.

⁴ The assessment panel comprises experts from the fields of town planning, architecture and engineering, as well as historians.

⁵ The 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. Under the grading system,

- Grade one status refers to buildings of outstanding merit, which every effort should be made to preserve if possible.
- Grade two status refers to buildings of special merit; efforts should be made to selectively preserve.
- Grade three 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.

⁶ 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.”

19. The declaration of the Buildings will be made by the Notice published in the Gazette on 27 December 2013. A copy of the plans showing the locations of the Buildings declared by the Antiquities Authority as historical buildings and deposited in the Land Registry is at **Annex C**. The Notice will take immediate effect and will be tabled in the Legislative Council for negative vetting on 8 January 2014.

IMPLICATIONS OF THE PROPOSAL

20. The 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 declaration is conducive to the sustainability principle of protecting Hong Kong's heritage assets. The Government will provide financial and technical assistance for the maintenance of the Buildings, with the relevant bureau/departments meeting the maintenance costs concerned.

PUBLIC CONSULTATION

21. AAB was consulted on the proposed declaration as required under section 3(1) of the Ordinance on 20 February 2013 and 17 April 2013 respectively and rendered its support.

PUBLICITY

22. A press release on the declaration will be issued on the date of declaration (i.e. 27 December 2013). A spokesman will be available to answer media and public enquiries.

ENQUIRIES

23. For any enquiries on this brief, please contact Ms Queenie Lee, Assistant Secretary (Heritage Conservation)³, at 3509 7306.

Development Bureau
20 December 2013

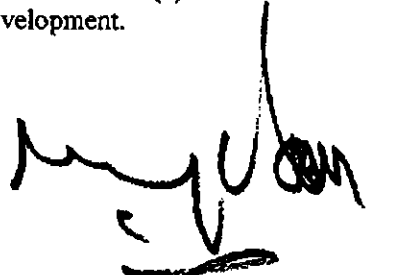
Antiquities and Monuments (Declaration of Historical Buildings) (No. 2) Notice 2013

(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) Fat Tat Tong at 1–5 Ha Wo Hang, Sha Tau Kok, New Territories, as delineated and shown edged red on the plan marked Plan No. DNM2872a signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development; and
- (b) Tat Tak Communal Hall at Ping Shan, Yuen Long, New Territories, as delineated and shown edged red on the plan marked Plan No. YLM8035a signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.



Secretary for Development

10 December 2013

Explanatory Note

This Notice declares—

- (a) Fat Tat Tong at 1–5 Ha Wo Hang, Sha Tau Kok, New Territories; and
- (b) Tat Tak Communal Hall at Ping Shan, Yuen Long, New Territories,

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

Fat Tat Tong

Fat Tat Tong (發達堂), literally meaning a mansion of wealth, *Historical Interest* was built in 1933 at 1 - 5 Ha Wo Hang, Sha Tau Kok. It is not only a testimony of the history of a renowned Hakka family in the area, but also a typical example of residences of eclectic style popular with returned overseas Chinese in the early 20th century in the territory.

Fat Tat Tong was built by a trustee called Li To Wan Tso (李道環祖), which was formed by the four sons of Li To-wan (李道環) in the 1930s. Li To-wan is a descendant of the Li clan of Wo Hang (禾坑) in Sha Tau Kok, New Territories.

According to the lineage genealogy of the Li clan of New Territories (《新界禾坑李氏族譜》), the Lis of Wo Hang are Hakkas whose ancestors settled in Fujian (福建) province at the end of Song dynasty (in the early 13th century). Some of their descendants later migrated to Boluo (博羅) in Guangdong (廣東). During the 1680s, Li Tak-wah (李德華), the founding ancestor of the Lis of Wo Hang, moved from Boluo to the area now known as the New Territories where he established Sheung Wo Hang Village (上禾坑). His grandson Li Jit-wing (李捷榮), settled in Ha Wo Hang (下禾坑) in about 1730. Li To-wan was the 7th generation descendant of Li Tak-wah.

Like many young adults of Sha Tau Kok going abroad to make a livelihood in the late 19th century, Li To-wan went to Vietnam at a young age to earn a living. He and his family returned to Ha Wo Hang with a modest fortune.

It is worth mentioning that Li To-wan's eldest son, Li Kwan-lan

(李鈞蘭), was the manager of Li To Wan Tso when Fat Tat Tong was built in 1933 according to the land records. Li Kwan-lan was active in local affairs of Sha Tau Kok. He was a village representative of Wo Hang in the 1920s and contributed to the formation of the Committee for the Keeping of the People's Property in the Leased Territory of Kowloon (九龍租界維持民產委員會) in 1924¹. The Committee was regarded as the predecessor of Heung Yee Kuk (鄉議局) founded in 1926, which is an advisory body to the Government on New Territories affairs. Besides, Li was appointed one of the three Tsz Yi (諮議)² of Sha Tau Kok District in 1936 by the Governor to give advice on matters of local affairs and disputes. The appointment of Tsz Yi was regarded as an honorary offer of the Governor which reflected that Li Kwan-lan was an influential community leader of Sha Tau Kok at the time.

After the death of Li To-wan before the Second World War, the land of the family was transferred to the trustee called Li To Wan Tso (李道環祖). According to land records, the main part of the land where Fat Tat Tong is now situated was bought by Li To Wan Tso in 1933 which later built Fat Tat Tong in the same year.

Fat Tat Tong is situated beyond the core of Ha Wo Hang village but it shares the same historic fung-shui settings of Wo Hang valley with other traditional village houses in Ha Wo Hang. Ha Wo Hang is surrounded by a range of hills including Pak Shuen Ling (泊船嶺), Tso

Architectural Merit

¹ On 24 August 1924, a meeting jointed by 102 village representatives was held at the Man Mo Temple in Tai Po Market (大埔墟文武二帝廟) to cast pressure on the Government to abolish the policy of levying premiums on permanent structures built on agricultural land. The Committee for the Keeping of the People's Property in the Leased Territory of Kowloon was founded after the meeting.

² "Tsz Yi" was first appointed by the Governor in 1926 to give advice to District Officer on matters related to local affairs and disputes. The status of "Tsz Yi" is similar to the present Ex-Officio Executive Councilors (當然執行委員) of the Heung Yee Kuk. The Ex-Officio Executive Councilors are mainly chairmen of rural committees.

Dui Ling (草堆嶺) and Hung Fa Ling (紅花嶺). All the houses in the Wo Hang area including Fat Tat Tong face towards Hung Fa Ling (紅花嶺) with a river running through the Wo Hang valley at the front. It is believed that such environmental settings bring desirable fung-shui effect to the houses in Wo Hang.

Fat Tat Tong is a residence composed of Chinese and Western elements. This eclectic building style was popular among returned overseas Chinese, in particular Hakkas, in the early 20th century, as a way of expressing their wealth and experience gained overseas.

The two-storey residence has a long pitched Hakka-style tiled roof and fronted by a flat-roofed verandah. Traditional green brick and timber as well as modern reinforced concrete are used for the construction. The front of the residence is the most distinctive and is composed of colonnaded verandahs at both floor levels. An ornamental parapet wall featuring a “rolling cloud” pediment as well as ball and urn-shaped finials bound the flat roof over the upper floor verandah. Rows of windows with metal hoods at the ground floor level are used to enhance the security of the building. Besides, each of the five units of the residence has its own front entrance with a Chinese-style sliding door (趟欖門) constructed of metal.

The middle unit was once used as a common storage for farming utensils and crops of rice while the remaining four units were inhabited by the families of the four sons of Li To-wan. Apart from the middle unit, a staircase is provided for each of the other four units for accessing to the upper floor. The building is also fronted by an enclosed forecourt for drying crops which is a common feature of local traditional rural houses.

After the Second World War, the Lis decided to divide the family property, resulting in blockage of passages between the five units on the ground floor. However, the five units are still connected to one another with a shared balcony on the upper floor and a communal narrow courtyard in-between the main house and a row of rear out-houses where individual kitchens for each unit are located. The long narrow courtyard has an arched doorway at each end. An unusual feature is that roof terraces at the rear over the outhouses are connected to the five units of the main house by five small bridges made of ornamental brick parapets.

Nowadays, Fat Tat Tong still serves as a residence for the descendants of Li To-wan. Few alterations appear to have been carried out since its construction. Original building layout and some historic features and relics of the residence are well preserved, such as the Hakka-style tiled roof, the plaster couplet on the façade, ornamental brick parapet walls, staircases and timber balustrades, metal window hoods and sliding doors, etc. The traditional stoves and chimneystacks in the kitchens are still retained. *Authenticity*

There is no significant change to the historic environmental settings of Wo Hang valley and the surrounding landscape of Fat Tat Tong basically remains intact. The farm land in front of Fat Tat Tong, which belongs to Li To Wan Tso, guarantees a good open view of the residence.

Fat Tat Tong is the earliest example in Wo Hang area demonstrating mixed architectural styles. It is also the most outstanding residence in Wo Hang area built by villagers returned from overseas. *Rarity*

As a residence of a prominent family, which gained respect and *Social Value &*

status in the New Territories, Fat Tat Tong is an iconic building in the area in terms of its size and blending of architectural styles. Fat Tat Tong is not only a testimony of the history of a renowned Hakka family in the area, but also a typical example of residences composed of Chinese and Western elements built by returned overseas Chinese in the early 20th century in the territory. ***Local Interest***

The Li clan settled in Wo Hang area in the late 1680s and subsequently established three villages, namely Sheung Wo Hang, Ha Wo Hang and Wo Hang Tai Long (禾坑大朗). Apart from Fat Tat Tong, there are still other old buildings and structures built by the Li clan in the area such as Kang Yung Shu Uk (鏡蓉書屋), a declared monument, depicting the historical development of a Hakka clan settlement in Hong Kong. ***Group Value***



Present view of Fat Tat Tong



Chinese name of Fat Tat Tong and its construction year marked on the pediment above the front verandah



The brick bridges connecting the upper floor of the main building with the roof terraces of the rear outhouses



Metal sliding door at the main entrance

Tat Tak Communal Hall

Tat Tak Communal Hall (達德公所) at Ping Shan (屏山), Yuen Long is the only remaining purpose-built communal hall in Hong Kong which served as an assembling cum worshipping place for a joint village alliance and a management office of an open market in Hong Kong. It is also one of the few remaining sites in direct connection with the anti-British resistance in the New Territories in 1899. Thus, the communal hall is an important historic testimony to the socio-economic development and local defence of the area. *Historical Interest*

Tat Tak Communal Hall was built by Tang Fan-yau (鄧勳猷) (1812-1874), a gentry of Ping Shan, and his clansmen in the seventh year of Xianfeng reign (咸豐) (1857) of the Qing dynasty (清朝) as an assembling place for village guards (更練) and members of Tat Tak Alliance (達德約), as well as the management office of Ping Shan Shi (屏山市).

The name of the communal hall was derived from Tat Tak Alliance, a village alliance comprising about 39 villages in Yuen Long and Tuen Mun to secure their economic and social resources. The Alliance was established in around 18th century. Tang Shui-tai (鄧瑞泰) (1777-1831), alias Chap-ng (輯伍), the 20th generation ancestor of the Ping Shan Tang clan, led the Tat Tak Alliance at the time. He was the *juren* (舉人) in the Provincial Examination (鄉試) held in the ninth year of Jiaqing reign (嘉慶) (1804). His third son, Tang Fan-yau who was also a *juren* in the seventeenth year of Daoguang reign (道光) (1837), inherited his father's position as the leader of the Alliance and built Tat Tak Communal Hall in 1857 with the support of his clansmen. Two side chambers namely Hall of Lonesome Consolation (慰寂祠) and Hall of Bravery (英勇祠) were added to the building in the fifth year of Tongzhi reign (同治) (i.e. 1866) to dedicate to the martyrs who died in the armed conflicts between Tat Tak Alliance and neighbouring villages.

The convenient geographical location also made the communal hall a gathering venue for merchants who came from nearby villages

including Ping Shan, Ha Tsuen (廈村), Pat Heung (八鄉), Kam Tin (錦田), San Tin (新田) and Tai Po Tau (大埔頭). The water way in front of the communal hall named Lung Mei Hang (龍尾坑) once brought in goods and merchants from the neighbouring villages and places as far as Mainland China. The open area in front of the communal hall had once served as a market place named Ping Shan Shi (屏山市) and was under the management of the Tat Tak Alliance. According to the current Manager of Tat Tak Communal Hall, a granite gateway engraved with “屏山市” was once erected near the communal hall.

Tat Tak Communal Hall is believed to be one of the initial meeting places for organising the armed resistance against the British takeover of the New Territories in 1899. It is said that a public notice calling for support to the armed resistance was issued in the Ping Shan area after a meeting had been held at the communal hall on 28 March 1899. A stone plaque dated 1938, which was believed to be inscribed with the names of the martyrs in the resistance, was installed at the main hall of the communal hall. Two stone tablets of “Man Cheong” (文昌) and “Kwan Ti” (關帝) (i.e. God of Literature and God of Martial Arts) were also worshipped in front of the aforesaid stone plaque.

A large renovation to the communal hall was carried out in 1938-1939 with funding donated by the Ping Shan Tang clan and the neighboring villages related to the Tat Tak Alliance including Lin Fa Tei (蓮花地), Wang Chau (橫洲), Shan Ha Tsuen (山下村), Lung Kwu Tan (龍鼓灘), So Kwun Wat (掃管笏), etc. After the Second World War, the communal hall was temporarily used to accommodate the surplus students from the Tat Tak Public School (公立達德學校) in Hang Mei Tsuen (坑尾村), Ping Shan. From 1951 to 1958, the Tat Tak communal hall housed the “Uen (Yuen) Long Children’s Home” (元朗兒童教養院), which was one of the orphanages run by a missionary organisation called the Christian Children’s Fund (基督教兒童福利會). Cheung Tin-zoek (張天爵), the then Director of Overseas Chinese Affairs Office of Guangdong Province (廣東省僑務處處長) in the 1940s, was the Chief of the orphanage at that time. After the closure of the orphanage in 1958, a private primary school set up by Cheung Tin-zoek then made use of the communal hall for teaching children until

the 1970s. Since then, the communal hall has been left vacant.

As a venue for holding meetings, Tat Tak Communal Hall was built in a simple but functional design. The communal hall was originally a two-hall and three-bay structure and was later expanded with the addition of Hall of Lonesome Consolation and Hall of Bravery on its left and right in 1866. The granite door frames and name plaques of all the chambers are still well preserved. An annex kitchen block and a dining hall were further added to the south-east of the premises in the early 1950s when it was occupied by the Yuen Long Children's Home.

***Architectural
Merit***

The building is constructed of green bricks with pitched roofs and granite blocks as the lower course. Murals with auspicious motifs such as peacock and magpie, as well as calligraphy are found above the entrances of the building. Under the eaves are finely carved fascia boards depicting auspicious motifs including bamboo, peony, plum blossom, etc. The roof ridges are decorated with geometric plaster mouldings at both ends. A *caimen* (彩門), which is a colourful wooden panel, decorated with elaborate flowery carvings and Chinese folklore is placed atop the screen door at the entrance hall.

Western architectural elements such as stained glass door panels and reinforced concrete beams on top of the green-brick to support the roof structure, which are believed to be added during the later renovations in the 20th century, are found in the communal hall.

The original building form and some decorative features of the communal hall are still visible. Some of the significant architectural heritage assets of the building are still retained. For instance, the timber entrance doors with carved door gods are rare examples in the New Territories. Other features such as green-brick and timber structure, granite name plaques and door frames, plaster mouldings on the main ridges, ceramic leaking windows, woodcarvings and murals are also impressive. The stoves and chimney stacks of the annex kitchen block are still intact.

Authenticity

It is the only remaining example of communal hall which served as the office for the local militia and open market in Hong Kong. In many old market towns, main temples in the markets were used by the local community as their office for dealing with the market management issues. Besides, the communal hall is one of the few remaining sites in direct association with the anti-British resistance in the New Territories in 1899. The building also bears witness to the changes of the physical and cultural landscape in Ping Shan.

Rarity

The communal hall has high social value and performed several social functions as a militia and memorial building of the Tat Tak Alliance as well as a market management office of Ping Shan Shi, which served some 39 village settlements in Yuen Long and Tuen Mun areas. The communal hall is still regarded as an iconic building to commemorate the anti-British resistance in 1899 by the Ping Shan Tang clan. Even in the post-war period from the early 1950s to the late 1970s, the communal hall, which was used as an orphanage and a school, played an important role in providing educational and social welfare services for the community. It is an important historic landmark serving the local community since its establishment.

Social Value & Local Interest

Apart from the Tat Tak Communal Hall, there are several declared monuments including the Tang Ancestral Hall (鄧氏宗祠), Yu Kiu Ancestral Hall (愈喬二公祠), Tsui Sing Lau Pagoda (聚星樓), and Yan Tun Kong Study Hall (仁敦岡書室), and several graded historic buildings such as Kun Ting Study Hall (覲廷書室) (Grade 1), Ching Shu Hin (清暑軒) (Grade 1), and Entrance Hall of Shut Hing Study Hall (述卿書室前廳) (Grade 1) etc., located in the Ping Shan area. The above declared monuments and graded historic buildings have formed a unique lineage building cluster depicting the historical and socio-cultural development of the Tang clan in Ping Shan.

Group Value



Present view of Tat Tak Communal Hall



The granite name plaque and murals at the main entrance are still intact

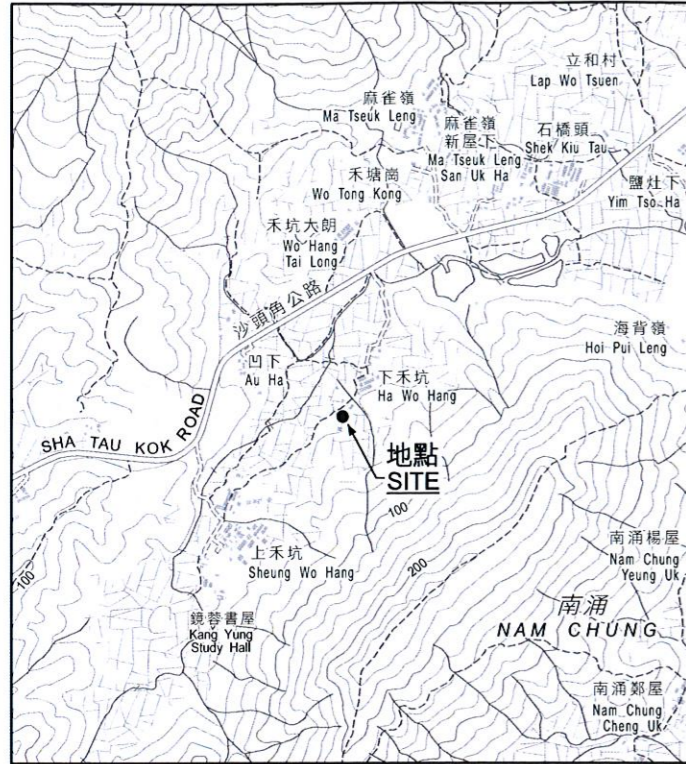


The memorial plaque of 1938 in the communal hall

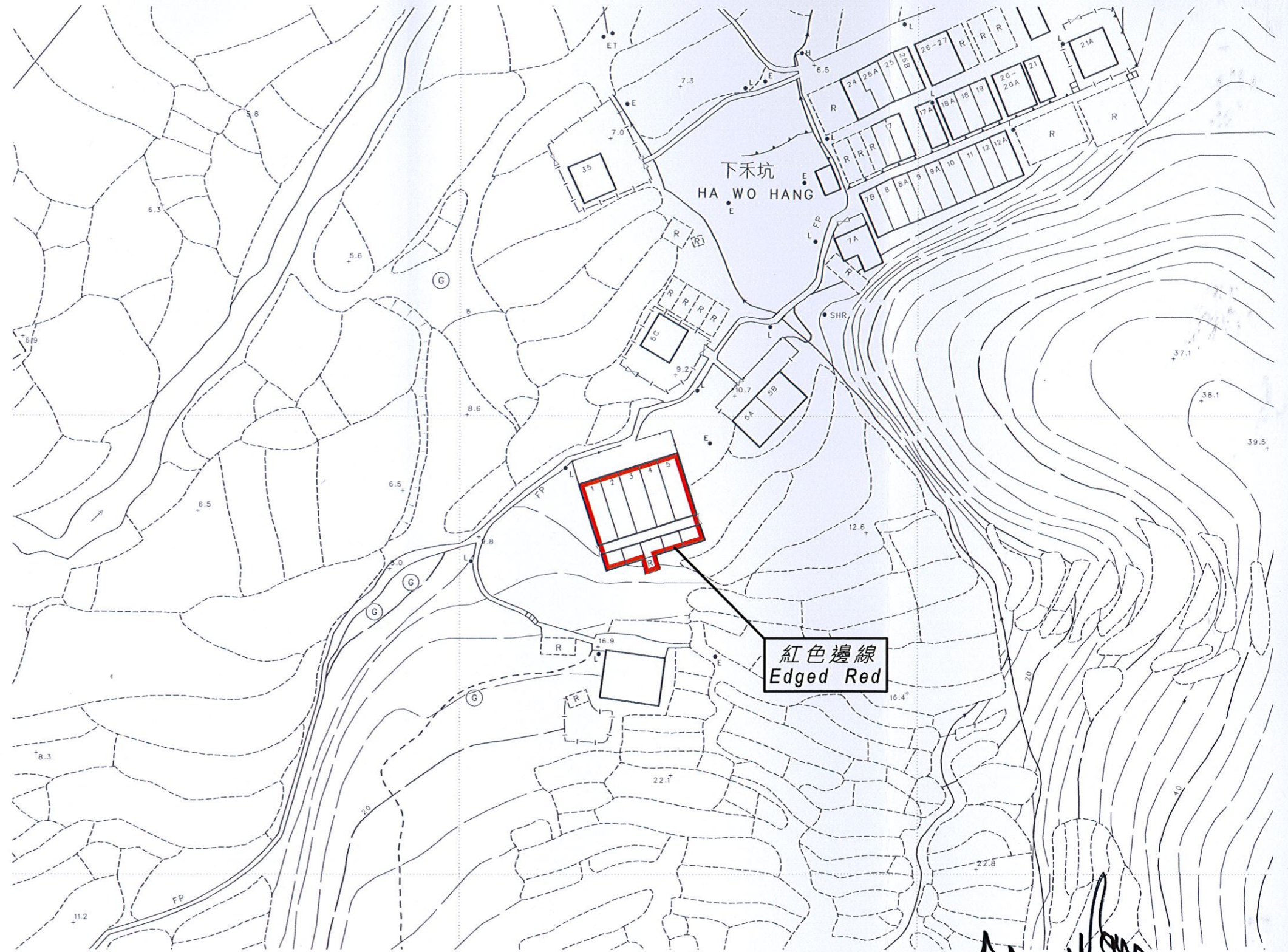


A *caimen* decorated with carvings of auspicious motifs and Chinese folklore atop the entrance hall

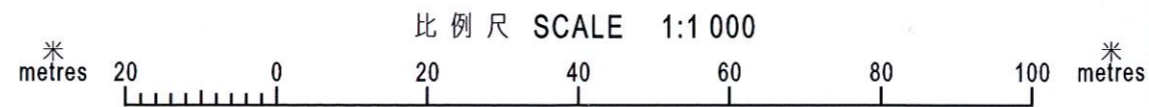
位置 LOCATION



比例 SCALE 1:20000



以紅色邊線標示的面積約為 459 平方米
 EDGED RED AREA 459 SQUARE METRES (ABOUT)



(陳茂波 Paul M P Chan)
 發展局局長 Secretary for Development
 日期 Date 10 December 2013

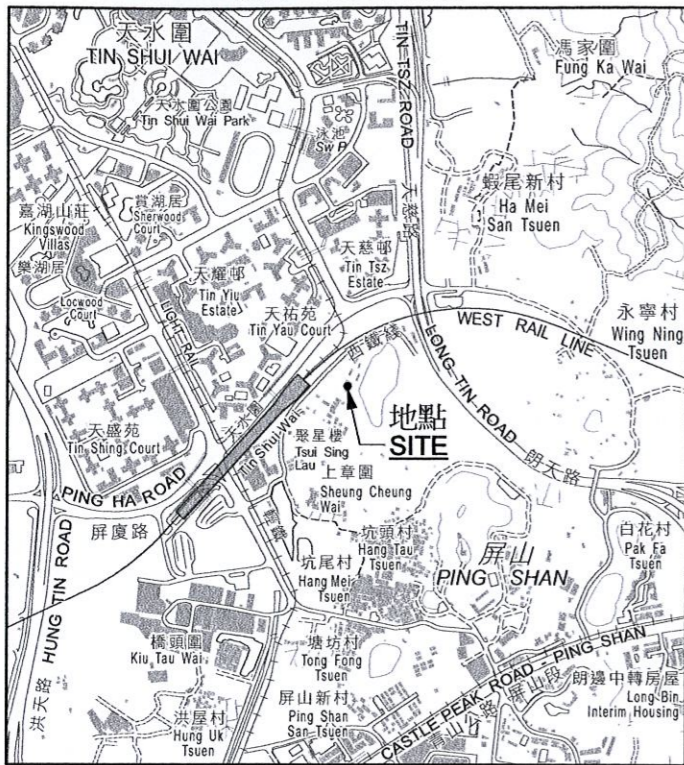
只作識別用 FOR IDENTIFICATION PURPOSES ONLY

地政總署 北區測量處
 District Survey Office, North
 Lands Department

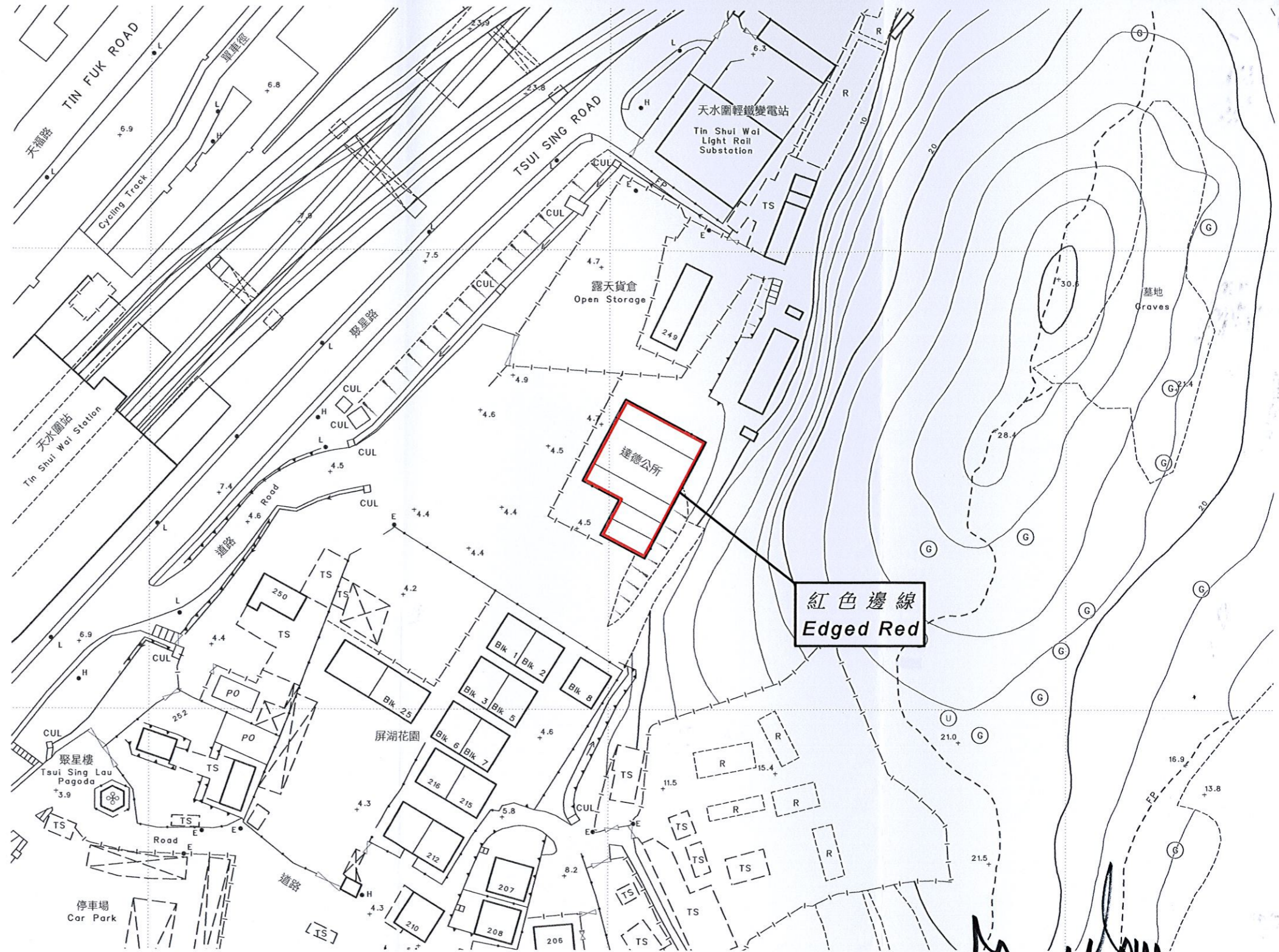
古物及古蹟條例 (第 53 章)
 根據第 3(4) 條存放於土地註冊處的新界沙頭角下禾坑 1 至 5 號發達堂圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF FAT TAT TONG
 AT 1-5 HA WO HANG, SHA TAU KOK, NEW TERRITORIES
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LD DSO/N 1/5/10
 測量圖編號 Survey Sheet No. 3-NE-21B
 發展藍圖編號 Layout Plan No.
 參考圖編號 Reference Plan No.
 圖則編號 PLAN No. DNM2872a

位置 LOCATION

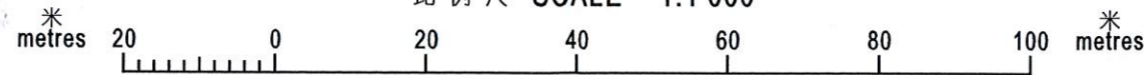


比例 SCALE 1:20000



以紅色邊線標示的面積約為 494 平方米
 EDGED RED AREA 494 SQUARE METRES (ABOUT)

比例尺 SCALE 1:1 000



(陳茂波 Paul M P Chan)
 發展局局長 Secretary for Development
 日期 Date 10 December 2013

只作識別用 FOR IDENTIFICATION PURPOSES ONLY

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

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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新界元朗屏山達德公所圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF TAT TAK COMMUNAL HALL
 AT PING SHAN, YUEN LONG, NEW TERRITORIES
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. DSO/YL/14/2/5
 測量圖編號 Survey Sheet No. 6-NW-8A & B
 發展藍圖編號 Layout Plan No. -----
 參考圖編號 Reference Plan No. -----
 圖則編號 PLAN No. YLM8035a

日期 Date: 06/05/2013