

LEGISLATIVE COUNCIL BRIEF

Antiquities and Monuments Ordinance (Cap. 53) Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2019

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 (Cap. 53) (the “Ordinance”), has decided to declare three historic items, i.e. the rock carving at Cape Collinson (黑角頭石刻), Yuk Hui Temple (玉虛宮) and Hau Mei Fung Ancestral Hall (味峰侯公祠), as monuments² under section 3(1) of the Ordinance.

2. The declaration is made by the Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2019 (the “Notice”) (**Annex A**), which will be published in the Gazette on 25 October 2019.

A

¹ The Antiquities Advisory Board is a statutory body established under section 17 of the Antiquities and Monuments Ordinance (Cap. 53) to advise the Antiquities Authority on any matters relating to antiquities, proposed monuments or monuments or referred to it for consultation under sections 2A(1), 3(1) or 6(4) of the Ordinance.

² Under section 2 of the Antiquities and Monuments Ordinance (Cap. 53), “monument” (古蹟) means a place, building, site or structure which is declared to be a monument, historical building or archaeological or palaeontological site or structure.

JUSTIFICATIONS

Heritage Significance

3. The Antiquities and Monuments Office (“AMO”)³ has carried out research on and assessed the heritage significance of the three historic items set out in paragraph 1 above. AMO recommends to the Antiquities Authority that the three historic items have significant heritage value that meets the high threshold required for declaration as monuments under section 3(1) of the Ordinance. The heritage value of the three historic items is summarised in paragraphs 4 to 11 below and elaborated in Annex B.

B

(a) The rock carving at Cape Collinson

4. The rock carving at Cape Collinson in Eastern District is a newly discovered rock carving reported to AMO in October 2018 by a member of the public. It is located on a cliff at Cape Collinson, about 11 m above sea level facing northeast to the passage of Fat Tong Mun (佛堂門).

5. The rock carving measures about 160 cm in height and 260 cm in width, a size similar to the rock carving on Tung Lung Chau (東龍洲), the largest rock carving found in Hong Kong. Its patterns, carved on a fairly flat weathered surface of a natural outcrop composing of geometric and curvy designs, closely resemble those on Bronze Age artefacts and the other eight rock carvings in Hong Kong, in particular the rock carvings at Big Wave Bay (大浪灣) and Tung Lung Chau which are in close proximity. The other eight rock carvings had already been declared as monuments from the 1970s to 1980s.

6. The rock carving at Cape Collinson is generally in good condition except for the lower left corner which has a natural crack. As the rock

³ The Antiquities and Monuments Office 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.

carving is located in a relatively inaccessible point on a cliff, suitable warning to visitors has been put up near the site.

(b) Yuk Hui Temple

7. Yuk Hui Temple, also known as Pak Tai Temple (北帝廟), was built by local residents of Wan Chai for the worship of Pak Tai (北帝), a deity representing the stars of the north and a deity of the sea. The temple serves as an important historic landmark of the early development of Wan Chai and an icon of the identity of the local community.

8. The temple consists of the central main building and two side buildings, which are typical vernacular buildings of Qing period constructed of grey bricks, granite and timber. The main building was built in the first year of the Tongzhi (同治) reign (1862) of Qing dynasty, and completed in 1863. The characters “玉虛宮” inscribed on the granite architrave of the main entrance were written by Zhang Yutang (張玉堂), the then Commodore of the Dapeng Brigade (大鵬協副將) stationed at Kowloon Walled City (九龍寨城). The building attached to the temple on the left was rebuilt in 1907, which was originally a communal hall (公所). The building on the right was a school (書院).

9. Outstanding architectural features are concentrated in the main building which is a two-hall-three-bay building with a courtyard covered by a pavilion between the two halls. The entrance porch is supported by granite and timber structures. Exquisite historic Shiwan (石灣) ceramic sculptures, including figurines portraying Chinese folk stories, can be found on the main ridge and gable corner walls (墀頭) of the entrance hall. A large bronze statue of Pak Tai, which bears an inscription marking the 31st year of the Wanli (萬曆) reign (1603) of Ming dynasty, is enshrined in the covered courtyard. It is noteworthy that the completion year of the temple was inscribed on the ridge purlin of the entrance hall, which is rarely seen in the traditional Chinese buildings in Hong Kong.

(c) Hau Mei Fung Ancestral Hall

10. Hau Mei Fung Ancestral Hall was built at around the late 18th century in Kam Tsin (金錢), Sheung Shui, to commemorate Hau Jui-fei (侯聚裴), alias Hau Mei-fung (侯味峰) (1634-1688), a student of the Imperial Academy (國學生), by his great grandson Hau Cheuk-wan (侯倬雲) who obtained the degree of *juren* (舉人) in the 53rd year of the Qianlong (乾隆) reign (1788) of Qing dynasty. The ancestral hall represented the social and economic status of the Mei-fung branch of the Hau clan. Since its establishment, it has been mainly used as family ancestral hall (家祠) for worshipping ancestors and dealing with matters concerning the Mei-fung branch.

11. The ancestral hall is a Qing vernacular two-hall-three-bay building with an internal courtyard flanked by two side chambers with humpbacked roofs. Structurally, the stone columns and load-bearing grey brick walls with granite cornerstones support the pitched and flush gable roofs. The rear hall is fronted by a porch with humpbacked roof, which is rarely seen in the traditional Chinese buildings in Hong Kong. The decorative plastered relief and sculptures on the main ridges and wall friezes are exquisite. Ornate wood carvings of auspicious animals, flowers, geometric patterns and Chinese folk stories can be found at the timber structures and the ancestral shrine.

Declaration as Monuments

12. To ascertain the authenticity and assess the heritage value of the rock carving, AMO has invited archaeologists and geologists to inspect the rock carving, apart from the inspections conducted by AMO. The professionals unanimously agreed that the rock carving shares similar significant heritage value as the other eight rock carvings already declared as monuments and supported the protection of the rock carving under the Ordinance.

13. Yuk Hui Temple and Hau Mei Fung Ancestral Hall have been accorded with Grade 1 status by AAB under the existing administrative grading mechanism⁴. 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 monument declaration.

14. With the recommendation of AMO as set out in paragraph 3 above, the support of AAB and the approval of the Chief Executive, SDEV, as the Antiquities Authority, has decided to declare the three historic items as monuments under the Ordinance. In addition to reflecting the outstanding heritage value of the three historic items, the declaration will provide the three items with statutory protection⁵.

15. As the rock carving at Cape Collinson is situated on government land, serving of notice with regard to the intended declaration under section 4 of the Ordinance is not required. Explicit agreement of the management department of the rock carving, i.e. Lands Department, to the declaration proposal has been obtained.

16. Since Yuk Hui Temple and Hau Mei Fung Ancestral Hall are currently situated on private lands under the ownership of Secretary for Home Affairs Incorporated and Hau Mi Fung Tso respectively, the procedure of serving notices to the owners and lawful occupiers of the two buildings

⁴ 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 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; and
- 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.

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.”

with regard to the intended declaration is required under section 4 of the Ordinance. Such notices were served on the owners and lawful occupiers of the two buildings on 18 July 2019. No objection was received by AMO during the one-month notice period. Explicit agreement of the owners of the two buildings to the declaration proposal has also been obtained.

17. The declaration of the three historic items will be made by the Notice published in the Gazette on 25 October 2019. Copies of plans showing the locations of the three items declared by the Antiquities Authority as monuments and deposited in the Land Registry are at **Annex C**. The Notice will take immediate effect and will be tabled in the Legislative Council for negative vetting on 30 October 2019.

C

IMPLICATIONS OF THE PROPOSAL

18. The declaration is in conformity with the Basic Law, including the provisions concerning human rights. It has no financial, civil service, economic, productivity, environmental, family or gender implications. As far as sustainability implications are concerned, the declaration is conducive to upholding the sustainability principle of protecting Hong Kong's heritage assets.

19. Upon the declaration of the three historic items as monuments, their repair and maintenance works will continue to be undertaken by their respective management department or owners as before.

PUBLIC CONSULTATION

20. AAB was consulted on the proposed declaration as required under section 3(1) of the Ordinance on 13 June 2019 and rendered its support.

PUBLICITY

21. A press release on the declaration will be issued on the date of declaration (i.e. 25 October 2019). A spokesman will be available to answer media and public enquiries.

ENQUIRIES

22. For any enquiries on this brief, please contact Mr. José YAM, Commissioner for Heritage of the Development Bureau, at 2906 1521.

Development Bureau

24 October 2019

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2019

Section 1

1

Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2019

(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. Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) Notice amended

The Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) Notice (Cap. 53 sub. leg. B) is amended as set out in sections 2 and 3.

2. Paragraph 2 amended (declaration of monuments)

(1) Paragraph 2(ah)—

Repeal

“Ordinance.”

Substitute

“Ordinance;”.

(2) After paragraph 2(ah)—

Add

“(ai) the rock carving and adjoining land at Cape Collinson, Eastern District on Hong Kong Island, as delineated and shown edged red on the plan marked Plan No. HKM10443 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.”.

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2019

Section 3

2

3. Paragraph 3 amended (declaration of historical buildings)

(1) Paragraph 3(ci)—

Repeal

“Development.”

Substitute

“Development;”.

(2) After paragraph 3(ci)—

Add

“(cj) the building known as Yuk Hui Temple (also known as Pak Tai Temple) at Inland Lot No. 8355, Wan Chai, Hong Kong, as delineated and shown edged red on the plan marked Plan No. HKM10488 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development;

(ck) the building known as Hau Mei Fung Ancestral Hall at Kam Tsin Lot No. 1 in D.D. 92, Kam Tsin, Sheung Shui, New Territories, as delineated and shown edged red on the plan marked Plan No. DNM3812b signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.”.

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2019

3



Secretary for Development

14 October 2019

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2019

Explanatory Note
Paragraph 1

4

Explanatory Note

This Notice declares—

- (a) the rock carving and adjoining land at Cape Collinson, Eastern District on Hong Kong Island to be a monument under the Antiquities and Monuments Ordinance (Cap. 53); and
- (b) the following places to be historical buildings under that Ordinance—
 - (i) Yuk Hui Temple (also known as Pak Tai Temple) at Wan Chai, Hong Kong;
 - (ii) Hau Mei Fung Ancestral Hall at Kam Tsin, Sheung Shui, New Territories.

**Heritage Appraisal of the
Rock Carving at Cape Collinson, Eastern District**

The rock carving at Cape Collinson in Eastern District is the 9th ancient rock carving found in Hong Kong. The rock carvings are mostly scattered along the boulder strewn coastline in remote locations, and most of them are on islands.

Like the other rock carvings in Hong Kong, it is difficult to precisely establish when, how and by whom this rock carving was made as there are neither written records available nor artefacts or archaeological remains found in association with this newly discovered item. However, its geometric and curvy designs resemble those on stamped pottery and bronze objects of the Bronze Age unearthed in the territory. This new discovery provides an important evidence to further suggest that the rock carvings date to Hong Kong's Bronze Age, which was about 3 000 years ago.

*Archaeological
Interest*

It is intriguing to note that the rock carving at Cape Collinson is in close proximity to two other rock carvings at Big Wave Bay and Tung Lung Chau. Moreover, their patterns share striking similarities and they thus form a stylistic sub-group among the rock carvings discovered in Hong Kong. The strategic setting of this rock carving, overlooking the Fat Tong Mun (佛堂門) passage, and the study of its spatial relationship with the other rock carvings may help shed light on the maritime people whose society once flourished in the early days of Hong Kong.

This rock carving is an excellent example that demonstrates the geometrical and curvy patterns typical of the ancient rock carvings found in Hong Kong. The design of the newly discovered item is similar to the rock carvings at Big Wave Bay and Tung Lung Chau, in that it is composed of stylised animal patterns. In the middle of the design, the pattern resembles a human head with the body suggested by symmetrical curvy lines. Above that there are also similar curvy patterns of larger size that are divided into two parts. The more in-depth interpretation of these carved patterns will be subject to further research to be carried out.

Authenticity

The rock carving at Cape Collinson forms part of a rare archaeological resource in Hong Kong. Including this newly discovered item, there are altogether nine localities in Hong Kong where rock carvings have been found, while the last discovery, the rock carvings at Wong Chuk Hang, was reported in 1983 by a civil servant.

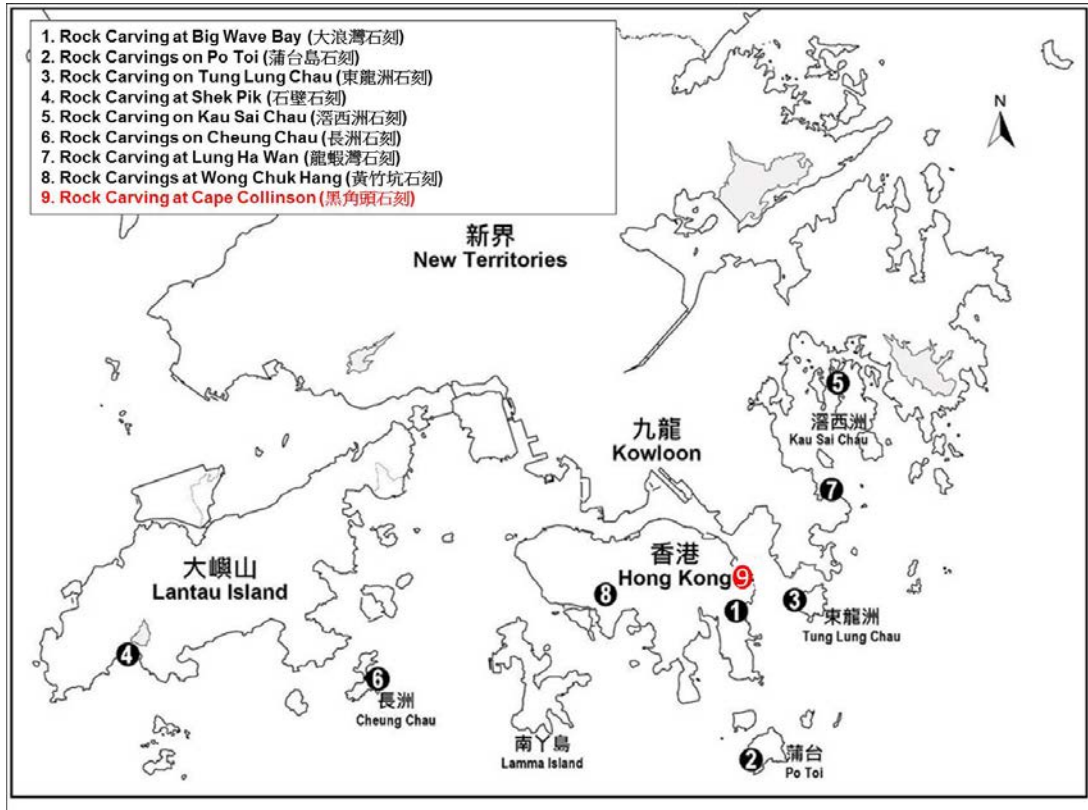
Rarity

The discovery of the rock carving at Cape Collinson has enhanced the group value of the rock carvings in Hong Kong. For instance, the rock carvings at Cape Collinson, Big Wave Bay and Tung Lung Chau may form a stylistic sub-group for further study due to their proximity to one another and similar patterns.

Group Value

Apart from the archaeological significance, the rock carving at Cape Collinson is also an important piece of rock art worthy of aesthetic appreciation.

Aesthetic Value

Photos of the Rock Carving at Cape Collinson, Eastern District

Location of rock carvings in Hong Kong



Location of the rock carving at Cape Collinson (marked in red)



The rock carving at Cape Collinson



The surrounding environment of the rock carving



The rock carving's location on the coastal cliffs

Heritage Appraisal of Yuk Hui Temple, Wan Chai

Yuk Hui Temple (the “Temple”) (玉虛宮)¹, also known as Pak Tai Temple (北帝廟), at the corner of Lung On Street and Stone Nullah Lane, Wan Chai was dedicated to the Taoist deity Pak Tai (北帝)². The Temple was built by local residents of Wan Chai and initially administered by a Kaifong Worship Committee (神功值理會), which appointed a keeper to look after it. The management of the Temple was taken over by the Chinese Temples Committee (華人廟宇委員會) in 1928³.

Historical Interest

The Temple consists of the central main building and two side buildings. Construction of the main building began in the first year of the Tongzhi (同治) reign (1862) of the Qing dynasty⁴ and was completed in 1863, which is suggested by inscriptions on the ridge purlin of the entrance hall⁵, as well as those on other objects given as offerings by worshippers. The latter include two historic timber plaques inscribed with “德煥辰居” and “總握天樞” to honour the divine prowess of Pak Tai, and a cast iron bell inscribed with “風調雨順” to pray for good weather⁶. The characters “玉虛宮” inscribed on the granite architrave of the main entrance were written by Zhang Yutang (張玉堂), the then Commodore of the Dapeng Brigade (大鵬協副將) stationed at Kowloon Walled City (九龍寨城). The Temple was built in 1862⁷ at a time when pieces of land along Stone Nullah Lane were

¹ “玉虛宮” is the mythical palace of Pak Tai in heaven.

² Pak Tai (北帝), literally the Emperor of the North, is the Taoist deity who represents the stars of the north. As north is associated with water in Chinese folk culture, Pak Tai has been worshipped as a deity of the sea, mainly by boat people.

³ Home Affairs Department Trust Funds Section Temples Unit. “Pak Tai Temple, Wanchai” in *Temples Directory*, 1980. pp. 10-12, 14-15.

⁴ Reference is made to the inscription “同治元年歲次壬戌鼎建” on the granite surround and the inscription “同治元年歲次壬戌仲冬吉旦” on the granite architrave of the main entrance, both of which date back to the first year of the Tongzhi reign, i.e. 1862.

⁵ Reference is made to the inscription “同治二年歲次癸亥孟春吉旦下環同仁店彭國端陳棋光敬送” on the ridge purlin of the entrance hall, which dates back to the 2nd year of the Tongzhi reign, i.e. 1863. The donors’ surnames Pang (彭) and Chan (陳) correspond with the two families of the same surnames that were the chief landowners who acquired the lots in the neighbourhood after the 1862 land sale.

⁶ Reference is made to the inscription “同治二年歲次癸亥孟夏吉旦” on the plaque “德煥辰居” in the pavilion, the inscription “同治二年夏月吉日立” on the plaque “總握天樞” in the rear hall, and the characters “同治二年歲次癸亥季春吉旦立” on the cast iron bell, all of which date back to the 2nd year of the Tongzhi reign, i.e. 1863.

⁷ Smith, Carl T. *A Sense of History – Studies in the Social and Urban History of Hong Kong*. Hong Kong: Hong Kong Educational Publishing Co., 1995, p. 132.

the subject of land sales, which was a move by the then colonial government to develop the area as a means of accommodating an influx of immigrants due to the civil unrest in South China in the 1850s and 1860s. The neighbourhood eventually became a Chinese residential area⁸.

The main building is dedicated to the worship of Pak Tai, whose altars are located in the covered courtyard and the central bay of the rear hall. The deities Kwan Yum (觀音), Shing Wong (城隍), Sam Sin Kwu (三仙姑) and Choi Sun (財神) are enshrined in the left side bay, while Pau Kung (包公), Lui Cho (呂祖), Kwan Tai (關帝) and Tai Sui (太歲) are in the right side bay. The shrines for the Earth God (土地) and Jai Kung (濟公) are located respectively to the left and right side of the entrance hall.

The Hall of Lung Mo (龍母殿), which is located to the left of the main building now houses the deities Lung Mo (龍母), Fat Mo (佛母) and Tin Hau (天后). Its architrave inscription recorded that it was rebuilt as a communal hall (公所) in the Dingwei (丁未) year of the Guangxu (光緒) reign (1907) of the Qing dynasty⁹. The Hall of Three Pristine Ones (三寶殿), which is located to the right of the main building, is now used for the worship of deities including Sam Ching (三清) and for the worship of ancestors. Its architrave inscription recorded its original use as a school (書院). No inscription recording the construction year can be found, but part of this building is visible on a postcard with an image of the Temple that dates back to the 1910s¹⁰.

The main building and side buildings, all with pitched and flush gable roofs (硬山頂), were constructed of grey bricks, granite and timber on a raised foundation with granite steps leading to the ground level. Most of the fair-faced brick facade has a smooth surface and fine joints.

***Architectural
Merit***

⁸ Ting, S.P. and Wong, N.K. *City of Victoria*. Hong Kong: Urban Council of Hong Kong, 1994, pp. 9, 75.

⁹ Reference is made to the inscription “光緒歲次丁未陽月穀旦重建” on the granite architrave of the left-hand side building’s main entrance, which recorded that the hall was rebuilt in the 10th lunar month of the Dingwei year of the Guangxu reign, i.e. 1907.

¹⁰ Reference is made to the image of Yuk Hui Temple on a postcard that dates back to the 1910s. (Hong Kong Museum of History Collection. Postcard PC1989.0008.)

Outstanding architectural features are concentrated in the main building, which is a Qing vernacular two-hall-three-bay building with a courtyard covered by a pavilion between the two halls. The entrance porch is supported by granite and timber structures with superb carvings of figurines, flowers, auspicious animals and Chinese folk stories. Underneath the eaves is a finely carved timber fascia board with auspicious motifs in relief and pierced carving.

Exquisite historic Shiwan (石灣) ceramic figurines can be found on the main ridge and gable corner walls (墀頭) of the main building's entrance hall. On the upper tier of the main ridge are a set of double dragons with a pearl finial (二龍戲珠) in between, flanked by a pair of dragon fish. The lower tier mainly consists of figurines portraying Chinese folk stories. The ridge's outer ends are both decorated with a phoenix. The ridge was made by Junyudian in Shiwan (石灣均玉店) in the 33rd year of the Guangxu reign (1907) of the Qing dynasty. The ceramic figurines on the gable corner walls were made by the same workshop¹¹. The front gable ridge ends are decorated with a pair of ceramic figurines of the God of the Sun (日神) and the Goddess of the Moon (月神).

Behind the pair of screen doors (屏門) facing the entrance, the courtyard is flanked by two side corridors with humpbacked roofs (捲棚頂). The parapet walls of the side corridors are decorated with polychrome painted plaster sculptures. The courtyard is covered by a pavilion with a hip-and-gable roof (歇山頂). A large bronze statue of Pak Tai, which bears an inscription dating it to the 31st year of the Wanli (萬曆) reign (1603) of the Ming dynasty, is enshrined in the pavilion¹². Hanging above the statue is a timber plaque inscribed with “德煥辰居”. The altar to Pak Tai in the central bay of the rear hall is flanked by four free-standing clay statues of his marshals. Hanging above the altar is a timber plaque bearing the inscription “總握天樞” which was

¹¹ Reference is made to the inscriptions “石灣均玉店造” (made by Junyudian in Shiwan) and “光緒三十三年” (the 33rd year of the Guangxu reign) on the ridge, and “均玉造” (made by Junyu) on the gable corner walls.

¹² The statue was bought in Guangdong by the wealthy Hong Kong businessman Tsang Siu-wing (曾兆榮), alias Tsang Fu (曾富) in the early 20th century and was enshrined in his villa Nam Fung Terrace (南豐臺) near Kowloon City until it was demolished in the mid-20th century. See 蕭國健:《寨城印痕—九龍城歷史與古蹟》, 香港:中華書局(香港)有限公司, 2015年, 頁132-138。

given as an offering by fabric dealers (綢緞行).

The Hall of Lung Mo is a two-hall-one-bay building, with a courtyard between the two halls. Its facade is adorned with plaster sculptures on the gable corner walls and a finely carved timber fascia board. The pair of timber couplet plaques, which now flank the entrance, date back to the 9th year of the Guangxu reign (1883) of the Qing dynasty¹³ and were dedicated to Pak Tai but not Lung Mo.

The Hall of Three Pristine Ones is a single hall structure. The brick wall of the recessed entrance has a smoother surface and finer joints than those in the rest of the facade, which suggests that this side building was perhaps extended by craftsmen other than those that built the original. The corner of this extension was recessed to accommodate a granite earth god shrine.

According to the two stone plaques embedded in the left-hand side wall of the main building's entrance hall, a large-scale extension was probably carried out in 1869¹⁴ and a major renovation in 1928¹⁵. After numerous repairs throughout the years, the Temple in general still retains much of its authentic layout and main elements. Most of the decorative features, including the historic Shiwan ceramic figurines, plaster sculptures, as well as stone and timber carvings, are still visible.

Authenticity

The Temple is the largest historic temple in Hong Kong at which Pak Tai is the main deity worshipped. The carved inscription of the completion year on the ridge purlin and an internal layout with statues dedicated to Pak Tai in both the covered courtyard and rear hall are rarely seen in traditional Chinese temples in Hong Kong.

Rarity

¹³ Reference is made to the inscription “光緒九年歲次癸未仲冬吉旦” on one of the plaques, which dates back to the 9th year of the Guangxu reign, i.e. 1883.

¹⁴ Reference is made to the recognisable inscription “同口八年歲次己口”, which most probably refers to the 8th year of the Tongzhi reign, i.e. 1869.

¹⁵ Reference is made to the inscription “中華民國十七年歲次戊辰十二月”, which dates back to the 17th year of the Republic of China, i.e. 1928.

The existence of a communal hall and a school demonstrates that the Temple established by the local residents and merchants was also intended to be a venue for settling public affairs and providing education for the neighbourhood. The Yuk Hui Temple was of comparative scale to the Man Mo Temple on Hollywood Road, and was also a temple that served as a community hub for Chinese residents in the territory¹⁶. On the religious side of things, the worshippers and local residents strongly believed that the Temple's good fung shui (風水) orientation would bring prosperity to the people of the district¹⁷.

***Social Value &
Local Interest***

The Pak Tai Festival (北帝誕), which is on the 3rd day of the third lunar month, is still enthusiastically celebrated at the Temple by worshippers. The Lung Mo Festival (龍母誕) is also celebrated on the 8th day of the fifth lunar month. 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. In general, the Temple serves as an important historic landmark of the early development of Wan Chai and as an icon of the identity of the local community.

The Old Wan Chai Post Office (Declared Monument), Nos. 72, 72A, 74 and 74A Stone Nullah Lane (all Grade 1), Hung Shing Temple on Queen's Road East (Grade 1), Nam Koo Terrace (Grade 1), Nos. 60A, 62, 64 and 66 Johnston Road (all Grade 2), No. 18 Ship Street (Grade 2), Wan Chai Market (Grade 3), Nos. 2, 4, 6 and 8 Hing Wan Street (all Grade 3) and Nos. 186, 188 and 190 Queen's Road East (all Grade 3) are all located within walking distance of the Temple. These historic buildings collectively reflect the historical and socio-cultural development of the local community in Wan Chai.

Group Value

¹⁶ 冼玉儀：〈社會組織與社會轉變〉，載於王廣武主編《香港史新編(上冊)》，香港：三聯書店(香港)有限公司，1997年，頁165。

¹⁷ Home Affairs Department Trust Funds Section Temples Unit. 1980. "Pak Tai Temple, Wanchai" in *Temples Directory*, pp. 10-12, 14-15.

Photos of the Yuk Hui Temple, Wan Chai

Facade of the main building, with Shiwan ceramic figurines on the ridge made by Junyudian (均玉店) in 1907, and granite architrave with inscribed characters “玉虛宮” written by Zhang Yutang (張玉堂) in 1862



Front elevation



The inscribed characters denoting communal hall (公所) and school (書院) on the granite architraves of the main entrances of the left and right side buildings respectively



Inscriptions on the ridge purlin of the entrance hall marking the 2nd year of the Tongzhi (同治) reign (1863) of the Qing dynasty



The bronze statue of Pak Tai and the inscribed plaque “德煥辰居”
in the covered courtyard



Pak Tai and the other deities worshipped in the rear hall



Taoist rituals performed in the rear hall during
the Pak Tai Festival (北帝誕) in 2019

Heritage Appraisal of Hau Mei Fung Ancestral Hall,
Kam Tsin, Sheung Shui

***Historical
Interest***

The Hau clan, being one of the earliest and most prominent clans to settle in Hong Kong, originated in Shanggu (上谷), which is in present-day central and western Hebei Province (河北省). During the Song dynasty (宋朝) (960-1279), their clansmen migrated to Guangdong Province (廣東省)¹. Two branches later settled in Ho Sheung Heung (河上鄉) and Guk Fung Ling (谷豐嶺)², and further expanded to various locations including Kam Tsin (金錢), Ping Kong (丙崗), Yin Kong (燕崗) and Hung Leng (孔嶺). Kam Tsin was so named because of its fung shui setting reflected “a butterfly playing with a cash coin” (蝴蝶玩金錢). According to geomancers, the shape of the mountain behind the village resembles a butterfly whereas the land on which the village is situated is like a cash coin³.

Hau Mei Fung Ancestral Hall (the “Ancestral Hall”) (味峰侯公祠) in Kam Tsin was built at around the late 18th century by Hau Cheuk-wan (侯倬雲) to commemorate his great grandfather Hau Jui-fei (侯聚裴), alias Hau Mei-fung (侯味峰) (1634-1688), a student of the Imperial Academy (國學生)⁴. Hau Cheuk-wan obtained the degree of *juren* (舉人) in the 53rd year of the Qianlong (乾隆) reign (1788) during the Qing dynasty, was then appointed as a *jiaoyu* (教諭) (director of studies at county level) of Lingshan (靈山) in Lianzhou (廉州)⁵, and later was promoted as *Fujiaoshou* (府教授) (director of studies at prefecture level) of Shaozhou (韶州)⁶. The Ancestral Hall represented the social and economic

¹ The Haus in Guangdong Province branched into Six Major Lineages (六大房): namely (i) Nanhai County lineage (南海縣房), (ii) Panyu County lineage (番禺縣房) [with a Xinan County (新安縣) sub-lineage], (iii) Xinhui County lineage (新會縣房) and (iv) Xiangshan County lineage (香山縣房), all within Guangzhou Prefecture (廣州府); (v) Enping County lineage (恩平縣房) and Xingxing County lineage (新興縣房) within Zhaoqing Prefecture (肇慶府); and (vi) Jiaying Prefecture lineage (嘉應州房).

² Hau Ng-long (侯五郎) (1022-1084), a *jinsi* (進士) of Northern Song dynasty (960-1127) who decided to move from Panyu (番禺) County to Baoan (寶安) County, was revered as the 1st generation of the Xinan (新安) lineage. His descendants Hau Chung-yau (侯仲猷) and Hau Chung-yin (侯仲宴) of the 5th generation respectively settled in Ho Sheung Heung (河上鄉) and Guk Fung Ling (谷豐嶺) in the late Southern Song dynasty (1127-1279). Hau Jui-fei (侯聚裴) (1634-1688) of the 19th generation, alias Hau Mei-fung (侯味峰), was a descendant of Hau Chung-yin.

³ 譚思敏：《香港新界侯族的建構》，香港：中華書局(香港)有限公司，2012年，頁64。

⁴ 侯氏族譜編纂委員會：《香港新界侯氏族譜》，香港：侯氏族譜編纂委員會，1985年，頁15。

⁵ 張一兵：《嘉慶新安縣誌校注》，北京：中國大百科全書出版社，2006年，頁587。

⁶ 侯氏族譜編纂委員會，op. cit.，頁66。

status of the Mei-fung branch of the Hau clan in the territory. Since its establishment, it was mainly used as a family ancestral hall (家祠) for worshipping ancestors and dealing with matters concerning the Mei-fung branch.

In the early 20th century, the cockloft of the Ancestral Hall served as the vacation residence of Sir Robert Ho Tung's family. General Ho Shai-lai, Sir Robert's son, recalled that his mother rented the cockloft of the ancestral hall in Kam Tsin⁷ with an annual rent of three dollars so the family could spend vacations there during the years when Tung Ying Hok Po (東英學圃)⁸ in the vicinity was being built⁹. In 1974, General Ho also recalled his fond childhood memories of playing with the children in Kam Tsin and Lady Ho Tung's attachment to the area in his speech given in the Kam Tsin Village Ho Tung School (金錢村何東學校)¹⁰.

After the Second World War, a large number of Hau clansmen moved overseas to earn their living. The Ancestral Hall was successively leased to a flourmill, an incense factory and a rattan factory. The Ancestral Hall has now been returned to its original function of ancestral worship, and is still owned and managed by the descendants of Hau Mei-fung.

Like other village houses in Kam Tsin, the Ancestral Hall was built with its entrance facing east. It is a Qing vernacular two-hall-three-bay building with an internal courtyard flanked by two side chambers with humpbacked roofs (捲棚頂). Structurally, the stone columns and load-bearing grey brick walls with granite cornerstones support the pitched and flush gable roofs (硬山頂). The granite architrave of the main entrance bears the inscribed characters “味峰侯公祠”, which is the name of the

***Architectural
Merit***

⁷ Although General Ho Shai-lai did not explicitly mention the name of the ancestral hall where they were living, Hau Mei Fung Ancestral Hall was almost certainly the subject as it was the only ancestral hall in Kam Tsin.

⁸ In the turn of the 20th century, Sir Robert Ho Tung bought a piece of land near Kam Tsin. Lady Ho Tung later set it up as a farm for family retreats and to put her interest in experimental agriculture into practice, which eventually benefitted the agricultural development of the New Territories. See 鄭宏泰、黃紹倫：《三代婦女傳奇—何家女子》，香港：三聯書店(香港)有限公司，2010年，頁126-133。

⁹ 羅慧燕：《藍天樹下—新界鄉村學校》，香港：三聯書店(香港)有限公司，2015年，頁61-62。

¹⁰ Ibid.

Ancestral Hall.

The Ancestral Hall's decorative plasterwork is exquisite. The main ridges are decorated with plaster reliefs of auspicious animals in the middle and grass motifs at the curled-up ends. The ridge-gable junctions of the entrance hall roof are decorated with plaster sculptures of dragon fish (鰲魚), while those on the rear hall roof are in the form of lions. The gable corner walls (墀頭) and friezes of gable walls and side walls are decorated with plaster reliefs of auspicious objects, flowers and birds in polychrome colours.

The Ancestral Hall also features fine masonry craftsmanship. The entrance hall has a pair of internal eaves columns made of red sandstone, which was an imported precious construction material that symbolised the wealth of the Mei-fung family. Granite slabs were laid in regular patterns on the courtyard floor. The rear hall is fronted by a porch with a humpbacked roof supported by octagonal granite columns. The entrance lintel and interior columns of the rear hall are also made of granite.

Fine wood carvings can be found on the timber camel's humps (駝峰)¹¹ and other timber structures in the entrance hall, as well as on the ancestral shrine in the central bay of the rear hall. These timber structures are embellished with ornate carvings of auspicious animals, flowers, geometric patterns and folk stories.

Despite its previous industrial use in the 1950s and 1960s, the Ancestral Hall has kept its integrity intact since all the outstanding architectural features, including those in plaster, masonry and timber, together with the building's architectural layout, are well preserved.

Authenticity

Apart from representing the Mei-fung branch of the Hau clan, the Ancestral Hall is also a piece of architecture that had witnessed the early interaction between a prominent indigenous clan in the New Territories and their socio-economic counterpart

Rarity

¹¹ The stow-wood inserted between beams was named a "camel's hump" because of its shape.

in urban Hong Kong. Architecturally-speaking, a rear hall with a porch with humpbacked roof is rarely seen in the traditional Chinese buildings in Hong Kong.

Traditional ceremonies are still actively practised in the Ancestral Hall. Lantern lighting ceremonies (點燈) are held there in the first lunar month, on a day chosen using geomancy. In traditional wedding ceremonies, bridegrooms and brides of the Mei-fung branch would go there to perform rituals seeking the blessing of ancestors.

***Social Value &
Local Interest***

Hau Mei Fung Ancestral Hall, Hau Chung Fuk Tong Communal Hall (Grade 2), the Earth God Shrine of Kam Tsin (Grade 2) in Kam Tsin, and Hau Ku Shek Ancestral Hall (Declared Monument) in Ho Sheung Heung form a heritage cluster relating to the historical development of the Hau clan in the New Territories. Together with the Lady Ho Tung Welfare Centre (Main Block and Bungalow – both accorded Grade 2) in Kwu Tung, which was constructed using donations from Sir Robert Ho Tung and Lady Ho Tung, the Ancestral Hall is a testimony to the couple's affiliation with and contribution to the communities in the Kam Tsin area.

Group Value

Photos of Hau Mei Fung Ancestral Hall, Kam Tsin, Sheung Shui



Front elevation



Two-hall-three-bay layout with the rear hall fronted by a porch
with humpbacked roof



The plaster sculptures with lion and grass motif ornamenting the main ridge of the rear hall



The plaster relief of auspicious objects and flowers on a side wall frieze



The red sandstone internal eaves column and ornately carved timber beams and camel's humps of the entrance hall



The rear hall is used to hold festive events for the clan

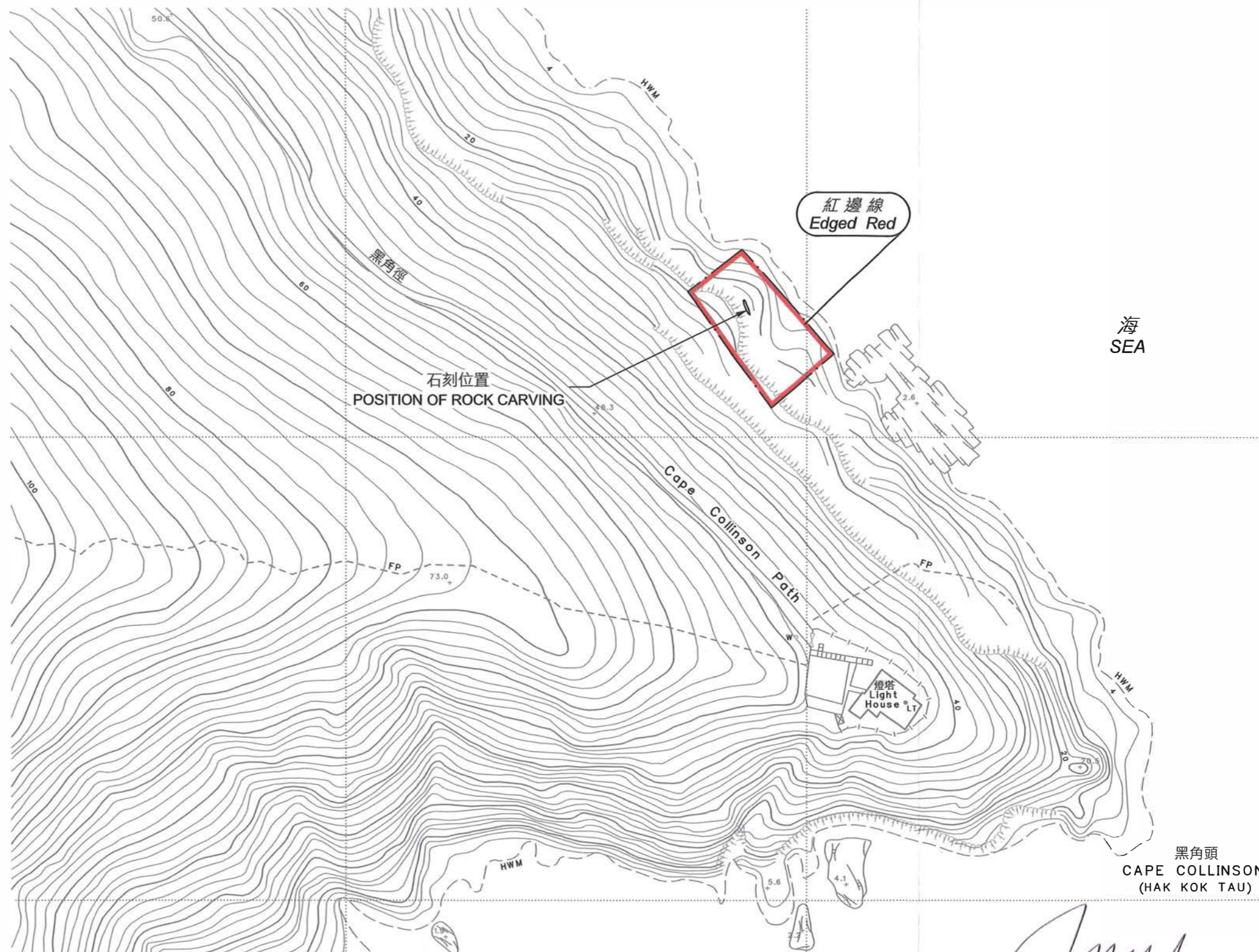


Exquisitely carved timber ancestral shrine in the rear hall

位置 LOCATION

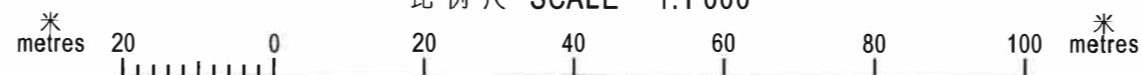


比例 SCALE 1:20 000



以紅邊線標示的面積約為 500 平方米
EDGED RED AREA 500 SQUARE METRES (ABOUT)

比例尺 SCALE 1:1 000



(黃偉綸 Michael Wong)
發展局局長 Secretary for Development
日期 Date 14 October 2019

只作識別用 FOR IDENTIFICATION PURPOSES ONLY

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

© 香港特別行政區政府 版權所有 Copyright reserved - Hong Kong SAR Government

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位於香港島東區
黑角頭的石刻及鄰接土地的圖則
ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
PLAN OF THE ROCK CARVING AND ADJOINING LAND AT CAPE COLLINSON,
EASTERN DISTRICT ON HONG KONG ISLAND
DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LD DSO/HK 14/2/5/2 Pt.2 & DSO/HK W2902

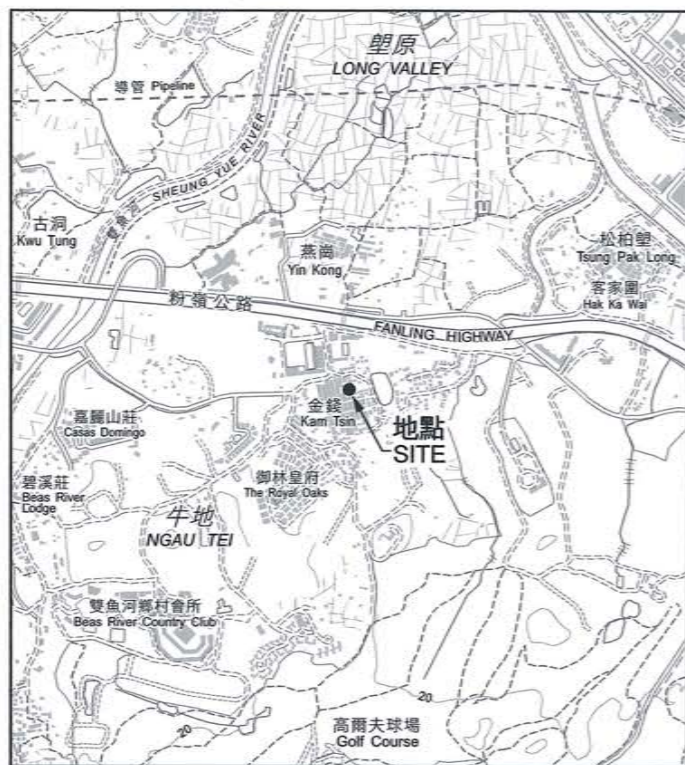
測量圖編號 Survey Sheet No. 11-SE-20D

發展藍圖編號 Layout Plan No. --

參考圖編號 Reference Plan No. --

圖則編號 PLAN No. HKM10443

位置 LOCATION



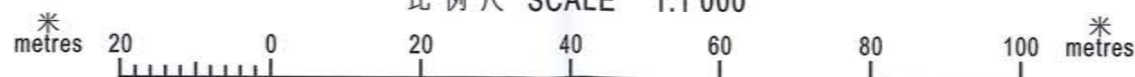
比例 SCALE 1:20 000



以紅邊線標示的面積約為 249 平方米

EDGED RED AREA 249 SQUARE METRES (ABOUT)

比例尺 SCALE 1:1 000



(黃偉綸 Michael Wong)

發展局局長 Secretary for Development

日期 Date 14 October 2019

只作識別用 FOR IDENTIFICATION PURPOSES ONLY

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

© 香港特別行政區政府 版權所有 Copyright reserved - Hong Kong SAR Government

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位於新界上水金錢
丈量約份第92約金錢地段第1號稱為味峰侯公祠的建築物的圖則
ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
PLAN OF THE BUILDING KNOWN AS HAU MEI FUNG ANCESTRAL HALL
AT KAM TSIN LOT No. 1 IN D.D. 92, KAM TSIN, SHEUNG SHUI, NEW TERRITORIES
DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LD DSO/N/W 7569
測量圖編號 Survey Sheet No. 2-SE-10D
發展藍圖編號 Layout Plan No. -----
參考圖編號 Reference Plan No. -----
圖則編號 PLAN No. DNM3812b