

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

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

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

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

It has some built heritage value.

***Built Heritage  
Value***

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

***Authenticity***

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

***Group Value***

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

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