

## Historic Building Appraisal

### Tai Long

#### Sai Kung, New Territories

Tai Long (大浪) is one of the five villages facing Tai Long Wan (大浪灣) in Sai Kung East and locally known as Tai Wai (大圍). The other four are Ham Tin (鹹田), Lam Uk Wai (林屋圍), Cheung Uk Wai (張屋圍) and Tai Wan (大灣). This group of villages was collectively referred to as Tai Long Tsuen (大浪村) by the local residents. “Tai Long Tsuen” cannot be identified in the 1688 edition of the *Gazetteer of Xin'an County* (《新安縣志》); but it was recorded in the 1819 edition of this gazetteer that it came under the management of *Guanfu* magistrate (官富司管屬村庄). The villagers of Tai Wai (today's Tai Long in land records) are mainly surnamed Cham (湛), Lai (黎), Chan (陳), Cheung (張), Tai (戴) and Ngai (魏) whereas the other four villages are single-surnamed.<sup>1</sup> According to the village elders of the Chams, the clan migrated from Xintang in Guangdong province (廣東省新塘市) to Tai Long during the Qing dynasty (1644 – 1911) and they believe that their village, Tai Wai (today's Tai Long),<sup>2</sup> was established in the early eighteenth century.<sup>3</sup>

The story goes that a Tin Hau Temple once existed in the south of Tai Long.<sup>4</sup> It was believed that the temple was abandoned after most of the villagers converted to Catholicism. The history of the missionary activities of the Catholic Church in Sai Kung can be traced back to the 1860s.<sup>5</sup> The villagers were more ready to accept a new religion, hoping that the church would be a source of security against the challenges they were facing. The missionaries also acted as a communication bridge between the villagers and the government. In 1867, a chapel named Holy Family Chapel (聖家小堂) was first built in Tai Long. By 1879, almost all the

<sup>1</sup> According to the older generations, Ham Tin (鹹田) was also known as Wan Ka Tsuen (溫家村) whereas Tai Wan (大灣) was also known as Lee Uk (李屋). Tai Wan was established by the Lees who once lived in Lam Uk Wai in the 1930s.

<sup>2</sup> In 2022, the older generations of Tai Long and Ham Tin, including those in their sixties and seventies, still referred to Tai Long (大浪) or Tai Long Tsuen (大浪村, literally Tai Long Village) as a local area comprising the five villages, and called the village now known as “Tai Long” as “Tai Wai” instead.

<sup>3</sup> According to a village elder of the Chams in 1999, the clan moved from Guangdong province to Tai Long Tsuen during the Qing dynasty, and it is believed that their village, i.e. Tai Wai (or today's Tai Long), had a history of about 250 years in that year. Later, in 2022, another village elder of the Chams pointed out that Tai Wai has a history of about 300 years.

<sup>4</sup> It was said that the temple was situated at a place known as Miu Kok Tau (廟角頭, literally “head of temple's corner”) or Miu Ah Shan (廟亞山, literally “temple hill”).

<sup>5</sup> In early 1866, a missionary station was established in Sai Kung Town (西貢墟傳教站), where a group of 19 villagers was baptized. By 1869, there were about 350 Catholics spreading across 12 villages in Sai Kung, including Tai Long, Yim Tin Tsai (鹽田仔), Chek Keng (赤徑), Wong Mo Ying (黃毛簷) and Pak Sha O (白沙澳). 麥漢楷、梁錦松,《西貢堂區百週年紀念特刊》(香港:西貢聖心堂百週年紀念籌備委員會,1981年),頁8-11。

villagers in Tai Long were Catholics, with a congregation of 162, and by 1892, Tai Long had become one of the major Catholic communities in San On County before the New Territories came under British jurisdiction.<sup>6</sup>

In 1931, the Tai Long Parish (大浪堂區) comprising Tai Long, Chek Keng (赤徑), Pak Sha O (白沙澳), Sham Chung (深涌), Tan Ka Wan (蛋家灣), etc. was established. Later, in 1932, the former Holy Family Chapel in Tai Long was replaced by the existing chapel building at No. 18E, which was renamed as Immaculate Conception Chapel (聖母無原罪小堂, Serial No. 688) in 1954. It could accommodate up to 400 people and was the largest chapel in Sai Kung at that time. The Catholics of Ham Tin in the neighbourhood were also members of the chapel.<sup>7</sup> The attendance rate of Catholics in the chapel was 300 in 1908, and 250 in 1920 and 1930, being the highest among the chapels in Sai Kung.<sup>8</sup> Due to the remote locations and inconvenience in the transportation of the villages in the mountainous areas of Sai Kung, the priest came to Tai Long only once in two or three months. Despite that, the villagers would chant the scriptures (唸經) in the chapel every week. Besides, two sisters lived in the village to teach them to recite the scriptures.<sup>9</sup> A village elder, who was in his seventies in 2022, recalled that some sisters lived in No. 30A (Serial No. N410) and taught the villagers (including himself) to chant the scriptures and sing hymns in the house, which is the only residence having an enclosing wall in the village.<sup>10</sup>

The priest hired a teacher to teach Chinese Language, Mathematics and Chinese History in the chapel before the Japanese Occupation (1941 – 1945). During the Occupation, the priests took great risks in maintaining their visits to villages. Unfortunately, Rev. Francis Wong (黃子謙神父), Rev. Rénatus Kwok (郭景芸神父) and Rev. Emilio Teruzzi (丁味略神父), who served the Catholic communities in Sai Kung, lost their lives. On the other hand, while the Japanese troops were stationed at Sai Kung Market (西貢墟), the Hong Kong-Kowloon Independent Brigade of the East River Column (東江縱隊港九獨立大隊), established Resident Localities of the Brigade (大隊常駐地) in the mountainous

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<sup>6</sup> Another three major Catholic communities were Yim Tin Tsai (鹽田仔), Chek Keng (赤徑) and Sham Chung (深涌).

<sup>7</sup> Oral history interview with a village elder of Ham Tin by Antiquities and Monuments Office on 27 April 2022.

<sup>8</sup> St. Joseph's Chapel (聖若瑟堂) at Yim Tin Tsai (鹽田仔) had the second highest attendance rate, which was 180 in 1908, 1920 and 1930. "Ecclesiastical Returns of Hong Kong", *Hongkong Blue Book*, 1908, 1920 and 1930, from Hong Kong Government Reports Online.

<sup>9</sup> The interviewee was a villager of Tai Long, who was an altar server (輔祭) in Mass in the 1930s. The Catholics of Ham Tin also served as altar server there.

<sup>10</sup> Oral history interview with a village elder of Ham Tin by Antiquities and Monuments Office on 27 April 2022.

areas in Sai Kung, among which included Wong Mo Ying (黃毛應), Chek Keng and Tai Long.<sup>11</sup>

The number of church members in Tai Long increased to about 500 in the 1950s.<sup>12</sup> A primary school building having a capacity of around 100 students was also constructed by the church at No. 18D in 1958. The school was named Yuk Ying School (育英學校) (Serial No. N401). Two full-time teachers were hired to teach subjects like Chinese Language, Mathematics and Chinese History, and a part-time teacher to teach English Language on Wednesdays. The full-time teachers lived in the school building whereas the part-time teacher in Chek Keng. Meals were prepared in the kitchen block at the back of the school (Serial No. N401).<sup>13</sup> A latrine block is situated at the side of No. 18E (Serial No. N401). The chapel (built in 1932), school (built in 1958) and the latrine (probably built in the 1950s) form a compound of the Catholic Church. This compound and the sisters' residence at No. 30A are historical reminders that Tai Long was a Catholic village.

In the past, the people in Tai Long mainly relied on fishing and farming (e.g. growing rice and sugar cane) to earn a living. They also raised livestock like pigs, cattle and chickens. Lives were simple and tough. They walked about five hours to Ngai Chi Wan (牛池灣) and Kowloon Walled City (九龍寨城) in order to sell their crops and fish. Some of them transported timber to Shau Kei Wan (筲箕灣) and Aberdeen (香港仔) by boat, and sold them in exchange for daily necessities. There had been ferry service since the 1950s. However, it was disrupted after the pier was destroyed by Typhoon Wanda in 1962. Today, the villagers still have to walk one and a half hours to Pak Tam Au (北潭凹), which is connected to the nearest motor road, Pak Tam Road (北潭路).<sup>14</sup>

In the 1960s, many younger male residents migrated to the UK to earn a living. From the 1970s to the 1980s onwards, their wives and children also

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<sup>11</sup> Many residents in the Tai Long area were guerrillas or offered assistance to the Guerrilla. For instance, some villagers carried explosives and sent the information on the Japanese troops to the guerillas in Chek Keng; some others carried food and letters to the guerillas who were hiding themselves in mountains. The guerrillas had also stayed in the chapel in Tai Long for a few days before moving to a nearby stone cave. According to historical records, Tai Loi (戴來) of "Tai Long" and Wan Yung-kiu (溫容嬌) of "Tai Long Wan" were two male residents and guerillas who had sacrificed their lives. As mentioned, the Tais and the Wans were the villagers of Tai Long and Ham Tin respectively.

<sup>12</sup> Yuen Chi-wai, *Follow in the Missionary Footsteps: The Evolution of the Catholic Mission in Sai Kung, 1841 – 2000*, p. 108.

<sup>13</sup> Oral history interviews with the Village Representative of Tai Long on 23 March 2022 and a village elder of Ham Tin on 27 April 2022 by the Antiquities and Monuments Office.

<sup>14</sup> It took an hour to reach Chek Keng first and then another thirty minutes from there to Pak Tam Au. Oral history interview with a village elder of Ham Tin by Antiquities and Monuments Office on 27 April 2022.

moved to the UK for family reunion. It was not until sometime around 1970 that electricity was available in Tai Long. Many houses have been left unattended over the years and some of them, including the building remains near the hillslope (Serial No. N399), structures near No. 30A (Serial No. N403), Nos. 22 to 26 and structures nearby (Serial No. N404) and No. 26A (Serial No. N405), had collapsed while some others, including No. 28 (Serial No. N407) as well as No. 30B and the structure nearby (probably built after the 1960s, Serial No. N411), had undergone unsympathetic intervention, whereas the structure near No. 18A (Serial No. N402) had been reconstructed. There are also a small group of humble buildings and structures near No. 39 at the entrance to the village. They are village houses and a generator house probably built between the 1950s and 1960s (Serial No. N415).

The village houses in Tai Long are plain and functional. All the buildings in the village face east and shares similar architectural features. They are traditional vernacular houses built of mud bricks, grey bricks and rubbles and covered with plaster. The tiles of the pitched roofs are supported on timber purlins and rafters. Most of the village houses still have timber doors installed in the main entrance. With reference to site visits and oral history interviews with village elders, three major types of building form can be identified. They are (i) houses with a cooking stove and a bathing alcove near the main entrance, (ii) houses with an annex serving as a kitchen, and (iii) single building each comprising two to three house units. The row of houses at Nos. 34 to 38 (Serial No. N414), No. 30 (Serial No. N409) and No. 31 (N412) are good examples of type (i). No. 34, for instance, has the interior fully utilized by installing a wooden structure overhanging as an attic for storage use. Besides, a wooden staircase was built straight running to the attic. Regarding type (ii), No. 27 (Serial No. N406) and No. 29 (Serial No. N408) are typical examples of the kind whereas Nos. 13 to 15 (Serial No. N398), Nos. 18A to C (Serial No. N400) as well as Nos. 32 and 33 (Serial No. N413) are typical examples of type (iii). These houses were probably built before the 1920s while No. 31 (Serial No. N412) having a parapet with a star motif at the rooftop was believed to be built around the 1920s.

***Architectural  
Merit***

The buildings at Nos. 18D and 18E (Serial Nos. 688 and N401) form a compound of the Catholic Church which was guarded by an entrance gate. The school premise is a one-storey concrete building with a flat roof. The school's name (Yuk Ying School) and the year of construction (1958) can be identified on the front elevation. The kitchen block behind it was built of granite blocks, rendered with cement and covered by a pitched roof while the latrine is a humble concrete structure with a pitched roof. The compound can be accessed through a

concrete entrance gate bearing a cross and a panel engraved with “Gate of Heaven” (上天之門) in Chinese characters. It was believed that these ancillary structures were probably built around the 1950s. Besides, the sisters’ residence at No. 30A (Serial No. N410) is a two-storey structure made up of plastered walls and a pitched tiled roof, and is the only residence having an enclosing wall in the village.<sup>15</sup>

Apart from their built heritage value, Tai Long and the neighbouring Ham Tin are embraced by the serene view of Tai Long Wan and on MacLehose Trail Section 2. Both are well-known for historians, heritage lovers, hikers, beach lovers and photographers.

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

The buildings in Tai Long have group value with each other. Besides, the village also has group value with Ham Tin in the neighbourhood. The entire village serves as a reminder of the missionary activities of the Catholic Church in Sai Kung, the historical development of the village and village life in the old days as well as the guerrilla activities against Japanese Occupation in Sai Kung.

***Group Value***

The buildings in Tai Long have built heritage value and group value for preservation. Unlike other traditional Chinese villages where people are generally bonded by kinship system, the villagers in Tai Long had been bonded by a Western religion, Catholicism as well. While most of the villages in the New Territories celebrate the Spring and Autumn Rites and other traditional Chinese rituals and festivals, the biggest events in Tai Long were Catholic rituals and ceremonies. The entire village, including village houses, village setting and the environs of the village as a whole is a reminder of the missionary activities of the Catholic Church in Sai Kung as well as a good example to illustrate the historical development of the village and village life in the old days. No major alteration which may have compromised the authenticity of the appearance of the buildings having heritage value can be identified. Tai Long is one of the two surviving villages (the other one is Ham Tin) among the five villages facing Tai Long Wan in the east of Sai Kung. The overall historic ambience of the village is maintained.

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

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<sup>15</sup> Oral history interview with a village elder of Ham Tin by Antiquities and Monuments Office on 27 April 2022. According to aerial photos, the building had collapsed in the late 1950s, and was rebuilt into the current form in 1961.

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## Ham Tin

### Sai Kung, New Territories

Ham Tin (鹹田) is one of the five villages facing Tai Long Wan (大浪灣) in Sai Kung East. The other four are Tai Wai (大圍, today's Tai Long (大浪) in land records), Lam Uk Wai (林屋圍), Cheung Uk Wai (張屋圍) and Tai Wan (大灣). This group of villages was collectively referred to as Tai Long Tsuen (大浪村) by the local residents. "Tai Long Tsuen" cannot be identified in the 1688 edition of the *Gazetteer of Xin'an County* (《新安縣志》); but it was recorded in the 1819 edition of this gazetteer that it came under the management of *Guanfu* magistrate (官富司管屬村庄).

**Historical  
Interest**

Ham Tin is a single-surnamed village and locally known as Wan Ka Tsuen (溫家村, literally Village of the Wans).<sup>1</sup> According to the village elders of the Wans in Ham Tin, their ancestors moved from Taiyuan (太原) in Shanxi province (山西省) in northern China and settled in Tai Lam Wu (大藍湖) in Ho Chung (蠔涌) around the early eighteenth century. Later, while the eldest Wan brother stayed in Ho Chung, the second and the youngest spread out to Tai Po Tsai (大埔仔) and Ham Tin Wan (literally meaning Ham Tin bay) respectively. Wan Lin-ying (溫連英) was the founding ancestor (開基祖) of the clan in Ham Tin, and there was once a stone tablet that marked the restoration (重修) of his tomb in the second year of the Jiaqing (嘉慶) reign (1797) during the Qing dynasty (1644 – 1911). In 2022, the youngest members of the Wan clan in Ham Tin are the eighth generation.<sup>2</sup> Therefore, it is believed that Ham Tin was established around the mid-eighteenth century.

Similar to the villagers in Tai Long, the villagers in Ham Tin had once worshipped Tin Hau (天后). It was believed that a Tin Hau Temple once existed in the south of Tai Long;<sup>3</sup> but it was abandoned after most of the villagers in Tai Long in the neighbourhood converted to Catholicism.<sup>4</sup>

<sup>1</sup> The villagers of Tai Long are mainly surnamed Cham (湛), Lai (黎), Chan (陳), Cheung (張), Tai (戴) and Ngai (魏) whereas the other four villages are single-surnamed. According to the older generations, Ham Tin is also known as Wan Ka Tsuen whereas Tai Wan (大灣) is also known as Lee Uk (李屋). Tai Wan was established by the Lees who once lived in Lam Uk Wai in the 1930s.

<sup>2</sup> Oral history interview with a Wan at Ham Tin by Antiquities and Monuments Office on 27 April 2022. Wan was born in Ham Tin and a Catholic. He, aged about 70 in 2022, is the seventh generation of the Wans in Ham Tin.

<sup>3</sup> It was said that the temple was situated at a place known as Miu Kok Tau (廟角頭, literally "head of temple's corner") or Miu Ah Shan (廟亞山, literally "temple hill").

<sup>4</sup> The history of the missionary activities of the Catholic Church in Sai Kung can be traced back to the 1860s. The villagers were more ready to accept a new religion, hoping that the church would be a source of security against the challenges they were facing. The missionaries also acted as a communication bridge between the villagers and the government. In early 1866, a missionary station was established in Sai Kung Town (西貢墟傳教站), where a group of 19 villagers was baptised. By 1869, there were about 350 Catholics spreading across 12 villages in Sai Kung, including Tai Long, Yim Tin

The influence of Catholicism in Ham Tin was not as strong as in Tai Long. Only some of the villagers in Ham Tin were Catholics. The converts attended Mass in the chapel named Holy Family Chapel (聖家小堂) which was built in Tai Long in 1867. By 1879, the chapel had a congregation of 162.<sup>5</sup> In 1931, the Tai Long Parish (大浪堂區) was established. Later, in 1932, the former Holy Family Chapel in Tai Long was replaced by the existing chapel building at No. 18E, which was renamed as Immaculate Conception Chapel (聖母無原罪小堂, Serial No. 688) in 1954. It could accommodate up to 400 people and was the largest chapel in Sai Kung at that time. The Catholics of Ham Tin in the neighbourhood were also members of the chapel.<sup>6</sup>

Apart from Mass, the priest hired a teacher to teach Chinese Language, Mathematics and Chinese History in the chapel before the Japanese Occupation (1941 – 1945). During the Occupation, while the Japanese troops were stationed at Sai Kung Market (西貢墟), the Hong Kong-Kowloon Independent Brigade of the East River Column (東江縱隊港九獨立大隊) established Resident Localities of the Brigade (大隊常駐地) in the mountainous areas in Sai Kung, among which included Wong Mo Ying (黃毛應), Chek Keng (赤徑) and Tai Long.<sup>7</sup> According to historical records, Tai Loi (戴來) of “Tai Long” and Wan Yung-kiu (溫容嬌) of “Tai Long Wan”, two male residents, were guerrillas who had sacrificed their lives. As mentioned, the Tais and the Wans were the villagers of Tai Long and Ham Tin respectively.

The congregation of the Immaculate Conception Chapel increased to about 500 in the 1950s.<sup>8</sup> A primary school building having a capacity of around 100 students was constructed by the church at No. 18D Tai Long in 1958. The school was named Yuk Ying School (育英學校) (Serial No. N401). Two full-time teachers were hired to teach subjects like Chinese Language, Mathematics and Chinese History, and a part-time teacher to teach English Language on Wednesdays. The full-time teachers lived in the school building whereas the

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Tsai (鹽田仔), Chek Keng (赤徑), Wong Mo Ying (黃毛應) and Pak Sha O (白沙澳). 麥漢楷、梁錦松,《西貢堂區百週年紀念特刊》(香港:西貢聖心堂百週年紀念籌備委員會, 1981年), 頁 8 – 11。

<sup>5</sup> By 1892, Tai Long had become one of the major Catholic communities in San On County before the New Territories came under British jurisdiction. Another three major Catholic communities were Yim Tin Tsai (鹽田仔), Chek Keng (赤徑) and Sham Chung (深涌).

<sup>6</sup> Oral history interview with a Wan of Ham Tin by Antiquities and Monuments Office on 27 April 2022.

<sup>7</sup> Many residents in the Tai Long area were guerrillas or offered assistance to the Guerrilla. For instance, some villagers carried explosives and sent the information on the Japanese troops to the guerillas in Chek Keng; some others carried food and letters to the guerillas who were hiding themselves in mountains. The guerillas had also stayed in the chapel in Tai Long for a few days before moving to a nearby stone cave.

<sup>8</sup> Yuen Chi-wai, *Follow in the Missionary Footsteps: The Evolution of the Catholic Mission in Sai Kung, 1841 – 2000*, p. 108.

part-time teacher in Chek Keng. The children of Ham Tin also studied there.<sup>9</sup>

The villagers of Ham Tin mainly relied on farming to earn a living. They also raised livestock like pigs, cattle and chickens. There had been ferry service since the 1950s. However, it was disrupted after the pier was destroyed by Typhoon Wanda in 1962. Today, the villagers still have to walk two hours to Pak Tam Au (北潭凹), which is connected to the nearest motor road, Pak Tam Road (北潭路).<sup>10</sup>

In the 1960s, many villagers of Ham Tin emigrated to the UK to earn a living. By the 1970s, almost all the agricultural land had been abandoned. Many houses have been left unattended over the years and some of them, including a group of new and ancillary buildings and structures, which were probably built after the 1960s with rubbles, muds or cement in very humble forms (Serial No. N422).<sup>11</sup>

Most of the village houses in Ham Tin face west. They are traditional vernacular houses built of mud bricks, grey bricks and rubbles covered with plaster. The tiles of the pitched roofs are supported on timber purlins and rafters. With reference to site visits and oral history interviews with village elders, three major types of building form can be identified. They are (i) houses with a cooking stove and a bathing alcove near the main entrance, (ii) houses with an annex serving as a kitchen, and (iii) single houses each comprising two to three house units. The houses at Nos. 5 and 6 (Serial No. N416) and No. 9 (Serial No. N418) are typical examples of type (i) whereas Nos. 7 and 8 (Serial No. N417), Nos. 10, 11 and 12 (Serial No. N419), Nos. 14 and 15 (Serial No. N420) are good examples of type (ii). Regarding type (iii), Nos. 16 and 17 (Serial No. N421) are a typical example of the kind. These houses were probably built before the 1920s. The only exception is the houses at Nos. 10, 11 and 12, which were built in the 1960s. According to the Wan family who built the houses and lived there, their houses were originally situated at Nos. 2, 3 and 4, but were destroyed by typhoons. The building materials were salvaged and reused as much as possible to re-construct Nos. 10, 11 and 12, which are the only row houses decorated with parapets at the roof level in the village.

*Architectural Merit*

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<sup>9</sup> Oral history interviews with the Village Representative of Tai Long on 23 March 2022 and a village elder of Ham Tin on 27 April 2022 by Antiquities and Monuments Office.

<sup>10</sup> It took one and a half hours to reach Chek Keng first, and then another thirty minutes from there to Pak Tam Au. Oral history interview with a village elder of Ham Tin by Antiquities and Monuments Office on 27 April 2022.

<sup>11</sup> This group of buildings and structures include the houses at No. 1 and No. 24, the pig pens, cowsheds, chicken pens near No. 24 and a generator house at No. 29.

Apart from their built heritage value, Ham Tin and the neighbouring Tai Long are embraced by the serene view of Tai Long Wan and on MacLehose Trail Section 2. Both are well-known for heritage lovers, hikers, beach lovers and photographers.

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

The buildings in Ham Tin have group value with each other. Besides, the village also has group value with Tai Long in the neighbourhood. The entire villages serve as reminders of the missionary activities of the Catholic Church in Sai Kung, the historical development of the villages and village life in the old days as well as the guerrilla activities against Japanese Occupation in Sai Kung.

***Group Value***

The buildings in Ham Tin have built heritage value and group value for preservation. The entire village as a whole is a reminder of the historical development of the village, the missionary activities of the Catholic Church in Sai Kung, the village life in the old days and the guerrilla activities against Japanese Occupation. No major alteration which may have compromised the authenticity of the buildings' appearance can be identified. Ham Tin is one of the two surviving villages (the other one is Tai Long) among the five villages facing Tai Long Wan in the east of Sai Kung. The overall historic ambience of the village is maintained.

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

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## Chiu Lo

**DD6 Lot 1218 (near Hon Ka Road), Kam Shan, Tai Po, N.T.**

Built in 1934, “Chiu Lo” (超廬, “Chiu’s Residence”) was owned by Au Chiu (區超, 1889 – 1965) and was named after him. He purchased a plot of land (registered as “DD 6 Lot 1218”) in the area of Kam Shan (錦山), Tai Po in February 1934 and built a house there. Today’s Kam Shan (literally means “Beautiful Hill”) was originally known as “Forbidden Hill” (禁山) and was renamed in 1955. A description of its picturesque scenery and tranquil ambience in the 1930s can be seen in various publications. Historical photos in 1945 and 1949 show that Chiu Lo had a commanding view of the then Tai Po Market Railway Station, Tai Po Market, and the farmland and village houses below.

*Historical  
Interest*

Au Chiu, alias Au Pong-chiu (區邦超), Au Tam-yu (or Au Tam-yue) (區淡如) or Au Cheuk-sang (區焯生), whose hometown in Guangdong province was Xinhui (新會) and was a son of Au Kin-tin (區見田), alias Au Lung-kwong (區龍光)<sup>1</sup> who owned Chui Cheung Loong (聚昌隆金山行) in Sheung Wan to conduct export trade with California.<sup>2</sup> Au Chiu ran a shop named Chui Lee (聚利) at No. 137 Des Voeux Road West, Sai Ying Pun, which sold salted fish and salted eggs, from the 1920s to about 1962. “Chui Lee” can be identified in a 1922 business directory. The same business directory also shows that Au Chiu was the president of Po Yik Tong of the Salted Fish Retailers (鹹魚店行商會普益堂). Chui Lee’s salted fish and eggs were exported to the United States, mainly to San Francisco, California. Such entrepot trading firms were collectively known as Nam Pak Hong (南北行).<sup>3</sup> He ended his business around 1962 when his health was deteriorating. In the newspapers that reported his death at Chiu Lo in November 1965, Au Chiu was described as a well off and honest merchant that had run an export business (金山莊) for several decades.<sup>4</sup>

<sup>1</sup> Au Kin-tin was one of the Principal Directors (首總理) of the Board of Directors of Tung Wah Hospital (東華醫院董事局) in 1899 – 1900.

<sup>2</sup> “Golden mountain” (金山) was the nickname of California in the United States and Melbourne in Australia. The gold rushes in California and Melbourne began in 1848 and 1851, respectively. The former was then nicknamed “Old Golden Mountain” and the latter “New Golden Mountain”. According to “Carl Smith Collection” in Public Records Office, Au Chiu was a younger son of Au Kin-tin who passed away in 1907. His business property was passed to his eldest son.

<sup>3</sup> Nam Pak Hong was engaged mainly in exporting goods and foodstuff from places north and south of the Yangtze River. The Chinese merchants in Hong Kong developed an entrepot trade providing overseas Chinese with Chinese products and importing foreign goods into Mainland China. By 1858, 35 firms had been registered as Nam Pak Hong.

<sup>4</sup> 「區淡如逝世，今日家奠」《香港工商日報》，1965年12月2日。

Chiu Lo served as the residence of the Au family for a long period of time. The Au family resided on Hong Kong Island in the early 1950s. In 1963, the family moved back to Chiu Lo. Au Chiu and his wife lived in Chiu Lo until they passed away in 1965 and 1979 respectively. Rituals were performed at the living room on the ground floor of the residence before the deceased were taken to the funeral parlours.

The family employed a domestic helper, a worker and a gardener to help look after the house, grounds and housework. The helper lived in a room on the ground floor in the back wing of the residence, and the worker and the gardener lived in a temporary structure (now demolished) behind the back wing.

Chiu Lo was built on a terrace. The entrance gate leads to a flight of concrete steps and a footpath. Another gate is at the end of the footpath. Both metal gates are of similar design and the grille with wave-like, cross and geometric motifs display an Art Deco influence. The metalwork in the semi-circular section of the second gate shows the residence's name, "Chiu Lo" (超廬), in Chinese characters.<sup>5</sup> The main building can be accessed via this second gate through a granite stairway decorated with curved balustrades on either side and a garden bordered by a parapet. The parapet is made up mainly of panels and pillars, with a ball-like decoration fixed at the top of each pillar. *Architectural Merit*

Chiu Lo is a two-storey reinforced concrete structure on a rectangle plan. The main building is connected to the back wing by a corridor, an open courtyard and an external staircase. The exterior of the front elevation of the main building is finished with Shanghai plaster. The grooves on the wall finish display imitation stonework. The parapet at the roof level features a flagpole in the center with a triangular shaped base. Below them is a projecting balcony with four square columns to support the canopy. Each column bears a panel on each side. There is also a balcony supported on cantilevered brackets on the south elevation. The side elevations are decorated with dentil mouldings under the cornices. There are also curved granite steps at the main and side entrances and parapets in a scroll-like design flanking the side entrance. All these external features remain intact and authentic.

At the back wing, the ground floor houses the former quarters of the domestic helper, the kitchen and toilet whereas the upper floor houses a guest room with a projecting balcony. The chimney stack remains intact. There is

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<sup>5</sup> “廬” is a variant of “廬”. Some flower pots that bear the name of the residence remain on the premises.

also a one-storey annex (now vacant) nearby, which originally served as a kitchen.

The internal layout of the residence remains intact. Proceeding from the main entrance, one enters the living room, then a former worship hall dedicated to Au Chiu, his parents and his wife, and a guest room (now a storeroom) behind the worship hall. The upper floor can be reached via a staircase. The upper floor comprises a living room, two bedrooms and a toilet, with a projecting balcony on the front (east) elevation and another on the south elevation.

The staircase, finished with green terrazzo featuring a diamond pattern, is impressive. The balustrade, in a stepped profile with round newels, is decorated with terrazzo, coloured green and red. The rectilinear, curvilinear and floral patterns of the metal grilles at the windows and fanlights have an Art Deco influence. All the existing doors and windows and their fittings are intact and authentic. In both the main building and the back wing, there are ceramic tiles and borders in a variety of colours and patterns, including hexagonal red tiles, black and white borders in diamond and geometric patterns, and green and white tiles and borders in chequered and diamond patterns, respectively. The ceilings, beams and columns in the main building are decorated with plaster mouldings with a stepped profile. Below the mouldings are wooden picture rails.

The design of the back wing is harmonious with the main building. The external walls of the main building's side elevations, the back wing and the corridor connecting the two blocks are plastered and painted. The external staircase with ornamental balustrades in the open courtyard is made from reinforced concrete. All of the existing doors and windows and their fittings are intact and authentic. The original floor tiles and borders in the servant's quarters on the ground floor and the guest room on the upper floor in chequered and diamond patterns have been retained. Those in the kitchen and toilet were replaced around the 1960s.

Chiu Lo has some social value to the local community. The residence is located in a prominent location overlooking the railway and is distinctive in its building form. It could be easily identified prior to the development of the area. A photo taken in about 1956, for instance, shows that the residence was in the backdrop of the railway station. Chiu Lo was also a venue for filming.<sup>6</sup> As time passed, it was obscured by trees and houses in the surroundings.

***Social Value  
& Local  
Interest***

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<sup>6</sup> The film 《賭城大亨之新哥傳奇》, a local production, was partly filmed at Chiu Lo. It was first shown in Hong Kong in 1992.

The residence is within walking distance of the old Tai Po Market Railway Station (舊大埔墟火車站), a declared monument. They are vivid testimonies to the development of rural Tai Po through the improved travel to and from urban Hong Kong and Kowloon brought by railway. **Group Value**

Chiu Lo is a good example of local residence displaying the influence of Art Deco design in Hong Kong in the 1930s, with the added advantage of it being under the same continuous family ownership since the time of its construction. The story of the Au family serves as a reminder of the heyday of the salted fish and egg business, and the entrepot trade of Hong Kong. It is one of the oldest surviving residences bearing Western influence in design, building materials and methods in Kam Shan and a rare example of residence with a high level of authenticity, both interior and exterior, in Tai Po. There are no obvious alterations to the original fabric of the reinforced concrete building itself or the garden; they are in a basically unaltered condition. Most of the original finely detailed building fabric, finishes, fixtures and fittings, which display fine workmanship, have been retained. **Rarity,  
Built Heritage  
Value &  
Authenticity**

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## Historic Building Appraisal

### Historic Structures at the Former Chiu Chow Pak Yap Cemetery

Pok Fu Lam, H.K.

The Former Chiu Chow Pak Yap Cemetery (前潮州八邑山場) is a *Historical Interest* reminder of the history of Chiu Chow people making a living in Hong Kong and the consequential rising need for a local burial ground. The construction of the cemetery was approved in 1924 and the works completed in 1926. This makes it historically significant as the first cemetery initiated and built by Chiu Chow organisations exclusively for their townsmen in Hong Kong.

The cemetery was a joint endeavour of the Chiu Chow Labour Association (旅港潮州總工會) and The Chiu Chow Pak Yap Chamber of Commerce (旅港潮州八邑商會).<sup>1</sup> With the efforts of Chan Tin San (陳殿臣) and Cheng Chung Ping (鄭仲評), the president and vice president of the Chiu Chow Pak Yap Chamber of Commerce respectively,<sup>2</sup> and other core members of the two associations, Kai Lung Wan (雞籠灣) was finally selected as the site for the construction of the cemetery.<sup>3</sup> A management office, staffed by members of the aforesaid two Chiu Chow associations, was set up to raise funds, organise the construction works, and handle the operation of the cemetery. The funds came mainly from the donations of a number of Nam Pak Hong<sup>4</sup> (南北行), such as Yuen Shing Fat (元成發) and Kin Tai Lung (乾泰隆), as well as from individuals. The cemetery is thus a typical example of the cemeteries initiated and managed by townsmen-based associations in Hong Kong, the Mainland and even in overseas countries.

Chiu Chow people from the Pak Yap region, including Chaoan (潮安), Chaoyang (潮陽), Jieyang (揭陽), Raoping (饒平), Chenghai (澄海), Puning (普寧), Huilai (惠來) and Fengshun (豐順), were eligible to be laid to rest at this cemetery.<sup>5</sup> The establishment of the cemetery meant that people from the Pak Yap region could perform their own worship rituals in the same way as in their

<sup>1</sup> The Chiu Chow Pak Yap Chamber of Commerce was established in 1921 to “connect Chiu Chow people, explore commerce, accelerate trading, support the welfare of the society and hometown, and strive for the welfare of Chiu Chow people.” It was renamed as The Chiu Chow Chamber of Commerce Limited (旅港潮州商會) in 1946, and further changed to The Hong Kong Chiu Chow Chamber of Commerce Limited (香港潮州商會) in 1956. The Hong Kong Chiu Chow Labour Association was established soon after the establishment of The Chiu Chow Pak Yap Chamber of Commerce but it was dissolved by 1933.

<sup>2</sup> Cheng Chung Ping was not only the vice president of the Chiu Chow Pak Yap Chamber of Commerce, but also the president of the Hong Kong Chiu Chow Labour Association.

<sup>3</sup> The core members of the two associations who participated in the site selection of the cemetery also included 丁晉齋, 何萼樓, 顏偉初, 陳雲臨, 方養秋, 黃象初, 李鑑初, 周華初 and 余鳴初. Kai Lung Wan is also known as Kellett Bay.

<sup>4</sup> Nam Pak Hong refers to the trading houses at Bonham Strand and Bonham Strand West dealt mainly with the north-south trade from the mid-19<sup>th</sup> century to the 20<sup>th</sup> century.

<sup>5</sup> People from the Pak Yap region speak the Chiu Chow dialect and they are rather close and united.

hometowns, and it enabled living members of the group to pay their respects to those who had died. The burial in the same place of people from the same region demonstrates their sense of self-identity and feeling of belonging to their place of origin.

In 1947, the cemetery at Kai Lung Wan was closed to make way for redevelopment of the area. There were altogether one thousand and eight hundred burials in the cemetery since the beginning to the end of its operation.<sup>6</sup> The human remains were exhumed and moved to the Sandy Ridge and Wo Hop Shek cemeteries.

The site of the Chiu Chow Pak Yap Cemetery was originally inclined to one side, where levelling was done to provide for the formation of the cemetery. As the cemetery was also built along the slope of a hill, a stepped landscape was formed and the graves were arranged on tiers in rows. Boundary walls were built around the four sides of the cemetery, defining the boundary of the cemetery. A flight of steps gives access to the *pai-fong* (牌坊) (ceremonial gateway), which marks the entrance to the cemetery. Adjacent to the *pai-fong* is an octagonal pavilion. A main grave, an earth god tablet and an anonymous grave are located on this level. At the lowest tier of the cemetery is a long strip of open ground, which is said to have served in the past as a place for a temporary kitchen during the Ching Ming Festival.

*Architectural  
Merit*

The historic structures of the Former Chiu Chow Pak Yap Cemetery retained to nowadays are listed as follows:

#### 1. Boundary walls

The boundary walls are built of random rubbles. Four boundary stones inscribed with “潮州八邑義山界” (boundary of Chiu Chow Pak Yap free cemetery) erected at the four corners of the walls.

#### 2. Pai-fong

The *pai-fong* is basically a traditional Chinese architecture but with modern and Western elements added. It is made of reinforced concrete and composed of a panel supported by a lintel and two rectangular columns with trowelled finish. The panel is decorated with a stylized feature at the top. Above each column is a finial ornament in the form of a sphere. At the front of the *pai-fong*, there is a pair of couplets.<sup>7</sup>

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<sup>6</sup> 《香港潮州會館落成開幕暨香港潮州商會金禧紀念合刊》(香港：香港潮州商會，1971年)，頁152。

<sup>7</sup> The couplet reads 「山間松子有僊意，亭外孤山無俗人」 (The pine nuts in the mountains have a fairy spirit, there are no mortals outside the pavilion in the lonely mountains.).



### 3. Octagonal pavilion

The octagonal pavilion with a built-in cement table and benches set with trowelled finish has an octagonal roof with a gourd finial supported on eight rectangular columns, each decorated with a simple capital with a stepped profile. On the two columns of the pavilion, there is a pair of couplets.

### 4. Main grave

The main grave is ceremonial in nature. On each of the two arms of the grave (which are formed by panels), there are stone carvings of auspicious motifs. Those furthest away have a carving of a dragon-fish. The panels on either side and next to the main gravestone are decorated with a dragon flying in the sky. These are traditional Chiu Chow auspicious motifs of the transformation of a dragon-fish into a dragon ascending to the sky, blessing descendants with the wish of achieving first place at the triennial imperial palace examination. In addition to the main gravestone and the grave arms, the open space in front of them, commonly referred to as the platform for worshipping, is also part of the main grave. Builders and craftsmen from Chiu Chow were specially invited to Hong Kong to work on the main grave, which is designed and built according to the Chiu Chow style and with Chiu Chow craftsmanship.<sup>8</sup>

### 5. Earth God

The stone tablet inscribed with 土地之神 (earth god) is situated at a curved structure. The stone worshipping platform is decorated with some exquisite patterns.

### 6. Anonymous grave

Next to the earth god tablet is an anonymous grave which is much smaller in size than the main grave.

### 7. Restoration stele

A stele in rectangular shape, with the inscriptions “旅港潮邑和平同鄉會 一九七一歲次辛亥年 重修” (restored by Chiu Yup Wo Ping Residents Association of Hong Kong in 1971), is embedded on the boundary wall adjacent to the pavilion. It indicates that restoration was carried out in 1971 even though the cemetery was not then in use.<sup>9</sup>

Chiu Chow people value solidarity and mutual support, especially when they are away from their hometowns. They adhere greatly to their traditions, ***Social Value & Local***

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<sup>8</sup> 《旅港潮州商會三十週年紀念特刊》(香港：旅港潮州商會，1951年)，頁11。

<sup>9</sup> The Chiu Yup Wo Ping Residents Association was established in 1970.

following their own customs and performing their own Chiu Chow rituals in their daily lives. The social value of the cemetery lies in two main areas. It reflects the growing Chiu Chow population in Hong Kong, which in turn led to a rising need for a local burial ground, and it demonstrates the maintenance of the self-identity of Chiu Chow natives in Hong Kong, which was a foreign place to them. The cemetery provided a place of rest for the remains of members of the group from the Pak Yap region of Chiu Chow in the early twentieth century. It was a tradition for The Chiu Chow Pak Yap Chamber of Commerce to pay tribute to the graves at Ching Ming Festival.<sup>10</sup> The cemetery has a high social value to the Chiu Chow community in Hong Kong. ***Interest***

There are many declared monuments and graded historic buildings in the vicinity. It includes the Bethanie (Declared Monument), the Main Office Building of the Old Dairy Farm (Grade 2), Cowshed of the Old Dairy Farm (Grade 2), the Silo of the Old Dairy Farm (Grade 2), Manure Pit of the Old Dairy Farm (Grade 2), No. 97 Pok Fu Lam Village (Grade 3), Block A and Block B of the Staff Quarters of the Old Dairy Farm (Grade 3), Cowshed and Paddock C34 of the Old Dairy Farm (Grade 3), Stream Crossing of the Old Dairy Farm (Grade 3), the Water Tank of the Old Dairy Farm (Grade 3), the Senior Staff Quarters of the Old Dairy Farm (Grade 3), Masonry Parapet Walls and Ramp of the Old Dairy Farm (Grade 3), Water Tank and Retaining Wall of the Old Dairy Farm (Grade 3), Water Filter of the Old Dairy Farm (Grade 3), and Old Wall between the Bethanie and Old Dairy Farm (Grade 3). ***Group Value***

The Former Chiu Chow Pak Yap Cemetery is a first-generation cemetery initiated and managed by a townsman-based association in Hong Kong. The existing structures retain high authenticity, and each of them contributes to the overall significance of the cemetery compound. ***Rarity, Built Heritage Value and Authenticity***

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<sup>10</sup> 《香港潮州會館落成開幕暨香港潮州商會金禧紀念合刊》(香港：香港潮州商會，1971年)，頁 156。

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