

N442

新界大埔西貢北赤徑上圍寶田家塾

Po Tin Ka Shuk,

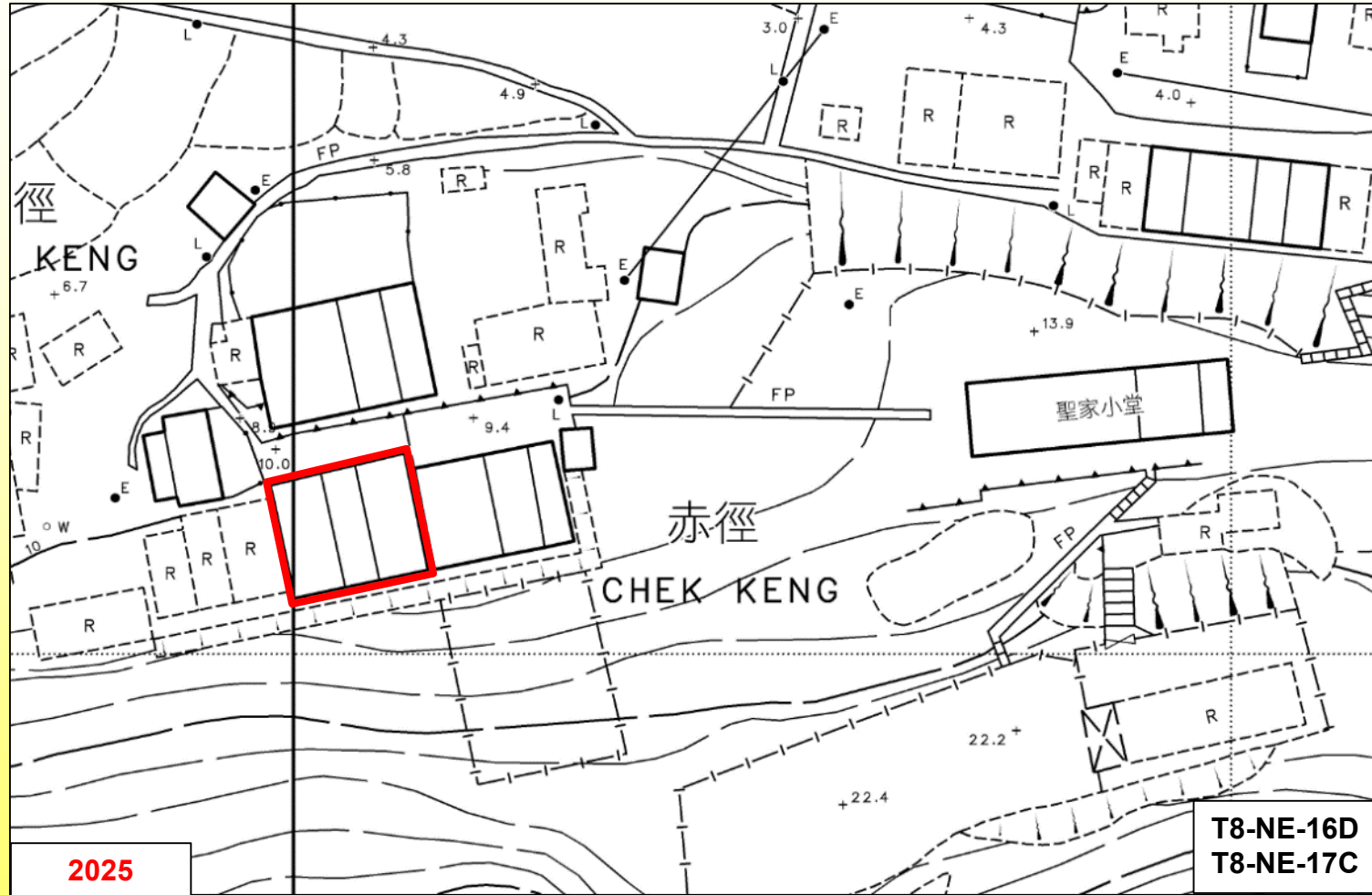
Chek Keng Sheung Wai, Sai Kung North, Tai Po, N.T.

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Po Tin Ka Shuk, Chek Keng Sheung Wai, Sai Kung North, Tai Po, N.T.

擬議三級歷史建築
Proposed Grade 3

建於1924–1942年
Built in 1924–1942



擬議評級範圍
Proposed grading
boundary

只用於識別位置，並非確實範圍 For identification of location only, not exact boundary

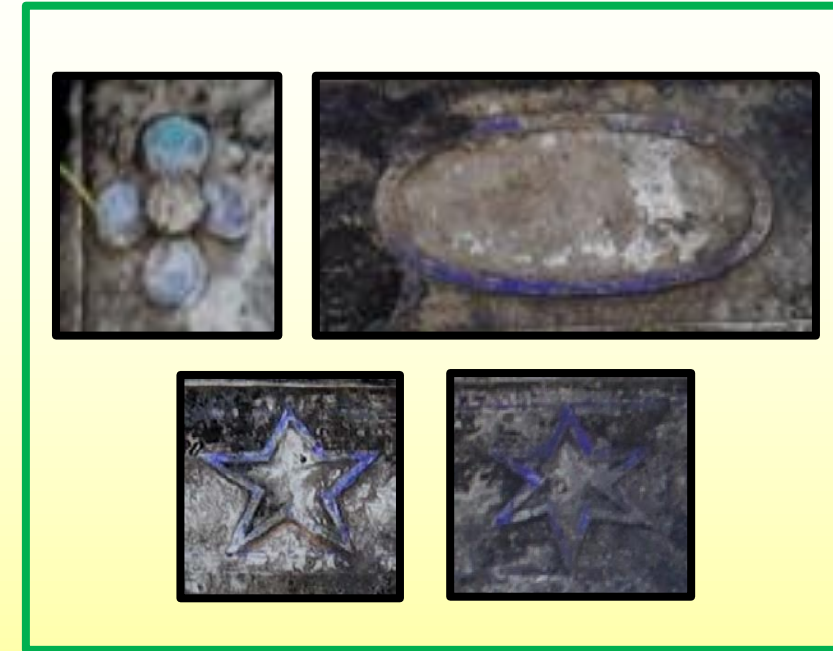
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建築物的外部
Exterior of the building



屋頂女兒牆的裝飾構件
Decorative features on roof parapet

Historic Building Appraisal

Po Tin Ka Shuk,

Chek Keng Sheung Wai, Sai Kung North, Tai Po, New Territories

**Historical
Interest**

Chek Keng is one of the oldest villages in Sai Kung, with a history of over 200 years.¹ The villagers are primarily Hakka people, including surnames such as Chiu, Wong, Lee, Fan and Cheng. Among them, the Chiu clan was the first to settle in Chek Keng, residing in Sheung Wai (上圍), followed by other clans who later settled in Ha Wai (下圍).²

Villagers in the New Territories have long placed a strong emphasis on education. It was common for village clans to establish study halls and engage teachers to educate their children³ and Chek Keng is no exception. Within Chek Keng Sheung Wai stands a notable building known as “Po Tin Ka Shuk” (寶田家塾). The name derives from the plaque on its middle bay, with “Ka Shuk” literally meaning “family study hall.” Although written documentation about the building is scarce, land records indicate that the site on which it stands has long been owned by the Chiu clan.⁴ Additionally, the Block Government Lease and aerial photos suggest that the building was rebuilt sometime between 1924 and 1942.⁵

¹ Chek Keng is one of the villages that was documented in the 1819 edition of the *Gazetteer of Xin'an County* (新安縣志). While some sources state that Chek Keng village has a history of over 200 years, a census conducted by the Sai Kung Northern Rural Committee (西貢區北約鄉事委員會) in 1956 indicates that the Chiu clan—the earliest known settlers in Chek Keng—had inhabited in the area as early as 1705, more than 300 years ago. 舒懋官修；王崇熙等纂：《新安縣志》（據清嘉慶二十四年（1819）刻本影印），卷二〈郡里〉，葉二十二下，收入《中國地方志集成·廣東府縣志輯》（上海：上海書店出版社，2003年），第18冊，總頁743；HKRS634-1-9, “Clan Histories Sai Kung (North) Area”, 4 July 1955–3 September 1956.

² 梁煦華：《穿村——鄉郊歷史、傳聞與鄉情》（香港：天地圖書出版社，2002年），頁148；阮志偉、余嘉浩、許家朗、敖子亮：《先賢之路：西貢天主教傳教史》（香港：中華書局（香港）有限公司，2021年），頁121。

³ 李子建、鄭保瑛、鄧穎瑜、黃詠筠、陳君堯、香港教育大學香港教育博物館：《林蔭下教育：新界和離島學校的故事》（香港：中華書局（香港）有限公司，2022年），頁10、31；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），頁30–32。

⁴ The Land Registry, Property Particulars of Lot No. 32 in D.D. 297, Lot No. 33 in D.D. 297, Lot No. 34 in D.D. 297 and Lot No. 43 in D.D. 297.

⁵ According to a map attached to the Block Government Lease signed in 1907, the site where “Po Tin Ka Shuk” now stands was originally occupied by a row of three small houses. An aerial photograph taken in 1924 confirms the presence of these three small houses, matching the layout shown on the map and indicating that “Po Tin Ka Shuk” had not yet been constructed at that time. The next available aerial photograph, dated 1942, clearly depicts a building consistent with the layout of “Po Tin Ka Shuk” on the same site. This building is believed to be “Po Tin Ka Shuk”, suggesting that the original three houses were replaced by the current building sometime between 1924 and 1942. See Block Government Lease of D.D. 297, 27 June 1907; Survey and Mapping Office, Lands Department. Aerial Photo No.: NH35-0012, dated 17 November 1924; National Collection of Aerial Photography, “Aerial photos taken by the Japanese Forces in c.1942”, Hong Kong Baptist University Library, History in Data, https://digital.lib.hkbu.edu.hk/japanese_occupation_of_hongkong/map/, accessed on 15 August 2025.

According to oral history from a member of the Chiu clan, who is also one of the residents of “Po Tin Ka Shuk”, the building did not serve as a classroom for village children, despite bearing the inscription “Ka Shuk”. The name likely derives from the fact that the resident’s grand-uncle (叔公), a *sishu* (私塾) or private school teacher, lived in the middle bay of the building. It was named to reflect his role as a teacher. He taught literacy and reading to local children at a nearby school located behind the Holy Family Chapel, then known as “Ching Ching School” (澄清學校), which was just a short walk from his residence.⁶ This school continued to operate until the 1920s, when the Catholic Church established Ming Sun School (銘新學校) at the same site. At that time, students were required to bring their own desks and chairs to class and carry them home afterwards, a routine that was part of their daily lives.⁷ Above the entrance of the middle bay of “Po Tin Ka Shuk” is another plaque inscribed with “德貴日新”, a phrase aligns with Confucian thought and traditional moral teachings that advocate for continuous self-improvement. This inscription likely reflects the identity of the building’s owner as a traditional scholar devoted to the pursuit of virtue and intellectual growth.

Chek Keng, where “Po Tin Ka Shuk” is located, had close ties with the War of Resistance Against Japanese Aggression. During the Japanese occupation, some buildings in the village served as sites for anti-Japanese operations. Notably, the Holy Family Chapel (Grade 2) served as an operating base for the Hong Kong Independent Battalion of the Dongjiang Column,⁸ while Tin Shui Lau Fong (Grade 2) was used as an intelligence station for the British Army Aid Group.⁹ A villager recalled a wartime incident where Japanese soldiers broke into “Po Tin Ka Shuk” during the war. The entire village of Chek Keng actively supported the resistance movement by relaying intelligence, disseminating anti-Japanese invasion messages, and providing shelter and supplies to guerrillas.¹⁰ This collective effort serves as a

⁶ Oral history interview conducted by the Antiquities and Monuments Office on 12 August 2025 with a resident of “Po Tin Ka Shuk”, who is also a member of the Chiu clan of Chek Keng Sheung Wai.

⁷ Oral history interview conducted by the Antiquities and Monuments Office on 12 August 2025 with a resident of “Po Tin Ka Shuk”, who is also a member of the Chiu clan of Chek Keng Sheung Wai; 趙連勝口述歷史訪問，訪問者：鄭萃群、李麗梅，1981年5月11日（香港中文大學圖書館藏）；Antiquities and Monuments Office, “Historic Building Appraisal of Holy Family Chapel”, https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/400_Appraisal_En.pdf, accessed on 18 August 2025.

⁸ Antiquities and Monuments Office, “Historic Building Appraisal of Holy Family Chapel”, https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/400_Appraisal_En.pdf, accessed on 18 August 2025.

⁹ Antiquities and Monuments Office, “Historic Building Appraisal of Tin Shui Lau Fong”, https://www.aab.gov.hk/filemanager/aab/common/historicbuilding/en/N430_Appraisal_En.pdf, accessed on 18 August 2025.

¹⁰ Oral history interview conducted by the Antiquities and Monuments Office on 12 August 2025 with a resident of “Po Tin Ka Shuk”, who is also a member of the Chiu clan of Chek Keng Sheung Wai. 劉

testament to the collaboration between the villagers and guerrillas in resisting Japanese aggression.

Through its establishment and development,¹¹ Ming Sun School eventually became the enduring educational institution serving the Chek Keng community. Although the history of “Po Tin Ka Shuk” cannot be fully traced, it has long served as the residence of the Chiu clan, with the inscription “Ka Shuk” stands as a testament to the village’s enduring commitment to education and its tradition of learning.

“Po Tin Ka Shuk” is a two-storey building with a rectangular plan comprising three bays. It retains its traditional Chinese pitched tiled roof in an intact condition. In terms of scale, it is considered one of the largest pre-war houses in the village. The building is primarily constructed of granite, complemented by grey bricks, with the exterior walls finished with plaster painted in white. Notable granite features include the pillars flanking the base of each bay, lintels above the doors and windows, and thresholds at the entrances. According to oral history, the granite was transported to Chek Keng via water routes, while grey bricks were locally produced at a kiln in Chek Keng.¹² This reflects the village’s tradition in the brick-making industry.¹³ The most distinctive feature of the building is its front façade, where the middle bay displays the name of the building, “寶田家塾”, along with a moral maxim, “德貴日新”, both embossed on cement plaques bordered by small triangular motifs. The rooftop is adorned with an ornamental parapet wall, featuring pointed finial columns, traditional Chinese persimmon calyx reliefs (柿蒂紋), and geometric motifs in diamond, oval, pentagonal and hexagonal shapes. Internally, the left and right bays still retain the

**Architectural
Merit**

智鵬、劉蜀永主編：《港九大隊志》（香港：商務印書館（香港）有限公司，2022年），頁167–170。

¹¹ According to the “Report of the Director of Education for the Year 1921”, a school in Chek Keng—believed to be Ming Sun School—began receiving government subsidies, indicating that it had met the operational standards required by the authorities. In 1963, to accommodate the increasing number of students, a new and larger school building was constructed on a nearby site to replace the original, with financial support from the government. See “Table IV. Subsidized schools in the New Territories, 1921” in “Report of the Director of Education for the Year 1921”, in *Administrative Reports for the Year 1921*, retrieved from Hong Kong Government Reports Online, <https://sunzi.lib.hku.hk/hkgro/view/a1921/448.pdf>, accessed on 15 August 2025. 趙連勝口述歷史訪問，訪問者：鄭萃群、李麗梅，1981年5月11日（香港中文大學圖書館藏）。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2。阮志偉、李英梅、余嘉浩、敖子亮：《赤徑與聖家小堂 偕主同行系列》（香港：天主教香港教區「古道行」工作小組，2021年），頁22–25。

¹² Oral history interview conducted by the Antiquities and Monuments Office on 12 August 2025 with a resident of “Po Tin Ka Shuk”, who is also a member of the Chiu clan of Chek Keng Sheung Wai.

¹³ Oral history interview with the village representative of Chek Keng on 3 February 1999 in “Tin Shui Lau Fong, Chek Keng”, *Territory-wide survey of historic buildings of Antiquities and Monuments Office*; Oral history interview conducted by the Antiquities and Monuments Office on 12 August 2025 with a resident of “Po Tin Ka Shuk”, who is also a member of the Chiu clan of Chek Keng Sheung Wai.

original features, including grey brick walls, timber cocklofts, upper flooring constructed from timber planks laid over timber joists and a timber staircase providing access from the ground floor. However, the middle bay and the first floor of the building were inaccessible and could not be inspected.

In terms of scale, decorative detail and building materials, “Po Tin Ka Shuk” stands out as the most architecturally refined building among the existing buildings in the village. According to the resident of “Po Tin Ka Shuk”, the building was constructed by his grandfather, named Chiu Yuen Tai (趙元泰), who made his fortune through the operation of various businesses in Tap Mun.¹⁴ Renowned for his generosity, he frequently provided financial support to fellow clan members and was regarded as one of the most affluent figures in the village.

Over the years, the building has undergone several alterations. It was originally inhabited by the family of Chiu Yuen Tai, with a single entrance located in the middle bay. The interior was divided into three bays by two partition walls, each containing doorways that connected the three bays. In 1961, the building was shared by three households descended from Chiu Yuen Tai’s family, each occupying one bay. As a result, new entrances were added to the left and right bays, while the original internal doorways in the partition walls were sealed. Among the three bays, the left bay still retains its original timber door and windows, as well as traces of *futu* (伏兔) near the granite threshold, which were once used to secure *zhilong* (直櫳), an age-old anti-burglary fixture commonly found in traditional Hakka dwellings. However, the middle and right bays have been fitted with modern metal doors and windows. Despite these modifications, the building remains fairly authentic. Its footprint and overall external appearance have remained unchanged, and many important architectural features are still preserved, including the traditional Chinese pitched tiled roof, the parapet wall and its decorative features. On the ground floor, the original interior layout and the building fabrics, such as the grey brick walls and timber flooring, can still be seen in both the left and right bays. Having stood in Chek Keng for at least 80 years, “Po Tin Ka Shuk” is considered a valuable piece of built heritage, as well-preserved pre-war private residences of this scale have become increasingly rare in the area.

**Authenticity &
Rarity**

¹⁴ Chiu Yuen Tai operated a variety of businesses in Tap Mun, including a teahouse, a tailor shop, a Chinese medicine shop and a grocery store, the latter being the most profitable. One of the most important products at the time was kerosene (火水), which was in high demand. Oral history interview conducted by the Antiquities and Monuments Office on 12 August 2025 with a resident of “Po Tin Ka Shuk”, who is also a member of the Chiu clan of Chek Keng Sheung Wai.

“Po Tin Ka Shuk” is linked to the village’s educational history. It reflects the Hakka clans’ strong emphasis on education in the New Territories, as the building was named in reference to a *sishu* teacher who once resided there, even though it did not function as a school. Besides, “Po Tin Ka Shuk” is a prominent landmark in Chek Keng, distinguished by its impressive scale, well-preserved condition, and elaborately decorated roof parapet, which set it apart from other buildings in the village.

***Social Value
& Local
Interest***

Geographically, “Po Tin Ka Shuk” is situated near other built heritage in Chek Keng, including the Holy Family Chapel and Tin Shui Lau Fong, both Grade 2 historic buildings with wartime associations that played significant roles in anti-Japanese operations during the war. Together, these buildings form a cohesive narrative that reflects education, religion, resistance against the Japanese invasion, and the historical development of Chek Keng.

Group Value

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