

Historic Building Appraisal
Village house at No. 34 Lin Ma Hang,
Sha Tau Kok, N.T.

The village of Lin Ma Hang (蓮麻坑) is located in the border area to the south of Shenzhen (深圳). It is a Hakka (客家) village inhabited by clans surnamed Cheung (張), Koon (官), Lau (劉), Sin (冼), Tsang (曾) and Ip (葉), with the Ip clan being the biggest in population. The Ips were originated from Luoxi Yue (螺溪約) of Jikang City (吉康都) in the county of Haifeng (海豐縣). Ip Si-fat (葉思發), the 11th generation ancestor at Luoxi Yue, started to settle in Lin Ma Hang over 300 years ago, and he is respected as the founding ancestor of the Ip clan in Lin Ma Hang. Lin Ma Hang is a member of the Ten Village Alliance in Sha Tau Kok (沙頭角十約). When the border was 'closed' in 1949, the village was split into two parts with the northern section initially named as Cheung Ming Tsuen (長命村) and later renamed as Cheung Ling Tsuen (長嶺村), whilst the southern section retains its original name of Lin Ma Hang.

Historical Interest

At the frieze of the front elevation above the main entrance doorway of the house, there are Chinese calligraphy reading: "時在乙丑歲" (that is, the year of *yi-chou*), suggesting that the construction of the house was completed in 1925. According to the land records, the house partly falls on unallocated government land and partly falls on private land lots (Lots 656, 658, 659 and 1243 in D.D. 47) all owned by the Ip Clan members which altogether constitute the footprint of the subject village house. Land records show that Lot 658 was registered in 1899 with Ip Ting-sz (葉定仕) as the owner. Three of the lots are rectangular in shape tidily adjacent to one another, indicating that there were three smaller units on the site when the British took over the New Territories in the early 1900s, and the units were subsequently demolished to make way for the present building.

The village house has been left vacant since the late 1970s after the tenant moved out. Nowadays, it is a property of Mr Ip Cheung-lam (葉祥霖) (1928-) who is a member of the 10th generation of the Ip Clan in Lin Ma Hang. Mr Ip's father, Ip Kat-fun (葉吉勳) (c.1898-1948) went over to Panama (巴拿馬) where he sent remittances to his family at home. Mr Ip's family seniors told him that the village house was built at a cost of 480 silver dollars (大洋), a very large sum of money for those days. Mr Ip's grandfather, Ip Ting-hei (葉定義) was a younger brother of Mr Ip Ting-sz (葉定仕) who is well known in history as a staunch supporter of the revolutionary movement led by Dr. Sun Yat-sen. Whilst Ip Ting-sz prospered greatly in Thailand, his younger brother Ip Ting-hei worked in Jamaica (牙買加) and left considerable wealth to his family.

No. 34 Lin Ma Hang is believed to be an early prestigious residence/ **Architectural Merit** mansion in Lin Ma Hang. It is one of the largest houses in the village being two storeys high and three bays wide. It is rectangular in plan, with a pitched roof of Chinese tiles, flush gable ends and a geometric pattern ridge. The house faces west and has a paved rectangular courtyard or *wo tong* (禾塘) in front for drying rice.

The corners of the house are formed of vertical granite slabs up to first floor level above which the corners are built of grey bricks. Horizontal granite bond-stones can be seen half way up the wall corners. Walls are tamped earth construction or built of unbaked sun-dried adobe clay blocks - a traditional technique utilizing locally available soils. Walls are finished with white lime plaster which serves not only as a protective coating against rain, but also reflects sunlight and keeps the dwelling cool. Dry ditches or channels at the sides and rear of the house protect the walls from rising damp. The eaves of the roof are corbelled out from the face of the walls to throw off rainwater.

The main door entrance is framed in granite works with carvings on the surface. The door is unusually tall to allow light and ventilation into the entrance hall which has no sky-well over it. The doorway is fitted with old timber inner doors and horizontal draw-bars iron fence gate. The blocked-up holes are evidence that there were originally vertical bars as well. Remains of old pintles show that the doorway was also fitted with traditional wooden half-doors to allow ventilation, but to keep out free-ranging livestock such as chickens, pigs, dogs, etc. Decoration to the walls is provided by a timber fascia board or painted panel below the eaves depicting birds and flowers with poetic Chinese characters above the main entrance. Construction of the roof is of timber using Chinese fir poles and boarding.

Most of the windows are small in size (approx. 12" x 18"), unglazed, framed in granite, and barred and shuttered for security reason. Defense was a necessary part of rural community life of this village, which was often attacked by bandits and hostile clans in the old days. Lin Ma Hang was in a vulnerable position being close to the border with China. It is near to the East River area which had a very bad name in the early 20th century as a haunt of bandits and criminal gangs who made frequent raids into the New Territories in search of plunder and firearms. The small size of the windows also prevents hot sunrays in summer and cold winds in winter from entering the dwelling. This results in a dark dim interior cool in summer but warm in winter.

Internally, there is a large central room or entrance hall separating interior rooms at either side and at the rear. The entrance hall is opened to the outside by means of a large central doorway. It is the largest and highest room in the house extending up to the exposed underside or soffit of the roof. Opposite the

entrance door is placed an altar table for ancestral worship and for the paraphernalia of ceremony such as wine cups and incense stick holders. A built-in wooden wall cupboard at one side may have been a repository for medicine or dried seafood and a small steelyard (釐戥). An old clock hangs on the wall where once family portraits may have hung above the altar table.

The entrance hall also served as a place to store farm implements and tools that could not safely be left outside. The interior rooms at ground floor level served as kitchen and toilet cubicle, rooms for daily activities, and storerooms for farm produce. These storerooms have wide doorways framed in granite to protect the corners of the walls from damage. A wooden staircase in one of the rear rooms leads up to cocklofts or sleeping rooms under the roof. A carved wooden beam in the roof apex which can be seen from the entrance hall is elaborately carved and inscribed with the Chinese characters “百子” (a hundred sons) and “千孫” (a thousand grandsons). The installation of this beam is for hanging lanterns to celebrate the birth of male heirs which is an old custom.

The interior also has a cement screeded floor and is sparsely furnished with a few old chairs presenting a spartan appearance. One of the rear rooms contains a foot-operated pestle and mortar for polishing rice and the kitchen is fitted with a low concrete bench. A wooden ladder is propped against the front wall to provide access to the high level windows over the entrance door.

No. 34 is a good example of a South China rural dwelling house built using traditional construction techniques. As many of such old houses have been destroyed, it is now a rare surviving one with built heritage value. Few alterations have been made so that the house retains its authenticity. The old cooking stove and chimney in the kitchen have been demolished however, and some of the windows seem to have been altered.

Rarity, Built Heritage Value & Authenticity

The Ips exemplify much of the early history of Sha Tou Kok, where many males went abroad to make a livelihood. The house is no doubt important to the village inhabitants as a visual reminder of their cultural identity and in their collective memory. Grading and subsequent publicity would increase its recognition by a wider public.

Social Value & Local Interest

Being a residence of members of the Ip Clan, the village house has group value with the residence of Ip Ting-sz (葉定仕故居) (Declared Monument) and the Ip Ancestral Hall (葉氏宗祠) (Grade 3) in the village. Other historic buildings nearby include the Old Bridge at Lin Ma Hang (蓮麻坑古橋) (Grade 3) and Koon Ancestral Hall (官氏宗祠) (Grade 3).

Group Value

Historic Building Appraisal
Sai Kung Lok Yuk Kindergarten,
No. 19E Po Tung Road, Sai Kung, N.T.

The present premises of Sai Kung Lok Yuk Kindergarten (西貢樂育幼稚園) at No. 19E Po Tung Road comprise a series of two-storey blocks which was built around 1940 for the residential use of a family surnamed Li. The original owner of this series of blocks was Li Shui-sang (李水生) otherwise also known as Li Sang (李生) who was a Hong Kong merchant with influential connections in Sai Kung Market. Li remained as the owner of this series of blocks, locally known as “Li Shui Sang Houses” until his death on 20 December 1946, when the blocks were possessed by his “kit-fat” (lawful) wife Lok Kang (駱庚), his first “tsip” (concubine) Wong Loi-kam (黃來金), his second “tsip” (concubine) Lai Shui (黎水) and their children.

*Historical
Interest*

After the fall of Hong Kong on Christmas Day, 1941, it took a while before the Japanese could establish themselves in Sai Kung where access was difficult. Early in 1943, after the opening of a road, the Japanese arrived at Sai Kung. The “Lee Shui Shang Houses” were in enemy hands and turned into a Kempeitai headquarters (日本憲兵隊總部). And so began almost four years of a rule of terror, when the Kempeitai headquarters’ hillsides became an army barrack and an interrogation ground. Unknown to the Kempeitai, a member of the Hong Kong and Kowloon Brigade of East River Guerrillas (東江縱隊港九大隊), whose name was given as Wong Siu-lin (黃少連), was disguised as a worker to spy on the Kempeitai inside their headquarters at Sai Kung.

Soon after Hirohito’s surrender broadcast on 15 August 1945, the Kempeitai at Sai Kung received a call for surrender from Deng Zhennan (鄧振南) of the Hong Kong and Kowloon Brigade of East River Guerrillas. After days of talks, the Japanese still refused to surrender. In one morning, the Guerrillas attempted to force their way into the Kempeitai headquarters at Sai Kung. There was an exchange of fires that resulted in casualties on both sides. Next day, the Japanese made a stealthy get-away from Sai Kung and made their way to urban Kowloon by boarding a junk before dawn, under cover of darkness. In the circumstances, the East River Guerrillas found themselves in effective control of Sai Kung.

At the war’s end in late 1945, the Guerrillas represented by Huang Guanfang (黃冠芳) agreed with the British military government under Rear Admiral Cecil Harcourt on preparing for the British return to Sai Kung. And, a handover ceremony was held at the “Li Shui Sang Houses” at which the guerrillas formally relinquished their hold of the district. Meanwhile, at the request of the British, the Guerrillas arranged *zi wei dui* (自衛隊, “defence corps”) to provide

constabulary duties, in view of the lack of government and police in the district. The British provided the defence corps with arms, salaries and supplies. The defence corps remained on duty until September 1946, when regular Hong Kong police and British soldiers took over.

As from and including 2 October 1946, “Li Shui Sang Houses” were requisitioned for use as Sai Kung Police Station (西貢警署) to accommodate two Europeans and 30-40 other ranks. This involved payment of rent, \$150, per month to the owner. The station began service after the carrying out of repairs, the installation of a generating unit to supply electricity, the fitting of a tank on the roof so that running water was available, and the provision of cell accommodation. For the duration of four years, “Li Shui Sang Houses” were used as a police station. On 10 October 1950, the Sai Kung Police Station moved to elsewhere and “Li Shui Sang Houses” were de-requisitioned and handed back to the owner.

Later in 1954 “Li Shui Sang Houses” were purchased by Tsung Tsin Mission of Hong Kong (基督教香港崇真會) for use as the site of Lok Yuk Theological Seminary (樂育神學院). The history of the Tsung Tsin Mission can be traced back to the 19th century when the Basel Mission (巴色傳道會) established their first seminary at Bao'an, Guangdong (廣東寶安). Due to political changes in China, the Tsung Tsin Mission of China (中華基督教崇真會, the official name of the Basel Mission in China since 1924) relocated themselves many times and renamed itself Tsung Tsin Mission of Hong Kong in 1951. Four years later, the seminary set foot in Sai Kung in 1955.

Lok Yuk Theological Seminary (樂育神學院) provided a hall, classrooms and dormitories for academic staff and students of the Mission. It also served as the new site of Sai Kung Church (西貢堂) of the Mission which provided a dormitory for its senior pastor, and the Church still remains at the site at the present moment. In 1967, Lok Yuk Theological Seminary was incorporated into Chung Chi Theological Seminary (崇基神學院) of the Chinese University of Hong Kong. Since then, the Sai Kung site at No. 19E Po Tung Road has been used as the campus of Sai Kung Lok Yuk Kindergarten (西貢樂育幼稚園).

The Kindergarten consists of three two-storey blocks comprising one main block and two annex blocks linked by a footbridge at first floor level. The main block has a flat roof and arched verandahs. It was built in about 1940 of grey bricks. Floors, stairs, balconies and landings are all of concrete. The two annex blocks have an appearance of watchtowers. There is an entrance gate made of masonry standing in front of the main building, with a name tablet on the top with the name of “西貢崇真堂” (Tsung Tsin Mission Sai Kung Church)

**Architectural
Merit**

moulded on it.

It is closely associated with significant events in Chinese and Hong Kong history. Apart from being the residence of a famed merchant, it was a Kempeitai headquarters during the war, a battleground of the Guerrillas and the Japanese in its immediate aftermath, a venue of the handover ceremony to mark the British return to Sai Kung, the site of a police station, a seminary, and a kindergarten. The exterior is considered to be largely original and authentic.

The Houses are a rare piece of architecture with obvious social value and local interest. They are a religious and educational centre. The Sai Kung Church of the Mission has served as a gathering place of Sai Kung residents, especially Hakka people. The kindergarten has been providing pre-primary education to the community since 1967.

Due to its distinctive style which is rare in the area, and also due to its prominent position near a main road and a bus terminal for over half a century, it is a well known local landmark deeply embedded in the collective memory of the local community.

It is one of several historic buildings in Sai Kung which are related to the **Group Value** activities of the East River Guerrilla, such as Rosary Mission Centre in Wong Mo Ying (Grade 2), Immaculate Conception Chapel in Tai Long (Grade 2), Tin Hau Temple Hip Tin Temple at Po Tung Road (Grade 2) as well as Lau Ancestral Hall and Shing Study Hall, both in Mang Kung Uk (Grade 3).

Rarity,
Built Heritage
Value
& Authenticity

Social Value
& Local
Interest

Historic Building Appraisal
Yuk Yin Study Hall,
No. 1A Sha Kok Mei Second Lane, Sai Kung, N.T.

Yuk Yin Study Hall (育賢書室) which was completed in 1928 is located at Sha Kok Mei (沙角尾) which is a village to the north of Sai Kung market (西貢墟) on the east side of the New Territories. This village is inhabited by more than ten clans, the biggest ones are surnamed Wai (韋), Lau (劉) and Tse (謝) whose ancestors settled here 200 years ago. In 1928 the villagers established Yuk Yin Study Hall (hereafter, “Yuk Yin”) by subscription. The total cost of the study hall was \$10,000 Hong Kong dollars which were subscribed by emigrant home villagers who sent money back to Sha Kok Mei. The study hall was built on a piece of land donated by several villagers of the Wai clan.

**Historical
Interest**

During the pre-war times, “Yuk Yin” was a *bu bu zhai* (卜齋, the local term for old-style private school) relatively small in terms of scale, in which one could find an altar to Confucius (孔子壇). When the Japanese invaded and occupied Hong Kong in December 1941, a teenager whose name was given as Lau Kam-man (劉錦文) was in his home village, Sha Kok Mei, where he saw an aircraft crash into the sea of Sai Kung Hoi, but he had no idea whether the aircraft was British or Japanese. Imbibed with patriotism, he became one of the local men who joined the Hong Kong and Kowloon Brigade of East River Guerrilla (東江縱隊港九大隊), along with fellow villagers such as Wai Muk-yau (韋木有) and Tse Shui-hing (謝水興), to name just two of them.

Shortly after hostilities began, the Hong Kong and Kowloon Brigade of East River Guerrilla used “Yuk Yin” as a base of operation. It was where they mobilized local people for the war effort and recruited supporters particularly among the youthful. In “Yuk Yin” the new recruits were taught the basics of guerrilla military tactics. This was also a venue for them to sing patriotic songs from the War of Resistance such as “On the Song Hua River” (松花江上), “The Eight Route Army Chorus” (八路軍進行曲) and “East River Guerrilla Chorus” (東江縱隊之歌). The following extract from the reminiscences of Lau Kam-man gives a glimpse of the activities of the East River Guerrillas:

“Our underground network enabled some internees in the prisoner-of-war camps to escape; our spies were able to pass information over enemy lines on to our headquarters in unoccupied China, and we also made limited, but successful, attacks on Japanese positions in Hong Kong. Our headquarters also worked hand in hand with the British Army Aid Group, also based in China.”

Toward the end of the war, when the Japanese soldiers at Sai Kung were short of many kinds of commodities, including not only food but also fuel, they forced many of the able-bodied local people to cut firewood for them on the hillsides of Sha Kok Mei. For a length of time, the Japanese lived in “Yuk Yin”. At the time, however, they were unaware that the guerrillas had a close watch on their activities. By the stroke of good luck there was a guerrilla agent (a local boy) living in a village house in opposite to Yuk Yin Study Hall, therefore, the boy was able to keep the guerrillas well informed of the strength and deployment of the Japanese forces in Sha Kok Mei.

At the war’s end in August 1945, a party of armed forces of East River Guerrillas including Wong Muk-fat (黃木發) and Tse Chow (謝就) from Sha Kok Mei and other villagers launched a military operation to try to disarm the Japanese. The next day the Japanese hurriedly made their way to urban Kowloon by sea at night, and the guerrillas took effective control of Sai Kung town. The arms and equipment left by the defeated Japanese forces were taken to Yuk Yin Study Hall for storage, and then sent to the Liaison Hong Kong Office of East River Guerrillas (東江縱隊駐港辦事處), the forerunner of the local branch of Xinhua News Agency (新華社).

Lau Kam-man (aforesaid) stood as the secretary-general of the guerrillas in Sai Kung (游擊隊西貢支部書記) in 1945. After the end of the war, it was on the Chinese Communist Party’s advice that Lau stayed on with Yuk Yin Study Hall which resumed operation in 1947, where he was a teacher of Chinese and Geography. The learning materials in use in “Yuk Yin” were the textbooks that were used by the majority of pupils in local schools. Lau abandoned the teaching job in late 1949 when he found his way into China and placed his services at the disposal of the new government. Lau went back to the village of his birth in 1979, when he retired in China as the head of the Public Security Bureau in Huizhou (惠州公安局局長).

In the immediate post-war period, “Yuk Yin” was aided by small subsidies from the Hong Kong government and was formally named as Yuk Yin Primary School (育賢小學) until 1966 when the school campus was relocated to a new building elsewhere in Sai Kung. Later on, Yuk Yin Primary School combined with four other village schools to become Sai Kung Central Lee Siu Yam Memorial School (西貢中心李少欽紀念學校). The Study Hall was converted into the Sai Kung branch of Chung Yip Middle School (中業中學西貢分校) in 1971-1976, to provide education at junior secondary level. During 1980s and 1990s the building was leased to three families for residential use. The building was recently renovated to become an activity centre for villagers.

Yuk Yin Study Hall is located at the northwest corner of the village, facing east to southeast with a forecourt and a backyard. It is a two-storey Chinese Eclectic building with western construction features. It is in rectangular plan, constructed of green bricks with its walls and columns to support its roof, which was originally a pitched one but was replaced by a reinforced concrete flat one several years ago. Externally it was plastered and painted in light brown.

Architectural Merit

The front façade of the Study Hall is divided into three bays, with a recess door at the centre and two windows on either side, while at the 1/F there is a balcony supported by western-style round columns and arches, and parapet decorated with vase-shaped balustrades. Above the balcony is a parapet of a four-column and semicircle design having a pediment at the middle moulded with the year of construction “1928”.

The entrance at the G/F has a granite door casing, on its lintel engraved with Chinese “育賢書室” (Yuk Yin Study Hall) and “民國十七年建” (built in the 17th year of the Chinese Republic, that is, the year of 1928), and on both sides engraved with a Chinese couplet. Internally walls are plastered and painted in white. There is no partition at the G/F, but two Ionic Order columns at the centre support the beams and the ceiling, which was originally made of timbers and wood blocks but were replaced by reinforced concrete ones several years ago. The floor is paved with polished white tiles. Windows are installed at all sides, and an aluminium backdoor is at the back of the building.

Two staircases lead to the 1/F, both at the exterior of the building, one at the northwest corner and another at the south façade. The internal wall at the 1/F are also plastered and painted in white, with windows installed at all sides. There are three doors leading to the balcony. There is a restroom and a window at the centre of the ceiling.

The presence of both Chinese and western architectural elements of the study hall is a testimony of the western influence from villagers who went overseas to earn a living in the early 20th century. Although the Study hall’s historic interiors were largely dismantled, its exterior authenticity is retained to a large extent.

Rarity
Built Heritage Value
& Authenticity

Except those years between 1980s and 1990s when the building was for residential use, it has been used for public purpose, mostly as school and currently as a centre for villagers’ activities such as meetings and musical shows, for example, a show known as “育賢妙韻聚鄉情” (June 2011). Many villagers shared the memory of this building when they were children and therefore this building has important social value and local interest for them. Besides, its role at the anti-Japanese activities makes it have social value on the Hong Kong war

Social Value & Local Interest

history.

Yuk Yin Study Hall is one of several historic buildings in Sai Kung where **Group Value** communist guerrillas and couriers had operated during the Japanese occupation. related to the activities of the East River Guerrilla, such as Rosary Mission Centre in Wong Mo Ying (Grade 2), Immaculate Conception Chapel in Tai Long (Grade 2), Tin Hau Temple Hip Tin Temple at Po Tung Road (Grade 2) as well as Lau Ancestral Hall and Shing Study Hall, both in Mang Kung Uk (Grade 3).

Historic Building Appraisal
Entrance Gate of Sai Lam Temple,
No. 198 Sheung Wo Che, Sha Tin, N.T.

Set up in 1936, the Sai Lam Temple (西林寺) which is located in Sheung Wo Che, Sha Tin (沙田上禾輋) was once a famous venue for Buddhist practice from the 1930s. The Temple is geographically close to a railway station and it commands a scenic hillside environment. As it was also built with a restaurant serving vegetarian food as well as living quarters for the devotees of Buddhism, it was a famous place of the New Territories where people went for pilgrimage or for picnic. Most of the original structures of the Temple have been rebuilt or architecturally altered, but the existing Entrance Gate, which was built at the time of the construction of the Temple, still keeps its original outlook.

The Temple stands on Lots 63 & 296 in D.D. 185 and a certain amount of government land (including where the subject Entrance Gate stands). It was set up by a Buddhist monk bearing the title of Woon Ching (浣青和尚). The monk was a native of the district of Nanhai in Guangdong (廣東南海). His original name was Leung Ki (梁基) otherwise also known as Leung Chi-hang (梁志恆 alias 梁指行 alias 梁子衡). Before he chose to settle down at Sheung Wo Che, he had already been running two vegetarian restaurants, both bearing the Chinese name of “西鄉園素食館” which were located at No. 150 Portland Street in Mong Kok and a site near the Kai Tak Airport in Kowloon City.

In 1931 Leung Ki spent \$3,500 to buy up Lot 63 in D.D. 185 which he thought was a suitable site for setting up a Buddhist temple. Two years later, in 1933, he bought the adjacent Lot 296 in D.D. 185 which, when combined with the previous Lot, allowed the construction of a temple of a larger size. The construction of Sai Lam Temple commenced in 1933 and was completed in September 1936. The story goes that Leung Ki, in capacity as the owner of Sai Lam Temple, was well known for providing assistance to monks who came in from all over China, welcoming them with open arms and treating them with respect and honor.

After the Second World War, the Temple continued to be a well-known Buddhist institution as well as a place of leisure with landscape features such as water ponds planted with a variety of water lilies, bridges and pavilions which have been built in traditional Chinese architectural style. There were Buddhists who stayed there as a place of retreat. Following the change of the Temple's ownership in the late 1970s and the death of the monk Woon Ching in 1980, the Temple was left dilapidated subsequently. Years ago, it has been substantially renovated and run as a columbarium. The Entrance Gate remains as a local landmark, however.

The entrance gate, which shows traces of recent renovation, is of plain design consisting of a lintel supported by side columns. The columns have plain skirtings at the base and the jambs are splayed and moulded. The columns and lintel are painted white with calligraphy. On the lintel there is the name of the temple “西林” (Sai Lam) which is shown in Chinese calligraphy in protruding characters. On the columns there is a Chinese couplet with 14 characters “西棲灑苑宣脩灑 林集禪門要學禪”, which praises the Temple as a good place to study Buddhism. On the left-hand-side column is also the date when the entrance gate was erected, “中華民國第一丙子陽月” (October 1936). On the right-hand-side column is another ten characters “遍照金剛方” and “尤皇覺撰書”, probably the calligrapher’s name. All these characters are in relief format and painted in black.

A pair of modern iron gate in so-called “cracked-ice” design is hung in the opening. The gateway is topped with a Chinese tiled hipped roof of glazed grey pan-and-roll tiles with Tang dynasty style geometric pattern ridge ends and upturned “cow’s horn” curly corners to the hips. The roof has two oversailing bands or courses at eaves level. The back of the Entrance Gate is plain without any decoration.

The gateway is not really a rare piece of architecture but it is known to be at least 60 years old, therefore, it is a reminder of the historical past of the site. Behind the temple is a range of hills full of lush that make an authentic historic setting, while in front is a large piece of land.

Photographic records dating from the 1950s indicate that the Entrance Gate’s appearance has been retained so that it is still fairly authentic. The more notable architectural alterations that have taken place include: the replacement of the green tiled roof with black tiles, and that the original steps in front of the Entrance Gate have now disappeared into the ground because of re-paving of the footpath leading to the Temple. Despite the recent repainting, the pair of vertical couplets remains unchanged.

As the entrance to the Sai Lam Temple, the gateway has social value and local interest, especially to those who had visited the Temple for picnic or for pilgrimage before it turned into a commercially-run columbarium.

The Entrance Gate is within a walking distance with a number of historic buildings, such as Nos. 5A, 5B, 5C and 6 Pai Tau (排頭 5A, 5B, 5C 和 6 號) (Grade 2), Lam Ancestral Hall (藍氏家祠) at Pai Tau Village (Grade 3) and Nos. 7-10 Sheung Wo Che (上禾輦 7-10 號) (Grade 3).

Architectural Merit

Rarity, Built Heritage Value & Authenticity

Social Value & Local Interest

Group Value

Historic Building Appraisal
Village School, No. 1 Tung Tau Tsuen,
Ha Tsuen, Yuen Long, N.T.

The building at No. 1 Tung Tau Tsuen, Ha Tsuen (廈村東頭村) is a village school for the poor set up in the 1930s. Funds for the construction of the school were donated by five brothers of a family who were 25th generation descendants of the Ha Tsuen Tang Clan. The brothers were born into a family which belonged to Yau Kung Tong (友恭堂, “Hall of Fraternal Reverence”) – a descent group with its own corporate ancestral estates through which large scale economic activities were undertaken. The five brother were, in the sequence of their years of birth, Tang Pui-cheong (鄧培昌) (1883-1962), Tang Sui-cheong (鄧瑞昌) (1888-1960), Tang Yee-cheong (鄧懿昌) (b. 1892), Tang Hin-cheong (鄧鑑昌) (b. 1894) and Tang Yi-cheong (鄧彝昌) (b. 1902).

Historical Interest

The five brothers belonged to Ha Tsuen’s landlord-merchant elite. The eldest one, Tang Pui-cheong (鄧培昌), engaged in oyster farming in Deep Bay, which was an important business of the Ha Tsuen Tangs for centuries. His brother, Tang Sui-cheong (鄧瑞昌) entered on mercantile life by opening a number of grocery shops in urban Kowloon. He also owned a factory for the manufacture of fodder for livestock and two industrial workshops, namely, Sui Luen Weaving Mill (瑞麟織造廠) near Boundary Street and Sui Luen Towel Mill (瑞麟毛巾廠) in Fuk Wing Street, Sham Shui Po. Tang Hin-cheong (鄧鑑昌) was a teacher of the school at No. 1 Tung Tau Tsuen for a period of time after the war. Tang Yi-cheong (鄧彝昌) was the owner of Tung On Cheong Bakery (同安祥餅家) in Yuen Long town.

The village school stands on a trustee lot owned by Tang Mi Kai Tso (鄧湄溪祖) named in commemoration of Tang Mi Kai (鄧湄溪), 13th generation descendant. It was named after a well-respected ancestor of the Ha Tsuen Tang Clan, namely, Tang Fong-chun (鄧芳春) (1805-1889), 22nd generation descendant, who was the great grandfather of the aforesaid five brothers. Before and shortly after the Pacific War, a wooden plaque bearing the Chinese name of the school (as follows, reading from right to left, 校學費免民貧春芳) was hung on the top of the main doorway of the school. This wooden plaque was salvaged when the school ceased operation several decades ago. It is carefully stored in the home of a local villager as a tangible reminder of the village’s history.

The village school was mainly for students of both sexes in Tung Tau Tsuen (東頭村) and the nearby villages such as Lo Uk Tsuen (羅屋村) and Hong Mei Tsuen (巷尾村) who share a common genealogical relationship to the same founding Tang ancestor. The books studied were the Chinese classical texts such

as *Three Character Classic* (三字經) and *Thousand-Character Writing* (千字文) as well as Chinese textbooks written on modern lines were used for instruction. The building has two floors. The upper floor was classrooms and the lower floor was classroom, kitchen, washroom and the living room of teachers who came from Tung Tau Tsuen or neighbouring villages.

When the Japanese swept through South China in the late 1930s, the village school began to provide accommodation for the war refugees. After Hong Kong fell to the Japanese at the end of 1941, nearly all children ceased to attend school for a few years. After the war, the school resumed operation for a short while and then closed down in 1947/48. Afterwards, for about a decade, the building was used as residence and inhabited by three refugee families. One of the three refugee families was surnamed Fong (方) whilst further information on the other two families is unknown. Still later, it became a small factory. Afterwards, the factory moved out and the building has since become a place to store trash.

This two-storey house is a typical vernacular construction built in a square plan adjacent to the entrance gate of Tung Tau Tsuen, with its front façade facing northeast. It is constructed of green bricks with its walls supporting its pitched roof of timber rafters, purlins and clay tiles. Purlins are used to support timbers slabs as ground floor's ceiling. For the upper floor, part of the external wall at the back are painted in light blue, and internally the rooms are subdivided by partitions.

As the house stands on a land lot with little gradient, part of the ground floor is below the level of its adjacent road. The front façade has four windows, two at the ground floor and two at the upper floor. The main door is at the southeast façade, together with one window for each floor. The back (southwest) façade has a backdoor below the ground level, and a raised platform leads to doors for rooms at upper floor.

The house has no ornament and architectural merit. Besides, it seems that the house has been dilapidated for a long time. The wooden ceiling of the ground floor is suffering erosion, and the rooms are stuffed with trash and miscellaneous materials. At the upper floor some wooden pillars have been erected to provide temporary support to the wall and roofs.

This type of vernacular house is common at the rural village in the New Territories. As it had been used for residential and industrial purposes, there have been alterations of the interiors such as latter-day partition and painting; however, the external appearance has kept its architectural authenticity to a large extent.

Architectural Merit

Rarity, Built Heritage Value & Authenticity

The house has considerable social value and local interest. It had been used as the School at Tung Tau Tsuen. The founding ancestor of the Ha Tsuen Tang clan was Tang Hung-chih (鄧洪贊), the 9th generation descendant of the Kam Tin Tangs who moved from Kam Tin to Ha Tsuen in the 14th century. Tung Tau Tsuen was formerly inhabited by households of five other clans, namely, Siu (蕭), Wu (胡), Wong (黃), Yip (葉) and Yung (翁) who have migrated to elsewhere. Today, all inhabitants belong to the clan of Tang.

The building is close to some historic buildings, such as a declared **Group Value** monument known as Yeung Hau Temple at Tung Tau Tsuen (東頭村楊侯宮) and Shi Wang Study Hall (士宏書室) (Grade 3) at San Wai Tsuen.

Historic Building Appraisal

Former building of Yuen Long Public Middle School,

No. 3 Yau Shin Street, Au Tau, Yuen Long, N.T.

A milestone in Hong Kong's educational annals was marked in September 1950 when Yuen Long Public Middle School (元朗公立中學) was officially opened as the *first* government secondary school in the New Territories. Witnessing the ceremony was a gathering of VIPs, including T.R. Rowell, Director of Education, Sir Christopher Cox, Advisor on Education to the Secretary of State for the Colonies, Mr Kenneth Keen, District Commissioner, Dr Irene Cheng (何艾齡), Inspector of Vernacular Schools, Mr C.K. Chau (周湛光), Chairman of the TWGHs, and many others. The Yuen Long Public Middle School stood from 1949 to 1989 on the site now occupied by TWGHs C.Y. Ma Memorial College (東華三院馬振玉紀念中學).

A plan to set up a middle school in Yuen Long had emerged in 1936 but it was disrupted due to the Japanese occupation. Shortly after World War II, the village elders expressed their concern at the lack of good secondary education in the form of middle schools in their district. At that time, Government was in a short supply of funding to erect new school buildings. To show in a practical manner their great desire that their children would have better opportunities, the village elders took the lead to subscribe funds to form a school under difficult circumstances, which they did in 1946. The school during its infancy was set up in temporary premises in what is now the Pok Oi Hospital (博愛醫院).

After discussion with villagers such as Tang Pak-kau (鄧伯裘) and Chiu Lut-sau (趙聿修), the government officials were impressed with the keenness and enthusiasm for educational provision which the villagers showed, and the sincerity with which they put forward their claims for a permanent campus. In consequence, Government approved provision of a junior middle (vernacular secondary) school to be paid for on a 'dollar-to-dollar' basis. The *kaifongs* of Yuen Long subscribed \$100,000 towards the provision of the School building, whilst Government provided ground (i.e. the land of the former Au Tau Police Station with a size of 200,000 square metres) and a further \$100,000 which was almost half of the cost of HK\$210,000.

Yuen Long Public Middle School is proud to have set the precedent of the 'dollar-for-dollar' subsidy basis for erecting schools at the other villages. Recalling the many difficulties encountered before the School project was approved, Mr T.R. Rowell (Director of Education) regarded the efforts leading to the foundation of the School as an example of "co-operative spirit" between Government and the people of Yuen Long. This succeeded in stimulating other areas to follow the example set in Yuen Long, and, up to September 1950 at least five schools were being erected on a 'dollar-for-dollar' basis.

When the construction of the School was completed in late 1949, the Education Department took over the School, but in view of the plea from the community and the public support to the ‘dollar-for-dollar’ subsidy basis for erecting the permanent campus, the School was allowed to retain its original name “Public School” (公立學校) and to form a board of directors responsible for its management, which was unprecedented and unique for a government school. The board of directors was formed by community leaders who were in the forefront of the drive for funds to erect the School, who also played their part on the School Advisory Committee and on the Parent-teacher Association.

Original plans had 14 classrooms for the School, but lack of funds enabled only eight to be started. When the School was opened, it was a T-shaped building. The initial enrolment was 160 and classes were all in the Junior Middle Section. In early 1952, plan for two extensions at the north and south of the campus, with three classrooms each side, was approved by the Education Department, and their construction started in November 1952 and was completed in April 1953. The funding was half supported by the Government and half supported by donation. By October 1952 it became a fully middle school with all six levels from Junior Middle 1 to Senior Middle 3, with the number of students more than 200.

The School was proud of the fact that it has been serving the community in many other ways besides fulfilling its normal function as a school. Indeed, the School’s fortunate possession of a hall and a large playground made it a popular choice of other schools and groups to hold their activities. Its premises were always available for scouting activities and the inter-school art exhibitions (聯校藝術品展覽會). Since its inception in the 1950s, the annual Agricultural Shows (農展會) was held in the grounds of the School. A big and carnival event for the Hong Kong farmers, the Agricultural Show was officially opened by the Hong Kong Governor. To give one more example, the Police Department in conjunction with the District Office (Yuen Long) and the Social Welfare Department held a party for the under-privileged children of the New Territories at the school premises in the afternoon of 4 March 1962.

In 1989, Yuen Long Public Middle School was relocated to its new campus at Town Park Road South. The campus in Au Tau was allocated to Tin Shui Wai Government Secondary School (天水圍官立中學) from 1990 to 1993 as its temporary campus before it moved to a permanent campus at Tin Yiu Estate. In 1994 the campus was granted to T.W.G.Hs. C.Y. Ma Charity Fund Practical School (東華三院馬振玉慈善基金實用學校), renamed as T.W.G.Hs. C.Y. Ma Memorial College (東華三院馬振玉紀念中學) in 2001.

The School campus was designed by Chau & Lee Architects (周李建築師樓) and it took two years for its construction. The original plan of the school

Architectural Merit

was T-shaped, but with the addition of the north and south extensions in 1953 the plan was changed to an E-shaped and more collegiate in character. The school is a series of single-story colonnaded spatial enclosures around open courtyards. The entrance frontage is in Chinese temple style flanked by colonnaded classroom wings also in Chinese style. The original School Hall now houses the library, music room, study room and social worker room. This part of the school is also in Chinese style. Chinese architectural features include vermillion coloured columns, beams, lintels, architraves, brackets, geometric patterned friezes, octagonal shaped windows, Chinese tiled roofs and open balustrade verandahs.

At the lintel of the front entrance is a marble plaque erected in autumn 1949 to commemorate the school building's completion. Engraved on the plaque are Chinese characters “百年樹人” (meaning “It takes 100 years to rear people”) written by a famous calligrapher and intellectual Shum Kwong-yuet (岑光樾) (1876-1960), who was one of those Qing officials promoted from the last Imperial Civil Examination in 1904.

The School is the first government secondary school in the New Territories. Its architectural style is quite rare for schools in Hong Kong. Inevitably, over the years, there have been alterations, e.g. the original tiled roofs have been replaced with modern profiled metal sheeting, toilets have been modernized, and windows replaced with aluminum units, but in spite of this the School retains its basic footprint and its essentially Chinese appearance.

The School fulfilled an important function in the education of girls; in the financial year 1950-51, 107 boys and 66 girls were enrolled. It has maintained a high standard of achievement, academically and otherwise. It put as much stress on teaching English although it took Chinese as the language of instruction. It records, not without pride, that in the 1960 Inter-School Story Telling Contest sponsored by the Rotary Club of H.K. Island West and Chinese YMCA, a senior middle I student from it won the Second Prize (English Section).

After graduation, many students pursued post-secondary studies abroad or in Hong Kong. Exemplary alumnus of the earlier years who have filled leading positions in the community include Dr Tang Siu-tong (鄧兆棠) who needs no introduction to anybody in Hong Kong who is at all interested in public affairs.

The School campus is near to Pun Uk (潘屋) (Grade 1) at Au Tau. With a short driving distance to the west, one can arrive at the historic Yuen Long Old Market (元朗舊墟). With a short driving distance to the east, one can arrive at Kat Hing Wai (吉慶圍) (Grade 1) and many other Kam Tin heritage items.

Historic Building Appraisal
No. 118 Wellington Street,
Central, Hong Kong

Wellington Street was laid out in the early days of British colonial rule. It was in the core of the commercial-cum-residential area of the City of Victoria. There have been various trades here, and shops can be found in the adjacent lanes. No. 118 Wellington Street stands on Inland Lot 173 s.A ss.1 s.A. The lease on this landed property commenced in 1844 and this must have been one of the earliest lots to be sold. It is not known when the lot was first built on. Possibly, there was an earlier building which the present building replaced.

No. 118 Wellington Street has been used as the main offices of two Chinese-run shops over the past 90 years. It was the site of Ching Loong Bakery (正隆餅家) since at least 1923. There was a change of user of the site in 1952, when the Bakery moved out to make way for Nam Wah Ink Company (南華油墨公司). During the change-of-use process A&A (alterations & additions) works were carried out to the pre-war building.

Ching Loong Bakery (正隆餅家) (1923 - 1952)

No. 118 Wellington Street was the main office of a bakery which was founded in 1889 and operated under the firm name of “Ching Loong” (正隆). In July 1923, Mr Ho Hong Po (何康甫), in co-partnership with Mr Ng Min Sau (吳勉修) bought Inland Lot No. 173 s.A ss.1 s.A from a Chinese woman at the price of \$45,000, where they set up the bakery office.

On 20 January 1925, Mr Ho Hong Po (何康甫) filed an application for the registration of a trade mark for “the Ching Loong Bakery, of No. 118, Wellington Street, Victoria, Hongkong”. With its strict adherence to quality, the “Sunflower” Brand (葵花牌麵飽 餅 干 中 西 餅 食) gradually gained a reputation and became synonymous with quality. Founded in 1889, Ching Loong Bakery grew from a small shop to a household name renowned for its products such as moon cakes and bread freshly made daily to clients. The Bakery was carrying out business in four premises in HK Island and Kowloon by 1939.

During the period of Japanese rule (1941-1945), Ching Loong Bakery at No. 118 Wellington Street was re-registered by the House Registration Office set up by the Japanese to re-register deeds which were previously registered by the British administration before 1941. Its owners, which comprised members of the Ho (何) and Ng (吳) families, stayed in Hong Kong. One of them, Mr Ng Iu-sai (吳曜西) was described in Japanese archives as “正隆果子店支配人”.

The Japanese surrender in August 1945 brought to an end almost 4 years of war and utter misery in Hong Kong, and the beginning of an interim military

administration that lasted until 1 May 1946. After more than half a century of development, in June 1947 Ching Loong Bakery was incorporated under the Hong Kong Companies Ordinance, 1932, and became a limited company. In December 1952, the head office of the Bakery was removed from No. 118 to No. 62 Wellington Street, ground floor.

A managing director of Ching Loong Bakery, Ltd., Mr Ng Iu-cheung (吳曜章) was a distinguished old boy of Queen's College (皇仁書院) with which the Ng Iu Cheung Memorial Scholarship was endowed and named after him. In July 1947, the owners of Ching Loong Bakery participated in a territory-wide fund raising campaign in response to the urgency of relief work in aid of the victims who suffered from torrential rains in Guangdong (廣東). Through a charity sale of biscuits, a total of \$1,105 was raised and all went to the relief fund. The story was headlined in Wah Kiu Yat Po (華僑日報).

Nam Wah Ink Company (南華油墨公司) (1952 - nowadays)

The ink company was founded Mr Tsui Woon (徐桓). Proficient in both Chinese and English, Mr Tsui had worked for a law firm, Johnson Stokes & Master (孖士打律師行) as a clerical staff before he set up a printing house at No. 134 Hollywood Road as a sole proprietorship by the 1930s. In the 1940s he focused his business on the provision of ink (raw materials) for printing. Like his father, Mr Tsui thought highly of the education of his sons, who studied in Wah Yan College (華仁書院) and eventually took up the baton of his business.

When the ink company first opened for business, its office was located in No. 27 Cochrane Street (閣麟街). After he acquired the Wellington Street site, Mr Tsui engaged an architect to convert the pre-war building into the present office of the Nam Wah Ink Company. The A&A works (dated 1955) involved the replacement of timber joists and floor boards by reinforced concrete ones and the addition of upper-floor balconies which are bonded into old in cement mortar. A new staircase is provided for accessing to the upper floors.

In its heyday, the ink company had business dealings with publishing houses such as Chung Hwa Book Store (中華書局) and Commercial Press (商務印書館). The other customers included Hong Kong newspaper offices such as Wah Kiu Yat Po (華僑日報) in Hollywood Road, Kung Sheung Daily News (工商日報) in Des Voeux Road Central, Hsin Sheng Wen Po (新生晚報) in Li Yuen Street East, and Heung Kong Sze Po (香港時報) in Gloucester Road.

The proprietor of Nam Wah Ink Company was full of benevolence towards the community. To take one example, Mr Tsui Woon (徐桓) donated HK\$500 on behalf of the ink company in response to a fund-raising campaign in 1969 to promote poor children's education in Hong Kong. The other fund contributor which also donated \$500 was Sik Sik Yuen (嗇色園), the managing body of Wong Tai Sin Temple. These were headlined in Wah Kiu Yat Po (華僑日報).

This 4-storey shophouse is built on an elongated rectangular plan with narrow frontage facing Wellington Street. It is in the form of Verandah Shophouse that the upper floor balconies project over the pavement, but unlike conventional shophouses there is no covered walkway and no vertical columns in front of the shop on the ground floor. One of its distinctive features is that the 1/F and 2/F are cantilevered out to form open air balconies. There is a circular porthole window at the rear elevation on 2/F. The side staircase with its green and yellow polished terrazzo handrail and skirting has survived. Some old features and relics of the ink company are retained, such as floor tiles of 1955 and a glass mirror presented as a gift by Dainippon Printing Ink Manufacturing Co., Ltd. (大日本油墨公司) when the ink company first opened for business.

The shop front is characterized by calligraphy featuring the Chinese name of the ink company “南華油墨公司” and the main businesses of the company “專辦各國名廠油墨洋紙印刷材料”. They were handwritten by Mr. Su Shi-jie (蘇世傑) (1883-1975) who joined the revolutionary league of Tung Meng Hui (同盟會) in his youth and eventually became a republican politician (1910s to 1930s) and then a great calligrapher. In 1975, the Hong Kong Art and Museum Gallery (香港美術博物館) organized an exhibition titled 《蘇世傑書法展》.

Its particular design is probably unique as it involves a blending of pre-war high ceiling plan and post-war architectural elements including the upper-floor open air balconies cantilevered over the pavement, and there is nothing in the vicinity of the same type. Few alterations appear to have been carried out since 1955. The authentic building materials and artifacts of the ink company remind us of the old charm of shophouse and the character of the building as it was.

The old bakery and ink company are owned and managed by local Chinese elites who were trained in English education. Being more receptive to western culture and values than most fellows of their times, they were examples of a new social group that emerged in early 20th century Hong Kong and inclined for innovations and new commitments.

The Nam Wah Ink Company has been operating for about 60 years and it is recorded in a 2013 publication 《守下留情—中西區老店扎記》 issued by the Conservancy Association Centre for Heritage (長春社文化古蹟資源中心) in collaboration with the Central and Western District Council (中西區區議會).

No. 118 Wellington Street stands tightly adjacent to another shop known as Wing Woo Grocery (永和雜貨舖) in the midst of a street market. It has group value with the old shophouse at No. 99F Wellington Street (Proposed Grade 2) which form a group of tangible cultural links with the past in Central.

Architectural Merit

Rarity, Built Heritage Value & Authenticity

Social Value & Local Interest

Group Value

Historic Building Appraisal
Nos. 86 and 88 Stanley Main Street,
Stanley, Hong Kong

Stanley – named in 1845 in honour of Lord Stanley, the British Secretary of State for the Colonies at that time – was a prosperous place long before the arrival of the British. Archaeological remains have shown that the area is likely one of the earliest inhabited places in Hong Kong. Its name was Chek Chue (赤柱) – and still is to the Chinese community. A legend goes that the origin of the name lies in its early notoriety as a base for pirates. The local people began to call the place ‘Chark Chu’ (賊住) – ‘Robbers’ Lair’ – and the pronunciation eventually evolved to become Chek Chu. When the British first came to Hong Kong in 1841 Stanley was already a thriving village with a population of 2,000 having a good bazaar with shops of various kinds well stocked to supply the wants of Chinese seafaring people.

For many years, Stanley has been a scenic and holiday resort for local and overseas visitors. Nos. 86 and 88 Stanley Main Street is situated in one of the busiest economic centres of Stanley. It is the site of a landmark restaurant now known as The Boathouse. The first restaurant operator named Stanley French Restaurant has been around since 1979 and discontinued operations in 1999. It comprises in fact two semi-detached houses before being converted into the present restaurant. The two houses combine to each other at different levels to keep the restaurant operating. The corner house at No. 86 accommodates the main dining area and the bar of the restaurant, whilst the house at No. 88 is the kitchen and outdoor dining area.

The corner site No. 86 Stanley Main Street (with an area of 992 square feet based on crown lease) was sold by public auction on 27 May 1940 to Ms Cheung Yue (張如) at the realized premium of \$1,650. When she bought the Stanley Main Street site, she was residing with her husband, She Tat-cheong (余達昌), in Seymour Road, Mid-Levels. Mr She was a merchant and manager of the Hong Kong & Shanghai Taxicab Co. Ltd. When Mr She died aged 72 at Hong Kong Sanatorium & Hospital in 1953, he bequeathed an estate in the amount of \$228,600 – a big sum in those days. At one time, the house was given the name of 沐廬 (literally, Wing’s Villa). Decades later, in June 1987, Ms Cheung assigned the house at No. 86 Stanley Main Street to several descendants of the family, who, like their forebear, succeeded in business.

No. 88, which had a different owner, is held under Government Lease which commenced on 26 January 1841, so this must be one of the earliest lots

sold by the British on Hong Kong Island. The earliest recorded lessee of the lot was a married woman named Chan Lau Shi (陳劉氏) who sold the lot in April 1938 to Ms Kwan Shuk-yee (關淑儀), then living in Shouson Hill Road. Ms Kwan Shuk-yee owned the property until April 1972, when she sold it to Mr Ching King-sing (程景聲), a teacher of St. Teresa's School (聖德蘭學校) in Stanley, and Ms Gloria Chu Wing-ngah (朱詠雅), married woman. Mr Ching and Ms Chu kept the property until June 1985 when they sold it to a company.

No. 88 Stanley Main Street had been built on pre-war: when it was re-registered by the House Registration Office set up by the Japanese military government it was described as a Chinese-style, tiled-roofed residence owned by Ms Kwan Shuk-yee (關淑儀). The existing house at No. 88 Stanley Main Street was built in 1948 (architect C. T. Wong) to replace the pre-war house. The corner house at No. 86 Stanley Main Street was built in 1951 and designed by Chau & Lee Architects (周李建築工程師事務所).

The two houses are built to an L-shaped plan on a roughly north-south axis. They are of RCC frame with slabs and beams. The external walls are rendered and painted in yellow in 2015. A distinctive feature on the façade is the horizontal lineal façades. The roofs of both houses are flat with safety panels around the parapet. The other features as found now include circular porthole windows on the walls of both houses.

There are two separate door entrances to the house in No. 86. Tall narrow transomed windows and ventilation openings are provided in bands protected from the weather by continuous horizontal projections (typhoon canopies) with white trim to the edges, which give the house a cheerful and appealing look. There is a chimney above roof level. The house at No. 88 is smaller and its west side is an alley leading to back alley of a high-rise tower. On no. 88, the restaurant's kitchen is located. The outdoor dining areas are located in No. 88 and the rooftop of No. 86.

Internally, the houses are simple in the minimalist style of the 1950s, without superfluous ornamentation or decoration. In the 1970s, works were carried out to convert them into a restaurant, including G/F reception, manager's office, bar areas, dining areas, kitchen and food preparation areas, and an escape stair passage. No. 86 has a staircase and balustraded landing at first floor level, modest ceiling coves or cornices, and a combination of ceramic tiles and parquet wood flooring. Plumbing and a small garage opening are confined to the rear elevation.

Architectural Merit

This type of early post-war house is becoming rare now as Stanley Main Street is largely developed with high-rise structures.

The houses retain their authenticity as structures built in the early 1950s in spite of the various interventions, which include the bricking up of 1/F windows at front and side elevations, the relocation of 1/F east elevation window, and the bricking up of 2/F window. The 2/F aluminum sliding door and the surface mounted conduits and cables on walls are later additions. The interiors, e.g. toilet and kitchen fittings, are modern and most of the original designs and styles has been demolished and replaced by the features brought about by the various theme restaurants. The Art Deco style staircase with old handrails has largely survived, but the fitting out of tread, riser and landing of staircase has been replaced by new tiles. Originally built as residence and then converted into restaurant, the houses demonstrate their adaptability.

The restaurant at Nos. 86 and 88 Stanley Main Street is an ideal locality to appreciate the beautiful sceneries of the coastline of Stanley Bay, the panoramic sea view and the sunset from there. It is situated at a roundabout at the end of Stanley Main Street which is famed for its bars, thus its nickname *jiu-ba-jie* (酒吧街) ('bars street') which has become firmly part of the local tourist itinerary for many years. The Boathouse is a recommended spot in a number of tourist guides.

It is an iconic building of Stanley Main Street. It has been used as a set in TV shows and films, for example, the film *Alan and Eric: Between Hello and Goodbye* (雙城故事) which was the directorial debut of a famed director Peter Chan Ho-sun (陳可辛). The film is well-received in the Chinese community both local and overseas. It was crowned best film at the Hong Kong Film Directors' Guild in 1991 and it won best actor at the Hong Kong Film Awards for Eric Tsang (曾志偉).

Stanley has often been seen as somewhat out-of-the-way and seemingly remote from the city, but it retains enough of its appeal as a main tourist destination. The Boathouse is within easy walking distance from the Murray Building, the Blake Pier, and the local Tin Hau Temple across the street which attract an unending stream of visitors.

Rarity,
Built Heritage
Value &
Authenticity

Social Value
& Local
Interest

Group Value