

Declared Monument

Site Code: DM01	Site Name: Hau Ku Shek Ancestral Hall (居石侯公祠)
Full Address: Ho Sheung Heung, Sheung Shui	Plan No.: Plan 1j
Orientation: East	Category: Declared Monument
Age of Structure: Built in late Ming Dynasty (1368 – 1644)	Grading Status: N/A
Surrounding Environment: Surrounded by village houses	
<p>Historical Appraisal:</p> <p>According to the genealogy of the Hau clan, the Ancestral Hall was constructed by Hau Ku Shek, the 17th generation ancestor of the Hau clan. The date inscribed on the name board hanging over the main entrance suggests that the Ancestral Hall underwent renovation around the 27th year of the Qianlong reign (1762) during the Qing Dynasty (1644 – 1911).</p> <p>Apart from functioning as an ancestral hall, the hall was used as a village school and accommodated the teachers. The school was closed during the Second World War.</p> <p>It was declared a monument on 19 December 2003.</p>	
Associated historical/cultural events or individuals: Hau Ku Shek	
<p>Inscriptions:</p> <div style="text-align: center;"> <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">祠公侯石居</div> <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 0 auto;">芳流世奕</div> </div> <p>Inscriptions on lintels of the ancestral hall</p>	
<p>Architectural Appraisal:</p> <p>It is a traditional three-hall-two-courtyard layout building. There are side chambers at both sides of the front courtyard, while an alter is erected in the middle hall for housing ancestral tablets. The two-storey rear hall was used as a village school, with the ground floor providing accommodation for teachers and the upper floor being classrooms.</p> <p>The school was closed during the Second World War. Nowadays, the Hau Ku Shek Ancestral Hall is still used by the clansmen for worshipping ancestors and holding traditional ceremonies. It is also a gathering and meeting place for the locals.</p> <p>The drum-platforms and doorframe at the facade of the Hau Ku Shek Ancestral Hall are constructed of red sandstone, traditionally a precious building material for important buildings. Its roof ridges are richly embellished. The camel's humps, eaves boards and tie beam of the Ancestral Hall are also decorated with exquisite carvings of auspicious motifs.</p>	
Interior: Side chambers at both sides of the front courtyard and an alter erected in the middle hall for housing ancestral tablets.	
Existing Condition: Well maintained.	
Past and Present Uses: For clansmen worship ancestors and had been used as a village school. Currently used for ancestors worship, holding traditional ceremonies, gathering and meeting place for the locals.	
Notes on any Modifications: Repair works had been done over the years to maintain its current condition.	

Site Code: DM01

Site Name: Hau Ku Shek Ancestral Hall (居石侯公祠)

Photographic Records:



General Front View

Site Code: DM02	Site Name: Entrance Tower of Ma Wat Wai (麻笏圍門樓)
Full Address: Ma Wat Wai, Lung Yeuk Tau, Fanling	Plan No.: Plan 2p
Orientation: North	Category: Declared Monument
Age of Structure: Built during the reign of Qianlong (1736-1795) of the Qing Dynasty	Grading Status: N/A
Surrounding Environment: Surrounded by village houses of Ma Wat Wai	
<p>Historical Appraisal:</p> <p>Ma Wat Wai was built by the Tang lineage during the Qianlong (乾隆) reign (1736-1795) of the Qing Dynasty. The Tang (鄧) lineage in Lung Yeuk Tau branched out from the main clan group in Kam Tin area. The founding ancestor of Tang lineage in Lung Yeuk Tau, according to the genealogy, was the eldest son of Wong Koo (a Southern Song princess), which the soul tablet of Wong Koo is still worshipped in the Tang Chung Ling Ancestral Hall, the main ancestral hall of Lung Yeuk Tau.</p> <p>The entrance tower was declared a monument in 1994 and was fully restored with funds from the Government.</p>	
Associated historical/cultural events or individuals: Tang lineage in Lung Yeuk Tau and the Tang clan of New Territories	
<p>Inscriptions:</p> <div style="text-align: center; border: 1px solid black; width: fit-content; margin: 0 auto; padding: 5px;">  </div> <p style="text-align: center;">Inscriptions on the Stone Tablet at the Façade of the Entrance Tower</p>	
<p>Architectural Appraisal:</p> <p>The past developments have demolished all the walls and the watch towers and left only the entrance tower standing. A stone tablet engraved with two Chinese characters denoting a place with flourishing growth of spring onions was embedded at the facade of the entrance tower.</p> <p>The gate of the entrance tower is made in iron for security purpose.</p>	
<p>Interior:</p> <div style="text-align: center;">  </div>	
Existing Condition: Well maintained.	

Site Code: DM02

Site Name: Entrance Tower of Ma Wat Wai (麻笏圍門樓)

Past and Present Uses: The entrance gate of the walled village. As part of the enclosed wall, it was built for security purpose in the past.

Notes on any Modifications: Repair works had been done after it was declared a monument in 1994.

Photographic Records:



General Front View

Grade 1 Historic Building

Site Code: G102	Site Name: Hakka Wai (客家圍) (Residential House, Watch Tower, Enclosing Walls together with Entrance Gate, Study Hall and Wong Shek Chung Ancestral Hall)
Full Address: Tsung Pak Long, Sheung Shui	Plan No.: Plan 1v
Orientation: North	Category: Graded Historic Building
Age of Structure: Construction completed by 1920	Grading Status: Grade 1
Surrounding Environment: Hakka Wai is located adjacent to Tsung Pak Long beside Fanling Highway	
<p>Historical Appraisal:</p> <p>Hakka Wai (客家圍, literally, Walled Village of the Hakkas) in Tsung Pak Long (松柏塢), Sheung Shui, was built by two Hakka brothers, Wong Kin-sheung (黃建常) and Wong Kin-man (黃建文). The Wongs were from Huizhou (惠州) of Guangdong (廣東) province who later moved to Lai Chi Wo (荔枝窩) founded by their ancestor Hei-fung (喜鳳). It is believed that the construction of Hakka Wai commenced between the 1900s and early 1910s and was completed by 1920. Wong Kin-man had worked in South America sending remittance to his brother for the construction of the village compound. The village compound was built for easy access of the Wongs who had business in Tai Po Market (大埔墟). An ancestral hall was constructed at the row of buildings to commemorate Wong Shek-chung (黃錫宗) – the father of the two brothers. A second row of buildings was constructed in the village in the 1920s when the other three brothers of Kin-sheung and Kin-man moved in from Lai Chi Wo. For the education of the village children, a study hall was constructed connecting to the southern end of the wall.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>The Wongs (i.e. Wong Kin Sheung and Wong Kin Man) were not farmers and their business was in Tai Po Market and in Kowloon. Kin-sheung had an import and export company and a pawnshop called Po Hing (寶興) in Tai Po New Market (大埔新墟). He was one of the founding directors of Kwong Wah Hospital (廣華醫院) in 1907 and Kin-man was a director in 1922. Kin-man was a treasurer of Tsung Tsin Association (崇正總會), a Hakka organization, in 1921. The two brothers also served in the first term of Heung Yee Kuk (鄉議局). The Sung Tak Wong Kin Sheung Memorial School (崇德黃建常紀念學校), in Tai Po, was founded by the villagers in 1985 to commemorate the elder brother. The traditional activities held by the Wongs include ancestral worship at their ancestral hall and grave sweeping of their ancestral grave in Ping Kong (丙崗), Sheung Shui, Lin Fa O (蓮花澳) and Tai Po. They would also participate at the Da Chiu (打醮) activities in Lai Chi Wo.</p>	
<p>Inscriptions:</p> <div style="text-align: center; border: 1px solid black; width: fit-content; margin: 0 auto; padding: 10px;"> <p>居世夏江</p> </div> <p style="text-align: center;">Inscriptions on the lintel of the Entrance Gate of Hakka Wai</p>	
<p>Architectural Appraisal:</p> <p>When the village was first built, 50 skilful workers from Huizhou were employed for the construction. Each house cost 500 dollars. The two rows of houses are Qing vernacular buildings are of Hakka <i>doulang</i> (斗廊) style. The houses are connected units. Each unit is composed of two projecting bays sandwiched by a recessed bay with a courtyard in front forming a plan resembling the Chinese character <i>ao</i> (凹), meaning ‘indented’. The shape is like an indented container called <i>aodou</i> (凹斗) in Chinese. The units of the houses are called <i>doulang</i>. The entrance of the house is at the recessed bay. Behind it is the courtyard flanked by two side chambers, one on either side. The hall behind the courtyard is for the living room with side rooms on its left and right. Inter-accessible doorways were made between units but most of them blocked due to independence of families. The buildings were constructed of green bricks with its pitched walls to support its pitched roofs of timber rafters, round purlins and ceramic tiles. Parapet walls are with the projecting bays which have plastered fish-shaped rainwater drainage holes (fish mouths). Plastered mouldings of flowers, birds, treasures and plants are on the wall friezes of the projected bays. Wall paintings of flowers, birds, and calligraphy are on the wall friezes of the recessed bays. The ridges are with geometric mouldings.</p>	
Interior: Not accessible	

Site Code: G102	Site Name: Hakka Wai (客家圍) (Residential House, Watch Tower, Enclosing Walls together with Entrance Gate, Study Hall and Wong Shek Chung Ancestral Hall)
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Existing Condition: Good

Past and Present Uses: Residential house, watch tower, enclosing walls, entrance gate, study hall and ancestral hall

Notes on any Modifications: Some of the features were modified

Photographic Records:



General Front View of the Entrance Gate and Enclosing Walls



Watchtower of Hakka Wai

Site Code: G103	Site Name: Kin Tak Lau, Main Building (乾德樓)
Full Address: Kin Tak Lau, Main Building, Nos. 15-16 Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling, N.T.	Plan No.: Plan 21
Orientation: Northeast	Category: Graded Historic Building
Age of Structure: Built in 1911	Grading Status: Grade 1
Surrounding Environment: Village houses (Shung Him Tong Tsuen)	
<p>Historical Appraisal:</p> <p>Kin Tak Lau is a huge mansion in Shung Him Tong Tsuen (崇謙堂村) of Lung Yeuk Tau (龍躍頭), Fanling. Shung Him Tong Tsuen, located in the southwest of the historic Five Wais (walled villages) and Six Tsuens (villages) (五圍六村) of the Tang (鄧) clan, was named after the church of the village, namely, Tsung Kyam Church (崇謙堂) erected in 1951.</p> <p>Kin Tau Lau was built in by three pastors, Ling Kai-lin (凌啓蓮, 1844-1917), Ling Shin-un (凌善元, 1867-1936), son of Kai-lin, and Pang Lok-sam (彭樂三, 1875-1947). It was built to accommodate the two Lings and Pang and their families. The name Kin Tak (乾德) probably derived from the baptized names respectively of Ling Kai-lin and Pang Lok-sam – Kin-fu (乾甫) and Tak-fuk (德福). The building, under the corporate ownership of Ling Shin Un Tso of the Lings as well as Kuk Yi Tong and Lok Sin Tong of the Pangs, is still managed by the descendents of the two families. Ling Kai-lin was one of the first Christians under Theodore Hamberg (韓山明) of the Basel mission preaching in Bao'an (寶安) and Wuhua (五華) and other regions in Guangdong (廣東) province. He studied theology in Lilang (李朗) of Bao'an and so was his son and Pang Lok-sam. Kai-lin came to Lung Yeuk Tau with his son for retirement because of the bandit problem in Lilang in 1903. The place where he settled was named Tsung Hom Tong (松徑塘 or 松壩塘) in Lung Yeuk Tau. He bought a large piece of land in the area and hired Hakkas (客家) from his native place Buji (布吉) and Lilang as tenants to cultivate his land. The Lings began preaching to the Hakkas in the area and Kai-lin requested the Basel mission to establish a church in the area. Pang Lok-sam became the pastor in the village in 1905.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>three pastors, Ling Kai-lin (凌啓蓮, 1844-1917), Ling Shin-un (凌善元, 1867-1936), son of Kai-lin, and Pang Lok-sam (彭樂三, 1875-1947) and the Lings and Pang and their families.</p>	
<p>Inscriptions:</p> <div style="text-align: center;">  </div> <p>Plaque Inscriptions with construction year at entrance.</p>	

Site Code: G103

Site Name: Kin Tak Lau, Main Building (乾德樓)



Inscription on wall

Architectural Appraisal:

The mansion is composed of a five-bay main block at the back flanked by four ancillary blocks of different sizes on either side. An entrance gate is in front of the blocks surrounding by a low wall with a forecourt in between. The compound is symmetrical and the two-storey main block is having living rooms on the ground floor with two arched openings at the front facade. The building is a Qing (清) vernacular building constructed of green bricks with its walls and columns to support its pitched roofs of timber rafters, purlins and clay tiles. The front façade of the main block is with a couplet moulded on the wall and two red sandstone and green glazed gridded ceramic panels. The upper floor of the main block is with bedrooms and the ancillary blocks are the kitchens and the servants' quarters. Under the eave of the front façade is a three-bay long frieze with carvings of flowers, birds, vases and auspicious treasures. The arched and door openings are supported by western style stone columns. The floors are with cement screeding. The walls are plastered and painted.

Interior: Not accessible

Existing Condition: Good

Past and Present Uses: Residential house

Notes on any Modifications: Some of the features were modernized.

Site Code: G103

Site Name: Kin Tak Lau, Main Building (乾德樓)

Photographic Records:



General Front View

Grade 2 Historic Buildings

Site Code: G201	Site Name: Lady Ho Tung Welfare Centre (Main Block & Bungalow) (何東夫人醫局主樓及平房)
Full Address: No. 38 Kwu Tung Road, Sheung Shui	Plan No.: Plan 1q
Orientation: North	Category: Graded Historic Building
Age of Structure: Constructed between 1932 and 1933.	Grading Status: Grade 2
Surrounding Environment: North - Fanling Highway at the North; West - Kwu Tung Market; South- Kwu Tung Road; and East - land under construction.	
<p>Historical Appraisal:</p> <p>The centre was officially opened in 1934. It was named after Lady Ho Tung, whose original name was Mak Sau-ying (麥秀英, 1865-1944), the first wife of Sir Robert Ho Tung (何東爵士, 1862-1955). Thus, there is a name board with the inscription “Lady Ho Tung Welfare Centre” (何東麥夫人醫局) over the entrance of the welfare centre. Lady Ho Tung Welfare Centre was originally owned by Sir Robert Ho Tung as a bungalow for himself and his family, who later presented it to the Government for use as a welfare centre in 1934 for residents in nearby areas such as Kam Tsin Tsuen (金錢村), Kwu Tung and Ho Sheung Heung (河上鄉).</p> <p>A number of elderly patients had used the clinic’s services for a long time and some of them were born in Lady Ho Tung Welfare Centre. It was one of the first rural clinics established in the New Territories and served the residents of the entire district. From 1934 to 1973, it served mainly as a maternity centre, and also as a sanatorium for Indian soldiers. In 1948, an entrance hall was partitioned off in order to provide a specialized hospitalized ward for sick members of the Police Force stationed in the New Territories. At present, it is a general out-patient clinic providing medical treatment and health education activities.</p>	
Associated historical/cultural events or individuals: Sir Robert Ho Tung family	
Inscriptions: “Lady Ho Tung Welfare Centre” (何東麥夫人醫局)	
<p>Architectural Appraisal:</p> <p>The welfare centre comprises two single-storey buildings in a mixed architectural style combining Western Arts and Crafts features with local vernacular features such as the Chinese tiled roofs and curling end ridges. Such a style may be called Chinese Eclectic. Arts and Crafts features include the rendered and painted walls and plinth, “cottagy” type doors and windows, red-brick and quarry tile trim to windows and chimney stacks, and prominent rainwater pipes with swan’s neck bends connected to the gutter outlets. Both buildings are symmetrically planned. The clinic has a colonnaded verandah and the bungalow annex has an enclosed courtyard.</p>	
Interior: Not accessible	
Existing Condition: Good	
Past and Present Uses: Bungalow, welfare centre, rural clinic, maternity centre and sanatorium for Indian soldiers, specialized hospitalized ward and out-patient clinic.	
Notes on any Modifications: Modern Utilities and partitioning	

Photographic Records:



General View of Main Block



General View of Bungalow

Site Code: G202	Site Name: Earth God Shrine of Kam Tsin (金錢土地神壇)
Full Address: Sheung Shui	Plan No.: Plan 1s
Orientation: East	Category: Graded Historic Building
Age of Structure: Built in the last years of Qianlong reign (乾隆, 1736-1795)	Grading Status: Grade 2
Surrounding Environment: The shrine is located near Enchi Lodge and is separated from the Kam Tsin Tsuen by Castle Peak Road near Yin Kong Tsuen	
<p>Historical Appraisal:</p> <p>The Haus (侯) in Kam Tsin Tsuen (金錢村), Sheung Shui were the descendants of the fifth generation of Hau Ng-long (侯五郎, 1022-1084), who achieved the academic title of <i>jinshi</i> (進士) in the Northern Song dynasty (北宋, A.D. 960-1127) and moved from Xin'an (新安) of Guangdong province to the New Territories in late Southern Song dynasty (南宋, A.D. 1127-1279). Their ancestors first settled in Ho Sheung Heung (河上鄉) of Sheung Shui and later branched out to Kam Tsin, Ping Kong (丙崗), Yin Kong (燕崗) and Hung Leng (孔嶺). An earth god shrine was built for the village protection, as most of the indigenous villages did, in the last years of Qianlong reign (乾隆, 1736-1795), Qing dynasty at the mouth of the village. The shrine and the village are now separated by Castle Peak Road near Yin Kong Tsuen. The villagers has special passion towards the deity as they believe he gave help to one of their ancestors and a Hau Chung Fuk Coummunal Hall (侯宗福堂神廳) was built specially for his worship.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>On the 18th day of the first lunar month, Festival of Fuk Tak (福德大王誕), it will be placed on a sedan chair and carried from the shrine to the communal hall for a special offering called <i>tiu chiu</i> (調朝) for three days. Cantonese opera performances, Fa Pow (花炮) and basin meals are held to celebrate the festival.</p>	
Inscriptions: Nil	
Architectural Appraisal: It was built of green bricks with <i>wok yee</i> (鑊耳) on both sides symbolizing a high respect of the villagers to the deity.	
Interior: N/A	
Existing Condition: Well-maintained	
Past and Present Uses: Earth shrine	
Notes on any Modifications: Nil	

Site Code: G202

Site Name: Earth God Shrine of Kam Tsin (金錢土地神壇)

Photographic Records:



General Front View



View of the Earth God Shrine

Site Code: G203	Site Name: Enchi Lodge (Main Building & Ancillary Block) (恩慈之家主樓及附屬建築物)
Full Address: Lots 717 & 718, 2158RP in DD92, Castle Peak Road, Kam Tsin	Plan No.: Plan 1s
Orientation: South	Category: Graded Historic Building
Age of Structure: Probably built around 1921	Grading Status: Grade 2
Surrounding Environment: The main building and ancillary block of Enchi Lodge are located in Castle Peak Road near Yin Kong Tsuen. The ancillary block is situated to the north of the main building.	
<p>Historical Appraisal:</p> <p>Enchi Lodge (恩慈之家) (Lots 717 & 718, 2158RP in DD92) is a pre-World War II building in Sheung Shui. Probably built around 1921, it was first used by Jardine Trading Co. as a staff clubhouse. Later on, a man named Zhang Gongrang (張公讓), who may have been a general of the Chinese Nationalist Party (Guomindang, 國民黨), bought the Enchi Lodge and lived there when he came to Hong Kong. Mr. Zhang employed the villagers living in Kam Tsin Tsuen and he left Enchi Lodge before the Japanese invasion of Hong Kong. During the Japanese Occupation, Enchi Lodge was used as a Japanese military quarter and a hospital for Japanese soldiers. After World War II, it was used for various purposes. In the 1950s-60s, Enchi Lodge was rented for film-making. Mr. Leung Sing-bo (梁醒波), who was a famous Cantonese opera artist in Hong Kong, has performed in Enchi Lodge. In 1967, Enchi Lodge was occupied by a number of foreigners and used as a private villa. Moreover, Enchi Lodge had once been rented to San Miguel Brewery Limited during 1969-1971. Since 1991, Enchi Lodge has been (and still is) used as a drug addiction treatment centre run by the Drug Addict Counselling and Rehabilitation Service (DACARS, 得基輔康會), which was formed by a group of pastoral, medical, legal and social work professionals in early 1988. The name “Enchi Lodge” was assigned by DACARS in 1985. “Enchi” (恩慈) literally means favour and kindly affection given by God.</p>	
Associated historical/cultural events or individuals: Zhang Gongrang	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>The compound comprises a two-storey main building and a small one-storey pitched roof building at the rear. A covered path connects the two buildings. The architecture of Enchi Lodge can be described as countrified Italianate with an admixture of Arts & Crafts and Art Deco features. The style evokes the country villas of Tuscany and Umbria with its primitive arched ground floor of rough stonework and its white painted upper storey of stucco-work. Projecting curved bays with balustraded balconies, full height stone angle buttresses, and a Roman pan-tiled roof with projecting eaves complete the picture. The interior floor plan is set on a central axis with central halls or rooms flanked by side rooms used for various purposes. The ancillary block is situated to the north of the main building. This is a single storey building with a pitched roof of Chinese tiles and used to be the stables of the riding school.</p>	
Interior: Not accessible	
Existing Condition: Both building are well-maintained.	
Past and Present Uses: Enchi Lodge was used as a Japanese military quarter and a hospital for Japanese soldiers during the Japanese occupation. It later had once been rented to San Miguel Brewery Limited during 1969-1971. Since 1991, Enchi Lodge has been (and still is) used as a drug addiction treatment centre, etc.	
Notes on any Modifications: Due to the many uses to which Enchi Lodge has been put, there have been alterations such as installation of aluminium windows and new floor finishes. Externally, however Enchi Lodge retains its distinctive architectural style which is very rare in Hong Kong.	

Site Code: G203

Site Name: Enchi Lodge (Main Building & Ancillary Block)
(恩慈之家主樓及附屬建築物)

Photographic Records:



General Front View

Grade 3 Historic Buildings

Site Code: G301	Site Name: Hung Shing Temple (洪聖古廟) & Pai Fung Temple (排峰古廟)
Full Address: Ho Sheung Heung, Sheung Shui	Plan No.: Plan 1k
Orientation: Southeast	Category: Graded Historic Building
Age of Structure: Hung Shing Temple and Pai Fung Temple probably constructed in the 18th century and 1937 respectively.	Grading Status: Grade 3
Surrounding Environment: The two separate temples were linked up by a kitchen built between them and are now aligned side by side in the village of Ho Sheung Heung.	
<p>Historical Appraisal:</p> <p>Hung Shing Temple (洪聖古廟) and Pai Fung Temple (排峰古廟) are two temples at the mouth of Ho Sheung Heung (河上鄉, literally village on a river). They were two separate temples and later linked up by a kitchen built between them. They were built by the Hau (侯) clan which migrated to the Guangdong (廣東) province from the Hebei (河北) province during the Song dynasty (宋, 960-1279). Hau Cheuk-fung (侯卓峰), an ancestor of the 11th generation, later settled in Ho Sheung Heung. The clan then branched out to Yin Kong (燕崗), Kam Tsin (金錢) and Ping Kong (丙崗) in Sheung Shui.</p> <p>The Hung Shing Temple was probably erected in the 18th century for the worship of Hung Shing. It is very special that at the right altar of its main hall, the tablets of Zhou Youde (周有德) and Wang Lairen (王來任) are placed for worship. They were respectively Viceroys of Guangdong and Guangxi (兩廣總督) successfully persuading the Qing Emperor to lift the Evacuation Edict (遷界令) in 1669 so that the suffered villagers of the territory who had been forced to move inland could return home. The two officials were highly respected by villagers for their contribution.</p> <p>The Pai Fung Temple was originally located at Pai Fung Ling (排峰嶺) in Lo Wu (羅湖) and later moved to the present site in 1937 due to the building of the Lo Wu Barracks (羅湖兵房) in around 1926. No particular deity is worshipped in the temple but the Buddha with others including Kwun Yam (觀音), Tin Hau (天后) and Earth God (土地).</p>	
<p>Associated historical/cultural events or individuals:</p> <p>Hau clan of Ho Sheung Heung. In the old days Hung Shing Temple was served as a venue for the solving of disputes among villagers. On each 13th day of the second lunar month, Hung Shing Festival (洪聖誕) will be celebrated with special offerings, Cantonese opera performances, fa pow (花炮) and basin meals. Pai Fung Temple however is relatively less popular than the Hung Shing Temple.</p>	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>The two temples are Qing vernacular buildings having two halls with a court yard in between. Hung Shing Temple, wider than Pai Fung Temple, is flanked by two side chambers on its left and right. The courtyard of the former has been covered with three separated altars whilst the latter has only one housing different deities. Both temples have pitched roofs and the main ridge of the former is decorated with a firing pearl, two <i>aoyus</i> (鰲魚), geometric, floral and auspicious treasures motif patterns whilst the latter with the patterns only. Decorative mouldings and wall paintings are on front wall friezes and gable friezes of both temples.</p>	
Interior: Both temples have two halls with a court yard in between. The courtyard of the Hung Shing Temple has been covered with three separated altars whilst the Pai Fung Temple has only one housing different deities.	
Existing Condition: Fair	
Past and Present Uses: Temple	
Notes on any Modifications: Over the years a number of renovations have carried out to the temples, one in 1964, removing much of their originality and adding some unsightly features very much minimizing its authenticity such as much of the walls plastered, floors dressed screeding, internal roofs concreted and others.	

Site Code: G301

Site Name: Hung Shing Temple (洪聖古廟) & Pai Fung Temple (排峰古廟)

Photographic Records:



General Front View

Site Code: G302	Site Name: Sin Wai Nunnery (仙慧庵)
Full Address: Ho Sheung Heung, Sheung Shui	Plan No.: Plan 1k
Orientation: South	Category: Graded Historic Building
Age of Structure: Built in 1919	Grading Status: Grade 3
Surrounding Environment: Sin Wai Nunnery is situated within the village of Ho Sheung Heung.	
<p>Historical Appraisal:</p> <p>It was built by a Tang Chuen-ho (鄧專好) in 1919. She was a village girl from Kam Tin (錦田), Yuen Long, who was married to a Liu (廖) of Sheung Shui Wai (上水圍). The marriage was not a real one as the bridegroom was represented by a cock. She fled to Ho Sheung Heung where she helped the grandmother of Hau Tai-hong (侯泰康), a rich man and a local representative of the area, in a lawsuit. She was given a piece of land where she built the nunnery. It houses Kwun Yam (觀音), Sakyamuni (釋迦牟尼佛), Kshitigarbha Buddha (地藏菩薩) and Skanda (韋馱) for worship. The nunnery adopted girls from poor families providing them with accommodation and their education at the Ho Kai School (河溪學校) nearby. They were taken care of by the nuns in the nunnery. Some of the adopted girls could become nuns.</p>	
Associated historical/cultural events or individuals: The nunnery invites nuns from other nunneries to come to chant Buddhist scriptures on the Buddha's Birthday on the 8th of the fourth lunar month.	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>It is a two-hall-one-courtyard plan. A connected annex of two compartments to its left was added later for cow and pig rearing and for service and kitchen use. The open courtyard between the entrance and main halls has been roofed with semi-transparent sheets. Side rooms are on both side of the halls and courtyard. Rooms on the upper floors are mainly bedrooms. The pig pens and cow sheds of the annex have been converted for residential use. The building is constructed of green bricks with its walls to support its roof of timber rafters, purlins and clay tiles. The finely-carved altar in the middle of the main hall houses the statues of the Buddhas for worship. Internally the walls have been painted whilst its external walls are remained in fair face. The main ridge is with curling ends mouldings for decoration. Wall friezes are with plastered mouldings of plum and other flowers and calligraphy.</p>	
Interior: Not accessible	
Existing Condition: Good	
Past and Present Uses: Nunnery	
<p>Notes on any Modifications:</p> <p>Despite some later added fixtures, the authenticity of the building is kept.</p>	

Site Code: G302

Site Name: Sin Wai Nunnery (仙慧庵)

Photographic Records:



General Front View

Site Code: G303	Site Name: Yeung Yuen (楊園) (also known as Yeung Garden)
Full Address: Kwu Tung, Sheung Shui	Plan No.: Plan 1r
Orientation: South	Category: Graded Historic Building
Age of Structure: Built in the early 1930s	Grading Status: Grade 3
Surrounding Environment: The main building of Yeung Yuen is surrounded by other derelict and empty buildings which were used as kennels, stables and factories in the past.	
<p>Historical Appraisal:</p> <p>Yeung Garden (楊園) was named after a Mr. Yeung who built the house in the early 1930s as a weekend retreat or holiday home. Sometimes, he came just for a rest or to play golf in Chau Tau (洲頭) or to invited his Chinese and Western friends to join his parties at Yeung Garden. From the late 1950s to the early 1960s, the surrounding area of the villa was occupied by a chicken farm. Later on, the villa and its surrounding area were used as a rattan factory until the early 1970s.</p> <p>Yeung Garden was rented between the early 1970s and 1983 to a lawyer's family, Lo Hin-shing (羅顯勝) and his daughter Lo Helen Andrene (羅海倫) as a riding school. Several buildings were constructed to the right of the villa and used as an office and stables respectively. Lo Hin-shing, the First Magistrate at Hong Kong Magistracy in 1951, was born in Hong Kong in 1889. He was educated at Queen's College and the University of Hong Kong before completing his further education at Cambridge University and was called to the English Bar at Middle Temple. In 1975, he was awarded the M.B.E. In addition, it was said that he was a keen racing fan and also a voting member of the Royal Hong Kong Jockey Club.</p>	
Associated historical/cultural events or individuals: Built by a Mr. Yeung in early 1930s; Later rented to a lawyer's family, Lo Hin-shing, and his daughter Lo Helen Andrene as a riding school.	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>This two-storey house is situated in a large compound surrounded by derelict and empty buildings which were used in the past as factories, stables and kennels. The house itself is built to an unusual X-shaped plan with a canted entrance porch in front and a cylindrical staircase enclosure at the rear. The external walls are rendered and painted with plain rectangular windows. The roofs over the various portions of the house are mainly flat, but the front part has a pitched roof of Chinese tiles. The balcony over the entrance porch has a classical style balustrade. Internally the layout on each floor is based on a central hall with rooms opening off it in the four wings. There are two rear balconies on the ground floor with roof terraces above on the first floor. Unorthodox through the plan may be, the rooms although small, are conventional in shape. The architectural style of the house may be classified as Modern Eclectic.</p>	
Interior: Not accessible	
Existing Condition: Fair	
Past and Present Uses: Used as a residential house, a rattan factory and a riding school in the past. Now it is deserted except for a watchman.	
Notes on any Modifications: Apart from modern replacement windows the house does not appear to have been altered very much.	

Site Code: G303

Site Name: Yeung Yuen (楊園) (also known as Yeung Garden)

Photographic Records:



General Front View



View of building structures to the east of the main building. (Photos taken outside the fenced boundary of the Site)

Site Code: G304	Site Name: Entrance Gate of Wing Ning Wai (永寧圍圍門)
Full Address: Lung Yeuk Tau, Fanling	Plan No.: Plan 2j
Orientation: Southwest	Category: Graded Historic Building
Age of Structure: Some 400 to 500 years	Grading Status: Grade 3
Surrounding Environment: Situated in Lung Yeuk Tau, the entrance gate is located in the front wall of the rectangular enclosing wall with four watchtowers at its four corners. The entrance gate is at the north-east front wall and the enclosing walls have three rows of village houses within the walls.	
<p>Historical Appraisal:</p> <p>The founding ancestor of the Tangs in Lung Yeuk Tau (龍躍頭) is Tang Chung-ling (鄧松嶺, A.D. 1302-1387) of the Yuan dynasty (元, A.D. 1271-1368) whose ancestor Tang Yuen-leung (鄧元亮) had his descendents branched out to Kam Tin (錦田), Ha Tsuen (廈村), Tai Po Tau (大埔頭), Lung Yeuk Tau and Shijing (石井, in the mainland) in the Song dynasty (宋, A.D. 960-1279). The Tangs had a long history of development in Lung Yeuk Tau and further spread to neighbouring areas establishing 11 villages known as Five Wais and Six Tsuens (五圍六村, five walled villages and six villages). Wing Ning Wai (永寧圍, Walled Village of Wing Ning) is one of the villages. The village has a history of some 400 to 500 years. The wall was constructed to give protection to the villagers resided inside the walls from attacks of bandits, pirates and enemy villagers. It is not known the exact boundary of the wall as most of the enclosing walls and watchtowers have been demolished. As the existing village houses and portions of the walls structures show, the wall was a rectangular one having three rows of village houses within the walls.</p>	
Associated historical/cultural events or individuals: Tang clan in Lung Yeuk Tau	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>The village originally has rectangular wall and an entrance gate in the front wall with four watchtowers at its four corners. It is a Qing (清) structure in symmetrical design with its entrance gate at the central axis. The entrance gate is at the north-east front wall. It was constructed in the 9th year of Qianlong (乾隆, A.D. 1744) reign of the Qing dynasty. Its front façade is covered with red sandstone with a rectangular doorway. Its internal doorway is arched with green bricks only. Its roof has collapsed having its top flattened. Only portions of the wall remain with village houses built on or connected to it. The watch towers have been demolished, some with new buildings constructed on them.</p>	
Interior: N/A	
Existing Condition: Fair to poor	
Past and Present Uses: Entrance	
Notes on any Modifications: Nil	

Site Code: G304

Site Name: Entrance Gate of Wing Ning Wai (永寧圍圍門)

Photographic Records:



General Front View

Site Code: G305	Site Name: Tsung Kyam Church (崇謙堂) (also known as Shung Him Church)
Full Address: No. 20 Shung Him Tong Tsuen, Lung Yeuk Tau, Fanling	Plan No.: Plan 21
Orientation: Northwest	Category: Graded Historic Building
Age of Structure: Built in 1927 and extended in 1951.	Grading Status: Grade 3
Surrounding Environment: The church is located at the front row of the Shung Him Tong Tsuen.(崇謙堂村) and is surrounded by other village houses.	
<p>Historical Appraisal:</p> <p>It was built in 1927 and extended in 1951 as the congregation grew and is a Hakka Christian village founded in 1903. It is a church of the Society of Basel Mission (巴色傳道會) whose missionaries first came to Hong Kong from Switzerland in 1847.</p> <p>From 1903 to 1905 Pastor Ling Kai-lin (凌啟蓮) and his elder son, Sin-yuen (善元), had been spreading the gospel in Shung Him Tong Tsuen. By the winter of 1905, there were ten converts. Pastor Ling requested the Basel mission to send an evangelist to the village to help set up a church. In response, Pang Lok-sam (彭樂三 1895-1947), who was to become an important figure in the village and in the New Territories, arrived to help Pastor Ling with church work. A cemetery for the congregation, opened in 1931, is situated at the rear of the village. Tsung Kyam Church was once used as a kindergarten. When the building became dilapidated, it was replaced by a new one. The new church was built beside the old one in 1983, and the old church has been used as a Sunday School (主日學) since 1994. Now, it is used as a storeroom.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>The old Tsung Kyam Church was the focal point of the village, not only in a physical and symbolic sense but also in terms of the social organization of the community, daily activities, family life and the political and economic organization of Shung Him Tong Tsuen which were all centred on the church and helped to define the identity of this Hakka Christian community.</p> <p>Tsung Kyam Church was also socially connected with Luen Wo Tong (聯和堂), the collective security alliance amongst the ethnic Hakkas in the Fanling area against the Puntis (本地) of the area.</p>	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>The church is a very basic and simple two-storey pitched roof utilitarian structure with a rectangular plan orientated to align with the village houses. The first floor was added in 1951 as engraved on a plaque. The side elevations are rendered and painted with rows of regularly spaced windows set in bays divided by piers or buttresses supporting the roof trusses. The roof is finished with corrugated sheeting. The architectural style of the front façade of the church has been described as Italianate and Baroque. The Basel Mission originated in Switzerland which borders on Italy. Some of the Swizz churches such as St. Anthony, Basel by Karl Moser (1860-1936) were highly influential abroad. With its Romanesque arches, ornamental parapet, bellcote and dome, Tsung Kyam Church could well have been influenced by the Renaissance architecture of Churches around Basel.</p>	
Interior: Not accessible	
Existing Condition: Good.	
Past and Present Uses: Church; with the building of the new church, the old church has been used as a kindergarten and Sunday School and the upper floor, which originally was used for Sunday services, is now used as a storeroom.	
Notes on any Modifications: Some minor reversible alterations have been carried out in past renovations	

Site Code: G305

Site Name: Tsung Kyam Church (崇謙堂) (also known as Shung Him Church)

Photographic Records:



General Front View

Site Code: G308	Site Name: Yan Wah Lo (仁華廬)
Full Address: Kwu Tung, Sheung Shui	Plan No.: Plan 1r
Orientation: East	Category: Graded Historic Building
Age of Structure: Constructed in 1920s	Grading Status: Grade 3
Surrounding Environment: Yan Wah Lo is located near Castle Peak Road – Kwu Tung, nearby Shek Tsai Leng surrounded by factory buildings.	
<p>Historical Appraisal:</p> <p>Yan Wah Lo (仁華廬) is a Hakka (客家) dwelling constructed in the 1920s by Yeung Ngan-yau (楊雁友) who was an overseas Chinese working in Bandung (萬隆) of Indonesia. The building is in Kwu Tung (古洞) between Sheung Shui and San Tin (新田). It is in the east of Shek Tsai Leng (石仔嶺) of Kwu Tung near the Kwu Tung Rural Committee's office building (古洞村公所). Ngan-yau was born in Meixian (梅縣), the home county of Hakkas, of Guangdong (廣東) province. He had a grocery in Bandung and when he accumulated a sum, he wanted to build a house in Meixian. The site he wanted to build a house in Meixian had already been occupied. Then he chose to settle in Hong Kong due to its geographical advantage and social stability (moreover, the Dutch colonial government in Indonesia restricted Chinese from purchasing any farmland and real estates. With the help of a Hakka native in Yuen Long, bought land in Kwu Tung and built the house. Hakka artisans for the construction of the house and building materials were from Meixian. The Hakka house was not completed due to the outbreak of the war in the mainland. The house he wanted to build was like the Pun Uk (潘屋) in Au Tau (凹頭) of Yuen Long. The residence is still owned by the descendents of Ngan-yau in the corporate ownership of Yeung Ngan Yau Tso (楊雁友祖). It has been rented to relatives of the Yeungs from the mainland since the 1970s.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>Yeung Ngan-yau's wife and his son Wun-kam (煥錦) lived in the house after it was built whilst he was still working in Indonesia remitting money through a banking house (錢莊) named Ng Fook Fat (吳福發寶號) in Yuen Long to his family. Yan Wah Lo accommodated an Oi Wah School (愛華學校) with two teachers employed to provide free education to the Kwu Tung children before the Second World War. Generally the village elders of Kwu Tung who were literate and aged over 60 by the time of the survey in early 2003 had studied at the school. It was reopened after the war. It became a subsidized primary school called Kwu Tung Public Oi Wah School (古洞公立愛華學校) in the 1960s. The school was then relocated to a new school building in Ho Sheung Heung Road (河上鄉路). Cantonese opera performances were organized and paid by the Yeungs in the open ground in front of the house at the Kwun Yam Festival (觀音誕).</p>	
<p>Inscriptions:</p> <div style="display: flex; justify-content: space-around; align-items: center;"> <div style="border: 1px solid black; padding: 5px; writing-mode: vertical-rl; text-orientation: upright;">華祝多三</div> <div style="border: 1px solid black; padding: 5px;">盧華仁</div> <div style="border: 1px solid black; padding: 5px; writing-mode: vertical-rl; text-orientation: upright;">仁端統四</div> </div> <p style="text-align: center;">Inscriptions on façade of the residential building</p>	
<p>Architectural Appraisal:</p> <p>The southeast facing residence was intended to be built in a Hakka two-hall-two-row (兩堂兩橫) style. The right row and the adjoining open courtyard were not built. It now is Qing (清) vernacular Hakka dwelling having a two-hall-one-row (兩堂一橫) plan. The core centre of the building is a two-hall-one-courtyard middle bay with a side chamber or side room on either side of the entrance and main halls and the open courtyard. A row of five bedrooms with a kitchen is on the left separated by a long lane of open courtyard. An entrance is at the entrance hall and the open lane. The gable wall of the side row of houses is of the same direction of the two entrances. The building is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The name of the house “仁華廬” (Yan Wah Lo) is moulded above the entrance doorway flanked by a couplet “仁端統四, 華祝多三”. The walls are plastered and painted. The open courtyard is covered</p>	

Site Code: G308

Site Name: Yan Wah Lo (仁華廬)

with corrugated sheets. A semi-circular mound of earth called *huatouying* (花頭塋) or *huatai* (化胎) was at the back of the building, a *fung shui* provision of the Hakkas. The apex of the gable wall of the side row is of the wood (木) style of the Five Elements (五行).

Interior: Not accessible

Existing Condition: Fair

Past and Present Uses: Residential house

Notes on any Modifications: Added corrugated sheets at the open courtyard are no good to the building.

Photographic Records:



General Front View

Site Code: G309	Site Name: Man Ming Temple (文明廟)
Full Address: Fu Tei Au Tsuen (虎地坳村), Sheung Shui	Plan No.: Plan 2a
Orientation: Southwest	Category: Graded Historic Building
Age of Structure: Built no later than 1924	Grading Status: Grade 3
Surrounding Environment: North, West and East – Surrounded by temporary structure; South- Ng Tung River	
<p>Historical Appraisal:</p> <p>It was built by the Liu (廖) clan of Sheung Shui not later than 1924 as a photograph has shown its existence in the year. It is also called Man Temple (文廟) and Man Mo Temple (文武廟) as three deities were worshipped at the temple. They include the Man God (文帝, Civil God), Mo God (武帝, Martial God) and Fui Shing (魁星, the God for the Imperial Civil Service Examination). The temple was erected by the Lius expecting the deities would give patronage to their members for success in the Examination. They would then become civil officials and thus gaining position and wealth for the prosperity of the clan. Together with the temple, a hexagonal pagoda was also built to complement the temple in the north-west of Sheung Shui. The pagoda has been demolished and the temple is in ruin.</p>	
Associated historical/cultural events or individuals: Liu clan of Sheung Shui	
Inscriptions: Inscriptions “文明” on the lintel of the temple	
<p>Architectural Appraisal:</p> <p>It is a three-hall-one-courtyard plan building with three bays. The open courtyard is between the middle hall and the entrance hall. The three-bay main hall houses the three deities for worship. The building was constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Granite blocks are for the door frame, wall bases and wall corners. The gables of the main hall are of the Fire style of the Five Elements (五行之火型) with three pointed sharp wings. At its recessed entrance above the doorway is a name board engraved with two Chinese characters ‘文明’. Wall friezes on its front façade are with plastered mouldings of flowers and ruilong (夔龍) patterns. At its entrance hall, wall paintings are with flowers and birds motifs.</p>	
Interior: Ruined	
Existing Condition: In ruin	
Past and Present Uses: Temple	
Notes on any Modifications: The building is in ruin; Its authenticity is diminishing	

Site Code: G309

Site Name: Man Ming Temple (文明廟)

Photographic Records:



General Front View

Nil Grade Historic Building

Site Code: GN01	Site Name: Tin Hau Temple (天后古廟)
Full Address: No. 41 Hung Kiu San Tsuen	Plan No.: Plan 2c
Orientation: South	Category: Graded Historic Building
Age of Structure: Original temple constructed in early Ming Dynasty	Grading Status: Nil Grade
Surrounding Environment: The temple is located in the Hung Kiu San Tsuen surrounded by trees and other village houses.	
<p>Historical Appraisal:</p> <p>Tin Hau Temple (天后古廟) in Hung Kiu San Tsuen (紅橋新村) of Sheung Shui was built for the worship of Tin Hau (Goddess of the Sea) who protect the ships which sailed along Ng Tung River (梧桐河) linked to Starling Inlet, or Sha Tau Kok Hoi (沙頭角海) and the inhabitants nearby. The exact year of construction of the temple cannot be ascertained, but a stone tablet in memory of the rebuilding of the temple in 1962 shows that the original temple was built in the early Ming (明) Dynasty. There is also a bell dated the 60th year of the reign of Emperor Kangxi (康熙, 1721) of Qing (清) Dynasty. This temple is said to be built by Yi Ngam Tso (義菴祖) of the Liu (廖) clan of Sheung Shui. Liu Yi-ngam was the eldest son of Liu Ying-man (廖應文), the fourth generation ancestor of the Liu clan. Their founding ancestor, Liu chung-kit (廖仲傑), moved from Fujian (福建) to Guangdong (廣東) in the middle years of Yuan Dynasty (元朝, 1279-1368). He first moved to Tuen Mun (屯門) during Ming Dynasty (明朝, 1368-1644), then to Futian (福田), a village north of Shenzhen River (深圳河), and finally settled along Sheung Yue River (雙魚河) where his descendants later widely scattered.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>Tin Hau Festival on the 23rd day of the third lunar month would be celebrated by members of the Liu clan and other villagers. They would hold vegetarian meals and distribute roast pork in the forecourt of the temple.</p>	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>The temple is a two-hall-one-courtyard Qing vernacular building of a rectangular plan. The roofed courtyard is between the main and entrance halls. The 1962 rebuilt temple is constructed of bricks and concrete with its walls to support its pitched roofs. Its roofs have been turned into reinforced concrete ones covered with glazed ceramic tiles. Its external walls are plastered with imitation brick lines. The statue of the Tin Hau deity is in the middle of the altar. In front of the altar are two demons of Tin Hau, the Qianliyan (千里眼) and Shunfenger (順風耳). Tai Sui (太歲) and Earth God (土地) deities are respectively on the left and right chambers of the main hall. The main ridge is with 'A Pair of Dragons Competing a Pearl' (雙龍爭珠) ceramic decoration. Wall friezes in its front façade are with wall paintings of bats, a dragon, flowers and plants. The left and right chambers of the main hall are decorated with wall paintings of a unicorn and a deer respectively.</p>	

Site Code: GN01

Site Name: Tin Hau Temple (天后古廟)

Interior:



Existing Condition: Fair

Past and Present Uses: Temple

Notes on any Modifications: The temple was renovated in 1937 and built in 1962. Further renovations were carried out in 1983 and 1996.

Photographic Records:



General Front View (Source: AMO Website)



Front view of entrance of the temple



Front View



Side View

Site Code: GN02	Site Name: Fuk Tak Temple
Full Address: Siu Hang Tsuen, Lung Yeuk Tau, Fanling	Plan No.: Plan 2i
Orientation: South	Category: Graded Historic Building
Age of Structure: Built before 1900	Grading Status: Nil Grade
Surrounding Environment: Village environment	
<p>Historical Appraisal:</p> <p>Fuk Tak Temple in Siu Hang Tsuen (小坑村) of Fanling was built by the Tang clan of the village when it was established some 100 years ago. The village is the youngest village of the Five Wais (walled villages) and Six Tsuens (villages) (五圍六村) of the Tang clan in Lung Yeuk Tau (龍躍頭) who first settled in the area in the 14th century. The Tangs in the village were originated from Lo Wai (老圍) whose 14th generation ancestors moved to Longtang (龍堂) of Shenzhen due to inadequate living space. Harassed by bandits frequently, the 20th generation ancestors moved back to Lung Yeuk Tau. They purchased land and built two rows of 12 houses in the village among some other non-Tang families. The temple is for the worship of the Earth God, also known as To Tei Kung (土地公), Dai Pak Kung (大伯公) or Fuk Tak Kung (福德公), the deity which would give protection to the villagers.</p>	
Associated historical/cultural events or individuals: Nil	
Inscriptions: see photographic record below	
<p>Architectural Appraisal:</p> <p>The temple is a Qing (清) vernacular building of a one-hall plan. It is at the far right corner of the village for fung shui reasons. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. Its walls have been internally and externally plastered. Its altar is in the middle of the back wall facing the entrance. The wall is painted with a unicorn surrounded by auspicious treasures. Its floor is with cement screeding. Above the doorway of the recessed entrance is the name board of the temple.</p>	
Interior: see photographic record below	
Existing Condition: Good.	
Past and Present Uses: Religious	
Notes on any Modifications: Some modern finishes.	
Photographic Records:	
 <p>General View</p>	 <p>Inscription</p>



General View of HFL05



East side wall view

Proposed Grade 1 Historic Buildings

Site Code: PG101	Site Name: Oi Yuen Villa (愛園別墅)
Full Address: Lot No. SSL 2RP, Kwu Tung	Plan No.: Plan 1w
Orientation: North	Category: Graded Historic Building
Age of Structure: Built before 1919	Grading Status: Proposed Grade 1
Surrounding Environment: Oi Yuen Villa is located in Kwu Tung beside Fanling Highway	
<p>Historical Appraisal:</p> <p>The building now known as Oi Yuen Villa (愛園別墅) is believed to have been built before 1919 as there is an old photo of the building in that year in the Public Records Office. At the time, the building was described as “Ladies Club House” and it might have been historically associated with the nearby Fanling Golf Club. From 1922 to 1946, the building was owned by Jardine Matheson & Company Limited, a well-known British firm in Hong Kong. E.B. Moller bought the building in 1947 and used it as a villa. From 1949 to 1956, the building was bought by Mollers Lands Limited, a steamship company.</p> <p>After changing hands several times, the villa eventually was acquired in 1957 by Mr Hui Oi-chow (許愛周) (1881-1966) as his private residence and renamed “Oi Yuen Villa”. Mr. Hui was a famous businessman in Zhanjiang (湛江) at the early stage of his life. Through the years, he became a large real estates owner. He was also active in charity and education in Hong Kong and South China. The Hui Oi Chow Science Building (許愛周科學館) of the University of Hong Kong, established in 1981, is named after him. Hui passed away in 1966 at the age of 85 and was buried at the site of Oi Yuen Villa. After his death, Oi Yuen Villa was inherited by his descendents.</p>	
<p>Associated historical/cultural events or individuals:</p> <p>As a private residence the villa has limited social value to the community, but Mr. Hui Oi-chow and his family have been very prominent businessmen and philanthropists. The house not only a place for the family to live in, but also a venue for holding feasts, where social and political leaders such as Sir David C.C. Trench (戴麟趾 1964-1971), Hon. Sir Tsun-nin Chau (周峻年), Sir Sik-nin Chau (周錫年) and Sir Shiu-kin Tang (鄧肇堅) would be invited to join. Local villagers were employed as servants by the Hui family.</p>	
Inscriptions: Nil	
<p>Architectural Appraisal:</p> <p>Oi Yuen Villa is a single-storey house with a mezzanine floor built on a small hill within a wooded compound. A wide driveway leads up to the front of the house and the main entrance with its colonnaded and balustraded portico. The entrance is flanked by two projecting gabled bays. What appears to be an enclosed colonnaded verandah runs along the front of the house on the right hand side. On the left hand side there is a complex arrangement of small rooms built around internal courtyards. The rear elevation of the house has a colonnaded and balustraded open verandah and two gable ends. The various roofs are all pitched and tiled with projecting chimney stacks. The finish to the external walls is rough cast rendering. Windows are mullioned and transomed and divided into small glazing squares. Some windows are set in canted bays. The gables have decorative half-timbering. The architecture is a blend of Tudor and Classical styles and may be classified as Arts and Crafts.</p>	
Interior: Not accessible	
Existing Condition: Cannot be determined as site access was not obtained.	
Past and Present Uses: Residential house (villa)	
Notes on any Modifications: Nil	

Site Code: PG101

Site Name: Oi Yuen Villa (愛園別墅)

Photographic Records: (Access to the site was not obtained)



General Front Views (Source: AMO Website)