

## LEGISLATIVE COUNCIL BRIEF

### Antiquities and Monuments Ordinance (Cap. 53) Antiquities and Monuments (Declaration of Historical Buildings) Notice 2014

#### INTRODUCTION

After consultation with the Antiquities Advisory Board (AAB)<sup>1</sup> and with the approval of the Chief Executive, the Secretary for Development (SDEV), in his capacity as the Antiquities Authority under the Antiquities and Monuments Ordinance (the Ordinance) (Cap. 53), has decided to declare the following places to be historical buildings (which is a type of “monument” as defined under the Ordinance) under section 3(1) of the Ordinance:

- (a) Lin Fa Temple (蓮花宮), also known as Lin Fa Kung, on Lily Street, Tai Hang, Hong Kong;
- (b) Hung Shing Temple (洪聖古廟) on Hung Shing Street, Ap Lei Chau, Hong Kong, together with a pair of timber poles in front of that temple; and
- (c) Hau Wong Temple (侯王古廟) and its adjoining land at the corner of Junction Road and Tung Tau Tsuen Road, Kowloon City, Kowloon, together with a stone with inscription at the rear of that temple.

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2. The declaration is made by the Antiquities and Monuments (Declaration of Historical Buildings) Notice 2014 (the Notice) (**Annex A**), which will be published in the Gazette on 24 October 2014.

#### JUSTIFICATIONS

##### **Heritage Significance**

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<sup>1</sup> AAB is an independent statutory body established under section 17 of the Antiquities and Monuments Ordinance (the Ordinance) to advise the Antiquities Authority on any matters relating to antiquities, proposed monuments or monuments or referred to it for consultation under section 2A(1), section 3(1) or section 6(4) of the Ordinance.

3. The Antiquities and Monuments Office (AMO)<sup>2</sup> of the Leisure and Cultural Services Department has researched into and assessed the heritage significance of the three temples set out in paragraph 1 above (the Temples). AMO recommends to the Antiquities Authority that the Temples have high heritage value that meets the threshold required for declaration as historical buildings under section 3(1) of the Ordinance. The heritage value of the Temples is summarised in paragraphs 4-17 below and elaborated in **Annex B**.

(a) Lin Fa Temple in Tai Hang

4. Lin Fa Temple, literally means temple of lotus, was probably constructed in 1863 for the worship of Kwun Yam (觀音), the Goddess of Mercy, or the Chinese reincarnation of Bodhisattva Avalokitesvara (觀世音菩薩), which literally means a bodhisattva observing the sounds or cries of the world. It is believed that Lin Fa Temple was once in the ownership of a family surnamed Tsang (曾). The temple has been put under the management of the Chinese Temples Committee (華人廟宇委員會) (CTC) since 1975.

5. Lin Fa Temple is not only the oldest Kwun Yam Temple on Hong Kong Island, but also an important historic landmark to the local community with its strong association with the Tai Hang Fire Dragon Dance (大坑舞火龍), which is a traditional event with a history of over one hundred years and was inscribed onto China's Third National List of Intangible Cultural Heritage in 2011.

6. The Tai Hang Fire Dragon Dance is held in the evening of the 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> of the eighth lunar month every year. The "fire dragon" (made of joss sticks planted in a dragon-shaped form) is to be first blessed by Kwun Yam of Lin Fa Temple before starting the parade of the fire dragon throughout the Tai Hang area on the 14<sup>th</sup> of the eighth lunar month.

7. The architecture of Lin Fa Temple is very unique. Its front hall is a structure in half-octagonal shape and with a double-eaves-tended roof (重檐攢尖頂). Unlike the conventional design of other two-hall Chinese temples with a courtyard in-between, the front hall of Lin Fa Temple is connected to the rectangular main (rear) hall without internal courtyard in-between. Since the temple is situated on a slope, its front hall is built on a granite arched terrace while the main hall with a pitched roof (人字頂) sits on rocks where a big boulder is

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<sup>2</sup> AMO is the executive arm of the Antiquities Authority dealing with matters, among others, relating to research, examination and preservation of any place, building, site or structure which is of historical, archaeological or palaeontological value.

exposed on the ground surface. Right in the middle of the façade is an arched opening with a balustrade. Access to the temple is through two staircases on the left and right ends of the front hall, unlike other traditional Chinese temples with its main entrance in the middle of the façade.

8. Lin Fa Temple has undergone a number of repairs and renovations over the years, but its main structures and the shape of the temple are still preserved intact. The temple fronted with the half-octagonal entrance hall is a unique and rare example of its kind in Hong Kong amongst all the conventional Chinese buildings. Besides, there are still many relics kept in the temple such as the temple bell of 1865, the granite crafted offering table of 1864, the altar of 1885, the *caimen* (彩門) of 1909, and the name board of 1925.

(b) Hung Shing Temple in Ap Lei Chau

9. Hung Shing Temple was erected on the north shore of Ap Lei Chau overlooking Shek Pai Wan (石排灣) and Aberdeen. It has been the main temple in Ap Lei Chau since its establishment in 1773. The temple has been put under the management of the CTC since 1930.

10. Hung Shing (洪聖) is a popular deity in Southern China, particular in the Guangzhou and Pearl River Delta region. The origin of Hung Shing is uncertain but the local communities widely believe that Hung Shing was a district magistrate of Kwong Lee (廣利刺史) in the Tang dynasty (618-907) and named Hung Hei (洪熙) who was reputed for his accurate prediction of the weather and expertise in geography and astronomy. He became a sea patron of the fishermen and sea-traders. After his death, the emperor conferred him with the spiritual title of “King Hung Shing of Kwong Lee” (廣利洪聖大王). In another version, Hung Shing was the God of South Sea. It is believed that a temple for the God of South Sea (南海神廟) was erected in Guangzhou in the 14<sup>th</sup> year of Kaihuang reign (開皇十四年) (594) of the Sui (隋) dynasty. The God of South Sea was ennobled as “King of Kwong Lee” (廣利王) in the Tang dynasty and “King of Kwong Lee, Hung Shing of South Sea” (南海洪聖廣利王) in the Song (宋) dynasty (960-1279). Hung Shing eventually became one of the popular deities in Southern China for protecting fishermen and marine traders.

11. There are two 20-foot high timber poles painted with dragon pattern in front of the Hung Shing Temple which are rare in Hong Kong. Locals call them as “dragon poles” (龍柱) and it is believed that the poles were erected for protecting the area against ferocious spirits (煞氣) from the “tiger land” (虎地) (a hill in

Aberdeen where the Old Aberdeen Police Station (舊香港仔警署) (1891) is now situated).

12. Hung Shing Festival (洪聖誕), which is on the 13<sup>th</sup> day of the second lunar month, is still widely celebrated every year by the locals with offerings, procession (巡遊) of the statues of Hung Shing and other deities, performance of lion and dragon dances, traditional Chaozhou music (潮州大鑼鼓) and Cantonese opera, as well as other ritual activities.

13. The temple is a Qing vernacular two-hall-three-bay building, with a courtyard covered with a pavilion in-between the two halls and two side chambers on its left and right. Exquisite historic Shiwan (石灣) ceramic figurines can also be found on the roof ridges of the entrance hall and the parapet walls of the chambers on both sides of the internal courtyard. The temple is one of very few traditional temples with exquisite craftsmanship that still keeps its original *fung shui* setting (sea-oriented) and close association with the local community.

(c) Hau Wong Temple Compound in Kowloon City

14. The exact year of construction of Hau Wong Temple in Kowloon City is not known. With reference to the temple bell which was cast in the 8th year of the Yongzheng (雍正) reign (1730) of the Qing dynasty, the temple was probably built in or before 1730 for the worship of Yeung Hau Tai Wong (楊侯大王).

15. The origin of Hau Wong Temple cannot be ascertained. Some believe that Yeung Hau was Yang Liangjie (楊亮節), a loyal follower and a marquis of the last emperors of the Southern Song dynasty (1127-1279) who fled with the royal family to Kowloon after being driven by the Mongols. It was said that the temple was built to commemorate his bravery and loyalty. There is another legend alleging that the temple in Kowloon City was dedicated to a local inhabitant surnamed Yeung who cured the Song emperor of an illness. Others believe that the temple, like other temples dedicated to Hau Wong or Yeung Hau in Hong Kong and around the Pearl River Delta region, was built to commemorate the bravery and loyalty of a marquis, but not particularly Yang Liangjie.

16. Apart from being the main temple in the area, Hau Wong Temple is also one of the very few temples in the territory still keeping a rich collection of historic relics with direct relation to the garrison town of the Kowloon Walled City (九龍寨城). Hau Wong Temple was patronised by the Qing officials and soldiers when the Kowloon Walled City (located south of the temple) was in existence

guarding the territory between 1847 and 1899. A stone tablet of the temple engraved in the 9<sup>th</sup> year of Xianfeng (咸豐) reign (1859) indicated the donation of the officials from the offices of the Assistant Magistrate of Kowloon (九龍巡政廳) and Dapeng Brigade (大鵬協) to the renovation of the temple. Other relics like an old incense burner and a number of timber plaques donated by the military officials in the Kowloon Walled City between 1847 and 1888, such as Xu Wenshen (許文深), the first Assistant Magistrate of Kowloon (九龍巡檢司), can still be found in the temple.

17. The temple compound consists of the main temple building with later added side chambers, pavilions and stone inscriptions all standing on a terrace with granite steps leading to the ground level. The main temple building is originally a two-hall-one-courtyard Chinese vernacular building with pitched roofs. A detached pavilion with hip-and-gable roof supported by fine granite columns and wooden brackets is awkwardly standing in front of it. Altars are placed in the rear hall of the main temple building where Hau Wong and other deities such as Kwun Yam are worshipped. The stepped gables of the rear hall in the style of “五岳朝天” (literally means five peaks paying tribute to heaven) is a very rare design and seldom found in Hong Kong.

### **Declaration as Monuments**

18. The Temples have been accorded with Grade 1 status by the AAB having regard to the recommendations of an independent assessment panel<sup>3</sup> under the existing administrative grading mechanism<sup>4</sup>. AAB advised in November 2008 that all Grade 1 historic buildings should, given their outstanding heritage value, form a pool of potential candidates for the Antiquities Authority to consider monument declaration. With the recommendation of AMO as set out in paragraph 3 above, the support of the AAB and the approval of the Chief Executive, SDEV, as the Antiquities Authority under the Ordinance, has decided to declare the Temples as monuments. In addition to reflecting the outstanding heritage value

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<sup>3</sup> The assessment panel comprises experts from the fields of town planning, architecture and engineering, as well as historians.

<sup>4</sup> The grading system is an administrative arrangement to provide an objective basis for determining the heritage value, and hence the preservation need, of historic buildings in Hong Kong. Under the grading system,

- Grade one status refers to buildings of outstanding merit, which every effort should be made to preserve if possible.
- Grade two status refers to buildings of special merit; efforts should be made to selectively preserve.
- Grade three status refers to buildings of some merit; preservation in some form would be desirable and alternative means could be considered if preservation is not practicable.

of the Temples, the declaration will provide the Temples with statutory protection<sup>5</sup> under the Ordinance.

19. All the Temples are currently situated on private land under the ownership of the Secretary for Home Affairs Incorporated and are administrated by the CTC. The procedure of serving a notice to the owner and any lawful occupiers of the Temples of the intended declaration, as required under section 4 of the Ordinance, was completed on 13 June 2014. No objection was received by the AMO during the one-month notice period. Explicit agreement of the owner of the Temples to the declaration proposal has also been obtained.

20. The declaration of the Temples will be made by the Notice published in the Gazette on 24 October 2014. A copy of the plans showing the locations of the Temples declared by the Antiquities Authority as historical buildings and deposited in the Land Registry is at Annex C. The Notice will take immediate effect and will be tabled in the Legislative Council for negative vetting on 29 October 2014.

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## **IMPLICATIONS OF THE PROPOSAL**

21. The declaration is in conformity with the Basic Law, including the provisions concerning human rights. It does not have any economic, productivity, environmental, family or civil service implications. As far as sustainability implications are concerned, the declaration is conducive to the sustainability principle of protecting Hong Kong's heritage assets. Upon the declaration, repair and maintenance works of the Temples would continue to be absorbed by the Chinese Temples Fund established by the CTC in accordance with the Chinese Temples Fund Regulations (Cap. 153A), which is a subsidiary legislation of the Chinese Temples Ordinance (Cap. 153). The Government will provide technical assistance for the conservation of the Temples.

## **PUBLIC CONSULTATION**

22. AAB was consulted on the proposed declaration as required under section 3(1) of the Ordinance on 4 June 2014 and rendered its support.

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<sup>5</sup> Section 6(1) of the Ordinance provides –

“6(1) Subject to subsection (4), no person shall –  
(a) excavate, carry on building or other works, plant or fell trees or deposit earth or refuse on or in a proposed monument or monument; or  
(b) demolish, remove, obstruct, deface or interfere with a proposed monument or monument, except in accordance with a permit granted by the Authority.”

## **PUBLICITY**

23. A press release on the declaration will be issued on the date of declaration (i.e. 24 October 2014). A spokesman will be available to answer media and public enquiries.

## **ENQUIRIES**

24. For any enquiries on this brief, please contact Ms Vivian Ko, Commissioner for Heritage of the Development Bureau, at 3509 8270.

**Development Bureau**

**20 October 2014**

## Antiquities and Monuments (Declaration of Historical Buildings) Notice 2014

Section 1

1

**Antiquities and Monuments (Declaration of Historical Buildings) Notice 2014**

(Made by the Secretary for Development under section 3(1) of the Antiquities and Monuments Ordinance (Cap. 53) after consultation with the Antiquities Advisory Board and with the approval of the Chief Executive)

**1. Declaration of historical buildings**

The following places are declared to be historical buildings—

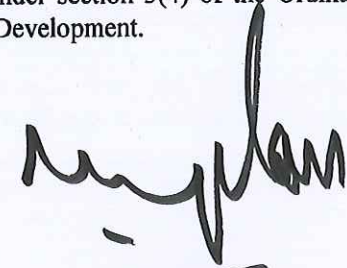
- (a) the building known as Lin Fa Temple (also known as Lin Fa Kung) at Inland Lot No. 8365 and the Extension thereto, Lily Street, Tai Hang, Hong Kong, as delineated and shown edged red on the plan marked Plan No. HKM9740a signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development;
- (b) the building known as Hung Shing Temple at Aplichow Inland Lot No. 23, Hung Shing Street, Ap Lei Chau, Hong Kong, and a pair of timber poles on the land in front of the building, as delineated and shown edged red on the plan marked Plan No. HKM9737a signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development; and
- (c) the building known as Hau Wong Temple, and its adjoining land, at the Remaining Portion of New Kowloon Inland Lot No. 3811, corner of Junction Road and Tung Tau Tsuen Road, Kowloon City, Kowloon, and a stone with an inscription on the land at the rear of the building, as delineated and shown edged red on the plan marked Plan No. KM9161 signed and deposited in

## Antiquities and Monuments (Declaration of Historical Buildings) Notice 2014

Section 1

2

the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.



Secretary for Development

22 September 2014



### Explanatory Note

This Notice declares the following places to be historical buildings for the purposes of the Antiquities and Monuments Ordinance (Cap. 53)—

- (a) the Lin Fa Temple, also known as Lin Fa Kung, on Lily Street, Tai Hang, Hong Kong;
- (b) the Hung Shing Temple on Hung Shing Street, Ap Lei Chau, Hong Kong, and a pair of timber poles in front of that Temple; and
- (c) the Hau Wong Temple and its adjoining land at the corner of Junction Road and Tung Tau Tsuen Road, Kowloon City, Kowloon, and a stone with an inscription at the rear of that Temple.

**Lin Fa Temple in Tai Hang, Hong Kong**

Lin Fa Temple (蓮花宮), literally means temple of lotus, on Lily Street, Tai Hang was probably constructed in 1863<sup>1</sup> for the worship of Kwun Yam (觀音), the Goddess of Mercy, or the Chinese reincarnation of Bodhisattva Avalokitesvara<sup>2</sup>. ***Historical Interest***

It is believed that Lin Fa Temple was once in the ownership of a family surnamed Tsang (曾). It was located on a hill slope facing the sea with the nearby old Tai Hang village to its west. There was an old temple bell bearing the dating of the twelfth lunar month of the 3<sup>rd</sup> year of Tongzhi (同治) reign (i.e. 1865). Since 1975, Lin Fa Temple has been put under the management of the Chinese Temples Committee (CTC).

Apart from the main deity Kwun Yam, the temple is also dedicated to other deities including Tai Sui (太歲), God of Wealth (財神), Wei Tuo (韋馱) and Fook Tak (福德). The temple is also popular for its association with the Tai Hang Fire Dragon Dance (大坑舞火龍), which is a traditional event with a history of over one hundred years and was inscribed onto China's Third National List of Intangible Cultural Heritage in 2011. The Fire Dragon Dance is held in the evening of the 14<sup>th</sup>, 15<sup>th</sup> and 16<sup>th</sup> of the eighth lunar month every year. The "fire dragon" (made of joss sticks planted in a dragon-shaped form) is to be first blessed by Kwun Yam of Lin Fa Temple before starting the parade of the fire dragon throughout the Tai Hang area on the 14<sup>th</sup> of the eighth lunar month.

The architecture of Lin Fa Temple is very unique. Unlike the conventional design of other two-hall Chinese temples with a courtyard in between, Lin Fa Temple is a building with its front hall in half-octagonal shape. The front hall is connected to the rectangular main (rear) hall without internal courtyard in-between. Since the temple is situated on a slope, its front hall with a double-eaves-tended roof (重檐攢尖頂) is built on a granite ***Architectural Merit***

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<sup>1</sup> It is made reference to the dating inscribed on the ceramic decorations on the main ridge of Lin Fa Temple, i.e. the 2<sup>nd</sup> year of Tongzhi (同治) reign of Qing dynasty.

<sup>2</sup> Bodhisattva Avalokitesvara is also known as *Guanshiyin Pusa* (觀世音菩薩) in Putonghua which literally means a bodhisattva observing the sounds or cries of the world.

arched terrace while the main hall with a pitched roof (人字頂) sits on rocks where a big boulder is exposed on the ground surface. Right in the middle of the façade is an arched opening with a balustrade. Access to the temple is through two staircases on the left and right ends of the front hall, unlike other traditional Chinese temples with its main entrance in the middle of the façade.

In the front hall, the half-octagonal ceiling is supported by a series of brick arches. In the main hall, timber staircases on two sides lead up to the platform above the boulder where the main altar for Kwun Yam is located in the middle. The main ridge of the temple is richly ornamented with Shiwan (石灣) ceramic figurines in the middle and geometric plaster moulding at its both ends.

The base of the arched granite terrace and the accessing staircases of Lin Fa Temple have almost been covered due to the uplift of the level of the surrounding roads. The temple underwent a number of repairs and renovations in 1975, 1985, 1990, 1991, 1998 and 2003. The last one was carried out after a fire which had damaged half of the building. Although previous renovations have put up modern materials to the temple, such as the modern stone effect ceramic tiles were applied on the external grey brick walls, the main structures and the shape of the temple are still preserved intact. The relics such as the bell of 1865, the granite crafted offering table of 1864, the altar of 1885, the *caimen* (彩門) of 1909, and the name board of 1925 can still be found in the temple. ***Authenticity***

Lin Fa Temple in Tai Hang is not only the oldest Kwun Yam Temple on Hong Kong Island, but also one of the seven existing graded Kwun Yam Temples in the territory<sup>3</sup>. Besides, the temple fronted with the half-octagonal entrance hall is a unique and rare ***Rarity***

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<sup>3</sup> The other six graded Kwun Yam Temples include the Kwun Yam Temple (觀音廟) (Grade 1) on Station Lane, Hung Hom, Kowloon; Pat Heung Kwun Yam Temple (八鄉觀音古廟) (Grade 2) in Pat Heung, Yuen Long; Kwun Yam Temple (觀音古廟) (Grade 3) in Tung Tau Tsuen, Yuen Long; Shui Yuet Temple (水月宮) (Grade 3) at No. 181 Main Street, Ap Lei Chau; Shui Yuet Temple (水月宮) (Grade 3) at No. 90 Shan Tung Street, Mong Kok, Kowloon; and Kwun Yam Temple (觀音宮) (Grade 3) in Ta Tit Yan (打鐵坳), Tai Po.

example of its kind in Hong Kong amongst all the conventional Chinese buildings.

Kwun Yam festivals on the 19<sup>th</sup> of the second, sixth, ninth and eleventh lunar months are celebrated in Lin Fa Temple by the worshippers. It also has strong association with the Tai Hang Fire Dragon Dance, an intangible cultural heritage inscribed onto China's Third National List of Intangible Cultural Heritage in 2011. The temple is an important historic landmark to the local community in the Tai Hang area.

***Social Value &  
Local Interest***

Apart from Lin Fa Temple, Tin Hau Temple (天后古廟) (declared monument) at No. 10 Tin Hau Temple Road, Scout Den of Queen's College (皇仁書院童軍室) (Grade 2), No. 12 School Street (Grade 3) and No. 4 Second Lane (Grade 3) are all located within walking distance of the area. These historic buildings have depicted the historical and socio-cultural development of the local community in Tai Hang.

***Group Value***



Present view of Lin Fa Temple



Ceramic figurines on the roof ridge of the main hall by Shiwan (石灣) manufacturer “英玉店” in the 2<sup>nd</sup> year of Tongzhi (同治) reign (1863)



Internal view of the main hall



The bell cast in the twelfth lunar month of the 3<sup>rd</sup> year of Tongzhi (同治) reign (1865)

## **Hung Shing Temple in Ap Lei Chau**

Hung Shing Temple (洪聖古廟) on Hung Shing Street, Ap Lei Chau was probably built by the local community of Ap Lei Chau in 1773 for the worship of Hung Shing (洪聖), a popular deity for protecting fishermen and marine traders<sup>4</sup>.

***Historical  
Interest***

Ap Lei Chau, which literally means an island of the shape of a duck's tongue, was once renamed as Aberdeen Island by the then colonial government in 1845. According to the senior committee members of Ap Lei Chau Kaifong Tung Hing Association (鴨脷洲街坊同慶公社), the local community of Ap Lei Chau mainly comprised six dialect groups, namely Bao'an (寶安), Fujian (福建), Chaozhou (潮州), Dongguan (東莞), Huizhou (惠州) and Hakka (客家) and they were mainly engaged in fishing, ship-building and repairing, provisioning and selling of dried seafood. At present, Ap Lei Chau is still one of the important historic fishing anchorages in Hong Kong. This may explain the presence of three historic temples (including Hung Shing Temple) for the patronage of sea gods in the area<sup>5</sup>. The management of Hung Shing Temple has been taken over by the CTC since 1930.

Hung Shing Temple is the main temple on Ap Lei Chau since its establishment. Hung Shing Festival (洪聖誕), which is on the 13<sup>th</sup> day of the second lunar month, is still widely celebrated every year by both the land and boat population in the area with offerings, procession (巡遊) of the statues of Hung Shing and other deities,

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<sup>4</sup> Hung Shing (*Hongsheng*) is a popular deity in Southern China, particular in Guangzhou and Pearl River Delta region. The origin of Hung Shing is uncertain but the local communities widely believe that Hung Shing was a district magistrate of Kwong Lee (*Guangli*) (廣利刺史) in the Tang dynasty (618-907) and named Hung Hei (洪熙) who was reputed for his accurate prediction of the weather and expertise in geography and astronomy. He became a sea patron of the fishermen and sea-traders. After his death, the emperor conferred him with the spiritual title of "King Hung Shing of Kwong Lee" (廣利洪聖大王). In another version, Hung Shing was the God of South Sea. It is believed that a temple for the God of South Sea (南海神廟) was erected in Guangzhou in the 14<sup>th</sup> year of Kaihuang reign (開皇十四年) (594) of the Sui (隋) dynasty. The God of South Sea was ennobled as "King of Kwong Lee" (廣利王) in the Tang dynasty and "King of Kwong Lee, Hung Shing of South Sea" (南海洪聖廣利王) in the Song (宋) dynasty (960-1279). Hung Shing eventually became one of the popular deities in Southern China for protecting fishermen and marine traders.

<sup>5</sup> Other two temples are Shui Yuet Temple (水月宮) at No. 181 Main Street, Ap Lei Chau and Tin Hau Temple (天后廟) at No. 182 Aberdeen Main Road.

performance of lion and dragon dances, traditional Chaozhou music (潮州大鑼鼓) and Cantonese opera, as well as other ritual activities. The Hung Shing Festival has now become one of the major annual local events in Ap Lei Chau. Locals also carry out rituals in the temple and its forecourt during other traditional festivals like the rituals of the Ghost Festival (鬼節) on the 21<sup>st</sup> and 22<sup>nd</sup> of the seventh lunar month and the Dragon Boat Festival (端午節) on the 5<sup>th</sup> of the fifth lunar month<sup>6</sup>.

Hung Shing Temple was erected on the north shore of Ap Lei Chau overlooking Shek Pai Wan (石排灣) and Aberdeen. There are two 20-foot high timber poles painted with dragon pattern in front of the temple. Locals call them as “dragon poles” (龍柱) and it is believed that the poles were erected for *fung shui* reasons, hoping that the poles can protect the area against ferocious spirits (煞氣) from the “tiger land” (虎地) (a hill in Aberdeen where the Old Aberdeen Police Station (舊香港仔警署) (1891) is now situated)<sup>7</sup>.

***Architectural  
Merit***

Hung Shing Temple is a Qing vernacular two-hall-three-bay building, with a courtyard covered with a pavilion in-between the two halls and two side chambers on its left and right. The front eave of the entrance hall is supported by a system of granite columns and lintels decorated with fine rock and timber carvings. Altars are placed in the end hall, with the main one for Hung Shing in the middle and others for the other deities at the side bays. Exquisite historic Shiwan (石灣) ceramic figurines can also be found on the roof ridges of the entrance hall and the parapet walls of the chambers on both sides of the internal courtyard. The impressive pair of ceramic figurines for the God of the Sun (日神) and Goddess of the Moon (月神) are at the end of the gable ridges of the entrance hall.

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<sup>6</sup> According to the locals, dragon boats, before the race, should move in and out three times on the sea channel in front of the temple as if they are bowing to the Hung Shing deity for his patronage.

<sup>7</sup> The exact year of construction of the two timber poles is not known. With reference to a photo kept in the Hong Kong Museum of History, the timber poles were already standing there in the 1920s. A number of local residents over 90 years old also claimed that the existing poles have already been there for about 90 years. Repair works to the poles were conducted through subscription in 1948 in accordance with the inscription of the 37<sup>th</sup> Republican Year (民國三十七年) (i.e. 1948).



The Hung Shing Temple in Ap Lei Chau is one of the thirteen existing graded historic temple buildings for worshipping Hung Shing as the main deity<sup>8</sup>. It is also one of very few traditional temples with exquisite craftsmanship that still keeps its original *fung shui* setting (sea-oriented) and close association with the local community. The *fung shui* timber poles at its forecourt are also rare in Hong Kong.

***Rarity & Built  
Heritage Value***

According to the old inscriptions as well as other relics kept in the temple, repair works were carried out in 1888, 1948, 1973, 1988 and 2005. The roofs were re-laid with green glazed tiles in 1988. Most of the original structures and decorative features of the temple still remain.

***Authenticity***

The local residents' association, namely Ap Lei Chau Kaifong Tung Hing Association (鴨脷洲街坊同慶公社) organises traditional ritual activities for celebrating Hung Shing Festival (洪聖誕) and other traditional festivals every year. The temple has become a landmark of Ap Lei Chau depicting the historical development of both the land and boat population in the area.

***Social Value &  
Local Interest***

Apart from Hung Shing Temple, there are other Chinese temples in the vicinity dedicated to sea goddesses in Ap Lei Chau and Aberdeen, namely Shui Yuet Temple (水月宮) at No. 181 Main Street, Ap Lei Chau (鴨脷洲大街) (Grade 3) and Tin Hau Temple (天后廟) at No. 182 Aberdeen Main Road (香港仔大街) (Grade 3).

***Group Value***

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<sup>8</sup> Among the thirteen graded historic temples dedicated to Hung Shing, two temples have been declared as monuments, i.e. Hung Shing Temple (洪聖古廟) in Kau Sai Chau (湳西洲), Sai Kung and I Shing Kung (二聖宮) for Hung Shing and Che Kung (*Chegong*) (車公) in Wang Chau (橫洲), Yuen Long. Other ten graded temples concerned are Hung Shing Temple (洪聖古廟) (Grade 1) in Wan Chai; Tai Wong Temple (大王古廟) (Grade 1) for Hung Shing and Yeung Hau (*Yanghou*) (楊侯) in Yuen Long Kau Hui (元朗舊墟); Hung Shing Temple (洪聖廟) (Grade 2) in Cheung Chau; Hung Shing Temple (洪聖宮) (Grade 2) in Ping Shan, Yuen Long; Hung Shing Temple (洪聖古廟) (Grade 3) in Ho Sheung Heung (河上鄉), Sheung Shui; Main Shrine (神廳) (Grade 3) at No. 73 Tin Liu Tsuen (田寮村), Shap Pat Heung, Yuen Long; Hung Shing Temple (洪聖殿) (Grade 3) in Tai Kok Tsui, Kowloon; Hung Shing Temple (洪聖宮) (Grade 3) in Hung Leng (孔嶺), Fanling; Hung Shing Temple (洪聖宮) (Grade 3) in Shui Tau Tsuen (水頭村), Kam Tin, Yuen Long; and Hung Shing Temple (洪聖宮) (Grade 3) in Po Toi O, Sai Kung (西貢布袋澳).



Bird-eye's view showing Hung Shing Temple, its *fung shui* timber posts and its surrounding area



Façade of Hung Shing Temple



Interior view showing the covered courtyard and the end hall



Exquisite historic Shiwan (石灣) ceramic figurines dated 1887 at the parapet wall of the side chamber of the internal courtyard



A pair of timber poles in front of the temple which are believed to be erected for protecting the area against ferocious spirits (煞氣) from the “tiger land” (虎地)

## **Hau Wong Temple Compound in Kowloon City**

The exact year of construction of the Hau Wong Temple (侯王古廟) in Kowloon City is not known. The oldest relic of the temple is an iron bell cast in the 8<sup>th</sup> year of Yongzheng (雍正) reign (1730) of the Qing dynasty (清朝) dedicated to the deity of Yeung Hau Tai Wong (楊侯大王)<sup>9</sup>. It was believed that the temple was probably built in 1730 or earlier.

*Historical Interest*

Hau Wong Temple was situated at the foot of a hill, namely Pak Hok Shan (白鶴山) (literally means a hill of white crane). In the past, the main access road to Hau Wong Temple was a granite road namely “Temple Road” (廟道) from the West Gate of Kowloon Walled City (九龍寨城)<sup>10</sup>. The granite road was destroyed during the Japanese Occupation Period (1941 to 1945). The temple was taken over by the CTC in 1928.

Hau Wong Temple was patronised by the Qing officials and soldiers when the Kowloon Walled City (located south of the temple) was in existence guarding the territory between 1847 and 1899. A stone tablet of the temple engraved in the 9<sup>th</sup> year of Xianfeng (咸豐) reign (1859) indicated the donations made by the officials from the offices of the Assistant Magistrate of Kowloon (九龍巡政廳) and Dapeng Brigade (大鵬協) to the renovation of the temple. Other relics like an old incense burner and a number of

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<sup>9</sup> The origin of Hau Wong Temple cannot be ascertained. Some believe that Yeung Hau (楊侯) was Yang Liangjie (楊亮節), a loyal follower and a marquis of the last emperors of the Southern Song dynasty (1127-1279) who fled with the royal family to Kowloon after being driven by the Mongols. It was said that the temple was built to commemorate his bravery and loyalty. There is another legend alleging that the temple in Kowloon City was dedicated to a local inhabitant surnamed Yeung who cured the Song emperor of an illness. Others believe that the temple, like other temples dedicated to Hau Wong or Yeung Hau in Hong Kong and around the Pearl River Delta region, was built to commemorate the bravery and loyalty of a marquis, but not particularly Yang Liangjie.

<sup>10</sup> With the growing importance of the area to the coastal defense of the region after the British occupation of Hong Kong Island in 1841, the Qing court constructed a walled garrison-city between 25 November 1846 and 31 May 1847, i.e. the Kowloon Walled City. The offices of the Commodore of the Dapeng Brigade (大鵬協副將), and the Assistant Magistrate of Kowloon (九龍巡檢司) were also set up in the walled city. There were 150 soldiers stationed in the walled city at the time of its completion and the troops increased subsequently to more than 500 in 1898/99. The Qing officials still continued to station in the walled city after the lease of the New Territories to the British in 1898. However, British troops were sent to take over the walled city in 1899, and the Qing officials and soldiers were expelled.

timber plaques donated by the military officials in the Kowloon Walled City between 1847 and 1888, such as Xu Wenshen (許文深)<sup>11</sup>, the first Assistant Magistrate of Kowloon (九龍巡檢司), can still be found in the temple. It is also worth mentioning that there was a plaque of 1866 donated by Zhang Yutang (張玉堂), the then Commodore of the Dapeng Brigade (大鵬協副將), to the temple indicating his gratitude to the deity of Hau Wong for blessing him in winning a battle in the Opium War against the British, and also giving protection for the peace in the area during his term as the commodore.

There are still many stone tablets, couplets and plaques bearing inscriptions of calligraphy by famous scholars kept in the temple. The most famous ones are the stone inscriptions of “鵝” (goose) and “鶴” (crane) dated 1887 and 1888 respectively. The former was unfortunately destroyed during the Japanese Occupation while the later can still be viewed at the back of the main temple building. An imitation of the inscription of “鵝” was made in 1970 and displayed in a pavilion at the eastern corner of the temple complex.

The temple compound consists of the main temple building with later added side chambers, pavilions and stone inscriptions all standing on a terrace with granite steps leading to the ground level. The main temple building is originally a two-hall-one-courtyard Chinese vernacular building with pitched roofs. A detached pavilion with hip-and-gable roof supported by fine granite columns and wooden brackets is awkwardly standing in front of it. Altars are placed in the rear hall of the main temple building where Hau Wong and other deities such as Kwun Yam (觀音) are worshipped. The stepped gables of the rear hall in the style of “五岳朝天” (which literally means “five peaks paying tribute to heaven”) is a very rare design and seldom found in Hong Kong<sup>12</sup>.

*Architectural  
Merit*

Side chambers which was later added to the right of the

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<sup>11</sup> Xu Wenshen was the first Assistant Magistrate of Kowloon in 1847 and he also contributed to the establishment of Lung Chun Free School (龍津義學) in 1847 in the Kowloon Walled City.

<sup>12</sup> According to the Antiquities and Monuments Office's records, there are only two historic buildings with such kind of stepped gables, i.e. Hau Wong Temple (Grade 1) in Kowloon City and Lo Pan Temple (Grade 1) in Kennedy Town.

main temple building for housing statues of other deities and keeper's quarters are decorated with exquisite Shiwan (石灣) ceramic figurines.

According to the remaining stone tablets, Hau Wong Temple underwent major renovations in 1822, 1859, 1879, 1917, 1988 and 2005. Although internal refurbishments and alterations have been made over the years, the temple has generally retained much of its original authentic appearance, and most of the relics and historic ceramic figurines are still visible. ***Authenticity***

Apart from being one of the seven existing graded historic temples dedicated mainly to Hau Wong / Yeung Hau<sup>13</sup>, the Hau Wong Temple in Kowloon City is also one of the two historic temples with stepped gables in the style of “五岳朝天” in Hong Kong. Furthermore, there is no other temple in the territory still keeping such a rich collection of historic relics with direct relation to the garrison town of Kowloon Walled City. ***Rarity***

Celebrations are held annually on the 16<sup>th</sup> of the sixth lunar month to celebrate the birthday of Hau Wong. ***Social Value & Local Interest***

Hau Wong Temple, together with other heritage sites in connection with the Kowloon Walled City, including Former Yamen Building (Declared Monument), Remnants of South Gate of Kowloon Walled City (Declared Monument), and Remains of Lung Tsun Stone Bridge (龍津橋遺址) in the Kai Tak area, form a unique heritage cluster depicting not only the historical development of the Kowloon City area, but also the coastal defense history of the Qing court against the British in the 19<sup>th</sup> century. ***Group Value***

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<sup>13</sup> The other six graded historic temples dedicated mainly to Hau Wong or Yeung Hau are Yueng Hau Temple (楊侯宮) (Declared Monument) in Tung Tau Tsuen, Yuen Long; Yeung Hau Temple (楊侯古廟) (Grade 1) in Tai O, Lantau; Tai Wong Temple (大王古廟) (Grade 1) for Hung Shing Tai Wong and Yeung Hau Tai Wong in Yuen Long Kau Hui (元朗舊墟); Hau Wong Temple (侯王宮) (Grade 2) in Tung Chung, Lantau; Yeung Hau Temple (楊侯古廟) (Grade 3) in Sheung Cheung Wai, Ping Shan, Yuen Long; and Yeung Hau Temple (楊侯古廟) (Grade 3) in Tong Yan San Tsuen, Ping Shan, Yuen Long.



Hau Wong Temple Compound is situated on a terrace with granite steps leading down to Junction Road



A detached pavilion with hip-and-gable roof in front of the main temple building





A pair of stone lions stand on both sides of the main entrance dated the 3<sup>rd</sup> year of Xianfeng (咸豐) reign (1853)



Exquisite Shiwan (石灣) ceramic figurines in the internal courtyard of the side chambers

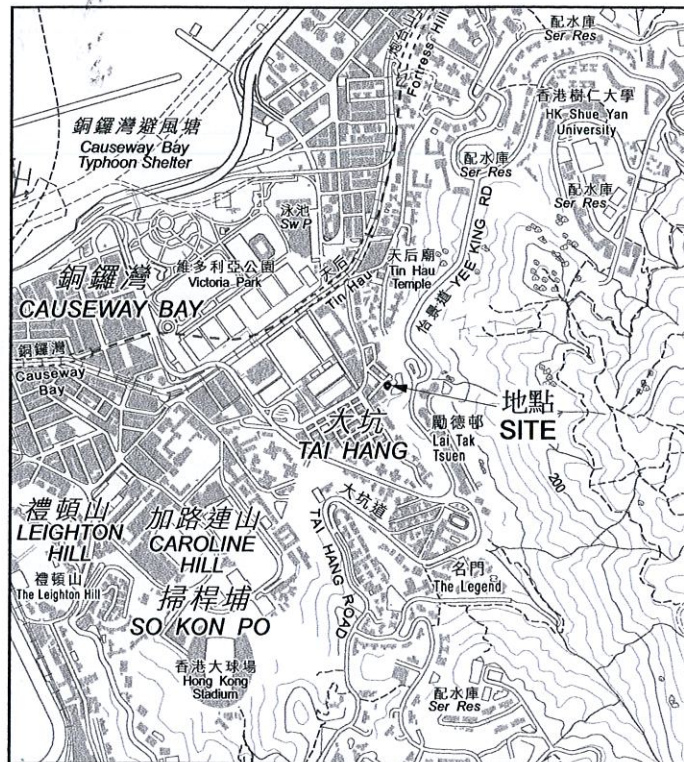


The stepped gables of the rear hall in the style of “五岳朝天” (which literally means “five peaks paying tribute to heaven”)

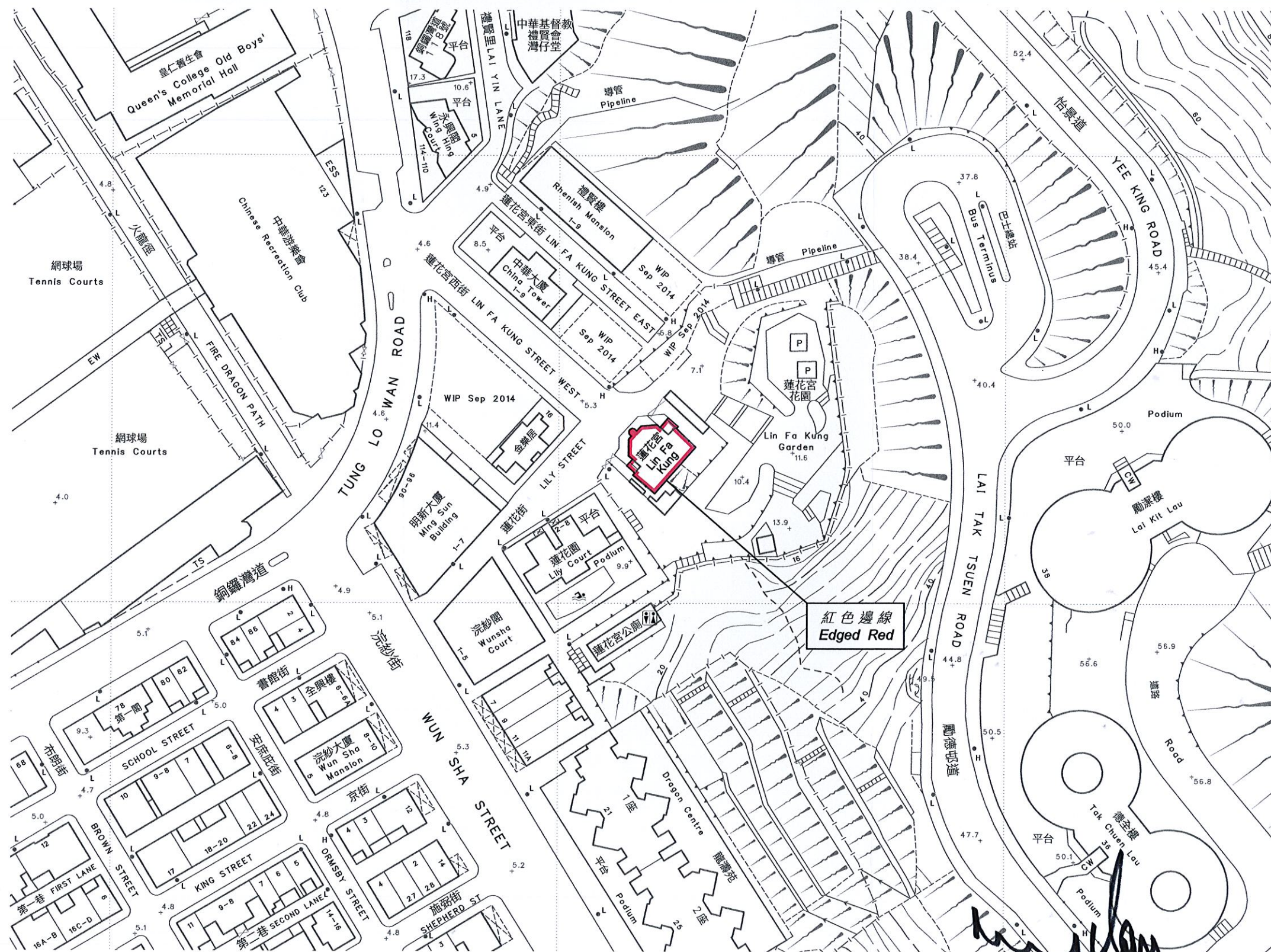


The stone inscription of “鶴” (crane) dated 1888 at the back of the main temple building

位置 LOCATION

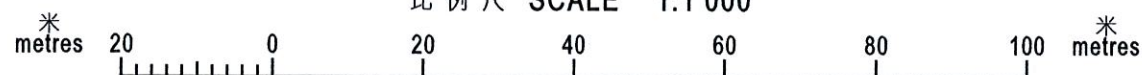


比例 SCALE 1:20 000



以紅色邊線標示的面積約為 153 平方米  
 EDGED RED AREA 153 SQUARE METRES (ABOUT)

比例尺 SCALE 1:1 000



(陳茂波 Paul M P Chan)

發展局局長 Secretary for Development

日期 Date 22 September 2014

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古物及古蹟條例 (第53章)  
 根據第3(4)條存放於土地註冊處的香港大坑蓮花街的蓮花宮圖則  
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)  
 PLAN OF LIN FA TEMPLE (ALSO KNOWN AS LIN FA KUNG)  
 ON LILY STREET, TAI HANG, HONG KONG  
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. DSO/HK 14/2/5/2

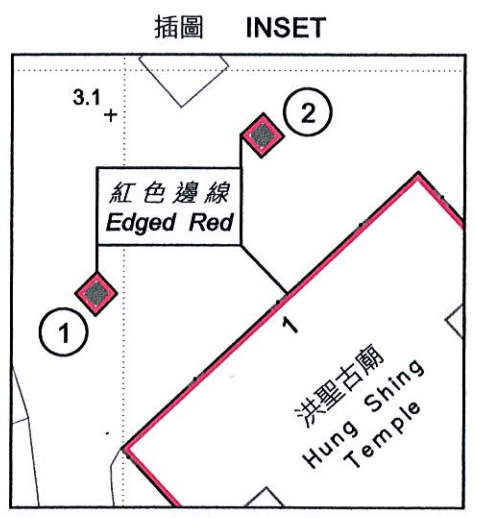
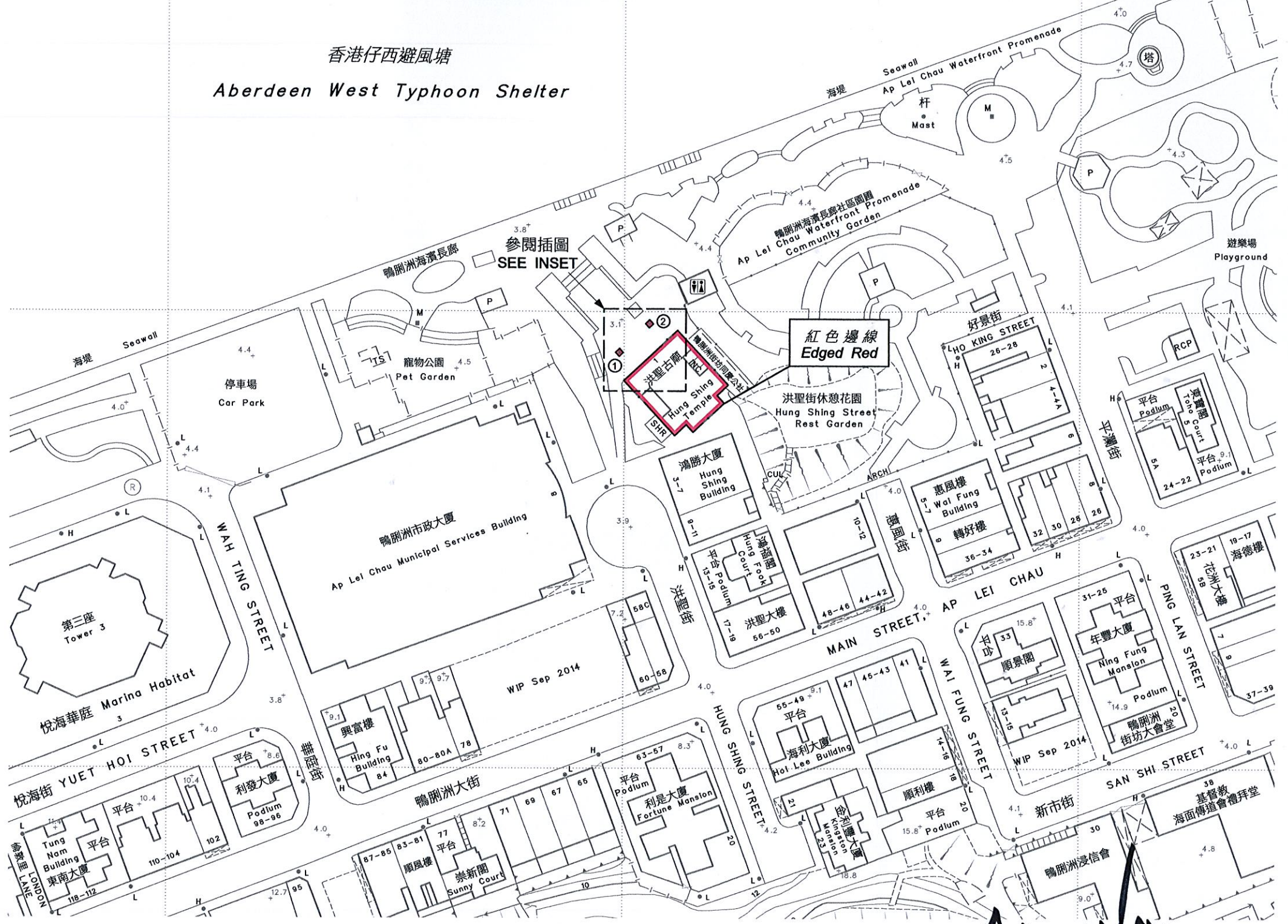
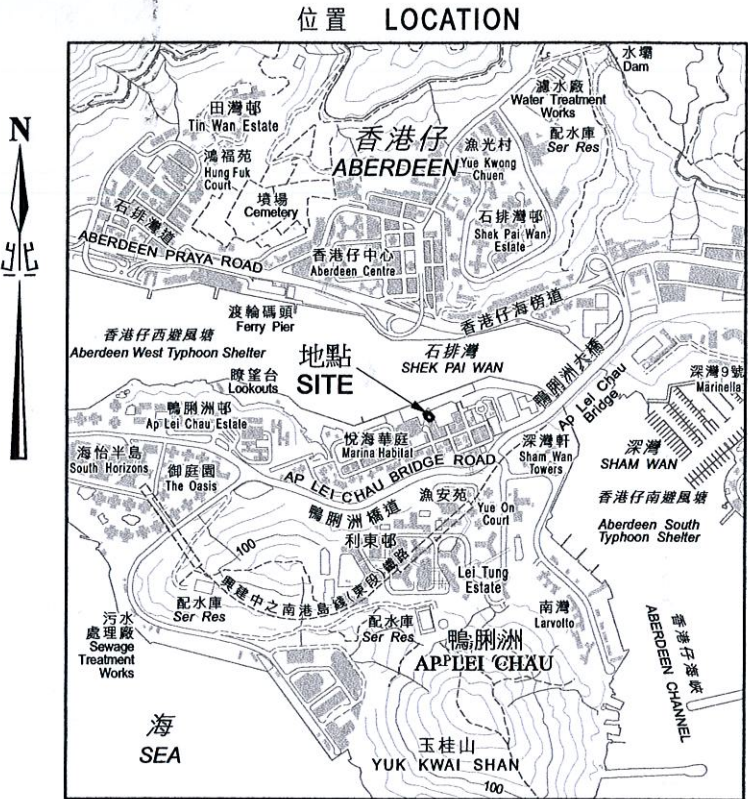
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發展藍圖編號 Layout Plan No. ---

參考圖編號 Reference Plan No. ---

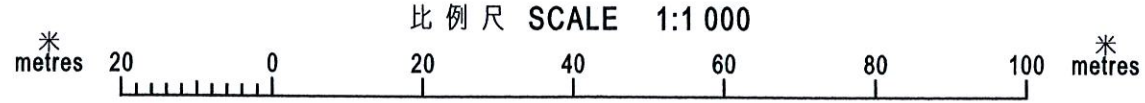
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香港仔西避風塘  
Aberdeen West Typhoon Shelter



- ① 木柱  
TIMBER POLE
- ② 木柱  
TIMBER POLE

以紅色邊線標示的面積約為 289 平方米  
EDGED RED AREA 289 SQUARE METRES (ABOUT)



(陳茂波 Paul M. P. Chan)  
發展局局長 Secretary for Development  
日期 Date 22 September 2014

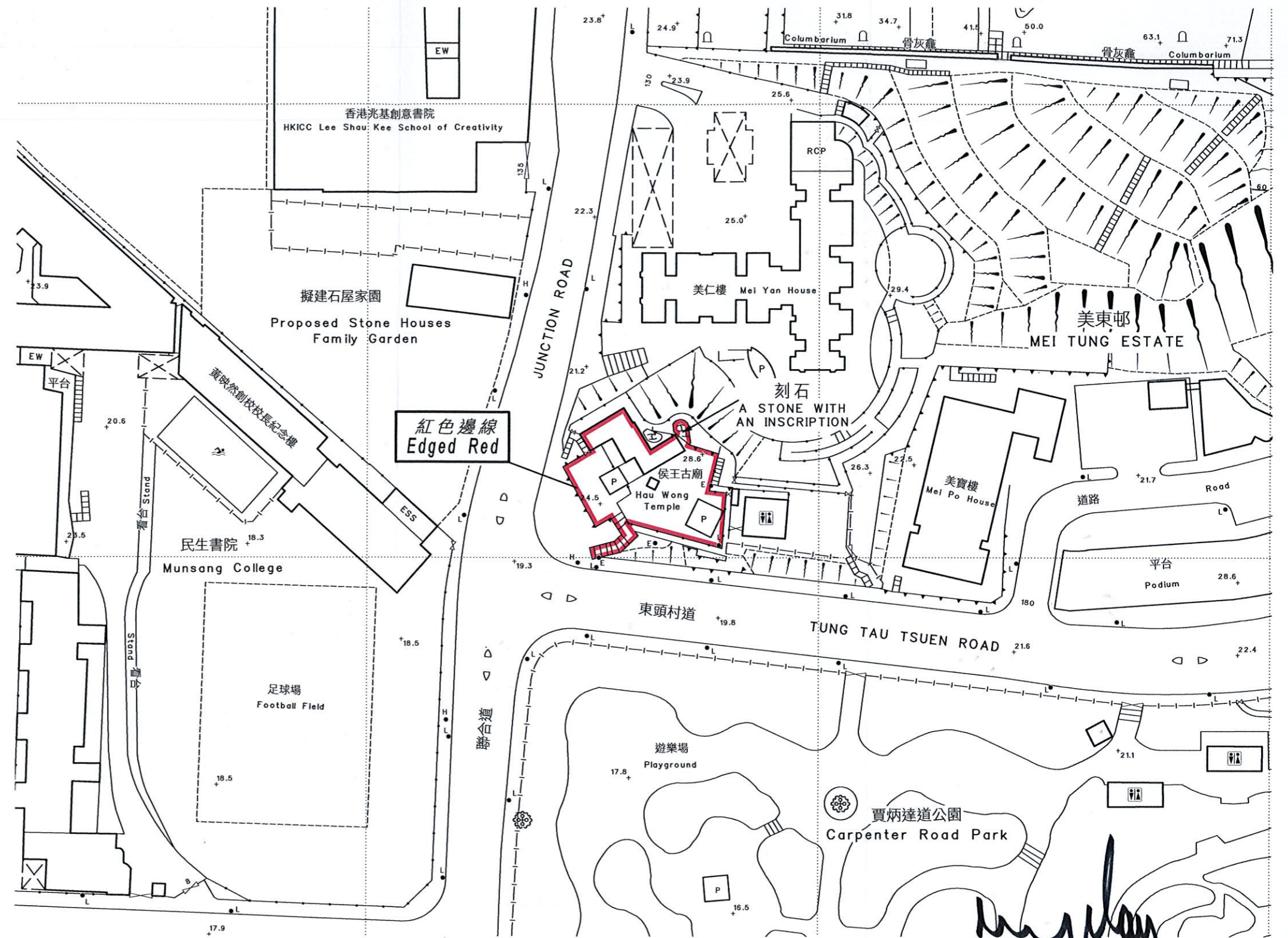
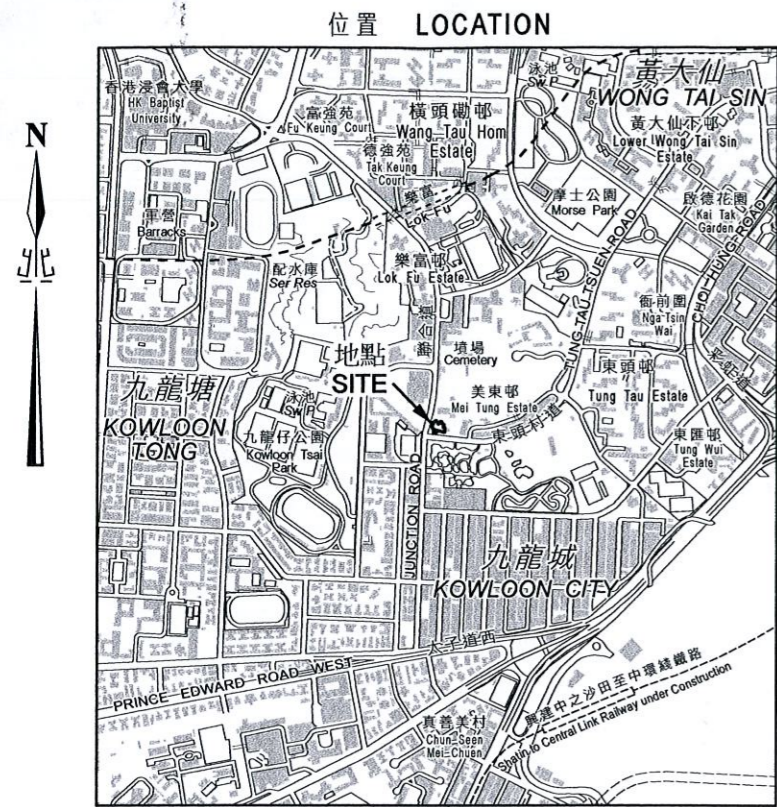
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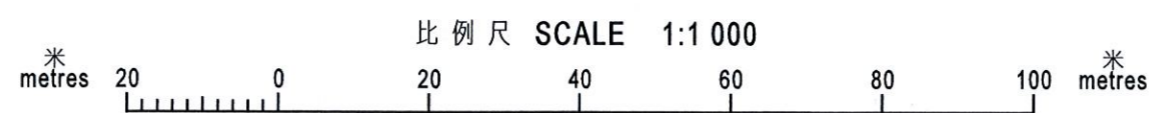
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古物及古蹟條例 (第53章)  
根據第3(4)條存放於土地註冊處的香港鴨脷洲洪聖街的洪聖古廟  
及位於該廟前方的一對木柱的圖則  
ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)  
PLAN OF HUNG SHING TEMPLE ON HUNG SHING STREET, AP LEI CHAU, HONG KONG  
AND A PAIR OF TIMBER POLES IN FRONT OF THAT TEMPLE  
DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. DSO/HK 14/2/5/2  
測量圖編號 Survey Sheet No. 15-NW-3B  
發展藍圖編號 Layout Plan No. ---  
參考圖編號 Reference Plan No. ---  
圖則編號 PLAN No. HKM9737a



以紅色邊線標示的面積約為 718 平方米  
 EDGED RED AREA 718 SQUARE METRES (ABOUT)



(陳茂波 Paul M P Chan)  
 發展局局長 Secretary for Development  
 日期 Date 27 September 2014

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 Lands Department

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古物及古蹟條例(第53章)  
 根據第3(4)條存放於土地註冊處的九龍九龍城聯合道與東頭村道交界的侯王古廟及其鄰接土地，以及位於該廟後方的刻石的圖則  
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)  
 PLAN OF HAU WONG TEMPLE AND ITS ADJOINING LAND, AT CORNER OF JUNCTION ROAD AND TUNG TAU TSUEN ROAD, KOWLOON CITY, KOWLOON, AND A STONE WITH AN INSCRIPTION AT THE REAR OF THAT TEMPLE DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LD DSO/K 013/2000  
 測量圖編號 Survey Sheet No. 11-NW-15B  
 發展藍圖編號 Layout Plan No. -----  
 參考圖編號 Reference Plan No. -----  
 圖則編號 PLAN No. KM9161