

## LEGISLATIVE COUNCIL BRIEF

### **Antiquities and Monuments Ordinance (Cap. 53) Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2017**

#### 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 (Cap. 53) (the “Ordinance”), has decided to declare the following three buildings to be historical buildings (“historical building” is one type of “monument” as defined under the Ordinance) under section 3(1) of the Ordinance:

- (a) Tung Lin Kok Yuen (東蓮覺苑) on Shan Kwong Road, Happy Valley;
- (b) Kowloon Union Church (九龍佑寧堂) on Jordan Road, Yau Ma Tei; and
- (c) Yeung Hau Temple (楊侯古廟) at Po Chue Tam, Tai O.

2. The declaration is made by the Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2017 (the “Notice”) (Annex A), which will be published in the Gazette on 13 October 2017.

A

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<sup>1</sup> AAB is a statutory body established under section 17 of the Antiquities and Monuments 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.

## JUSTIFICATIONS

### Heritage Significance

3. The Antiquities and Monuments Office (“AMO”)<sup>2</sup> of the Leisure and Cultural Services Department has carried out research on and assessed the heritage significance of the three buildings set out in paragraph 1 above (the “Buildings”). AMO recommends to the Antiquities Authority that the Buildings have high heritage value that meets the high threshold required for declaration as historical buildings under section 3(1) of the Ordinance. The heritage value of the Buildings is summarised in paragraphs 4 to 12 below and elaborated in **Annex B**.

B

#### (a) Tung Lin Kok Yuen in Happy Valley

4. Completed in 1935, Tung Lin Kok Yuen is a Buddhist temple founded by Lady Clara Ho Tung (何張靜蓉), a devout Buddhist, and her husband Sir Robert Ho Tung (何東爵士) as a permanent institution to preach Buddhism and promote education. When the building was first opened, it housed Po Kok Free School (寶覺義學校) and Po Kok Buddhist Seminary (寶覺佛學社), which were two educational institutions for girls founded by Lady Clara in the early 1930s. Since its establishment, Tung Lin Kok Yuen has played a significant religious and educational role in the Chinese community for its strong association with the early development of girls’ education, and the development and teaching of modern Chinese Buddhism.

5. Tung Lin Kok Yuen, which was designed by Fung Tsun (馮駿), an architect trained in Hong Kong and London, is an excellent example of the mixed Chinese and Western style of the 1920s and 1930s. This style generally comprises Western structural forms and engineering, combined with traditional Chinese designs, details and decorations, such as flying eaves, brackets and glazed tile roofs. Internal decorative features, including

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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.

aisle railings, wall and ceiling moulding, door frames and panels, stained glass windows, etc., are also in strong Chinese colours and design.

6. The “arrow head” shaped building plan of Tung Kin Kok Yuen symbolises a great ship that takes with it all beings seeking enlightenment. The building follows the sequence of space in Chinese Buddhist Monastery design, starting with the Entrance Gate (山門), then followed by the Skanda Hall (韋馱殿) and the Main Hall (the Grand Buddha Hall 大雄寶殿).

#### (b) Kowloon Union Church in Yau Ma Tei

7. Kowloon Union Church was built by the London Missionary Society with financial support from Sir Paul Chater. The foundation stone was laid on 27 May 1930 by the then Colonial Secretary, The Hon. W.T. Southorn C.M.G., and the church was officially opened on 10 April 1931 by the then Governor Sir William Peel. During the Japanese Occupation, the church ceased to function and the building was converted into a horse stable by the Japanese army and suffered severe looting and damage. The church was opened again for public worship with a rededication service held on 19 October 1947 and continues to serve the community until this day.

8. The church possesses “Perpendicular Gothic” architectural features, with pitched Chinese-tiled roof, red load-bearing brick walls and contrasting grey granite steps and window surrounds. The square battlemented tower with pointed arch doorway surround and foundation stone at the base is designed to serve as the main entrance to the church. The windows of the church are set in decorative granite framing in the form of trefoil-headed tracery.

9. The elegant double hammer-beam timber roof trusses with carved granite corbel supports are a rare and dominant feature of the spacious interior of the main hall of the church.

#### (c) Yeung Hau Temple in Tai O

10. Yeung Hau Temple was probably built in 1699 or earlier with reference to the oldest relic at the temple, an iron bell cast in the 38<sup>th</sup> year of

Kangxi (康熙) reign (1699) of the Qing dynasty (清朝) dedicated to the deity of Hau Wong (侯王). The temple is one of the oldest temples in Tai O and has long been patronised not only by fishing folks and fisheries merchants in Tai O, but also by merchants from the neighbouring places and the Qing soldiers along the coast.

11. The temple is also popular for its strong association with the Tai O Dragon Boat Water Parade which is a traditional festive event with a history of over one hundred years and was inscribed onto the third national list of intangible cultural heritage of China in 2011.

12. The temple compound consists of the main temple building and side halls constructed of grey brick, granite and timber. The main temple building is a Qing vernacular two-hall-three-bay building, with a courtyard covered with a pavilion in-between the two halls. The recessed façade is supported by granite columns. Exquisite historic Shiwan (石灣) ceramic figurines portraying Chinese folk stories can also be found on the roof ridge of the entrance hall and the two parapet walls of the covered courtyard. It is noteworthy that there is a pair of historic couplets of 1877 and a plaque of 1881 made in lead-tin alloy hanging inside the temple, which are unique artefacts in Hong Kong.

### **Declaration as Monuments**

13. The Buildings have been accorded with Grade 1 status by 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

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

<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 1 status refers to buildings of outstanding merit, which every effort should be made to preserve if possible.
- Grade 2 status refers to buildings of special merit; efforts should be made to selectively preserve.
- Grade 3 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.

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 AAB and the approval of the Chief Executive, SDEV, as the Antiquities Authority, has decided to declare the Buildings as monuments under the Ordinance. In addition to reflecting the outstanding heritage value of the Buildings, the declaration will provide the Buildings with statutory protection<sup>5</sup>.

14. Since the Buildings are currently situated on private lands owned by Tung Lin Kok Yuen, the Trustees of the Kowloon Union Church and the Secretary for Home Affairs Incorporated respectively, the procedure of serving a notice to the owners and lawful occupiers of the Buildings of the intended declaration is required under section 4 of the Ordinance. Such notices were served on the owners and lawful occupiers of the Buildings on 27 July 2017. No objection was received by AMO during the one-month notice period. Explicit agreement of the owners of the Buildings to the declaration proposal has also been obtained.

15. The declaration of the Buildings will be made by the Notice published in the Gazette on 13 October 2017. Copies of plans showing the locations of the Buildings declared by the Antiquities Authority as historical buildings and deposited in the Land Registry are at **Annex C**. The Notice will take immediate effect and will be tabled in the Legislative Council for negative vetting on 18 October 2017.

C

## **IMPLICATIONS OF THE PROPOSAL**

16. The declaration is in conformity with the Basic Law, including the provisions concerning human rights. It has no financial, civil service, economic, productivity, environmental, family or gender implications. As far as sustainability implications are concerned, the declaration is conducive

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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.”

to upholding the sustainability principle of protecting Hong Kong's heritage assets.

17. Upon the declaration of the Buildings as monuments, their repair and maintenance works will continue to be undertaken by their owners as before.

## **PUBLIC CONSULTATION**

18. AAB was consulted on the proposed declaration as required under section 3(1) of the Ordinance on 8 June 2017 and rendered its support.

## **PUBLICITY**

19. A press release on the declaration will be issued on the date of declaration (i.e. 13 October 2017). A spokesman will be available to answer media and public enquiries.

## **ENQUIRIES**

20. For any enquiries on this brief, please contact Mr. José YAM, Commissioner for Heritage of the Development Bureau, at 3509 8270.

**Development Bureau**  
**12 October 2017**

## Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2017

(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. Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) Notice amended

The Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) Notice (Cap. 53 sub. leg. B) is amended as set out in section 2.

### 2. Paragraph 3 amended (declaration of historical buildings)

(1) Paragraph 3(cc)—

#### Repeal

“Development.”

#### Substitute

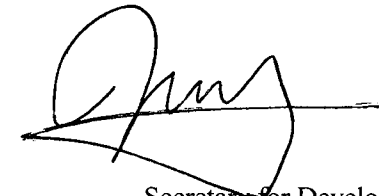
“Development;”.

(2) After paragraph 3(cc)—

#### Add

“(cd) the building known as Tung Lin Kok Yuen at Inland Lot No. 3645, 15 Shan Kwong Road, Happy Valley, Hong Kong, as delineated and shown edged red on the plan marked Plan No. HKM10171 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development;

- (ce) the building known as Kowloon Union Church at the Remaining Portion of Kowloon Inland Lot No. 2174, 4 Jordan Road, Yau Ma Tei, Kowloon, as delineated and shown edged red on the plan marked Plan No. KM9818 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development;
- (cf) the building known as Yeung Hau Temple at Lot No. 1 in D.D. 313, Po Chue Tam, Tai O, Lantau Island, New Territories, as delineated and shown edged red on the plan marked Plan No. ISM2803 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.”.



Secretary for Development

29 September 2017

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)  
(Consolidation) (Amendment) Notice 2017

Explanatory Note

Paragraph 1

3

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**Explanatory Note**

This Notice declares the following buildings to be historical buildings under the Antiquities and Monuments Ordinance (Cap. 53)—

- (a) the Tung Lin Kok Yuen at 15 Shan Kwong Road, Happy Valley, Hong Kong;
- (b) the Kowloon Union Church at 4 Jordan Road, Yau Ma Tei, Kowloon; and
- (c) the Yeung Hau Temple at Po Chue Tam, Tai O, Lantau Island, New Territories.



**Heritage Appraisal of Tung Lin Kok Yuen  
No. 15 Shan Kwong Road, Happy Valley, Hong Kong**

Tung Lin Kok Yuen<sup>1</sup> (“TLKY”) is a Buddhist temple founded by Lady Clara Ho Tung (何張靜蓉) and her husband Sir Robert Ho Tung (何東爵士). Lady Clara was a devout Buddhist and lay patron who had a fervent wish to preach Buddhism and promote female education in Hong Kong. She used a gift of \$100,000 received in 1931 from Sir Robert to acquire the building site of over 12 000 square feet in 1933 and have TLKY completed in 1935. TLKY was built on Inland Lot No. 3645, on a Government Lease for 75 years, which was granted to Lady Clara at a cost of \$18,555. The opening ceremony of TLKY in May 1935 attracted thousands of guests from the Chinese community in Hong Kong. The visit of numerous well-respected Buddhist leaders and dignitaries gave further recognition to TLKY’s importance in the Buddhist community.

*Historical  
Interest*

Sir Robert and Lady Clara were acquainted with many important figures in contemporary Chinese history. The plaques of calligraphy they presented still hang on the walls of TLKY. Among these important figures, to name a few, were Kang Youwei (康有為), Li Yuanhong (黎元洪), Xu Shichang (徐世昌), Hu Hanmin (胡漢民) and Zhang Xueliang (張學良).

Lady Clara in her autobiographical notes *Travelogue on Famous Mountain* 《名山遊記》 stated that TLKY “was meant to be a place to preach Buddhism as a universal moralising force, especially in times of uncertainty and disillusionment”. In view of the proliferation and achievements of Western Christian missionaries, and the presence of a general sense of a Christian community in Hong Kong, she believed that there should also be an institution to promote unity idea among Buddhists in Hong Kong. The local Buddhist mission should not only be spiritual, but also provide other secular and cultural functions, such as education and charity, like the Western missionaries were doing. The founding

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<sup>1</sup> The name is derived from the name of Sir Robert Ho Tung and the Buddhist name of Lady Clara, Cheung Lin-kok.

of TLKY was an experiment based on such thought.

When TLKY was first opened, it housed the Po Kok Free School (寶覺義學校) and the Po Kok Buddhist Seminary (寶覺佛學社), which were two educational institutions for girls founded by Lady Clara in the early 1930s. Their Chinese names still appear on the two pillars at the entrance of TLKY. After the school moved out in the 1950s to the adjacent site at No. 11 Shan Kwong Road, TLKY still remains an important centre for Buddhist activities as well as for the education and training of monastic clergy. TLKY was also designed to house a library which still keeps invaluable Buddhist scriptures and publications.

The Ancestral Chambers of TLKY on the second floor was dedicated to Lady Clara and Sir Robert's close relatives. The large bronze dharma bell in the Main Hall (the Grand Buddha Hall 大雄寶殿) was cast with the names of all the members of Lady Clara's family inscribed on its inner surface. TLKY was therefore both a public and private Buddhist institution at the same time at its founding stage.

The building is an excellent example of the mixed Chinese and Western style of the 1920s and 1930s. This style generally comprises Western structural forms and engineering, combined with traditional Chinese designs, details and decorations, such as flying eaves, brackets and glazed tile roofs. The Chinese influence is predominant in the interior and exterior decorations of the building, while the internal floor planning is Western-influenced. The architect for designing the building was Fung Tsun<sup>2</sup>, who was advised of Buddhist temple details by the Venerable Shi Ai Ting<sup>3</sup>.

*Architectural Merit*

The building site slopes uphill from north to south, which required additional staircases between floors to adjust for the change in the levels. The building plan is of an unusual "arrow head" shape, which was necessary due to the triangular plot of land

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<sup>2</sup> Fung Tsun was trained in Hong Kong and London and was elected as an Associate of the Royal Institute of British Architects in 1936 and admitted to the Hong Kong Institute of Architects in 1956.

<sup>3</sup> Shi Ai Ting (釋霽亭) was a well-respected Buddhist monk from the Bamboo Grove Monastery (竹林寺) of Hangzhou who came to Hong Kong at Lady Clara's invitation to take up a supervisory role in her Buddhist institutions.

on which it was constructed. This shape also accounts for the visual representation that TLKY is like a great ship (the fundamental meaning of the word Mahayana<sup>4</sup>) that takes with it all beings seeking enlightenment. Although the first floor plan seems to be similar to a typical Western church with nave, aisles, and a semi-circular “apse” at the narrowest end of the site, the building indeed follows the sequence of space in Chinese Buddhist Monastery design.

From the north is the Entrance Gate (山門), the Front Hall (housing the Skanda Hall (韋馱殿) on the ground floor and the Ancestral Chambers and Library on the upper floors), the Courtyard with a flight of stairs, and the Main Hall. On the sides of the Main Hall are the dharma bell and dharma drum. Behind the Main Hall was once an open space sited a Chinese style pagoda, which was redeveloped in 1954 into the three-storey Lin Kok Memorial Building, also designed by Fung Tsun, that has since integrated with the original TLKY building of the same style and now houses the Bhaisajyaguru Hall (藥師殿).

Internally, the most impressive of the splendidly decorated spaces is the Main Hall, which extends the full height of the building and displays the impressive modern form of a hammer-beam roof structure. Internal decorations are in strong Chinese colours and designs and Chinese craftsmanship can be seen everywhere in profusion, down to the minute details of aisle railings, wall and ceiling moulding, door frames and panels, stained glass windows, etc. The internal decorations are particularly rich in traditional Chinese Buddhist references and specialist artwork, such as the multi-colour terrazzo and cement floor tiles with floral and geometric patterns. On the principal axis near the entrance is a seven-storey pagoda representing Bhaisajyaguru (Medicine Buddha) (藥師佛), followed by a finely crafted timber shrine in the form of a Chinese temple for the Three Buddhas across the time and space dimensions and for the Avalokitesvara (觀音菩薩), Samantabhadra (普賢菩薩) and Manjusri (文殊菩薩) on the other side. The statues of the Buddhist deities, the furnishings and the

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<sup>4</sup> Mahayana is the major branch of Buddhism widely practised in China. The Sanskrit word Mahayana translates literally as the “Great Vehicle”, the vessel that ferries all beings to salvation.

shrines in TLKY were made at the Falls (also known as Ho Tung Gardens) by skilled wood carvers from Shanghai.

The most significant external feature is the Chinese pitched roofs rendered by yellow glazed tiles, which are supported by collar-beams and hammer-beams in reinforced concrete. The usage of yellow glazed tiles is a rare example, as existing buildings of similar mixed Chinese and Western style from the same period were usually rendered by green or blue glazed tiles. The pitched roof design of TLKY is a nice and rich demonstration of Chinese traditional architecture. It consists of roofs in the styles of hip-and-gable (歇山), double-eave hip-and-gable (重檐歇山) and cross-shaped ridge (十字脊), which are featured by full sets of ceramic ornaments, including the “Twin Dragons Fight for a Pearl” (二龍爭珠) figures that adorn the main ridge of the Main Hall, and a number of main-ridge-end ornaments (鴟吻), descending-ridge-end ornaments (垂獸), corner-ridge-end ornaments (戩獸), running animals (蹲獸) and corner animal mask (套獸) on various roofs. Decorative Chinese bracket sets (斗拱) are attached to the under eaves along roof edges, while gable boards are decorated with hanging fish pattern (懸魚).

The original TLKY building was extended in 1954 by the three-storey Lin Kok Memorial Building on the extremely narrow south end of the building, all to a similar design and materials to match the original building. There have been no major alterations to the original fabric of the building and it appears to be in a basically unaltered condition. ***Authenticity***

TLKY is a rare example of a complete and authentic building which combines Western classical and traditional Chinese architectural elements, with the added merit of being in the same continuous religious use since the time of its original construction, which has contributed to the retention of its rare collection of traditional Chinese artwork within the building. ***Rarity***

The social value of the TLKY building lies in the valuable religious and educational role it has played in the Chinese community, both locally and throughout Hong Kong particularly in ***Social Value & Local Interest***

its strong association with the early development of girls' education. Also, it continues to provide a fine present-day example of the practical development and teaching of modern Chinese Buddhism. The location of TLKY in the urban residential area of Happy Valley signified the emergence of "Urban Buddhism" (市區佛教) in Hong Kong, in contrast to "Rural Buddhism" (山林佛教), the traditional mode of Buddhist existence.

TLKY, together with the adjoining Jewish Cemetery with a historic chapel (Grade 3), forms an outstanding and important example of Hong Kong's multi-religious built heritage situated in the heart of a busy urban environment. From the 1910s to 1930s, Happy Valley was redeveloped from a rural setting into a residential area. In TLKY's neighbourhood, there still stand some historic apartment houses of this period, for example Nos. 11 and 15 Yuk Sau Street (Grade 3 and Grade 2 respectively), as well as Nos. 16, 17, 23 and 24 Fung Fai Terrace (all Grade 3). ***Group Value***

**Photos of Tung Lin Kok Yuen**  
**No. 15 Shan Kwong Road, Happy Valley, Hong Kong**



Tung Lin Kok Yuen from Shan Kwong Road.  
The roof of the Main Hall is in double-eave hip-and-gable style.



A set of ceramic running animals on a projecting eave.  
Decorative Chinese bracket sets under the eaves along roof edges.



Skanda Hall, with the statue and shrine of the deity, is paved with exquisite terrazzo tiles in floral patterns.



Skanda Hall and Main Hall are connected by a stairway through the courtyard.



The Main Hall



The original finely crafted timber shrine in the form of a Chinese temple near the “apse” of the Main Hall.





The “apse” of the Main Hall with the plaque presented by Xu Shichang.

**Heritage Appraisal of Kowloon Union Church**  
**No. 4 Jordan Road, Yau Ma Tei, Kowloon**

Kowloon Union Church (the “Church”) (九龍佑寧堂), one of the earliest inter-denominational churches in Hong Kong, was built by the London Missionary Society with financial support from Sir Paul Chater. The foundation stone was laid on 27 May 1930 by the then Colonial Secretary, The Hon. W.T. Southorn C.M.G., and the Church was officially opened on 10 April 1931 by the then Governor Sir William Peel.

*Historical  
Interest*

The Church was the sister church of Union Church (佑寧堂) which was founded in 1844 by Rev. Dr. James Legge (1815-1897), a Scottish member of the London Missionary Society. At the beginning, their missionary works mainly concentrated on Hong Kong Island. The Union Church expanded their religious services to the Kowloon Peninsula in 1902, when Rev. C.H. Hickling (克寧牧師) commenced religious gatherings at the then Kowloon British School (the building now houses the Antiquities and Monuments Office) on Nathan Road, Tsim Sha Tsui.

In 1922, a petition was made by about 200 Kowloon residents calling on the Government to allocate land for an inter-denominational church. The first congregation met at the then Kowloon British School on the first Sunday of January 1924 and the first church building originally situated at the present site of the Fellowship Hall<sup>5</sup> was opened for public worship in September 1924. The Church has been conducting services in English to serve an international congregation since its establishment. After overcoming many hurdles, donation was obtained from Sir Paul Chater and the foundation stone of the present Church was laid in 1930. The Church was opened for services the following year.

During the Japanese Occupation, the Church ceased to function and the property was converted into a horse stable by the Japanese army and suffered severe looting and damage. Soon after the Second World War, the Church underwent a large-scale

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<sup>5</sup> The Fellowship Hall is adjoining the present Kowloon Union Church.

renovation. The Church was opened again for public worship with a rededication service held on 19 October 1947 and continues to serve the community since then.

The Church possesses “Perpendicular Gothic” architectural features, with pitched Chinese-tiled roof, red load-bearing brick walls and contrasting grey granite steps and window surrounds. The floor plan is based on a standard Christian church design, with a semi-circular apse and an attached three-storey battlemented tower at the two ends of the building respectively.

***Architectural  
Merit***

The square battlemented tower with pointed arch doorway surround and foundation stone at the base is designed to serve as the main entrance to the Church. It is of fair-face red brickwork with carved granite ornaments and trimmings. There is also a concrete flat roof topped with a crenelated low parapet wall.

The windows of the Church are set in decorative granite framing in the form of trefoil-headed tracery. The window frames are of wrought-iron and there are angular carved hoods above the windows. The windows of top floor of the battlemented tower are with stone louvers.

The elegant double hammer-beam timber roof trusses with carved granite corbel supports are a dominant feature of the spacious interior of the main hall of the Church. The floors of the common areas and main hall are of green and white terrazzo finishes. The floor pattern also demarcates the original spatial arrangement of the main hall. An arched alcove with gilt cross is at the one end of the main hall. There are also two opposite circular windows at the two ends of the main hall respectively. The mezzanine floor which was originally designed to be open as gallery seating is blocked off by a later-added partition in the late 1980s.

There are few oak pews dating from the 1930s located in the main hall. They were once lost during the Japanese Occupation and were found in a second hand shop in the late 1940s.

Although the Church suffered severe damage when it was used as a horse stable during the Japanese Occupation, the main structure is still of solid construction and remains intact. There have also been other minor additions and alterations to the Church over the years such as the mezzanine floor of the main hall has been blocked off to form a small office. Nevertheless, the significant architectural heritage assets and decorative masonry features still exist in good condition. ***Authenticity***

There are only a few churches in Hong Kong with “Perpendicular Gothic” architectural features and the Church is a fine example of a compact traditional design completed with its battlemented tower and a rounded apse. The double hammer-beam timber roof trusses are a very rare architectural feature in Hong Kong. ***Rarity***

The Church has long been recognised as a well-known landmark in the area. From its earliest years, the premises have been made available to a variety of Christian groups to have gatherings for evangelism, study, worship or counselling. The Church fulfils religious and educational needs for the local community, providing religious services, Sunday school classes, scholarships and social welfare programmes, etc. ***Social Value & Local Interest***

The Church and its conjunct Manse building are situated next to the Kowloon Cricket Club (九龍木球會) (Grade 2) and Kowloon Bowling Green Club (九龍草地滾球會) (Grade 3). It is also situated very close to the Former Kowloon British School (前九龍英童學校) (Declared Monument), St. Andrew’s Church Compound (聖安德烈堂) (Proposed Grade 1), St. Mary’s Canossian College (嘉諾撒聖瑪利書院) (Grade 1) and Rosary Church (玫瑰堂) (Grade 1). All these historic buildings depict the historical and socio-cultural development of the Jordan area. ***Group Value***

**Photos of Kowloon Union Church  
No. 4 Jordan Road, Yau Ma Tei, Kowloon**



Front elevation



Pointed arch doorway at the main entrance with carved granite cross and foundation stone.



Windows with carved granite framing in the form of trefoil-headed tracery.



Elegant double hammer-beam timber roof trusses  
with carved granite corbel supports.



Semi-circular apse with a gilt cross.



Original green and white terrazzo flooring at the main hall.

## **Heritage Appraisal of Yeung Hau Temple** **Po Chue Tam, Tai O, Lantau Island**

Yeung Hau Temple (the “Temple”) (楊侯古廟) at Po Chue Tam, Tai O was probably built in 1699 or earlier with reference to the oldest relic at the Temple, an iron bell cast in the 38<sup>th</sup> year of Kangxi (康熙) reign (1699) of the Qing dynasty (清朝) dedicated to the deity of Hau Wong (侯王)<sup>6</sup>. The management of the Temple was taken over by the Chinese Temples Committee in 1932. ***Historical Interest***

The Temple is situated at Po Chue Tam which literally means a pool of precious pearl. Legend has it that the Temple is intentionally located at Po Chue Tam to help protect residents against the strife between Sze Shan (獅山) (Lion Hill) and Fu Shan (虎山) (Tiger Hill) in competition for the precious pearl.

Located on the west coast of Lantau Island, Tai O is one of the oldest existing fishing villages in Hong Kong. Residents were mainly engaged in fishing, salt making, provisioning and selling of dried seafood. The geographical proximity to the Pearl River Delta also made Tai O a major trading centre as well as one of the maritime strategic sites during the Qing dynasty. The Temple has long been patronised not only by fishing folks and fisheries merchants in Tai O, but also by merchants from the neighbouring places and the Qing soldiers along the coast. There are a number of timber plaques dedicated by the worshippers, with the one engraved in the 7<sup>th</sup> year of Guangxu (光緒) reign (1881) from the military officer Qianzong (千總) of the Left Battalion of Xiangshan Brigade (香山協左營).

The Temple is one of the oldest temples in Tai O since its establishment. Hau Wong Festival (侯王誕), which is on the 6<sup>th</sup> day of the sixth lunar month, is still widely celebrated by both the

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<sup>6</sup> The origin of Yeung Hau 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. Others believe that the Temple, like other temples dedicated to Yeung Hau in Hong Kong and around the Pearl River, was built to commemorate the bravery and loyalty of a marquis, but not particular Yang Liangjie.



land and boat population in the area every year with performance of lion and dragon dances and Cantonese opera, in addition to other ritual activities. In the past, a temporary bamboo bridge was built connecting the Temple and the bamboo theatre in front, in order to facilitate worshippers to cross the watercourses during the festival. However, the bamboo theatre is erected at the open spaces in the neighbourhood of the public housing estate in recent years and the deity statue of Yeung Hau is moved to the new theatre location during the festival.

The Temple is also popular for its strong association with the Tai O Dragon Boat Water Parade, which is a traditional event with a history of over one hundred years and was inscribed onto the third national list of intangible cultural heritage of China in 2011. The Water Parade is held every year during the Dragon Boat Festival (端午節) on the 5<sup>th</sup> day of the fifth lunar month by three fishermen's associations, namely Pa Teng Hong (扒艇行), Sin Yu Hong (鮮魚行) and Hop Sum Tong (合心堂). The deity statues from four temples in Tai O (including Yeung Hau, Tin Hau, Kwai Tai and Hung Shing) are put on sacred sampans towed by the dragon boats to parade through Tai O waters to pacify the wandering water ghosts. Residents of the stilt houses along the watercourses burn paper offerings as the dragon boats pass by. The deity statues are then returned to their respective temples after the event.

The Temple compound consists of the main temple building and side halls constructed of grey brick, granite and timber. The main temple building is a Qing vernacular two-hall-three-bay building, with a courtyard covered with a pavilion in-between the two halls. The recessed façade is supported by granite columns. Exquisite historic Shiwan (石灣) ceramic figurines can also be found on the roof ridge of the entrance hall and the two parapet walls of the covered courtyard. The front ridge made by Qiaoruzhang (巧如璋) in 1888 presents the stories of Zhao Kuangyin (趙匡胤), Emperor Taizu of Song (宋太祖) while those at the parapet walls of the covered courtyard made by Xinyizhang (新怡璋) are the stories relating to Fengshen Bang (封神榜) and Zhong Lichun (鍾離春) (also known as Zhong

*Architectural  
Merit*

Wuyen (鍾無艷)). It is also worth mentioning that there is a pair of historic couplets of 1877 and a plaque of 1881 made in lead-tin alloy hanging inside the main hall, which are unique artefacts in Hong Kong. Finely-carved fascia boards, camel's humps and tie beams with auspicious motifs are preserved in the Temple.

Altars are placed at the rear hall of the main temple building where Yeung Hau and other deities including Pak Tai and Hung Shing are worshipped. Two impressive pairs of timber banners of 1887 and 1903 are hung on both sides of the altar. The floors of the main hall are of cement tiles which are believed to be paved during the renovation in 1932. There are side halls on left and right of the main temple building, separated by two alleys, housing the keeper's quarters, kitchen and other facilities.

The Temple underwent major renovations in 1877, 1932 and 1988 respectively. Although internal refurbishment and alterations have been carried out over the years, the Temple generally retains much of its authentic appearance, and most of the relics, decorative features and historic ceramic figurines are still visible. In addition, its original sea-front setting and the surrounding cultural landscape are basically retained. ***Authenticity***

The Temple in Tai O is one of the oldest and the best-preserved examples of its kind on Lantau Island. Furthermore, it is one of very few traditional temples that still retains its original physical setting and maintains close association with the local community. ***Rarity***

The Hau Wong Festival is one of the most important ceremonial events in Tai O and the Temple also forms an integral component of the Tai O Dragon Boat Water Parade, inscribed onto the third national list of intangible cultural heritage in 2011. The Temple also serves as an important historic landmark and identity marker for the local community. ***Social Value & Local Interest***

The Temple is physically separated from other historic buildings in the area, but it is still part of an integral fishing village. The other historic buildings within walking distance ***Group Value***

from the Temple include Kwan Tai Temple (關帝古廟) at Kat Hing Street (Grade 2), Tin Hau Temple (天后古廟) at Kat Hing Back Street (Grade 3), Old Tai O Police Station (舊大澳警署) at Shek Tsai Po (Grade 2) and Fong Bin Yuen (慈善方便院) (Grade 3), etc., depicting the historical and socio-cultural development of the local community in Tai O.

**Photos of Yeung Hau Temple  
Po Chue Tam, Tai O, Lantau Island**



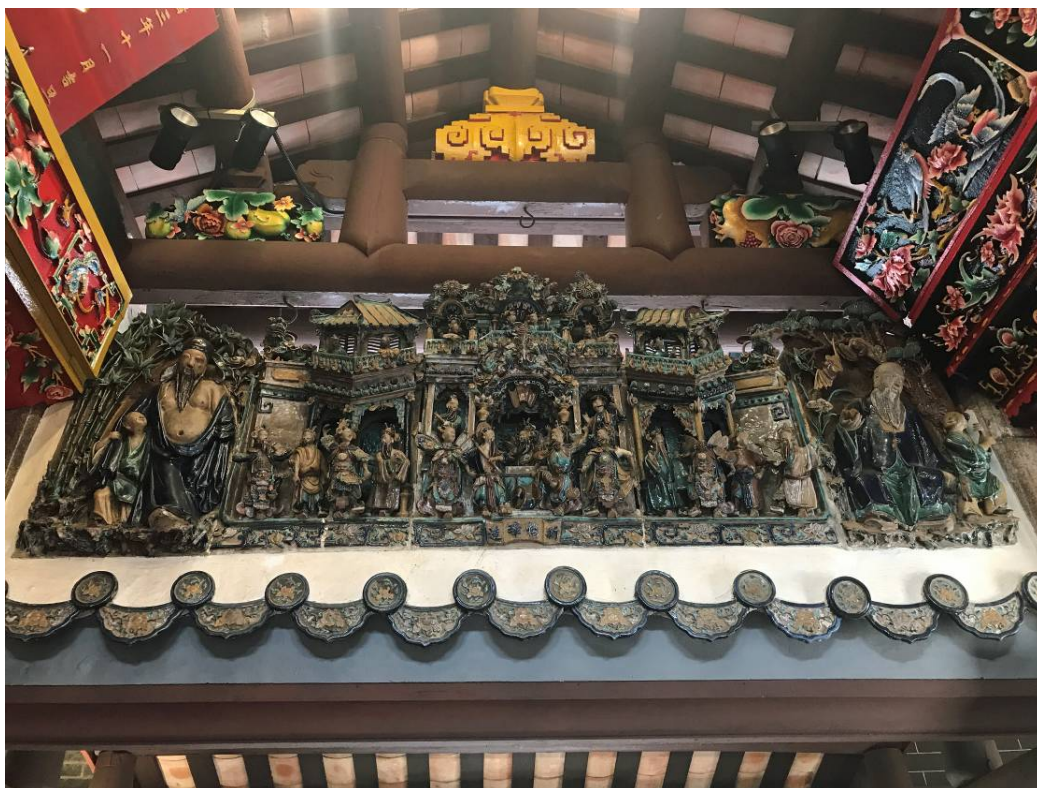
Front elevation



The main ridge of the temple is richly decorated with Shiwan ceramic figures made by Qiaoruzhang in 1888.



Covered courtyard and the main hall



Exquisite historic Shiwan ceramic figurines at one of the parapet walls in the covered courtyard.



Iron bell cast in the 38<sup>th</sup> year of Kangxi reign (1699) of the Qing dynasty.



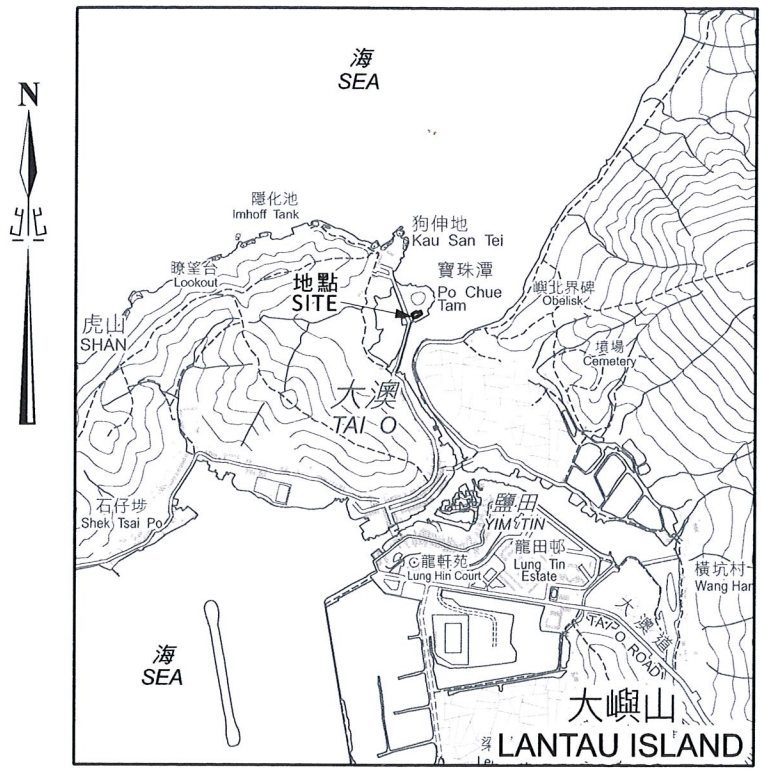
Exquisite timber altar at the main hall dedicated for the worship of Hau Wong and the historic timber banners on both sides of the altar.



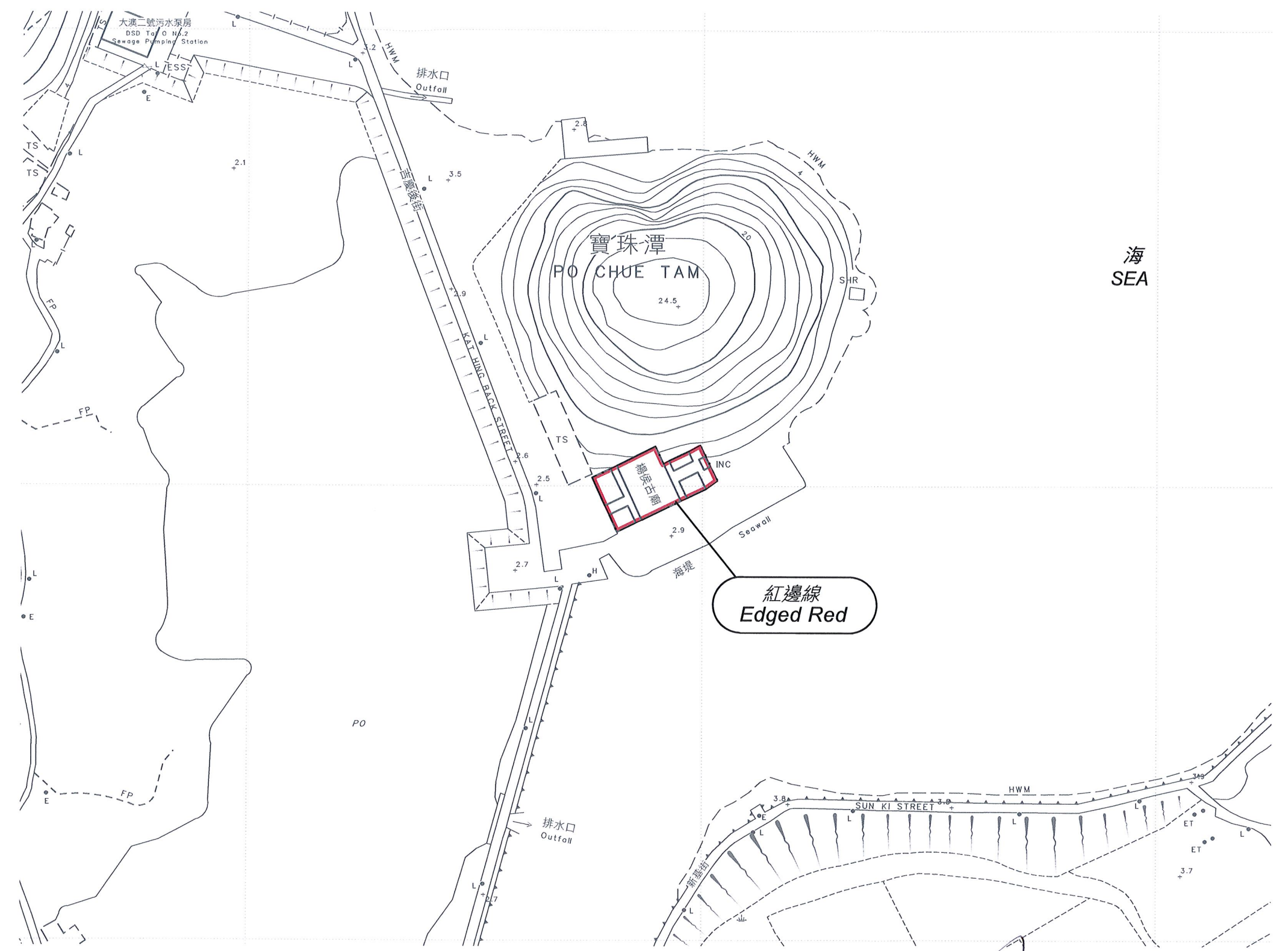




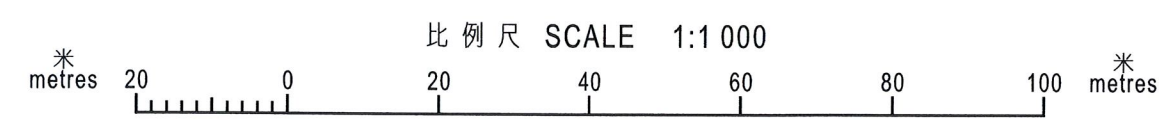
位置 LOCATION



比例 SCALE 1:20 000



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



*(Signature)*  
 (黃偉綸 Michael Wong)

發展局局長 Secretary for Development  
 日期 Date 29 September 2017

只作識別用 FOR IDENTIFICATION PURPOSES ONLY

地政總署 離島測量處  
 District Survey Office, Islands  
 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新界大嶼山大澳寶珠潭的楊侯古廟圖則  
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)  
 PLAN OF YEUNG HAU TEMPLE  
 AT PO CHUE TAM, TAI O, LANTAU ISLAND, NEW TERRITORIES  
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

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