

LEGISLATIVE COUNCIL BRIEF

Antiquities and Monuments Ordinance (Cap. 53) Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2020

INTRODUCTION

After consultation with the Antiquities Advisory Board (“AAB”)¹ 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 three historic items, i.e. the masonry bridge of Pok Fu Lam Reservoir (薄扶林水塘石橋), Tung Wah Coffin Home (東華義莊) and Tin Hau Temple and the adjoining buildings (天后古廟及其鄰接建築物), as monuments² under section 3(1) of the Ordinance.

2. The declaration is made by the Antiquities and Monuments (Declaration of Monuments and Historical Buildings) (Consolidation) (Amendment) Notice 2020 (the “Notice”) (**Annex A**), which will be published in the Gazette on 22 May 2020.

A

¹ The Antiquities Advisory Board is a statutory body established under section 17 of the Antiquities and Monuments Ordinance (Cap. 53) to advise the Antiquities Authority on any matters relating to antiquities, proposed monuments or monuments or referred to it for consultation under sections 2A(1), 3(1) or 6(4) of the Ordinance.

² Under section 2 of the Antiquities and Monuments Ordinance (Cap. 53), “monument” (古蹟) means a place, building, site or structure which is declared to be a monument, historical building or archaeological or palaeontological site or structure.

JUSTIFICATIONS

Heritage Significance

3. The Antiquities and Monuments Office (“AMO”)³ has carried out research on and assessed the heritage significance of the three historic items set out in paragraph 1 above. AMO recommends to the Antiquities Authority that the three historic items have significant heritage value that meets the high threshold required for declaration as monuments under section 3(1) of the Ordinance. The heritage value of the three historic items is summarised in paragraphs 4 to 11 below and elaborated in Annex B.

B

(a) Masonry Bridge of Pok Fu Lam Reservoir

4. Pok Fu Lam Reservoir is the first public reservoir in Hong Kong. The construction of the reservoir commenced in 1860 and water supplies began at the end of 1863. Several extensions were undertaken between 1866 and 1877. Prior to the construction of Tai Tam Reservoir in the 1880s, Pok Fu Lam Reservoir was the only reservoir providing fresh water to the Central and Western Districts.

5. The masonry bridge is one of the oldest surviving historic structures of Pok Fu Lam Reservoir. The bridge is situated at the east end of Pok Fu Lam Reservoir and carries Pok Fu Lam Reservoir Road, which runs along the northern side of the reservoir. It spans the mouth of one of the feeder streams that run off the surrounding hillsides. The bridge is built of granite and features an elegant semi-circular arch. It is neatly finished with granite copings with chamfered margins and reticulated surfaces.

6. Apart from routine maintenance and repair works, the bridge does not appear to have been altered. This bridge, together with the other four

³ The Antiquities and Monuments Office 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.

masonry bridges on Pok Fu Lam Reservoir Road⁴, provide not only indispensable linkage with the reservoir's other waterworks facilities, but also the access for maintenance and visitation.

(b) Tung Wah Coffin Home

7. Tung Wah Coffin Home was established in 1899 and the first group of buildings were completed in 1900. It is believed that the predecessor of Tung Wah Coffin Home was a coffin home near the slaughter house in Kennedy Town, which was established in 1875 with funds from Man Mo Temple in Sheung Wan. The management of the coffin home was later handed over to Tung Wah Hospital. A plot of land in Sandy Bay was granted by the Government for the rebuilding of the coffin home in 1899. The coffin home has been officially named the Tung Wah Coffin Home since then. It is the only example of its type in Hong Kong that is still serving its original purpose as a place for the deposition of coffins and human remains. It is also a testimony to the contribution of Tung Wah Group of Hospitals to the global network of Chinese charities during the nineteenth and twentieth centuries.

8. Standing on Sandy Bay Road for over a century, the coffin home now consists of two halls, 72 rooms, gateways, pavilion and gardens built in different periods. Although the coffin home was built for charitable purposes and largely adopted the principles of economical and functional design, some decorative elements can still be found in some buildings. Moreover, as the buildings were constructed and renovated in different periods, the coffin home reflects a variety of architectural styles, ranging from traditional Chinese vernacular architecture, to modern Western-style elements, and others that are a hybrid of both.

⁴ The other four masonry bridges on Pok Fu Lam Reservoir Road have been declared as monuments in 2009.

(c) Tin Hau Temple and the adjoining buildings

9. Tin Hau Temple and the adjoining buildings are significant in the history of Kowloon as a multi-functional place for worship, arbitration and study. The temple established by the boat people and land dwellers serves as an important religious focus and marker of collective cultural identity for the local community. It is the largest surviving Tin Hau Temple compound in Kowloon, and also bears witness to the development of the physical and cultural landscape of Yau Ma Tei.

10. The Tin Hau Temple, which was the first building constructed within the site, replaced an earlier Tin Hau Temple probably built in 1865 by the local community at around the junction of today's Pak Hoi Street and Temple Street. The temple was relocated to its present site in 1876 and was completed in 1878. The other four buildings adjoining the temple, i.e. Kung Sor (公所), Fook Tak Tsz (福德祠) and the two Shu Yuen (書院), were constructed subsequently in phases between 1894 and 1920.

11. Among the five buildings, Tin Hau Temple is the largest and the most elaborately decorated one. Fronted by an entrance porch with drum platforms to either side, the temple is a Qing vernacular two-hall-three-bay building with an open courtyard between the two halls. The drum platforms have granite columns with exquisitely carved bases. Exquisite historic Shiwan (石灣) ceramic figurines can be found on the main ridge of the entrance hall. The ridge was made by Junyu in Shiwan (石灣均玉造) in 1914. On the upper tier of the main ridge are a set of double dragons with a pearl finial (雙龍戲珠), flanked by a pair of dragon fish (鰲魚). The lower tier mainly consists of figurines portraying Chinese folk stories. The front gable ridge ends are decorated with a pair of ceramic figurines of the God of the Sun (日神) and the Goddess of the Moon (月神).

Declaration as Monuments

12. The masonry bridge of Pok Fu Lam Reservoir, Tung Wah Coffin Home, and Tin Hau Temple and the adjoining buildings have been accorded with Grade 1 status by AAB under the existing administrative grading mechanism⁵. 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.

13. 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 three historic items as monuments under the Ordinance. In addition to reflecting the outstanding heritage value of the three historic items, the declaration will provide the three items with statutory protection⁶.

14. As the masonry bridge of Pok Fu Lam Reservoir is situated on government land, serving of notice with regard to the intended declaration under section 4 of the Ordinance is not required. Explicit agreement of the management departments of the masonry bridge, i.e. Lands Department and Water Supplies Department, to the declaration proposal has been obtained.

⁵ 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; and
- 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.

⁶ 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.”

15. Since Tung Wah Coffin Home and Tin Hau Temple and the adjoining buildings are situated on private lots under the ownership of Tung Wah Group of Hospitals and the Secretary for Home Affairs Incorporated respectively, the procedure of serving notices to the owners and lawful occupiers of the two buildings with regard to the intended declaration is required under section 4 of the Ordinance. Such notices were served on the owners and lawful occupiers of the two buildings on 23 March 2020. No objection was received by AMO during the one-month notice period. Explicit agreement of the owners of the two buildings to the declaration proposal has also been obtained.

16. The declaration of the three historic items will be made by the Notice published in the Gazette on 22 May 2020. Copies of plans showing the locations of the three items declared by the Antiquities Authority as monuments 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 27 May 2020.

C

IMPLICATIONS OF THE PROPOSAL

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

18. Upon the declaration of the three historic items as monuments, their repair and maintenance works will continue to be undertaken by their respective management departments or owners as before.

PUBLIC CONSULTATION

19. AAB was consulted on the proposed declaration as required under section 3(1) of the Ordinance and rendered its support on 12 March 2020.

PUBLICITY

20. A press release will be issued on the date of declaration (i.e. 22 May 2020). A spokesman will be available to answer media and public enquiries.

ENQUIRIES

21. For any enquiries on this brief, please contact Mr. José YAM, Commissioner for Heritage of Development Bureau, at 2906 1521.

Development Bureau

22 May 2020

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2020

Section 1

1

**Antiquities and Monuments (Declaration of Monuments
and Historical Buildings) (Consolidation) (Amendment)
Notice 2020**

(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 sections 2 and 3.

2. Paragraph 2 amended (declaration of monuments)

(1) Paragraph 2(ai)—

Repeal

“Development.”

Substitute

“Development;”.

(2) After paragraph 2(ai)—

Add

“(aj) the masonry bridge of Pok Fu Lam Reservoir, Pok Fu Lam, Hong Kong, as delineated and shown edged red on the plan marked Plan No. HKM10608 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.”.

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2020

Section 3

2

3. Paragraph 3 amended (declaration of historical buildings)

(1) Paragraph 3(ck)—

Repeal

“Development.”

Substitute

“Development;”.

(2) After paragraph 3(ck)—

Add

“(cl) the buildings and the adjoining land within Tung Wah Coffin Home at Inland Lot No. 8720, 9 Sandy Bay Road, Pok Fu Lam, Hong Kong and *Pai Lau* of Tung Wah Coffin Home situated on an access road off Victoria Road, Hong Kong, leading to that lot, as delineated and shown edged red on the plan marked Plan No. HKM10604 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development, other than the structures situated within the area hatched black on the plan;

(cm) the building known as Tin Hau Temple and the adjoining buildings at Kowloon Inland Lot No. 10308, Yau Ma Tei, Kowloon, as delineated and shown edged red on the plan marked Plan No. KM10414 signed and deposited in the Land Registry under section 3(4) of the Ordinance by the Secretary for Development.”.

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2020

3



Secretary for Development

13 May 2020

Antiquities and Monuments (Declaration of Monuments and Historical Buildings)
(Consolidation) (Amendment) Notice 2020

Explanatory Note
Paragraph 1

4

Explanatory Note

This Notice declares—

- (a) the masonry bridge of Pok Fu Lam Reservoir, Pok Fu Lam, Hong Kong to be a monument under the Antiquities and Monuments Ordinance (Cap. 53); and
- (b) the following places to be historical buildings under that Ordinance—
 - (i) the buildings and the adjoining land within Tung Wah Coffin Home at Pok Fu Lam, Hong Kong and *Pai Lau* of Tung Wah Coffin Home;
 - (ii) Tin Hau Temple and the adjoining buildings at Yau Ma Tei, Kowloon.

**Heritage Appraisal of the Masonry Bridge, Pok Fu Lam Reservoir,
Pok Fu Lam Reservoir Road, Hong Kong**

Pok Fu Lam Reservoir (薄扶林水塘) is the first public reservoir in Hong Kong. The construction of the reservoir commenced in 1860 and water supplies to the city began at the end of 1863. Several extensions were undertaken between 1866 and 1877. Prior to the construction of Tai Tam Reservoir in the 1880s, Pok Fu Lam Reservoir was the only reservoir providing fresh water supplies to the Central and Western Districts.

*Historical
Interest*

Before the construction of Pok Fu Lam Reservoir, the supply of water mainly relied on more primitive sources such as wells and streams. Most of the Chinese residents relied on these sources for their water supply. Europeans usually had private wells dug near their homes to obtain water for daily use. The Government also allocated funds in its budget to pay for the sinking of wells and construction of small ponds in the upper reaches of the main streams in order to store water for public use.

The occurrence of rainfall and availability of natural fresh water resources throughout the year in Hong Kong is rather uneven and unreliable. Hong Kong is a mountainous area and there are no large lakes or rivers for the supply of water. Because of seasonal monsoon winds and typhoons, the summers in Hong Kong are hot and wet, while winters are cold and dry, which causes the rainfall pattern to be extremely uneven. In addition, granite, which is the main rock type in Hong Kong, is not ideal for the retention of underground water. All these factors have contributed to Hong Kong having insufficient underground water resources.

After Hong Kong Island was formally ceded to Britain in 1842, the territory experienced rapid population growth. In the first 20 years of British rule, the population of Hong Kong increased rapidly from around 7 000 people to almost 120 000. Most of the people lived in the north-western part of Hong Kong Island, i.e. the

City of Victoria¹. The Government realised that in order to develop the city and cope with the drastic population growth, an adequate and stable water supply was of the utmost importance.

During the governorship of Sir John Bowring, the 4th governor of Hong Kong, the development of infrastructure was actively in progress. He appealed to private entrepreneurs to invest in water services for the community. Unfortunately, no response was received as it was considered a very difficult and risky task to establish water supply facilities on such an undeveloped island and such an investment might not be profitable. As a consequence, the Government had to shoulder the responsibility of supplying water to the public, and it subsequently announced on 14 October 1859 that a payment of £1,000 would be given to anyone who could produce a viable proposal for fresh water supply in Hong Kong. It also reserved £25,000 to cover the cost of implementing Hong Kong's first water supply plan.

On 29 February 1860, a British national named S.B. Rawling proposed the construction of the first reservoir in the Pokfulam valley region for the storage of rainwater. Owing to the technological constraints at that time, the location of the reservoir had to be well above the urban area but could not be too far away from it, thus allowing sufficient height for the stored rainwater to travel the necessary distance to reach the densely populated areas in the City of Victoria. The Pokfulam region satisfied both requirements.

The plan included the building of a 15-foot-high dam across Pokfulam valley that would allow rainwater to be collected in the reservoir. A 10-inch-diameter pipe with a length of 17 400 ft was to run from Pok Fu Lam Reservoir, pass present-day Robinson Road and finally reach Bonham Road. Two storage tanks, one at the end of the pipe with a capacity of 200 000 gallons, and another on Tai Ping Shan Street with a capacity of 850 000 gallons, were to be built. These storage tanks could be inter-connected. The water supply scheme also included the building of 30 standpipes and 125 fire hydrants.

¹ Reference can be made from the fact that the City of Victoria had a population of over 160 000 in 1897, which represented 69% of total population of Hong Kong.

Rawling estimated that the Pok Fu Lam Reservoir scheme would provide the public with one million gallons of water daily. The Government finally accepted Rawling's scheme, and set aside £30,000 for its implementation in the same year. In order to recover this amount of provision, the Government stipulated that 2% of rates would be used for this purpose. The construction works commenced in 1860, and the reservoir started to supply water by the end of 1863.

However, due to budget limitations and financial hardship faced by the Government, the funding allocated for the construction of Pok Fu Lam Reservoir was finally cut down², so that the storage capacity of the reservoir was reduced from the original 30 million gallons to just two million gallons. This was inadequate, as the daily water consumption in 1863 was 500 000 gallons, which meant that the reservoir could only supply water to the community for four days. Many critics were concerned that a reservoir of this size could not solve the water supply problem. To rectify the problem of inadequate capacity, several rounds of extension works to Pok Fu Lam Reservoir were undertaken between 1866 and 1877, which resulted in an increase of impounded water capacity to 68 million gallons after a new reservoir was built further upstream in 1877³. The catchment area had thus also been extended to 416 acres. The construction of the Pok Fu Lam Conduit commenced in 1876 and was completed in 1877. It consisted of a covered conduit built at a gauge basin immediately below the Pok Fu Lam Reservoir's dam, which extended from there uphill to the Albany Tanks.

Nonetheless, Pok Fu Lam Reservoir still could not satisfy the ever-increasing demand for water in Hong Kong. By the 1880s, this led to the development of a much larger scale and more comprehensive water supply system centred on Tai Tam Reservoir

² The amount originally allocated for the construction of Pok Fu Lam Reservoir was £23,417, but later reduced to £22,700. In the end, the actual expenditure for the construction of Reservoir was merely around £20,000. *Source: Ho, Pui-yin, Water for a barren rock : 150 years of water supply in Hong Kong.* Hong Kong: Commercial Press, 2001.

³ The cost for the extension of Pok Fu Lam Reservoir was \$223,000.

The Masonry Bridge is situated at the east end of the reservoir and carries Pok Fu Lam Reservoir Road, which runs along the northern side of the reservoir. It spans the mouth of one of the feeder streams that run off the surrounding hillsides. It is built of granite and features an elegant semi-circular arch. The bridge is neatly finished with granite copings with chamfered margins and reticulated surfaces. The road surface on top of the bridge has been paved with cement. This bridge, together with the other four masonry bridges on Pok Fu Lam Reservoir Road, provide not only indispensable linkage with the reservoir's other waterworks facilities, but also the access for maintenance and visitation.

***Architectural
Merit***

Apart from routine maintenance and repair works, the Masonry Bridge does not appear to have been altered. All the significant architectural features remain intact. In addition, the Masonry Bridge has continued to perform its original function since it was built, which further adds to its authenticity.

Authenticity

As one of the oldest surviving historic structures of Pok Fu Lam Reservoir, which is itself the first public reservoir in Hong Kong, the Masonry Bridge and associated historic structures together bear witness to a pioneering waterworks project that played a significant part in the social development of Hong Kong. The structures also demonstrate the unprecedented commitment of the Government with respect to the provision of a permanent water supply system in the early colonial period.

Rarity

The Masonry Bridge, together with the other surviving historic waterworks structures of Pok Fu Lam Reservoir, set the standard for other water supply systems in the late 19th century. Currently situated within the Pok Fu Lam Country Park and on the Hong Kong Trail, the reservoir is well known for its peaceful and scenic environment and is often visited by hikers and morning walkers. Its social value is further enhanced through its use as a

***Social Value
& Local Interest***

popular fishing spot for anglers⁴.

The Masonry Bridge is an integral part and has significant *Group Value* group value with other historic waterworks structures of Pok Fu Lam Reservoir, namely the Gauge Basin (量水站), the former Watchman's Cottage (前看守員房舍) and four Masonry Bridges which have been declared monuments, as well as a Box Culvert (方形暗渠) (Grade 2), an Embankment (土堤) (Grade 2), an Old Masonry Dam (Grade 2) and Air Vents at the Service Reservoir (配水庫通風口) (Grade 3). The above declared monuments and graded historic structures of Pok Fu Lam Reservoir formed a cluster of historic waterworks structures depicting the historical development of the freshwater supply system and socio-economic development of Hong Kong in the mid-19th century. The reservoir is also in close proximity to the Bethanie (伯大尼修院) (declared monument), the University Hall (香港大學大學堂宿舍) (the exterior of which is a declared monument), and some surviving historic structures of the old Dairy Farm.

⁴ Including Pok Fu Lam Reservoir, there are 17 reservoirs and 9 irrigation reservoirs in Hong Kong that are open to the public for fishing in the non-spawning season, being the period from 1 September of each year to 31 March of the next year. Any person who would like to fish in the reservoirs may apply for a fishing licence from the Water Supplies Department.

**Photos of the Masonry Bridge, Pok Fu Lam Reservoir,
Pok Fu Lam Reservoir Road, Hong Kong**



South elevation of the Masonry Bridge



North elevation of the Masonry Bridge



Close view of the Masonry Bridge.
The Masonry Bridge is neatly finished with granite copings with chamfered margins and reticulated surfaces.



The road surface on top of the Masonry Bridge,
which provides indispensable linkage with other waterworks facilities of Pok
Fu Lam Reservoir.

**Heritage Appraisal of Tung Wah Coffin Home,
Sandy Bay Road, Pok Fu Lam, Hong Kong**

Tung Wah Coffin Home (東華義莊) was established in 1899 and the first group of buildings were completed in 1900. It is believed that the predecessor of Tung Wah Coffin Home was a coffin home near the slaughter house in Kennedy Town, which was established in 1875 with funds from Man Mo Temple in Sheung Wan. The management of the coffin home was later handed over to Tung Wah Hospital. As the scale and facilities of the earlier coffin home were insufficient to accommodate the growing number of coffins, the Board of Directors of Tung Wah Hospital appealed to the Government for more land to increase capacity. A plot of land in Sandy Bay was granted by the Government for the rebuilding of the coffin home in 1899. The coffin home has been officially named the Tung Wah Coffin Home since then.

*Historical
Interest*

Taking advantage of Hong Kong's unique entrepot status, its geographic location at the doorway to mainland China, and the close connections of Tung Wah Hospital's board members with overseas organisations and global business networks, the coffin home was able to provide a repatriation service for those deceased abroad. This was achieved by providing a temporary depository at the coffin home, from where the deceased could then be returned to their place of birth. This service eventually became the centre of a global charity hub during the last century. The coffin home was also well known for placing coffins on vessels sailing to the United States, which would then be used to hold the remains of any Chinese who passed away on board and facilitate the proper burial of unclaimed remains. The strong demand for this service also reflected the history of Chinese migration over the centuries, from both local and global perspectives.

Since its establishment, the coffin home has experienced numerous episodes of renovation, expansion, and demolition in order to cope with the ever-growing demands for its services and changes in society, as well as damage brought by typhoons and general wear and tear. In 1912, the Board of Directors of Tung Wah Hospital initiated an extension of the coffin home in response to an increasing

demand for coffins and remains depository and repatriation services. The Government offered a piece of land adjacent to the coffin home's original site for its expansion. The construction of the new coffin home, which had 24 rooms and was later named the East Hall (東莊)¹, started in 1918 and was coupled with the building of a pier to facilitate the delivery of coffins.

In 1924, Tung Wah Hospital further expanded the coffin home by constructing another extension with 46 rooms named the South Hall (南莊)². In parallel, I-beam steel reinforcement was also added to the Old Hall and the New Hall in the same year. In 1925, the outbreak of Canton-Hong Kong Strike (省港大罷工) disrupted transportation both locally and to mainland China, causing the accumulation of coffins and human remains in the coffin home. In 1926, another site covering an area of 56 390 square feet in Telegraph Bay at I.L. 1572 was granted to the coffin home by the Government. A three-storey concrete building was built and completed in 1927, and later, in 1928, was named Bing Yan Hall (丙寅莊)³. In the same year, the Reception Hall ("Hak Teng" (客廳)) and its kitchen were severely damaged by fire. Sir Tang Shiu Kin (鄧肇堅), the director of Tung Wah Hospital at that time, initiated a series of improvement measures in order to prevent further fire in the future⁴. In the 1930s, the coffin home suffered from termite attack, and the *pai lau* (ceremonial gateway) facing Victoria Road, the pier and roofs of some coffin rooms were damaged by a typhoon. Some of the repair works

¹ The drawings of the East Hall were done by the architect named Arthur George Hewlitt (曉列). The source only mentioned the Chinese name 曉列. The English name is made reference to Tony Lam Chung Wai, "From British Colonization to Japanese Invasion: The 100 Years Architects in Hong Kong 1841-1941" in *HKIA Journal Issue 46: 50 Years Hong Kong Urban Renewal/Heritage Development* (Hong Kong: Hong Kong Institute of Architects), 44-55.

² The drawings were done by Palmer and Turner (巴馬丹拿).

³ The drawings were again done by Palmer and Turner.

⁴ The measures included replacing the tiled roofs of the kitchen and Reception Hall with concrete ones; installing a gate at the entrance facing the sea; increasing the frequency of patrols to avoid fire caused by the burning of joss sticks and paper offerings; installing nylon water hoses; enhancing the security of the new coffin home with a fenced wall and gate; demolishing the timber screens in the "Luk" rooms and using brick partitions in rooms with opening windows used for air ventilation.

were not initiated until the beginning of the 1940s⁵.

The coffin home's repatriation service was suspended shortly before and during the Japanese Occupation of Hong Kong (1941-1945). After the war, the coffin home's dilapidated condition triggered another round of repair works, which included the painting of the name "Tung Wah Coffin Home" in Chinese characters on the flat roof of Bing Yan Hall.

In the 1950s, during the Korean War, the United States and the United Nations imposed an embargo on mainland China. As Hong Kong was a colony of Britain, all transportation from Hong Kong to mainland China was halted. Large scale repatriation of human remains to mainland China finally came to an end. More metal racks were installed in order to cope with the accumulation of coffins and remains stored in the coffin home. By 1960, there were around 670 coffins and over 8 000 sets of bones stored in the coffin home⁶. In order to resolve the storage problem of the coffin home, the Tung Wah Group of Hospitals posted advertisements in local newspapers appealing to people to reclaim the coffins and remains of their deceased relatives. Any unclaimed remains were then permanently buried in the Sandy Ridge Cemetery at Sha Tau Kok near the border with mainland China.

In the early 1960s, improvement works were conducted at the coffin home due to the transformation of services it provided. In order to make way for a new sanatorium, Bing Yan Hall was demolished in 1961 and the remains previously stored there were moved to Yat Yuet Hall (日月莊), which was built in the same year (demolished in 2004) at the north-western corner of the site. Since the 1970s, cremation has been actively promoted by the Government and has gradually been accepted by the public. To accommodate the changing burial customs and practices, the garden area of the coffin home was converted between 1974 and 1982 to provide over 6 000

⁵ The repairs included improvements to the entrance ramp, the walls, windows and doors of the coffin home

⁶ 〈東華義莊義山及辭靈亭與紀念亭〉，頁 4，載東華三院：《香港東華三院發展史》，香港：東華三院，1960 年。

niches for cremated remains. Some of the coffin rooms named “Hong” (Good Health 康) and “Ning” (Peaceful 寧) were partially converted to serve as depositories for urns.

The latest large-scale renovation works, completed in 2004, were undertaken to restore the coffin home to its traditional architectural appearance and to bring the building cluster in line with modern safety standards.

Standing on Sandy Bay Road for over a century, the coffin home now consists of two halls, 72 rooms, gateways, pavilion and gardens built in different periods. Although the coffin home was built for charitable purposes and largely adopted the principles of economical and functional design, some decorative elements can still be found in some buildings. Moreover, as the buildings were constructed and renovated in different periods, the coffin home reflects a variety of architectural styles, ranging from traditional Chinese vernacular architecture, to modern Western-style elements, and others that are a hybrid of both.

***Architectural
Merit***

There are now two access points to the site. When entering from Victoria Road, there stands a ceremonial *pai lau* (牌樓)⁷ that guides the way down through Tai Hau Wan Village (大口環村) to the eastern main entrance of the coffin home. This Chinese-style ceremonial archway is believed to have been first constructed in 1925 and was rebuilt in 1938 after being damaged by a typhoon in 1937⁸. The rectangular columns were built of granite while the circular ones have a granolithic finish. The green-glazed tiled roofs are decorated with ridge-end ornaments with curled-up ends and have moulded cornices underneath. There are brackets in the form of Chinese geometric decorative features. Chinese couplets dated 1925 and name plaque inscriptions in both Chinese and English dated 1940 can be found on the front elevation.

⁷ The term *pai lau* generally refers to a gateway with a tiled roof on top; while *pai fong* refers to a gateway without a roof.

⁸ Reference was made to the inscription on the *pai lau*.

The eastern main entrance also takes the form of a Chinese ceremonial *pai lau* decorated with plaques and couplets on both elevations and having roofs laid with clay pan tiles and green-glazed roll tiles. After passing through the main entrance, there is another *pai fong* (牌坊) between the pavilion area and the rest of the coffin home. It is a Western-style segmental *pai fong* with a keystone and a pair of rectangular columns. The structure is topped by a cornice with a slightly curved pediment above. The structure is flanked by a pair of Chinese couplets. The name “Tung Wah Coffin Home” is moulded in relief in Chinese characters to either side of the keystone.

The entrance near the Tung Wah Group of Hospitals Jockey Club Care and Attention Home for the Elderly is Western in design. It takes the form of a *pai fong* with three bays, but only the central bay is open. The central bay is decorated with moulded voussoirs, a keystone, and a pair of ornamental pilasters. The top of the structure has a stepped profile. The name “Tung Wah Hospital New Coffin Home” and the date 癸丑年, i.e. 1913, are inscribed on the entablature in Chinese, which confirms that the *pai fong* is one of the earliest structures within the coffin home.

Situated on a hillside, the coffin home’s buildings and structures were constructed at three different levels and are linked by flights of stairs. The pavilion, the Old Hall (舊大堂), the coffin rooms “Leung Long” (Two Corridors, 兩廊), the Reception Hall, and a courtyard at the centre of the site were all built at a highest level. The Reception Hall, which is the entrance hall and serves as a reception area, possesses rather more decorative elements than the other parts of the complex. On the flat concrete roof above the central bay of the main facade is a parapet with vase-shaped balusters. The entrance canopy and some window hoods are decorated with Chinese pan and roll tiles, which are later additions. The windows are surrounded by plaster-moulded architraves with decorative aprons. The metal window grilles and door fanlights have decorative geometric designs. The rear entrance has a portico supported by a pair of Tuscan columns and decorated with a pair of pilasters.

The entrance of the Old Hall is decorated with a granite door frame inscribed with the name “Tung Wah Coffin Home” in Chinese and a pair of couplets dated to 1924. The windows are decorated with plaster-moulded flat arches with keystones, aprons and timber shutters. It is a double-volume hall that originally had a mid-height interior gallery, which was used for the storage of boxes of skeletal remains, but this has now been removed. The coffin rooms, which are known as “Leung Long”, are located on each side of the open courtyard. Each comprises three rows of coffin rooms with a concrete low-pitched roof.

The coffin rooms named “Tin”, “Dei” (Heaven and Earth 天地), “Ping”, “On”, “Dai” and “Gut” (Peace and Luck 平安大吉) were all built at the middle level. The New Hall (新大堂) and the coffin rooms named “Sau” (Longevity 壽), “Hong” (Good Health 康), “Ning” (Peaceful 寧), and “Yat” (Sun 日), together with the open courtyard at the south-eastern corner of that area, are all located at the lowest level.

The “Tin”, “Dei”, “Ping”, “On”, “Dai”, “Gut” and “Yat” coffin rooms have flat concrete roofs while the “Sau”, “Hong” and “Ning” coffin rooms have pitched roofs laid with double pan and roll tiles. The New Hall is a flat concrete-roofed building supported internally by rectangular columns and with I-beams used for storing coffins and human remains.

The “Sau”, “Hong” and “Ning” coffin rooms are considered to be an earlier group of buildings, having been built around a century ago. The verandah along the front of the “Sau” coffin room has a corrugated metal roof supported by iron columns and brackets. The verandah along the front of the “Hong” coffin room has a corrugated metal roof supported by brackets, while the “Ning” coffin room’s verandah has a tiled canopy supported by square columns and wooden brackets. The “Ning” and “Hong” coffin rooms have been partially converted into columbaria.

The coffin home is the only example of its type in Hong Kong that is still serving its original purpose as a place for the deposition of coffins and human remains. Nowadays, coffins are still deposited at the coffin home temporarily while awaiting burial in the ground. Although it has undergone numerous episodes of restoration, expansion, and demolition in the past, the Tung Wah Group of Hospitals initiated a large-scale renovation project between 2003 and 2004, with a view to restoring the coffin home's elements to their original architectural styles. The restoration project won the Award of Merit in the 2005 UNESCO Asia-Pacific Heritage Awards and the Award of Honour in the Heritage Preservation and Conservation Awards offered by the Antiquities and Monuments Office in the same year. These awards recognised the outstanding conservation practice applied to the restoration of the historic buildings, which involved a combination of traditional architectural techniques and practical technical solutions.

Authenticity

Tung Wah Coffin Home is the only example of its type still in operation in Hong Kong today. It is the only place in Hong Kong associated with the provision of repatriation services for coffins and human remains, which strongly reflects the Chinese tradition of burying the deceased in their hometown. A wide variety of architectural styles are still visible on site. The continued existence of the coffin home also testifies to the evolving burial customs and practices of the Chinese community over the centuries.

Rarity

For more than a century, the Tung Wah Coffin Home has played an indispensable role in providing repatriation services, allowing the remains of deceased individuals to be sent back to their hometowns in mainland China from all over the world, while also managing the deposition of coffins and human remains. It has thus fulfilled the needs of a significant Chinese mortuary tradition involving the repatriation of human remains for hometown burial, whatever the temporal and spatial boundaries involved. The coffin home is not only a testimony to the contribution of the largest charitable organisation in Hong Kong – the Tung Wah Group of Hospitals – to the global network of Chinese charities during the 19th and 20th centuries, but is also illustrative of the history of Chinese

***Social Value
& Local Interest***

migration during a unique era closely tied to the development of Hong Kong and mainland China. During the Ching Ming Festival, the Board of Directors of the Tung Wah Group of Hospitals still preserves the tradition of paying tribute to the deceased at the coffin home. The social value of the coffin home has been enhanced through its renovation in 2004. Since then it has become a popular heritage site included in guided tours and talks showcasing heritage conservation practice, traditional Chinese burial customs and their association with the historical and socio-cultural development of Hong Kong.

Several declared monuments and graded historic buildings are located in the vicinity of the Tung Wah Coffin Home, including the Bethanie (伯大尼修院) (declared monument), the University Hall (香港大學大學堂) (the exterior of which is a declared monument), Main Block (Wing A to E) (Grade 3) and Nurses Quarters (Grade 2) of Queen Mary Hospital (瑪麗醫院主樓及護士宿舍), historic structures of Pok Fu Lam Reservoir (薄扶林水塘) (declared monument; Grades 1 to 3). All these historic buildings and structures collectively demonstrate the historical and social development of the Pok Fu Lam area. *Group Value*

**Photos of Tung Wah Coffin Home,
Sandy Bay Road, Pok Fu Lam, Hong Kong**



Aerial view of Tung Wah Coffin Home



The coffin home's Chinese-style ceremonial *pai lau* (牌樓) near Victoria Road. It was built of granite and has a granolithic finish with green-glazed tiled roofs decorated with ridge-end ornaments and moulded cornices.



A Western-style segmental *pai fong* (牌坊) at the coffin home. The structure is topped by a cornice with a slightly curved pediment above. The name “Tung Wah Coffin Home” is moulded in relief in Chinese to either side of the keystone.



Front elevation of the Reception Hall. The parapet on the concrete flat roof is decorated with vase-shaped balusters.



Rear elevation of the Reception Hall.
A portico is supported by a pair of Tuscan columns and pilasters.



The entrance of the Old Hall is decorated with a granite door frame inscribed with the name “Tung Wah Coffin Home” in Chinese and a pair of couplets dated 1924.



Interior of the Old Hall.
It was originally a double-volume hall with a mid-height interior gallery,
which has now been removed.



Interior of the New Hall.
It is a flat concrete roofed building supported by rectangular columns.



The coffin rooms “Hong” (left) and “Ning” (right) were built with pitched roofs laid with double pan and roll tiles.



The verandah in front of the “Sau” coffin room supported by iron columns and brackets



The western entrance of the coffin home built in 1913.
The central bay is decorated with moulded voussoirs, a keystone and a pair of ornamental pilasters.

Heritage Appraisal of Tin Hau Temple and the adjoining buildings, Yau Ma Tei, Kowloon

Tin Hau Temple and the adjoining buildings (the “Temple Compound”) in Yau Ma Tei are significant in the history of Kowloon as a multi-functional place of worship, arbitration and study. The compound comprises five buildings, namely Tin Hau Temple (天后古廟), Kung Sor (公所) (Communal Hall) (now Kwun Yam Lau She Tan 觀音樓社壇), Fook Tak Tsz (福德祠) (now Kwun Yam Temple 觀音古廟) and the two Shu Yuen (書院) (Schools) (now Shing Wong Temple 城隍廟 and exhibition centre). *Historical Interest*

The Temple Compound is so well known that the neighbouring Temple Street is also named after it. It was initially administered by a temple management committee (天后廟值理會) formed by local merchants and residents. Its management was officially delegated to Kwong Wah Hospital¹ by the Chinese Temples Committee (華人廟宇委員會) in 1928². The operating surplus of the Temple Compound was not only used by Kwong Wah Hospital to build the new labour room and to repay Tung Wah Hospital’s previous loans, but also served to finance the charitable services of the later Tung Wah Group of Hospitals.

The Tin Hau Temple, which was the first building constructed within the compound, replaced an earlier Tin Hau Temple probably built in 1865 by the local community at around the junction of today’s Pak Hoi Street and Temple Street³. According to the inscription on the

¹ Tung Wah Hospital, Kwong Wah Hospital and Tung Wah Eastern Hospital were amalgamated into a single entity, and the name “Tung Wah Group of Hospitals” was adopted.

² In November 1914, the Secretary for Chinese Affairs invited the Directors of Tung Wah Hospital and Kwong Wah Hospital and the management committee of Tin Hau Temple, Yau Ma Tei to a meeting on the handover of management of Tin Hau Temple to Kwong Wah Hospital, so that the temple’s income could be used to subsidise hospital expenses. However, the management committee of Tin Hau Temple adopted an uncooperative attitude. They refused to hand over the temple’s management and continued to elect the temple committee. It was not until April 1928, when the newly established Chinese Temples Committee intervened, that the management and HKD58,000 savings of Tin Hau Temple were handed over to Kwong Wah Hospital.

³ Reference is made to the date inscribed on a small stone lion now placed in front of Tin Hau Temple. The small stone lion is inscribed “同治四年吉日”, i.e. the 4th year of Tongzhi reign (1865) of the Qing dynasty. It is widely believed that 1865 is the construction year of the original Tin Hau Temple and people relocated the stone lion from the former site to the present location. The 1875 restoration tablet (乙亥春月重建天后古廟碑記) states that the original temple was seriously damaged by the typhoon of 1874 (甲戌風災) and then restored in 1875.

granite lintel at its main entrance, which reads “光緒丙子遷建戊寅仲冬吉立”, Tin Hau Temple was relocated to its present site in the 2nd year of the Guangxu (光緒) reign (1876) of the Qing dynasty and was completed in 1878. The characters “天后古廟” inscribed on the lintel were written by Pan Zhengheng (潘正亨)⁴.

Tin Hau Temple is dedicated to the worship of Tin Hau (Goddess of the Sea)⁵, whose altar is located in the central bay of the rear hall. The deities Shing Wong (城隍) and Twelve Nannies (十二奶娘) are enshrined on the left side of the main altar, while Bak Mo Sheung (白無常) is on the right. Shrines for Kwun Yam (觀音) and Pau Kung (包公) are in the rear hall’s two bays. There are also two historic timber plaques inscribed in the 32nd year of the Guangxu reign (1906) and the 2nd year of the Xuantong (宣統) reign (1910), as well as a bell cast in the 23rd year of the Guangxu reign (1897).

The other four buildings adjoining Tin Hau Temple were constructed subsequently in phases. Kung Sor at the left side and Shu Yuen at the right side of Tin Hau Temple were built in 1894 and 1897 respectively⁶. Fook Tak Tsz at the northern end and the other Shu Yuen at the southern end of the compound were built in 1903 and 1920 respectively⁷.

Kung Sor used to be a place of arbitration where disputes between members of the community were settled. A shrine for the God of Soil and Grain (社稷之神) is located in the middle of the open courtyard and the altar for Kwun Yam is in the central bay of the rear hall. Dragon Mother (龍母) and Lady Kam Fa (金花娘娘) are enshrined in the left side bay while Kwan Tai (關帝) and Pak Tai (北

⁴ Pan Zhengheng (潘正亨), courtesy name Bolin (伯臨), was a Chinese calligrapher who lived in Panyu county in Guangdong province.

⁵ Tin Hau is a popular patron deity of seafaring folk, particularly in Guangdong and Fujian provinces.

⁶ Reference is made to the inscriptions “光緒甲午年吉立” and “光緒丁酉吉旦立” on the granite lintels of the main entrances of Kung Sor and Shu Yuen respectively.

⁷ Reference is made to the inscriptions “光緒二十九年季冬穀立” and “民國九年元月吉立” on the granite lintels of the main entrances of Fook Tak Tsz and Shu Yuen respectively.

帝) are in the right side bay. There is a timber plaque inscribed in the 20th year of the Guangxu reign (1894).

Free education was offered at the two Shu Yuen for the children of boat people and land dwellers in the area. The Shu Yuen located to the right of Tin Hau Temple was built in 1897 and was converted into Shing Wong Temple in 1972. There are also a bell cast in the 14th year of the Guangxu reign (1888) and a pair of timber couplets inscribed in the 21st year of the Guangxu reign (1895). The other Shu Yuen located at the southern end of the compound was closed in 1955⁸ and then in 2016 was converted into an exhibition centre, in which the temple's historic relics, such as the old incense burner (1879) and candle holder (1891), are displayed.

Fook Tak Tsz is a place where people pray for blessings and help from the Earth God. Kwun Yam, Kwan Tai, Lady Kam Fa and the Year God (太歲) are all enshrined in the temple. There is also a timber plaque inscribed in the 7th year of the Guangxu reign (1881) of the Qing dynasty.

The Temple Compound was situated close to the coastline when it was first built, which was the typical physical setting for a Tin Hau Temple in Hong Kong. It is now situated in an inland location due to several reclamations along the coastline of Yau Ma Tei. The present boundary wall made of red bricks with bamboo-shaped balusters and a tiled capping is believed to have been built around the early 1970s when the stalls in front of the Temple Compound were cleared. *Architectural Merit*

Tin Hau Temple, which is located in the middle of the Temple Compound, is the largest and most elaborately decorated of the five buildings. The temple is a Qing vernacular two-hall-three-bay building with an open courtyard between the two halls. The roofs are laid with green-glazed tiles on timber battens and purlins supported by gable walls and granite columns. It is fronted by an entrance porch with drum platforms to either side. The drum platforms have granite columns

⁸ Waters, Deric Daniel. "The Temples off Public Square Street" in *In the Heart of the Metropolis: Yaumatei and its People*, eds. Hase, Patrick. Hong Kong: Joint Publishing (H.K.) Company Limited, 1999.

with exquisitely carved bases. The courtyard is flanked by side corridors with humpbacked roofs. The roof of the rear hall has a concrete slab and beam construction and is supported on brick walls, granite eave columns and concrete inner columns.

Many of the temple's architectural elements are highly decorative; for instance, the granite auspicious animals, flowers and birds found on the tie-beams and supporting brackets. There are also painted and gilded depictions of Chinese folk stories on camel's humps in the entrance porch. Murals with auspicious floral and calligraphic elements are also to be found on the building's facade. The timber fascia boards both at the exterior and interior are finely carved with auspicious motifs such as the Eight Immortals (八仙).

Exquisite historic Shiwan (石灣) ceramic figurines can be found on the main ridge of Tin Hau Temple's entrance hall. The ridge was made by Junyu in Shiwan (石灣均玉造) in 1914. On the upper tier of the main ridge are a set of double dragons with a pearl finial (雙龍戲珠), flanked by a pair of dragon fish (鰲魚). The lower tier mainly consists of figurines portraying Chinese folk stories. The front gable ridge ends are decorated with a pair of ceramic figurines of the God of the Sun (日神) and the Goddess of the Moon (月神).

Kung Sor is a two-hall-one-courtyard structure with a subsidiary building on its southern side, which is linked by a semi-circular archway. The entrance hall's facade has a recessed facade design. The main hall is supported by purlins and brick walls, while the porches at either side of the courtyard were built using the humpbacked rafters-and-purlins system. There are painted murals combining calligraphy and Chinese folk stories, as well as fascia boards carved with auspicious motifs.

The Shu Yuen located to the right of Tin Hau Temple (now Shing Wong Temple) is a two-hall-one-courtyard structure. The courtyard has side porches built using the humpbacked rafters-and-purlins system. On the front elevation, the two side bays each have a window with plaster moulding panels above. The main ridge of the entrance hall is decorated with floral scrolls and *bogu* patterns. The front elevation is decorated with fascia boards carved to depict Chinese folk stories and

painted murals comprising auspicious floral motifs and calligraphy, while further fascia boards carved with auspicious floral and animal motifs are also found inside the building.

The other Shu Yuen, at the southern end of the compound, is a two-hall-one-courtyard structure. The entrance hall's facade has a recessed design. The courtyard has side porches built using a humpbacked rafters-and-purlins system. Painted murals depicting Chinese folk stories with floral, landscape and calligraphic elements are found on the front elevation of the building.

Fook Tak Tsz is located at the northern end of the Temple Compound. It is a two-hall structure that originally had an open courtyard, but this is now covered with a humpbacked roof. The entrance hall's facade has a recessed design. There are *bogus* on the gable ridges of the entrance hall and Chinese folk stories on the fascia board. Fook Tak Tsz is the smallest of the five buildings within the compound.

The Temple Compound's five buildings are interconnected by four shared corridors, each of which has a tiled roof with a *bogu* on the top.

According to the surviving stone tablets, the Temple Compound ***Authenticity*** underwent several major episodes of renovation and expansion in 1890, 1894, 1897, 1916 and 1971⁹. A recent fire occurred at Shing Wong Temple in 2015, which was followed by large-scale restoration works completed in 2017. Although the Temple Compound has experienced several restorations and repairs over the years, in general it retains much of its original architectural form and aesthetic appeal. Most of the Temple Compound's historic relics, including the Shiwan ceramic figurines, wood and stone carvings, tablets and couplets, and cast iron bells are still preserved on site.

The Temple Compound's combination of five buildings ***Rarity*** dedicated to the worship of a wide variety of deities is very rarely found

⁹ Reference is made to 〈重建天后聖母古廟碑記〉, 1890 and 〈重修天后廟碑〉, 1971.

in Hong Kong. It is also the largest surviving Tin Hau Temple Compound in Kowloon. Besides, the Temple Compound is one of the few temples directly associated with the development of the Tung Wah Group of Hospitals. The Temple Compound also bears witness to the development of the physical and cultural landscape of Yau Ma Tei, and is still closely associated with the local community.

The Temple Compound established by the boat people and land dwellers serves as an important religious focus and marker of collective cultural identity for the local community. In addition, it was also a venue for settling public disputes and providing education for the neighbouring community. ***Social Value & Local Interest***

The Temple Compound houses a number of deities. Festivals for different deities are held at the Temple Compound and attract many worshippers and tourists; for instance, Tin Hau Festival (天后誕) is on the 23rd day of the third lunar month, Shing Wong Festival (城隍誕) is on the 11th day of the fifth lunar month, and Kwun Yam Treasury Festival (觀音開庫) occurs on the 25th and 26th days of the first lunar month.

The public open square in front of the Temple Compound has long been a landmark and gathering place for the locals. The square is well known as Yung Shu Tau (榕樹頭), or Poor Man's Nightclub, because of the large banyan trees that grow there. The "nightclub" nickname refers to the many entertainers who gather in the vicinity offering fortune-telling and Cantonese opera singing at night, which attracts large numbers of spectators. For the locals, especially the senior citizens, Yung Shu Tau is regarded as a historic landmark where the common people have long experienced the enjoyment of life.

The Tung Wah Museum (declared monument), Kowloon Union Church (declared monument), Old South Kowloon District Court (Grade 1), Former Pumping Station of Water Supplies Department (Grade 1), Yau Ma Tei Theatre (Grade 2), Yau Ma Tei Wholesale Fruit Market (Grade 2), Yau Ma Tei Police Station (Grade 2), The Manse of Kowloon Union Church (Grade 3), and Kowloon Methodist Church (Grade 3) are all located within walking distance of the Temple Compound. These ***Group Value***

historic buildings collectively reflect the historical and socio-cultural development of the local community of Yau Ma Tei.

**Photos of Tin Hau Temple
and the adjoining buildings, Yau Ma Tei, Kowloon**



Front elevation of Tin Hau Temple and the adjoining buildings



Bird's eye view of the Temple Compound



The five temple buildings, i.e. Tin Hau Temple, Kung Sor (公所), Fook Tak Tsz (福德祠) and two Shu Yuen (書院), were built between 1876 and 1920.



Inscriptions on the stone lion in front of Tin Hau Temple, marking the 4th year of Tongzhi (同治) reign (1865) of the Qing dynasty.



Front elevation of Tin Hau Temple.
The main ridge of temple is richly decorated with Shiwan (石灣) ceramic figures made by Junyu (均玉) in 1914.



The statues of Tin Hau and the other deities worshipped in the rear hall of Tin Hau Temple

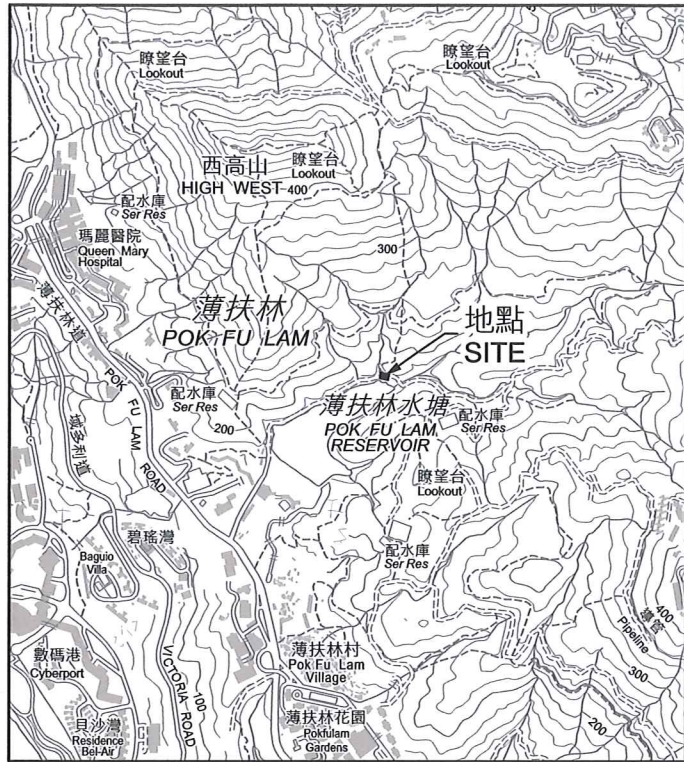


Interior of Kung Sor (now Kwun Yam Lau She Tan 觀音樓社壇).
A shrine for God of Soil and Grain (社稷之神) is located in the middle of the open courtyard and the altar for Kwun Yam is at the central bay of the rear hall.

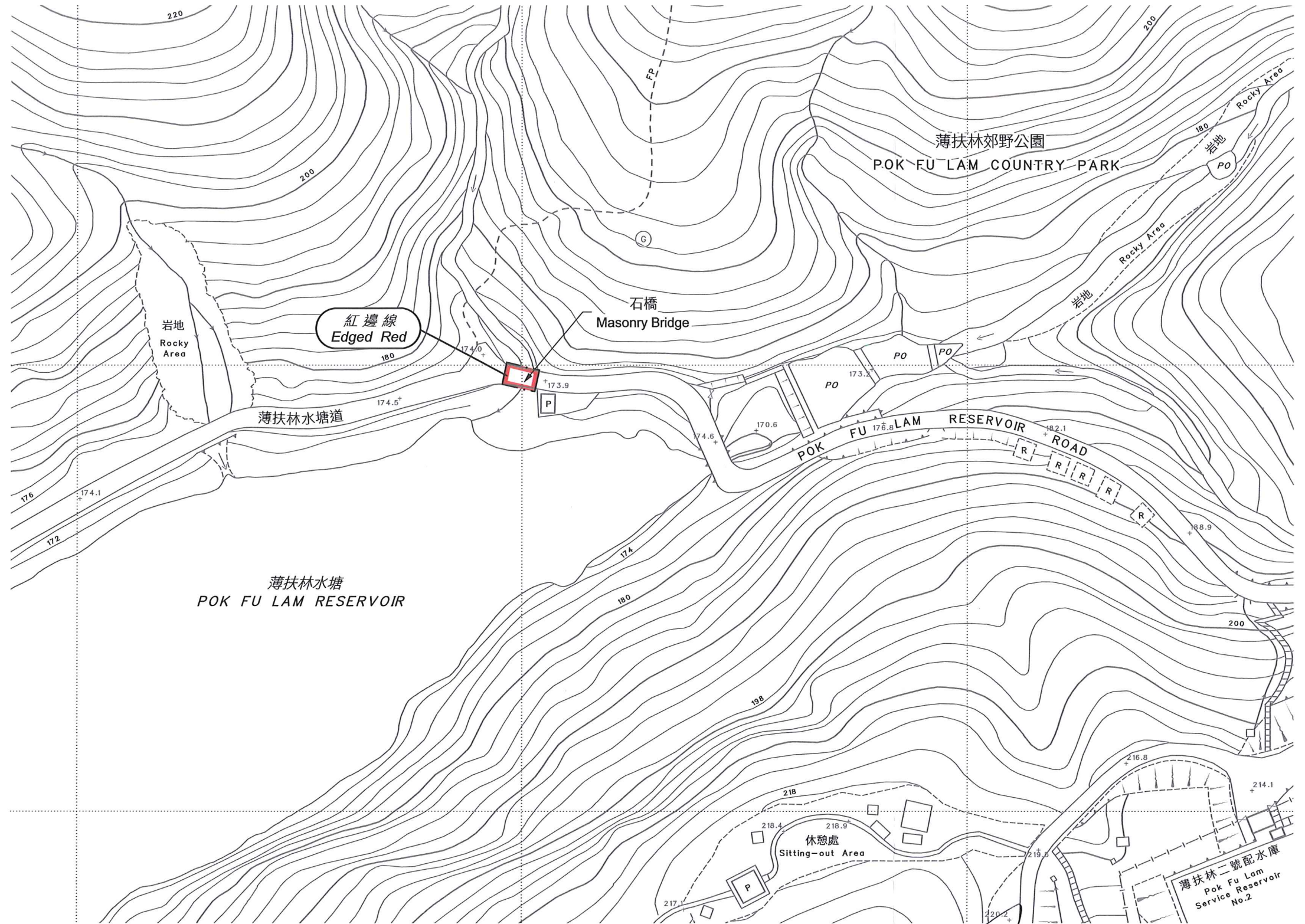


Interior of Fook Tak Tsz.
Kwan Yam, Kwan Tai and Lady Kam Fa are enshrined in the main altars.

位置 LOCATION



比例 SCALE 1:20 000



薄扶林水塘
POK FU LAM RESERVOIR

紅邊線
Edged Red

石橋
Masonry Bridge

薄扶林郊野公園
POK FU LAM COUNTRY PARK

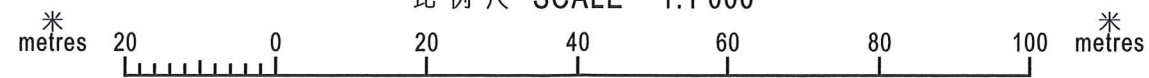
薄扶林水塘道
POK FU LAM RESERVOIR ROAD

休憩處
Sitting-out Area

薄扶林二號配水庫
Pok Fu Lam Service Reservoir No.2

以紅邊線標示的面積約為 37 平方米
EDGED RED AREA 37 SQUARE METRES (ABOUT)

比例尺 SCALE 1:1 000



(Signature)
 (黃偉綸 Michael Wong)
 發展局局長 Secretary for Development
 日期 Date 13 May 2020

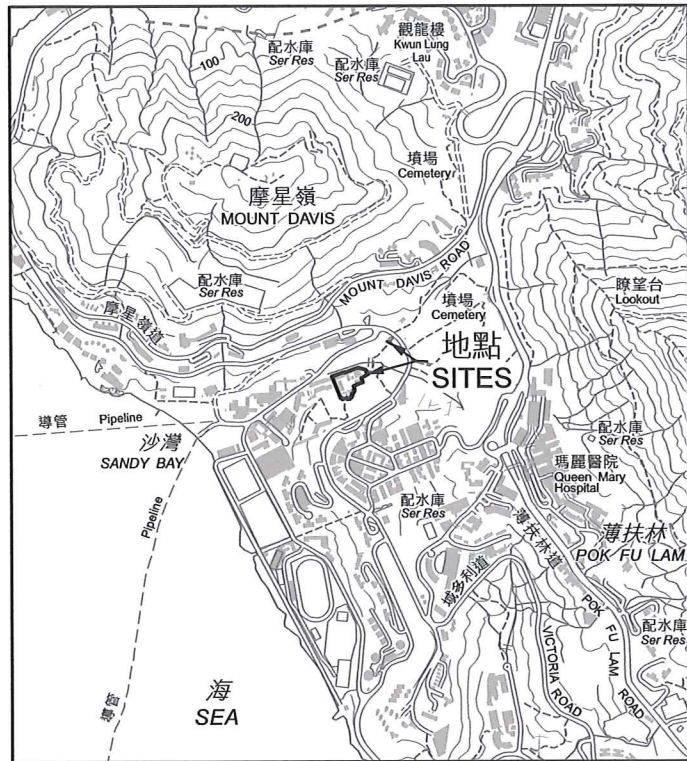
只作識別用 FOR IDENTIFICATION PURPOSES ONLY

地政總署 港島測量處
 District Survey Office, Hong Kong
 Lands Department

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位於香港薄扶林薄扶林水塘的石橋的圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF THE MASONRY BRIDGE OF POK FU LAM RESERVOIR, POK FU LAM, HONG KONG
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LD DSO/HK 14/2/5/2 Pt. 2
 測量圖編號 Survey Sheet No. 11-SW-17B
 發展藍圖編號 Layout Plan No. --
 參考圖編號 Reference Plan No. --
 圖則編號 PLAN No. HKM10608

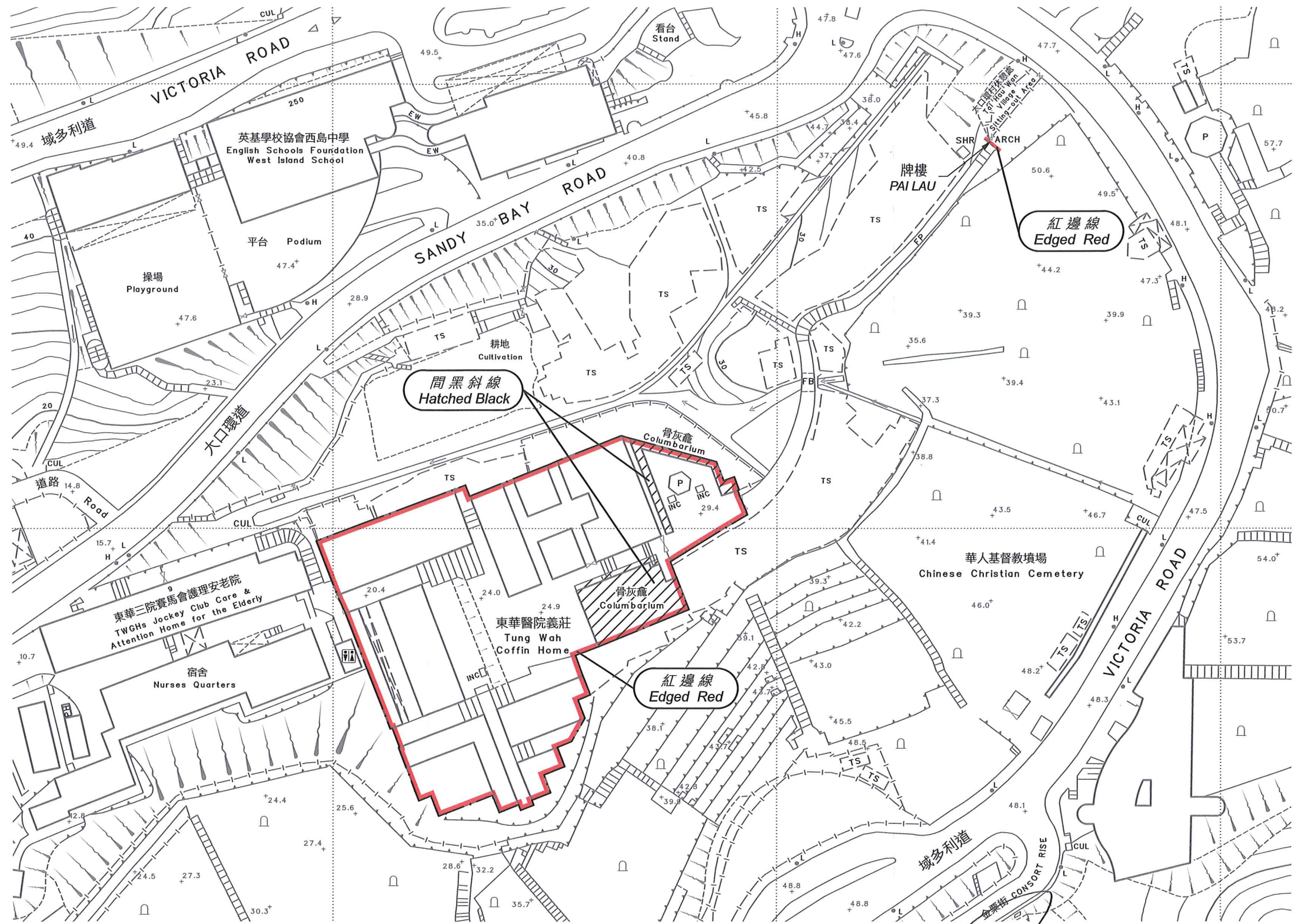
位置 LOCATION



比例 SCALE 1:20 000

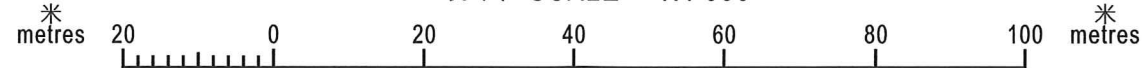
圖例 LEGEND

-  間黑斜線 HATCHED BLACK
-  不納入的部分 PART EXCLUDED



以紅邊線標示(加上間黑斜線部分除外)的面積約為 4 530 平方米
 EDGED RED AREA (OTHER THAN THE PARTS HATCHED BLACK) 4 530 SQUARE METRES (ABOUT)

比例尺 SCALE 1:1 000



(黃偉綸 Michael Wong)
 發展局局長 Secretary for Development
 日期 Date 13 May 2020

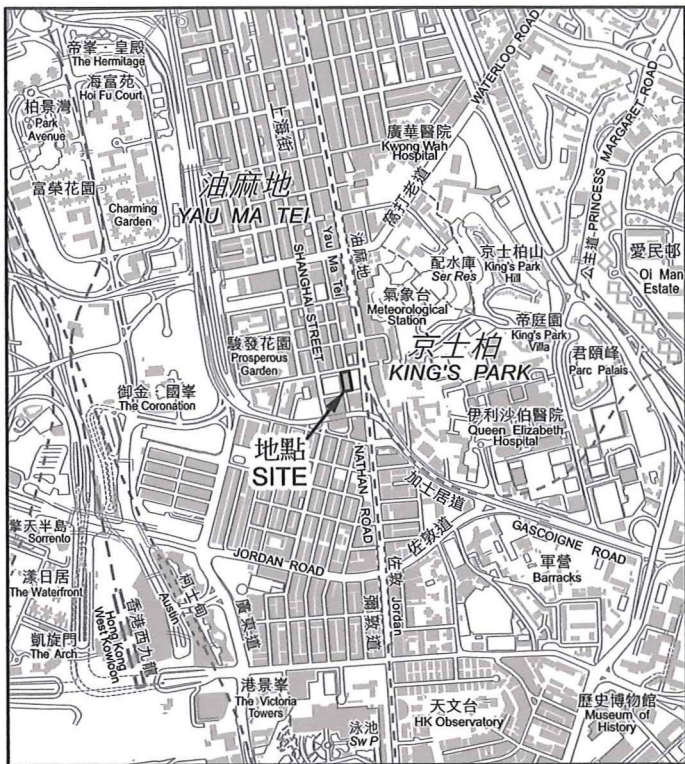
只作識別用 FOR IDENTIFICATION PURPOSES ONLY

 地政總署 港島測量處
 District Survey Office, Hong Kong
 Lands Department

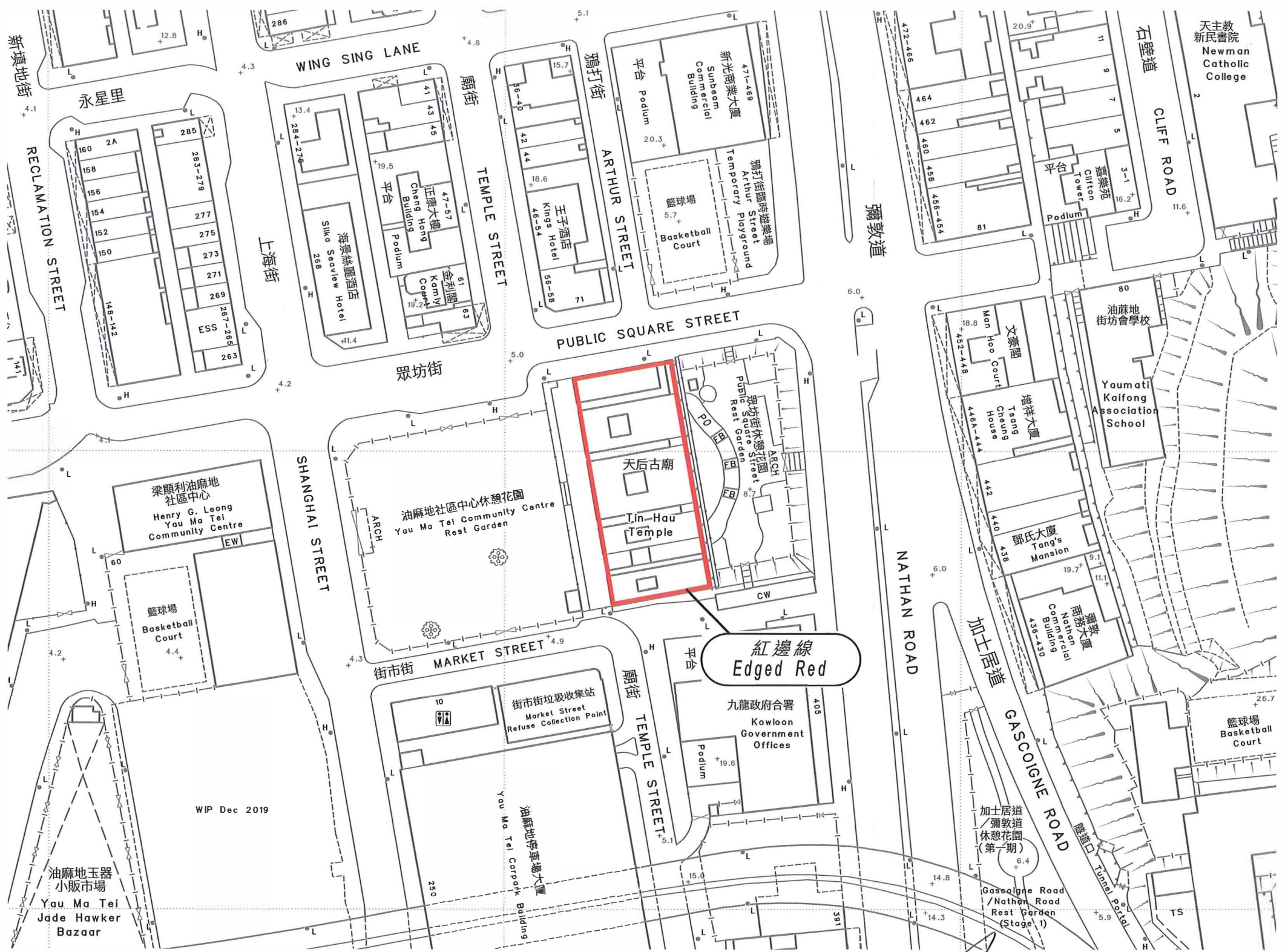
古物及古蹟條例 (第53章)
 根據第3(4)條存放於土地註冊處的位於香港薄扶林大口環道9號
 內地段第8720號的東華義莊內的建築物及其鄰接土地及位於由香港域多利道通往該地段的通路上的東華義莊的牌樓的圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF THE BUILDINGS AND THE ADJOINING LAND WITHIN TUNG WAH COFFIN HOME AT INLAND LOT No. 8720, 9 SANDY BAY ROAD,
 POK FU LAM, HONG KONG AND PAI LAU OF TUNG WAH COFFIN HOME SITUATED ON
 AN ACCESS ROAD OFF VICTORIA ROAD, HONG KONG, LEADING TO THAT LOT
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. LD DSO/HK 14/2/5/2 Pt. 2 & DSO/HK W1797
 測量圖編號 Survey Sheet No. 11-SW-11D
 發展藍圖編號 Layout Plan No. --
 參考圖編號 Reference Plan No. --
 圖則編號 PLAN No. HKM10604

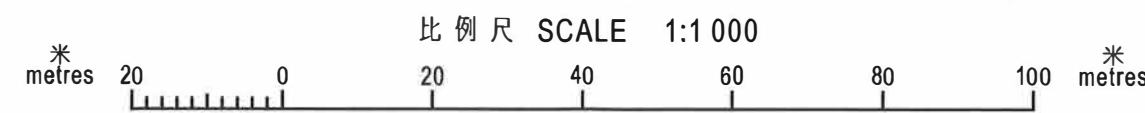
位置 LOCATION



比例 SCALE 1:20 000



以紅邊線標示的面積約為 1 120 平方米
 EDGED RED AREA 1 120 SQUARE METRES (ABOUT)



(黃偉綸 Michael Wong)
 發展局局長 Secretary for Development
 日期 Date 13 May 2020

只作識別用 FOR IDENTIFICATION PURPOSES ONLY
 地政總署 九龍測量處
 District Survey Office, Kowloon
 Lands Department
 © 香港特別行政區政府 版權所有 Copyright reserved - Hong Kong SAR Government

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位於九龍油麻地
 九龍內地段第10308號稱為天后古廟的建築物及其鄰接建築物的圖則
 ANTIQUITIES AND MONUMENTS ORDINANCE (CAP. 53)
 PLAN OF THE BUILDING KNOWN AS TIN HAU TEMPLE AND
 THE ADJOINING BUILDINGS AT KOWLOON INLAND LOT No. 10308, YAU MA TEI, KOWLOON
 DEPOSITED IN THE LAND REGISTRY UNDER SECTION 3(4)

檔案編號 File No. DSO/K 9/28, DSO/K 004/2020
 測量圖編號 Survey Sheet No. 11-NW-24B
 發展藍圖編號 Layout Plan No. -----
 參考圖編號 Reference Plan No. -----
 圖則編號 PLAN No. KM10414