everlasting as the Southern Mountain [a classical allusion symbolizing the “realm of longevity”]. Providence has showered blessings of prosperity upon the family and bestowed her posterity with divine qualities. Here are gathered the young and the old to offer her their greetings and celebrations. May she live long like the evergreen pine-trees. Her descendants, who devote themselves to academic studies or engage in husbandry, have come forth with their fervent blessings of the “Nine Similes” [a psalm from the Book of Poetry].* Your mother, sitting in the North Hall, is presented with auspicious peaches [the “fruit of longevity” in Chinese legend]. She radiates with the spirit of the Dragon and the vigour of the Horse. Assembled at this Birthday party in this sumptuously decorated hall are honourable guests, all from noble and dignified families (Scribbled by Sun Ying-suet).

Hong Kong, 1976.

FRANCIS SHAM
AND JAMES HAYES

HUNG HOM (紅磡): AN EARLY INDUSTRIAL VILLAGE IN OLD BRITISH KOWLOON.

British Kowloon was ceded in March 1860. Its population at that time was around the few thousand mark, and its growth was steady over the next twenty years. In 1881 the population numbered 9,021. Thereafter the population rose sharply and by 1897 it was 26,402, of which 19,202 were male, (Sessional Papers 1897, p. 485).

The increase in the Kowloon population from 1860 on may be attributed to the establishment of industrial and manufacturing concerns, that undoubtedly owed their existence to the presence of nearby Hong Kong, then making great strides towards its establishment as a great entreport and commercial and financial centre. Among them the Hong Kong Whampoa Dock Company set up its yard at Hung Hom in the 1860’s, the Cosmopolitan Dock began at

* The “9 Similes” (九如) from the Book of Poetry (詩經)

(1) 如山如阜，如河如汉，如日之方升，以莫不增，
(6) 如月之行，如日之升，如南山之寿，不落不磨，
(9) 如松柏之茂，無不靈及阜。 [FSYS]
Tai Kok Tsui in 1880 and in 1898 the Green Island Cement Company moved its works from Macao to Hung Hom. This fact helps to explain the predominantly male population in the census.

The Hung Hom community was among the largest of these new commercial and industrial settlements. By 1897, its population was 5,876, standing second only to Yau Ma Tei with 8,051 (SP 1897 p. 485).

(1) Details of the earliest settlement up to 1898

The first list of occupants of Hung Hom is the 1867 Return of Squatter's Licences.* This shows that the village was composed of forty-four premises held under licence by thirty-four individuals, of whom eleven bore the surname Tsang and nine Lee. Near the village was 31 mow of land under cultivation. These also were largely held by the Tsang and Lee families. As the village grew, due to the growth of the Hong Kong and Whampoa Dock Yard with its opportunities for employment and for providing services for its ever growing staff of employees, the amount of land under cultivation declined; only three years after the 1867 list, the amount of cultivated land had been cut in half. Between 1867 and 1874 the number of listed properties remained fairly constant, but in 1875 there was an increase from fifty-four to seventy-five. In succeeding years, however the number of individuals occupying land by squatter's licences slowly declined.

The first collection book for Village Rates in Kowloon is dated 1873.† It lists the occupant of the premise, with the use of the premise, its value and the owner. Aside from the Dock Company's extensive establishment, thirty-nine buildings are listed. These included the Police Station (at the time unoccupied), a dwelling used as a school, six chandlery shops, one shop dealing in sundries, two carpenter's establishments, a fruit seller and a barber. Of the shops only three were rented out, the others were occupied by their owners. The remaining premises were all small family residences occupied by their owners.

In two years the properties upon which rates were collected had increased by twenty-five. Among the new premises listed was a Joss House rated at $50 and a house for the Joss House keeper.

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† H.K. Public Records Office, H.K. Record Series 83.
Foo Akow. In 1877 some of the premises were listed by streets; viz Main Street with forty houses and shops, Back Street with twenty small family residences, the Praya with five substantial buildings recently built, and six wooden houses near the Dock.

In 1880 the use of the premises are again given, though not all premises used for business purposes may be so recorded. The following summary, however, gives some indication of the business development of the settlement. There were seven chandlers, two eating houses, three barbers, and one each of druggist, rice shop, fruit dealer, and painter. By this date there were four more buildings on the Praya, and a fairly new group of houses opposite the entrance to the Dock premises. It might also be of interest to list the buildings contained within the Dock company's compound: the West Dock, 'sheer legs', caisson, timber sheds on stone pillars and tiled offices, boiler maker's engine shop, moulder's shop and smith, the East Dock, pumping house, coal sheds, work shop, dwelling house, mat sheds, saw mill, boat building sheds, a new house with stores and new shops.

The business of the village in 1884 consisted of thirteen grocers, three eating houses, six barbers, two opium shops, two druggists, and on the beach to the west of the village four boat-building establishments. In addition there were single individuals listed as carpenter, fishmonger, shoe dealer, fruiterer, vegetable seller, and painter. This is probably not an exhaustive list of business and trades carried on, but it gives a fair picture of the local tradesmen at that time.

This year 1884 was a turning point in the physical development of the village, for in December of that year two fires within five days destroyed the major part of the settlement. The first fire broke out in a matshed on December 11, and twenty-two timber houses with tile roofs for the temporary occupation of workers at the dock were consumed, whilst some dozen other buildings were pulled down to stop the progress of the fire. The newspaper notice (Daily Press, Dec. 12, 1884) remarks that "the loss of property sustained was not very great, but a number of pigs were burned to death." The more serious fire was on December 16th, "among the matsheds and shanties of a swarm of squatters who have settled down there." The sight of the flames leaping into the sky seen from the Hong Kong side caused "a decidedly uncomfortable time to some of the shareholders of the Dock Company by the doubt as to whether the
great blaze they saw was not being fed by the engine sheds and the numerous and extensive buildings of the Company there.” *(Daily Press, Dec. 17, 1884).*

After the fire, the area was laid out into regular lots and the government began disposing of them at public auction. It was at this time that the building sites were regularized and the streets were officially named. Fronting the Dock Company’s property and the sea was Bulkely Street, with buildings only on the north side. Behind it was Market Street (now Wuhu Street). The Public Market built in 1886 occupied a block on the north side of this street in the centre of the laid out portion of the village. These were the two main streets running east and west. At the east end of the village was Hill Street, (now Tientsin Street) running north and south, next to the west was Dock Street, then Station Street leading up to the Police Station situated on a hill behind the village, then an unnamed street (now Marsh Street) and finally Temple Street leading up to the Kun Yam Temple nestled under the hill behind Market Street. Also behind Market Street both on the east and west side of the village were rows of small family houses.*

In the 1890’s the area of Hung Hom near the present Chatham Road was being developed for industrial establishments. The area was known as West Hung Hom. At the turn of the century, there was at Hung Hom a match factory, a sugar candy factory, a glass factory, and a dozen or so boat building yards. There was also a Hotel and Tavern, owned by an Indian who left a will.

Various Hong Kong capitalists invested in Hung Hom lots. The partners of Lapraik and Company owned several blocks in front of the Market House. These were later sold to the Hong Kong Land Company. When new lots were laid out to the west in the 1890’s, Ho Tung and later Lau Chu Pak, of the Yaumati Ferry Company, bought several of the blocks. Li Kwong also owned valuable lots at Yaumati.

*(b) Some local institutions: Schools*

A Government-subsidized village school was established under the direction of the local community, and several Christian schools were opened. The Church Missionary Society had lots at the east end of the village, the London Missionary Society in 1883 applied

*Two maps showing Hung Hom in 1892 and 1901 are printed respectively at p. 321 and between pp. 322 and 323.
to the government for a lot on which to build a school. In granting the lot for charitable and educational purposes, it was stipulated that “the school should be built on that portion of the ground furthest away from the front of the native temple which is opposite. The villagers have asked that no houses be erected immediately fronting the temple, but they could not object to a play ground. The latter should be fenced around.” (C.S.O. No. 700 of 1885) In 1898, the Roman Catholic Church bought a large piece of land behind the village for a church and a school. The Canossian Sisters, however, already had two lots on Bulkely Street in 1894 where they conducted a school (No. 59 & 60).

(c) The Kwun Yam (觀音) and Pak Tai (北帝) temples.

An old memorial board in the Kwun Yam Temple dated 1873-74 lists eleven individuals or shops who may tentatively be identified as the management committee.* I can only identify one, Li Shing Fat, listed as a rate-payer in 1875 and possibly as Lee A Fat on the 1867 squatter licence list. A Hop Shing shop is listed, and it is possible that the owner was Chan Hop Shing who appears on the 1873 rates list or Chang Hop Shing of the 1867 squatter list. Another possible identification might be the Kwong Lung shop with the Kwong “Leong” grocer in the 1884 Rate.

In 1896 the Temple Committee applied for the grant of a Crown Lease for the lot on which the building stood. It was noted that “This Temple is a public temple, owned by the committee of Hung Hom. A notice was posted at Hung Hom on the 23rd (March, 1886) saying that anyone who objected to the issue of the proposed lease should report to the Registrar General within ten days. No communication has been made on the subject . . . therefore recommend the issue of the lease.” (C.S.O. No. 704 of 1896). In consequence a lease was granted to Chung Kam Fuk, Chan Ying Cheung and Ching Ki, Trustees. Of these Chan Ying Cheung was a large property owner at Hung Hom who was also a wealthy contractor in Hong Kong. Upon his death, his will left his Hung Hom property to his sons.

The two named temples date from this early period and have survived: one of them in its original location and another on a new

* The 譁記 錄 are listed as follows:

福慶號，保有客，許順和，勝和記，茂隆號，李富利，陳日新，李興行，
慶勝記，合勝號，李勝發。 The board carries the large characters

法雨同沾 and is dated 同治甲午年仲秋吉立
site to which it was removed in 1929. The first, and larger, of these was the Kwun Yam Temple already noted, with its associated public buildings. The bell and the earliest presentation boards (*牌扁*) are dated 1873-74. The main entrance of the temple was rebuilt in 1889-90, and the undated Kung Sor (公所) or public office built onto one side of the central structure may also be attributed to this time. A separate clinic or public dispensary building was added in 1910, according to a memorial tablet of that year, which bears the names of very many subscribers.

The second of the Hung Hom temples is almost as old as the first. According to a plaque recently placed inside the building by the Chinese Temples Committee, this Pak Tai temple dates from the 2nd year of Kuang Hsu (1876-77) when it was built at the eastern end of Ching Chau Street, Hung Hom, but as stated above, was later removed for development. The oldest dated items in the present building are a bell dated 1893 presented by a Wo Hing Tong and a set of incense burners dated 1901-02 presented by "the whole community of Hung Hom Dockyard Village (紅磡澳通圍).

This temple development, and the basis it provided for local community effort, is reminiscent of the similar developments in Yau Ma Tei reported in this Journal some time ago.† The Kaifong (街坊) or neighbourhood organisation centering as in Yau Ma Tei on a local temple is credited with these community services; references to a Kaifong school and a volunteer fire brigade are also available. This self-help and enterprise of the local community, was, however, not a new phenomenon but one created to a pattern long familiar in Chinese urban communities.

Hong Kong, 1976.

CARL T. SMITH

JAMES HAYES

HONG KONG: TYPHOON PREPARATIONS IN 1903

Readers will recall Mr. A. J. S. Lack's article 'Yaumatei Typhoon Shelter, Hong Kong, 1903-1915' in the 1973 Journal. The following description is of interest in this connection. It is taken from the Memoirs of Robert Dollar, pp. 55-56 published privately in America in 1927, and describes a visit to Hong Kong in 1903. Ed.

* Commonly styled 柱扁 in Cantonese.