

Historic Building Appraisal
Cheung Ancestral Hall
No. 82 Lo Wai, Tsuen Wan, N.T.

Lo Wai (老圍), literally old walled village, in the south of Fu Yung Shan (芙蓉山), is one of the oldest Hakka (客家) villages in Tsuen Wan (荃灣). The village is a multi-clan village inhabited by the Cheungs (張氏), Wongs (黃氏), Huis (許氏), Tsangs (曾氏) and Tangs (鄧氏), with the Cheungs being the earliest settlers who came from Sandong village (三棟村) of Jinglong (井龍) in Huiyang (惠陽), Guangdong (廣東) province, during the reign of Emperor Kangxi (康熙, 1662-1722) of Qing (清) Dynasty. The founding ancestor of the Cheungs in Lo Wai, namely, Cheung Chi-kwai (張子貴), had a son called Man-fong (文芳). Three of Man-fong's sons stayed in Lo Wai whilst the other three returned to the Chinese mainland. The three brothers in Lo Wai became the major branches of the Cheungs in Hong Kong. It is not known when the Cheung Ancestral Hall (張氏家祠) was built. It was reconstructed in the 1920s. **Historical Interest**

Located among village houses of the Lo Wai village, the ancestral hall is a Qing vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. The building is constructed of green bricks with its walls to support its roofs of timbers, purlins and ceramic tiles. The walls are plastered and painted with light earth yellow colour. The front façade is with fair-faced green bricks having a seven courses of stretchers to one course of header (七順一丁) pattern. The colourful tall altar is at the end wall in the middle with a soul tablet for worship. The name of the ancestral hall is moulded on the wall above the lintel. Wall paintings of flowers and birds and a fascia board of scroll and plant pattern carving are under the front eave. The front ridge is decorated with a set of red *ruilong* (夔龍) mouldings at its two ends. **Architectural Merit**

It is an ancestral hall to witness the lengthy settlement of the Cheungs in Lo Wai of Tsuen Wan. **Rarity**

It has built heritage value.

Built Heritage Value &

The building is in good condition.

Authenticity

The Cheungs had all the Hakka celebration for ancestral worship at the hall. Dim Dang (點燈) ritual for new born baby boys of previous year is still held at the hall. The families called *dingtou* (丁頭) are to provide banquets for other **Social Value, & Local Interest**

members of the Cheungs after the ritual. Special offerings including Hakka dishes and tea-cakes (客家茶粿) would be made as offerings for ancestral worship at festivals including the Chinese New Year, Chung Yeung Festival (重陽節), Mid-Autumn Festival (中秋節) and others. The Cheungs were the major sponsors of the Tin Hau Temple (天后廟) in Wai Tsuen Road (蕙荃路). They had *miufan* (廟飯, temple rice) banquets during the Spring and Autumn Equinoxes (春秋二祭) at the temple in the old days with other villagers in Tsuen Wan and Tsing Yi (青衣).

It is considered that the question of adaptive re-use does not arise at the present time. *Adaptive Re-use*