

## Historic Building Appraisal

### Li Ancestral Hall

#### Ma Yau Tong, Sai Kung

Ma Yau Tong (馬游塘) was a Hakka (客家) village inhabited by the Lis (李), the Tsangs (曾) and the Chus (朱). The Lis were the first settlers followed by the other two. Li Hoh-fung (李可豐) was the founding ancestor branched out from the Lis of Ha Wo Hang (下禾坑) in Sha Tau Kok (沙頭角) in the 18<sup>th</sup> century. Li Tak-wah (李德華) and his son Kuen-lam moved from Boluo (博羅) of Guangdong (廣東) province to Wo Hang (禾坑) (later subdivided into Sheung Wo Hang 上禾坑, Upper Wo Hang; Lower Wo Hang, Lower Wo Hang and Wo Hang Tai Long 禾坑大朗) in the Ming (明, 1368-1644) dynasty. The second son of Kuen-lam, Git-wing (捷榮), and his five sons later moved to Ha Wo Hang. It is believed that the Li Ancestral Hall (李氏家祠) was in existence in the 19<sup>th</sup> century.

*Historical  
Interest*

Situated in the middle of a row of village houses of the village, the Li Ancestral Hall is facing south-west. It is a Qing (清) vernacular building having a two-hall-one-courtyard plan. The open courtyard is between the entrance and main halls. It is constructed of green bricks with its walls to support its pitched roofs of timber rafters, purlins and clay tiles. The altar is occupying the entire end wall of the main hall. The altar, the purlins and the roof tiles at the main hall are all painted in red colour. A soul tablet of the Li ancestors is in the middle of the altar. A big incinerator built with bricks is at the open courtyard. The walls are plastered and painted. The floors are screeded. The external wall of the front façade is with fair-faced bricks which brick-lines are painted red. The lower courses of the wall are of granite blocks. A small name board of the hall is above the lintel of the recessed entrance.

*Architectural  
Merit*

It is an ancestral hall of the Lis to witness their settlement in Ma Yau Tong.

*Rarity*

It has little built heritage value.

*Built Heritage  
Value*

It is maintained regularly. Its authenticity is kept.

*Authenticity*

The Lis have their ancestral worship at the ancestral hall. During the Chung Yeung Festival (重陽節), they would have their grave sweeping at the ancestors graves nearby. Dim Dang (點燈) ritual is still held on the 15<sup>th</sup> day of the Chinese New Year for new born baby boys of the Lis. The lantern would be hanged at the Pak Kung (伯公) of the village during daytime and returned to

*Social Value,  
& Local Interest*

the hall at night. After two to three days the lanterns would be burnt in front of the Pak Kung.