

**Historic Building Appraisal**  
**Wan Ancestral Hall**  
**No.147 Tai Po Tsai, Sai Kung**

The Wan Ancestral Hall (溫氏家祠) in No. 147 Tai Po Tsai (大埔仔) village, Hang Hau, Sai Kung, is the oldest ancestral hall in the village. The village was first inhabited by the Wans (溫氏) in the 1660s whose distant ancestors originated in Taiyuan (太原) of Shanxi (山西) province moved to Lingnan (嶺南) in the 12<sup>th</sup> century. Wan Shi-guang (溫士廣), the 14<sup>th</sup> generation of the Lingnan Wans, moved to Tai Po Tsai. He is considered as the founding ancestor of the village. After his settlement in the village, Wan Siu-qiu (溫兆虬) of the 13<sup>th</sup> generation moved to the village from Ho Chung (蠔涌) of Sai Kung. Four ancestral halls were built in the village to honour the Wan ancestors but only two remained. This ancestral hall belongs to the descendents of Wan Siu-qiu. **Historical Interest**

The ancestral hall is in the middle of a row of village houses, No.147. Nos.146 and 148 are for residential use and the former has been demolished. The row of house are in *dou lang* (斗廊) design of the Qing (清) vernacular dwelling. They are in the form of the Chinese character *ao* (凹) composing of two projecting units and one recessed one in the middle. The ancestral hall is the recessed unit with a one-hall layout. The building is constructed of green bricks with a pitched roof of rafters, purlins and red clay tiles. At the end of the hall is the altar which houses the soul tablet for worship. The building has no decoration except two beams engraved with four Chinese characters 百子千孫, meaning ‘hundred of sons and thousands of grandsons’ on one and 長命富貴, meaning ‘longevity, wealth and dignified’ on another. **Architectural Merit**

It is an ancestral hall to signify the historic development of the village. It has some built heritage value. **Rarity & Built Heritage Value**

The building is not properly maintained losing much of its authenticity. **Authenticity**

Fourteen names of the Wan ancestors in the Qing (清朝, 1644-1911) dynasty were inscribed on a soul tablet at the altar for worship. Similar to many ancestral halls, an Earth God (土地) shrine is at the bottom of the altar for worship too. Special offerings would be given on each 1<sup>st</sup> and 15<sup>th</sup> days of the lunar months and the 2<sup>nd</sup> and 7<sup>th</sup> days of the first lunar month of the Chinese New Year. The Wans will assembly at the ancestral hall and pay tribute to their ancestors’ graveyards at the Ching Ming and Chung Yeung Festivals. Dim Dang (點燈) **Social Value, & Local Interest**

ritual would be held within the first half of the first lunar month of the Chinese New Year for new baby boys born in previous year by lighting lamps at the hall. Shang Tou (上頭) ritual would also be held at the night before the wedding day for the bridegroom at the hall. On the wedding day he has to offer worship to his ancestors there as well.