

N441

新界元朗八鄉長江村11號梁氏宗祠

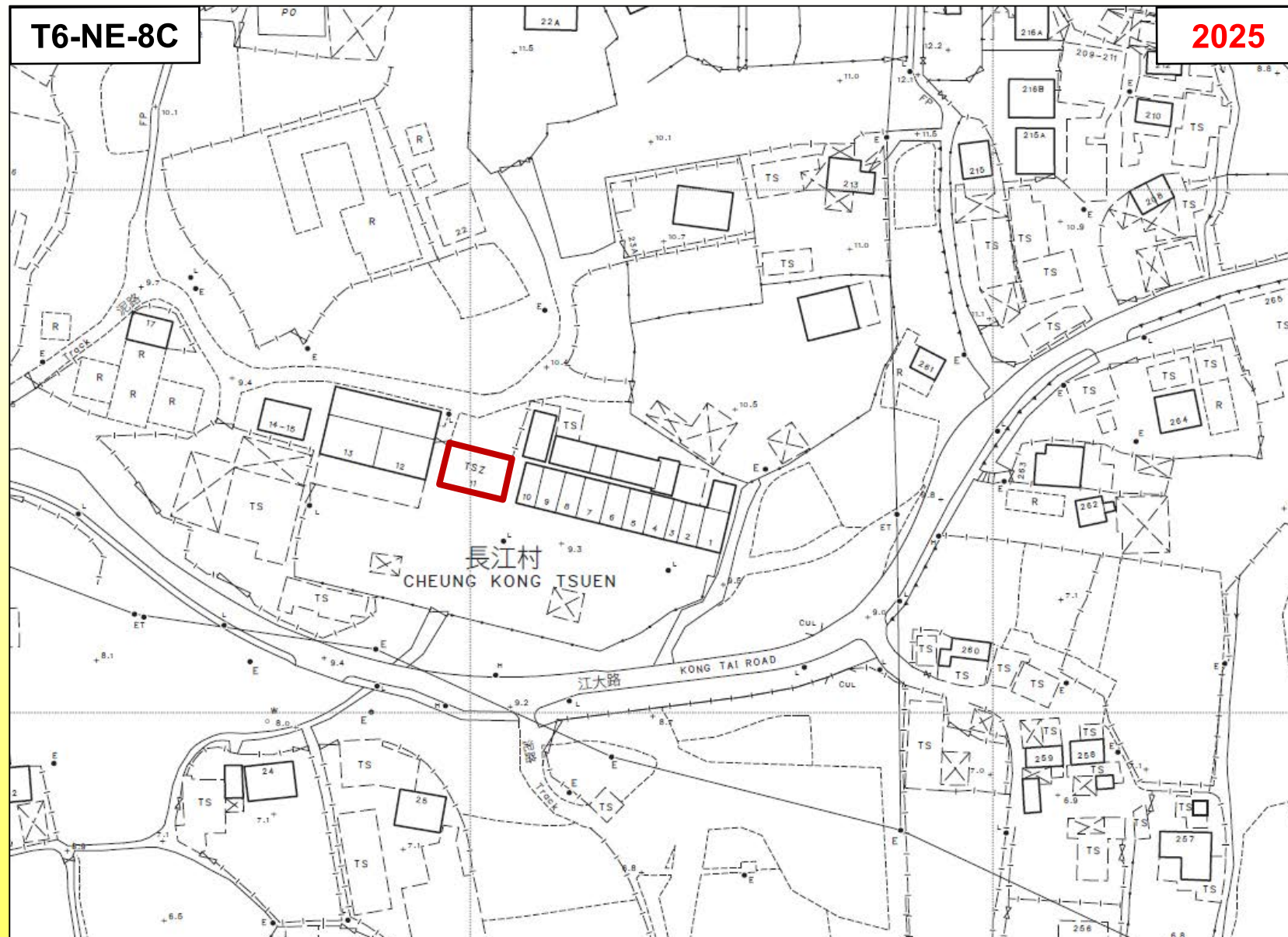
**Leung Ancestral Hall, No. 11 Cheung Kong Tsuen,
Pat Heung, Yuen Long, N.T.**

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擬議三級歷史建築
Proposed Grade 3



約建於1931年
Built around 1931

擬議評級範圍
Proposed grading
boundary

只用於識別位置，並非確實範圍 For identification of location only, not exact boundary

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建築物的外部
Exterior of the building



大廳
Main hall



刻有「百子千孫」的燈樑
Lantern beam inscribed with Chinese characters,
symbolising prosperity and the continuation of lineage

Historic Building Appraisal

Leung Ancestral Hall, No. 11 Cheung Kong Tsuen, Pat Heung, Yuen Long, New Territories

Leung Ancestral Hall (梁氏宗祠) (“the Building”) in Cheung Kong Tsuen (長江村), Pat Heung (八鄉), Yuen Long, has served as the communal hall for the Leung clan since its completion around 1931. It has witnessed the establishment of the village and the enduring practice of traditional customs by its local villagers. *Historical Interest*

Located to the north of Kam Tin, Cheung Kong Tsuen is a Hakka village that branched out from Ma Po Mei (麻布尾) in Lam Tsuen (林村), Tai Po in 1931.¹ The clan’s forebear, Leung Sheung-lun (梁常麟) who originated from Songkou Village (松口村) in Jiaying Prefecture (嘉應州, now Meizhou City 梅州市), settled in Ma Po Mei with his widowed mother in the mid-19th century.² Over time, the family prospered and grew into a small clan.

In 1926, two brothers of the clan, namely Leung Sai-yin (梁世賢) and Leung Sai-leung (梁世良), decided to leave Ma Po Mei to establish a new settlement. They purchased land in the northern part of Kam Tin (now known as Tai Kong Po (大江埔)) for residential and agricultural uses.³ They constructed a row of typical vernacular village houses, placing an ancestral hall at the centre around 1931.⁴ This new settlement was named Cheung Kong Tsuen. In addition to cultivating rice and vegetables, the brothers began producing wine, which they sold through two shops they established in the Yuen Long market.⁵

Since its construction, the Building has served a variety of communal functions, including ancestor worship, weddings, lantern-lighting ceremonies to celebrate the birth of baby boys, and village meetings.⁶ It stands as a testament to the Leung clan’s settlement and development in Cheung Kong Tsuen.

¹ 梁永：《麻布尾村梁姓族譜》，香港：編輯自編，1974 年。

² Ibid.

³ Ibid. And See Land Registry, Memorial No. UB65215, 9 August 1926, and Land Registry, Memorial No. UB65322, 30 September 1926.

⁴ Survey and Mapping Office, Aerial photos dated 6 November 1945 (Photo Ref.: 681_4-4224).

⁵ Oral history interview with the Leung of Cheung Kong Tsuen by the Antiquities and Monuments Office on 31 July 2025.

⁶ Ibid.

The Building exemplifies traditional Hakka architecture with a one-hall-three-bay (一進三開間) layout. It is primarily constructed of grey bricks with plastered walls on the side and rear elevations. Its flush gable roof is supported by timber rafters and purlins, and is laid with Hakka-style tiles.

***Architectural
Merit***

While modest in design, the Building incorporates subtle decorative elements. These include horizontal and wavy line motifs along the edges of the gable walls and dividing walls on the front elevation, as well as ornamental mouldings with curling ends adorning the friezes of the gable walls. Both the front and rear elevations feature two pairs of rectangular window openings, each fitted with security bars and timber-framed windows.

The entrance of the Building is marked by a granite lintel inscribed with “梁氏宗祠” (Leung Ancestral Hall). Inside the main hall, an altar dedicated to the ancestors is positioned at the centre. The walls are neatly plastered, while the floors are finished with cement screeding. Beneath the roof purlins hangs a lantern beam (燈樑) inscribed with Chinese characters “百子千孫” (meaning “a hundred sons and a thousand grandsons”), symbolising prosperity and the continuation of lineage.

Flanking the main hall are two side chambers, each accessible through doorways set into the dividing walls. Both chambers are fitted with a cockloft that spans the entire chamber for storage. These cocklofts are supported by wooden beams and timber floor planks, and are accessed via timber staircases.

The Building retains a high degree of authenticity in both architectural form and materials, having undergone no major alterations since its construction. Its ongoing use for ancestor worship, weddings, lantern-lighting ceremonies, and village meetings further underscores its cultural integrity and authenticity. In contrast to the relatively modest ancestral halls found in other Hakka villages, the Building stands out for its distinctive one-hall-three bay layout and design.

***Authenticity &
Rarity***

Daily offerings and ancestral worship are conducted at the soul tablets enshrined within the Building, with special rituals held during major traditional festivals such as Chinese New Year, Ching Ming, and Chung Yeung Festivals. The Building remains a vital site for clan ceremonies and celebrations, deeply cherished by the descendants of the Leung clan in Cheung Kong Tsuen as a lasting reminder of the village’s origins and the enduring legacy of its founding nearly a century ago.

***Social Value
& Local
Interest***

The Building shares ancestral ties with the Leung Ancestral Hall at Ma Po Mei (麻布尾梁氏家祠) (Grade 3), and members of the Leung clan at Cheung Kong Tsuen continue to pay tribute to the soul tablets housed there during major traditional Chinese festivals and clan events. It also possesses group value alongside other ancestral halls in Pat Heung, including Leung Ancestral Hall in Yuen Kong Tsuen (元崗村梁氏宗祠) (Declared Monument), Tang Kwok Mou Ancestral Hall in Shui Lau Tin (水流田國茂鄧公祠) (Grade 2), Yeung Ancestral Hall in Yuen Kong San Tsuen (元崗新村楊氏宗祠) (Grade 2), and Cheung Ancestral Hall in Shui Tsan Tin (水盞田張氏宗祠) (Grade 3) as they collectively demonstrate the development of various clans in Pat Heung.

Group Value

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