

一一帝書院

Yi Tai
Study Hall





據清嘉慶己卯年（一八一九年）《新安縣志》記載，北宋熙寧二年（一〇六九年），曾任廣東陽春縣令的鄧漢猷曾孫鄧符協，在卸任之後遊覽錦田一帶，因感其風景秀麗，遂定居此地，並遷祖墳往元朗一帶，鄧符協亦被奉為錦田一世祖。

鄧符協的後人定居東莞及新安一帶，分立五大房，其中鄧元亮房居於錦田。南宋（一一二七至一二七九年）初年金人入侵，相傳鄧元亮於戰亂中救獲南逃的皇姑，並將其許配予兒子鄧惟汲。二人隱居錦田，有四子，分別名為鄧林、鄧杞、鄧槐和鄧梓。鄧惟汲去世後，被追封為郡馬，並賜良田及產業，其子皆封國舍。幼子鄧梓留居錦田，至第十五世，有嗣子鄧洪儀及鄧洪贊。鄧洪贊遷居廈村，鄧洪儀仍居錦田，被奉為錦田派開基祖，四名兒子分別為欽、鎮、銳、鎬，均居於錦田，鎮的子孫分居元朗英隆圍。

鄧族定居錦田約九〇〇年，先後建立了「五圍」，即南圍、北圍、吉慶圍、泰康圍及永隆圍，以及不少村落，包括水頭村、水尾村及祠堂村等。

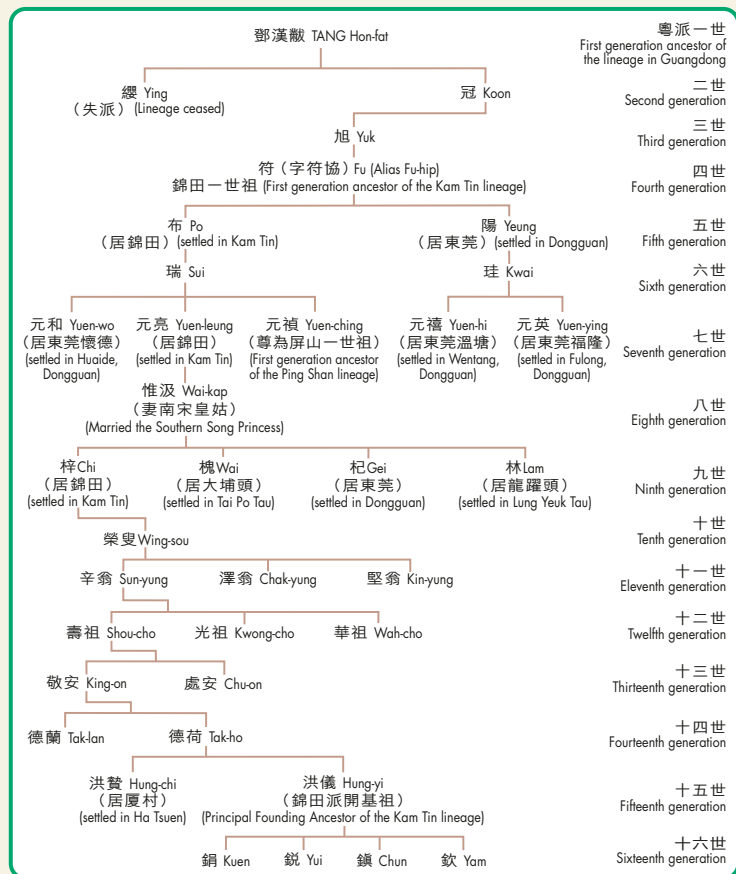
The Tangs of Kam Tin

One of the major clans in the New Territories, the genealogical records of the Kam Tin branch of the clan show that Tang Hon-fat, an 86th-generation ancestor, moved from his native home in Jiangxi province to Shum Tin (now known as Kam Tin) in Guangdong in the sixth year of the Kaibao era (973) of the Northern Song dynasty. He was regarded as the first-generation ancestor of the Guangdong lineage of the clan.

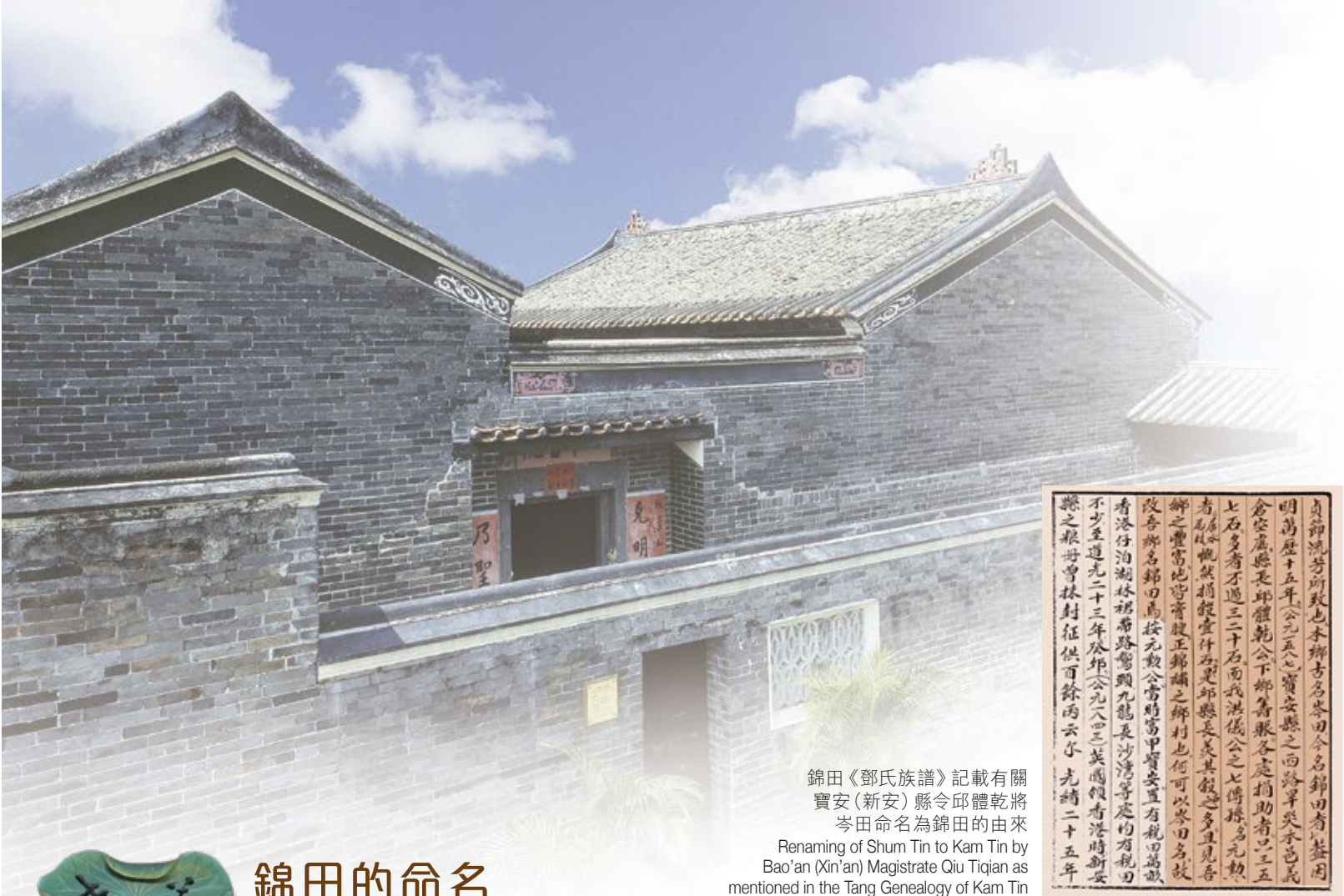
According to the 1819 edition of *Xin'an Gazetteer*, in the second year of the Xining era (1069) of the Northern Song dynasty, Tang Hon-fat's great-grandson, Tang Fu-hip, migrated to Kam Tin. He moved the clan's ancestral graves to Yuen Long as he was deeply attracted to the picturesque scenery and the fertility of the Kam Tin plain when he travelled around after his retirement from the civil service as the Magistrate of Yangchun county in Guangdong. He was revered as the first-generation ancestor of the Kam Tin lineage.

The descendants of Tang Fu-hip branched out to the counties of Dongguan and Xin'an, reputedly establishing the five major lineages of the clan. Of these, only the line of Tang Yuen-leung remained in Kam Tin. During the turbulent years of war in the early Southern Song dynasty (1127–1279), Tang Yuen-leung was said to have offered a Song princess refuge. Settling in Kam Tin, the princess subsequently married Tang Yuen-leung's son, Tang Wai-kap. They had four sons namely Tang Lam, Tang Gei, Tang Wai and Tang Chi. Tang Wai-kap was posthumously awarded the title of junma (husband of a lady of royal descent) by the emperor, the princess's nephew. The royal couple and their descendants were also granted farmlands and other properties, while official titles were conferred on their sons. The youngest son, Tang Chi, remained in Kam Tin and had the fifteenth-generation descendants Tang Hung-yi and Tang Hung-chi. Tang Hung-chi moved to Ha Tsuen, leaving Tang Hung-yi and his four sons, Yam, Chun, Yui and Kuen, in Kam Tin. Tang Hung-yi is respected as the principal founding ancestor of the Kam Tin villages. Chun's descendants later branched out to establish the Ying Lung Wai in Yuen Long.

Having settled in Kam Tin for around nine centuries, the Tangs proceeded to establish five *wais* (walled villages) in the area – Nam Wai, Pak Wai, Kat Hing Wai, Tai Hong Wai and Wing Lung Wai – and other villages such as Shui Tau Tsuen, Shui Mei Tsuen and Tsz Tong Tsuen.



鄧氏粵派世系表 Genealogical branches of the Tangs of the Guangdong lineage



錦田《鄧氏族譜》記載有關
寶安（新安）縣令邱體乾將
岑田命名為錦田的由來
Renaming of Shum Tin to Kam Tin by
Bao'an (Xin'an) Magistrate Qiu Tiqian as
mentioned in the Tang Genealogy of Kam Tin



錦田的命名

錦田原名岑田，乃錦繡良田之意。據鄧氏族譜記載，在明朝萬曆十五年（一五八七年），寶安（新安）縣西部發生嚴重旱災。寶安縣縣令邱體乾親往各鄉籌賑，但各鄉捐助有限，唯錦田水尾村的鄧元勳（錦田開基祖鄧洪儀七傳後人）慷慨捐穀一千石（約十二萬斤）。邱體乾以其地為錦繡之鄉，故改鄉名為錦田。

Naming of Kam Tin

Kam Tin, which literally means fertile field, was originally known as Shum Tin. According to the genealogy of the Tang clan, a serious drought occurred in western Bao'an (Xin'an) county in the 15th year of the Wanli reign (1587) of the Ming dynasty. Qiu Tiqian, the magistrate of Bao'an, enlisted help from various districts. The contributions he received, however, were meagre, with the exception of those donated by Tang Yuen-fan of Shui Mei Tsuen, a seventh-generation descendant of the principal founding ancestor of the Kam Tin lineage, Tang Hung-yi, who gave one thousand piculs (equivalent to 120,000 cattles) of grain to the local government. Impressed by the richness and fertility of the area, Qiu renamed the area as Kam Tin.



二〇一二年的錦田水頭村、水尾村及二帝書院
Shui Tau Tsuen, Shui Mei Tsuen and Yi Tai Study Hall at Kam Tin in 2012



二帝書院

鄧族向來十分重視文教，除努力經營發展錦田外，亦致力教育子孫。據《新安縣志》記載，鄧符協定居錦田後，在桂角山下建立力瀛書院，開創講學之風。相傳鄧族又於水頭村與水尾村之間興建一座五層高的文昌塔，供奉文昌及關帝，以庇佑族中子弟在科舉考試取得功名。自塔建成後，不少族人均於科舉試中及第，其中包括本區首位進士鄧文蔚、鄧與璋、鄧晃、鄧英元、鄧大雄、鄧鳴鸞及鄧紹周等。據說文昌塔後來被毀，二帝神像亦遭棄置。

道光年間（一八二一至一八五〇年），來自錦田十六位士紳籌組的鄧二帝會於水頭村興建二帝書院，以供奉文武二帝及作研習學術的書室。二帝書院後來成為一所重要學府，不少著名學者亦曾在此書院講學。書院前院以白石鋪砌，稱為「白石巷」，入讀的學子，亦被稱為「白石巷子弟」。

二十世紀初期推行現代教育，二帝書院亦演化成一所小學，約有學生三十人。在日佔時期（一九四一至一九四五年），書院雖仍有供奉文武二帝，但已不再作學校用，戰後則一直空置。



書院的內貌
Interior view of the study hall



重修後的白石巷
The Pak Shek Hong (White Stone Lane) after restoration

Yi Tai Study Hall

The Tang clan was acclaimed in educating their youngsters apart from promoting the prosperity of Kam Tin. According to the *Xin'an Gazetteer*, Tang Fu-hip built Lik Ying Study Hall at the foot of Kwai Kok Shan to promote local education after he settled in Kam Tin. To enhance the academic achievements of the young scholars, the clan was reputed to have built a five-storey *feng shui* pagoda named the Man Cheong Pagoda on the site between Shui Tau Tsuen and Shui Mei Tsuen to worship both Man Cheong (God of Literature) and Kwan Tai (God of Martial Arts). It was reputed that the number of clan members who succeeded in the Imperial Civil Service Examinations increased after the pagoda was constructed. Successful candidates included Tang Man-wai, who became the first *jinshi* (graduate of the palace examination) from the territory, Tang Yu-cheung, Tang Fong, Tang Ying-yuen, Tang Tai-hung, Tang Ming-luen and Tang Siu-chou. The Man Cheong Pagoda, however, was said to have been damaged, and the statues of the two gods were then left unattended.

During the Daoguang reign (1821–1850) of the Qing dynasty, the Tang Yi Tai Wui (Tang Society of the Two Gods), a society organised by 16 renowned members of the local scholar-gentry, subsequently built Yi Tai Study Hall in Shui Tau Tsuen to house the two gods. It has been used as a venue for educating the youths of the village. It also developed as an important focus of scholarship where prominent academics from around the region gave lectures there. The forecourt of Yi Tai Study Hall was paved with white stones, earning it the epithet 'Pak Shek Hong' (White Stone Lane). Students who attended the study hall were also known as 'Students of White Stone Lane'.

With the introduction of modern education in the early 20th century, the study hall was converted into a primary school, with about 30 pupils. It was abandoned during the Japanese Occupation of Hong Kong (1941–1945). Although the worship of the Gods of Literature and Martial Arts continued, the building was left vacant and unattended from that time on.

昔日供奉在二帝書院內的神像：
由左至右為財帛星君、文昌帝君、
關聖帝君及魁星踢斗，
神像於一九七八年被竊
The original statues worshipped in
Yi Tai Study Hall: (from left to right),
God of Wealth, Man Cheong (God of Literature),
Kwan Tai (God of Martial Arts) and
God for the Imperial Civil Service Examination;
the statues were stolen in 1978



擺放於二帝書院二星閣內的新造神像
Newly made statues at Yi Sing Kok of Yi Tai Study Hall



建築特色 Architectural Features

二帝書院是研習學術的地方，建築設計簡單而實用，甚少花巧裝飾。屋脊、山牆及牆頭的裝飾均以簡單的花草及幾何圖案灰塑為主，而書院內牆的漏窗亦以圖案簡單的通風瓦作裝飾。

書院是一所兩進式建築物，呈長方形，以青磚及夯土建成，外部建有圍牆，圍牆兩端均有入口。正門建於兩進之間，有別於一般書院的佈局。

As a place of education, Yi Tai Study Hall was built in a simple but functional style with little ornamental features. Its roof ridges, gable walls and wall friezes are mainly decorated with leafy and geometric plaster mouldings, while the internal walls bear patterned ceramic grilles.

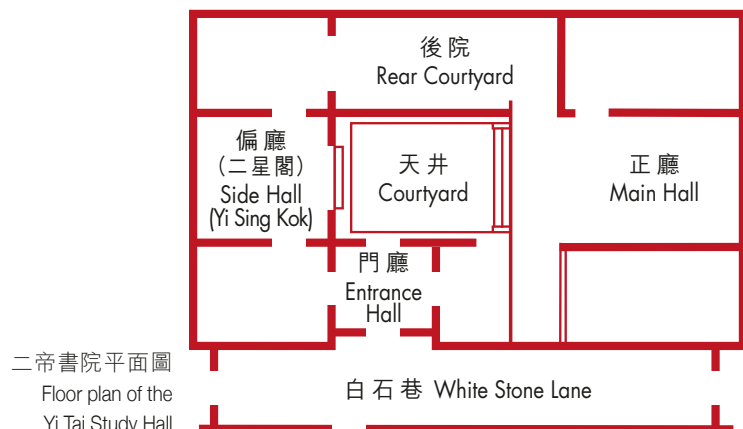
The study hall is a two-hall rectangular building. It was constructed with grey bricks and rammed earth. The building is enclosed by a fence wall with entrances on both ends. Unlike the layout of other study halls, its main entrance is opened between the two halls.



飾有不同花紋的漏窗
Ceramic grilles decorated with different patterns



二帝書院正門
Main entrance of the Yi Tai Study Hall



修復工程 Restoration Work

二帝書院於一九九二年六月二十六日列為法定古蹟，在鄧二帝會成員的鼎力支持下，於同年十一月進行緊急維修。一九九四年三月更開展第二期全面維修工程，同年九月竣工。修復工程由古物古蹟辦事處及建築署負責監督，並由政府資助。

在修復過程中，工程人員發現遭水泥遮蓋的白石巷，經重新清理修葺，已回復昔日的面貌。

工程完成後，二帝書院於一九九四年十二月四日舉行了開光儀式，以慶祝重修竣工，並隨即開放予市民參觀。

After the building was declared a monument on 26 June 1992, emergency repairs were carried out in November 1992 with the full support of the members of the Tang Yi Tai Wui. The second phase of restoration works which commenced in March 1994 to fully restore the study hall was completed in September 1994. The restoration was solely funded by the government, and the project was supervised by the Antiquities and Monuments Office and the Architectural Services Department.

During the restoration, the well-known 'Pak Shek Hong' (White Stone Lane) of the study hall which was once covered by concrete was re-exposed. After the restoration, the study hall not only recaptures its original appearance.

A rehabilitation ceremony celebrating the completion of the restoration was held on 4 December 1994. The study hall has been open to the public ever since.



緊急維修中的書院
The study hall under emergency repair



修復前的二帝書院
Yi Tai Study Hall before restoration



修復後的書院外觀
View of the study hall after restoration



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<https://www.hkemobility.gov.hk>

以上資料只供參考，如有更改，以有關機構公布為準。

The above information is for reference only, and is subject to change in accordance with the announcement of the relevant organisations.

地址 Venue

元朗錦田水頭村

Shui Tau Tsuen, Kam Tin, Yuen Long

開放時間 Opening Hours

星期一、三至日 上午9時至下午1時及下午2時至5時

星期二（公眾假期除外）、聖誕日、聖誕翌日、元旦日及農曆年初一至初三休息

Monday, Wednesday to Sunday 9 am – 1 pm & 2 pm – 5 pm

Closed on Tuesdays (except public holidays), Christmas Day, Boxing Day, New Year's Day and the first three days of the Chinese New Year

查詢 Enquiries

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