

錦田鄧族

The Tangs of Kam Tin

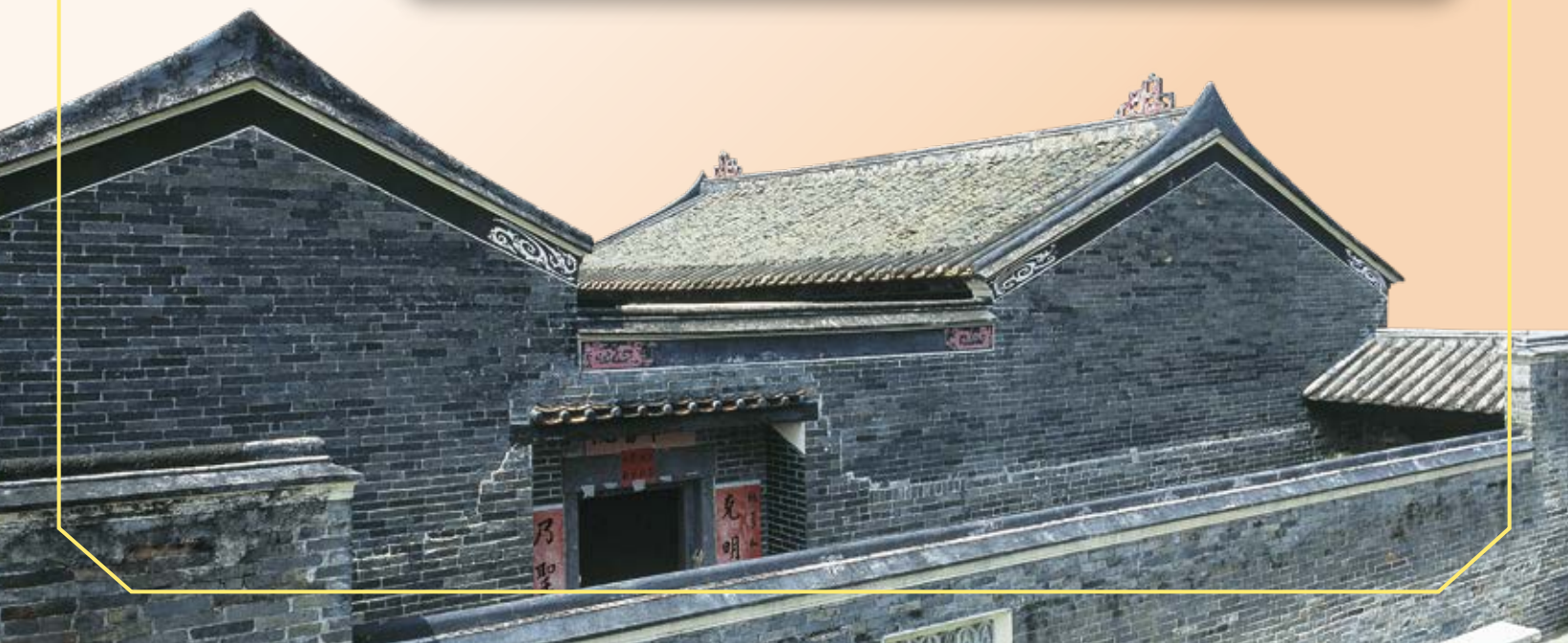
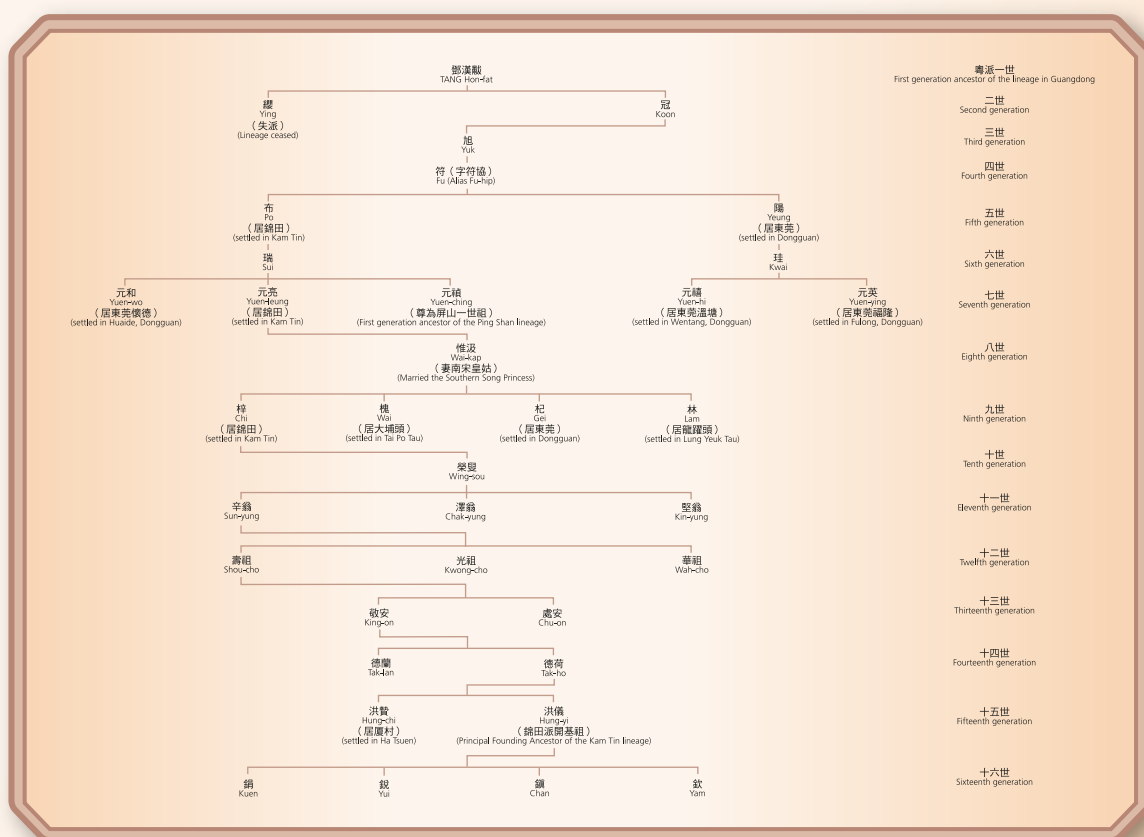
鄧族是新界大族之一，對香港早期發展貢獻甚大。據《錦田鄧氏師儉堂家譜》記載，鄧族第九十三世先祖鄧漢黻於北宋開寶六年(973)，由江西遷居廣東寶安岑田(即今之錦田)，成為鄧族粵支派一世祖。

北宋熙寧二年(1069)，曾任廣東陽春縣令的鄧漢黻曾孫鄧符協，在卸任之後遊覽至錦田一帶，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，其後更於桂角山下創建力瀛書院，成為該區第一所學舍。

One of the major clans in the New Territories, the Tangs made a significant contribution to the early development of Hong Kong. *Jin Tian Deng Shi Shi Jian Tang Zu Pu* (Genealogy of Tang family of Shi-jian-tang branch) show that Tang Hon-fat, a ninety-third-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 reign (973) of Northern Song dynasty. He was regarded as the first-generation ancestor of the Guangdong lineage of the clan.

In the second year of the Xining reign (1069) of Northern Song dynasty, Tang Hon-fat's great-grandson, Tang Fu-hip, migrated to Kam Tin. He was revered as the first-generation ancestor of the Kam Tin lineage. 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. It was said that the Lik Ying Study Hall in Kwai Kok Shan, the first study hall to be built in the territory, was established by Tang Fu-hip.

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



錦田的命名

Naming of Kam Tin

錦田原名岑田，從字義而言，錦田乃錦繡良田之意。據鄧氏族譜記載，在明朝萬曆十五年(1587)，寶安(新安)縣西部發生嚴重旱災，義倉耗盡。寶安縣縣令邱體乾親往各鄉包括錦田籌賑，但各鄉捐助之米糧有限，唯獨錦田水尾村之鄧元勳(錦田開基祖鄧洪儀七傳後人)慷慨捐穀一千石(約十二萬斤)。縣令邱體乾以其地為錦繡之鄉，故改鄉名為錦田。

Kam Tin, which literally means fertile field, was originally known as Shum Tin. According to the genealogy of the Tang clan, a serious drought in western Bao'an (Xin'an) county in the fifteenth year of the Wanli reign (1587) of Ming dynasty severely depleted the government's granaries. Qiu Tiquan, the magistrate of Bao'an County, enlisted help from various districts, including Shum Tin. 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 around one hundred and twenty thousand catties) of grain to the local government. Impressed by the richness and fertility of the area, Qiu renamed the area as Kam Tin.



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 Tiquan as mentioned in *Deng Shi Zu Pu* (Tang Genealogy of Kam Tin)

一九四九年的錦田水頭村及二帝書院
Shui Tau Tsuen and Yi Tai Study Hall at Kam Tin in 1949



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



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錦田鄧族

The Tangs of Kam Tin

鄧符協的後人其後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(1127-1279年)初年金人入侵，鄧元亮於戰亂中救獲南逃之皇姑，並將其許配予兒子鄧惟汲，二人隱居錦田，有四個兒子，分別名為鄧林、鄧杞、鄧槐和鄧梓。鄧惟汲去世後，被迫封為郡馬，並賜良田及產業，四子皆封國舍。

幼子鄧梓留居錦田，至第十五世，有嗣子鄧洪儀及鄧洪贊。鄧洪贊遷居厦村，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。

鄧族定居錦田後建立了「五圍」，即南圍、北圍、吉慶圍、泰康圍及永隆圍，及不少村落，包括水頭村、水尾村及祠堂村等。由於鄧族族人十分重視文教，因而創辦不少學舍，教育族中子弟，其中包括周王二公書院、二帝書院、泮流園及長春園等。此外，還興建了不少宏偉的祠堂，供奉先祖，例如清樂鄧公祠及鎮銳鎬鄧公祠。

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, without knowing the identity of Song princess in exile, offered her 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 (the ninth generation descendant), remained in Kam Tin and had the descendants Tang Hung-yi and Tang Hung-chi after six generations. Tang Hung-chi moved to Ha Tsuen, leaving Tang Hung-yi and his four sons, Yam, Chan, Yui and Kuen, in Kam Tin. Chan's descendants later branched out to establish the Ying Lung Wai in Yuen Long. Tang Hung-yi is still respected as the principal founding ancestor of the Kam Tin villages.

Having settled in Kam Tin, 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. They devoted special efforts to promoting the education of the clan's youth and constructed a number of study halls, including Chou Wong Yi Kung Study Hall, Yi Tai Study Hall, So Lau Yuen and Cheung Chun Yuen. Grand ancestral halls such as Tang Tsing Lok Ancestral Hall and Tang Chan Yui Kuen Ancestral Hall were also erected to commemorate their ancestors.

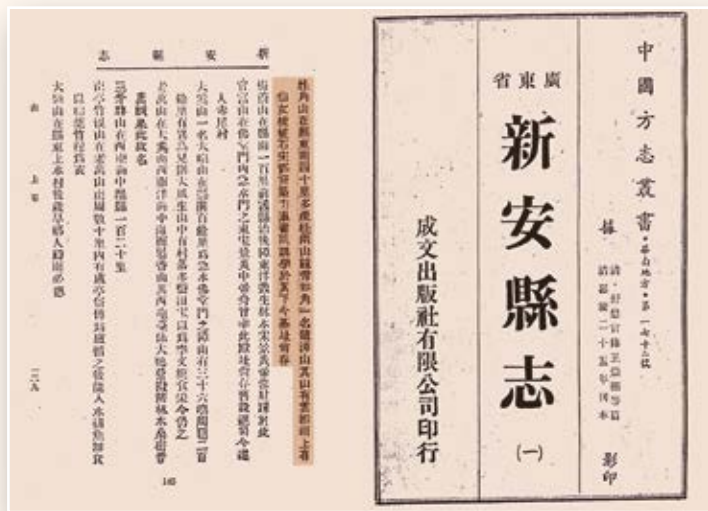
二帝書院

Yi Tai Study Hall

自隋唐(581-907年)以來，科舉制度已經確立。明清兩代(1368-1911年)，科舉規制更加嚴謹，科舉考試便成為晉身仕途的主要途徑。一旦金榜題名，不但享有社會地位，更能揚名聲、顯父母、為家族宗族在地方上爭光。因此族中父老均以培養子弟讀書、應試和入仕途為要務。

鄧族族人向來十分重視文教，族人一方面努力經營發展錦田，同時亦致力教育子孫。據《新安縣志》記載，鄧符協定居錦田後，在桂角山下建一學舍，名為力瀛書院，開創講學之風。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。相傳自塔樓建成後，族中不少子弟均於科舉試中及第，其中包括清朝香港首位進士鄧文蔚、鄧與璋、鄧晃、鄧英元、鄧大雄、鄧鳴鸞及鄧紹周等。可惜文昌塔後來為一族人所毀，二帝神像亦遭棄置荒野。

嘉慶版的《新安縣志》(1819年)有關力瀛書院的記載
Record of Lik Ying Study Hall in the 1819 edition of the *Xin An Xian Zhi*
(Gazetteer of Xin'an County) of the reign of Jiaqing



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



The Imperial Civil Service Examinations were first devised during Sui and Tang dynasties (581–907). Following the refinement of the system in Ming and Qing dynasties (1368–1911), the Imperial Civil Service Examination became the major route for entering officialdom. Successful candidates not only enjoyed high social status, but also gained a reputation for themselves and their parents and enhanced the social position and power of the clan. As a result, it had long been a major concern of the clan to prepare the next generation for the examinations with a view to gaining official positions in the government.

The Tang clan was acclaimed in educating their youngsters apart from promoting the prosperity of Kam Tin. According to the *Xin An Xian Zhi* (Gazetteer of Xin'an County), 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 also built a five-storey *fengshui* pagoda named the Man Cheong Pagoda on the site between Shui Tau Tsuen and Shui Mei Tsuen to worship both Man Cheong, the God of Literature, and Kwan Tai, the Martial God. 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 Hong Kong's first *Jinshi* (Graduate of the Palace Examination) in Qing dynasty, 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 demolished by a clansman, and the statues of the two immortals were then left in the wild unattended.

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, Kwan Tai and Fui Sing (the Deity in Control of Success in the Examinations). The statues were stolen in 1978.



二帝書院

Yi Tai Study Hall

清道光年間(1821-1850年)，來自錦田十六位士紳籌組的「鄧二帝會」於水頭村集資興建二帝書院，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。書院左側通道以白石鋪砌，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。書院在日佔時期(1941-1945年)，雖仍有供奉文武二帝，但已不再作學校用，戰後則一直空置。

During the reign of Emperor Daoguang of Qing dynasty (r. 1821–1850), the Tang Yi Tai Wui (Tang Society of the Two Gods), a society organised by sixteen renowned members of the local scholar-gentry, subsequently built a new 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. On its completion, the building was named “Yi Tai Shu Yuen”, which literally means a study hall of the two Gods. It also developed as an important focus of scholarship where prominent academics from around the region gave lectures. The side lane 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 twentieth century, the study hall was converted into a primary school, with about thirty pupils. It was abandoned during the Japanese Occupation of Hong Kong (1941–1945) in the Second World War. Although the worship of the Man Cheong and Kwan Tai continued, the building was left vacant and unattended from that time on.

重修後的白石巷

The Pak Shek Hong (White Stone Lane) after restoration

書院的內貌

Interior view of the study hall



建築特色

Architectural Features



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



二帝書院是研習學術的地方，建築設計簡單而實用，書院沒有花巧裝飾。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，布局呈長方形，以青磚建成，建有圍牆，圍牆兩端均有出口。

二帝書院正門建於兩進之間，與同類的書院布局不同。書院正門外的左側通道便是聞名的白石巷。

As a place of education, Yi Tai Study Hall was built in a simple but functional style without great ornamental features. Its roof ridges, gable walls and wall friezes are mainly decorated with leafy and geometric plaster mouldings, while the internal partition walls bear patterned ceramic grilles.

The study hall has a two-hall layout with a rectangular plan. It was constructed with grey bricks. The building is enclosed by a boundary wall with entrances on both ends.

Unlike buildings of a similar type, its main entrance is located at the side between the two halls. Outside the main entrance is the well-known “Pak Shek Hong” (White Stone Lane), which also serves as a side lane.

牆頭上飾以花草圖案的灰塑
Wall frieze decorated by plaster
mouldings of floral motif



橫披的各種裝飾圖案
Different designs of the lattice screen



修復工程

Restoration Work

二帝書院由於已被棄置多年，變得殘破不堪，野草叢生。書院部分天面、前院圍牆及主牆經已倒塌，牆上灰塑更是模糊不清。

二帝書院於一九九二年六月二十六日列為法定古蹟，在鄧二帝會成員的全力支持下，於同年十一月進行緊急維修。於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，重修費用則全部由政府資助。

在修復過程中，工程人員發現遭水泥遮蓋的白石巷，便將它重新清理修葺。書院修復後，已回復昔日外觀及光彩。

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，並隨即開放供市民參觀。

During the decades after it was abandoned, Yi Tai Study Hall was left in a very dilapidated condition with its roofs, fence walls and load-bearing walls partially collapsed. Plaster mouldings became seriously eroded and the whole building was almost completely overgrown.

After the building was formally declared as 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 work 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 but also its former splendour.

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.

修復前的二帝書院

Yi Tai Study Hall before restoration



書院修復後的外觀

View of the study hall after restoration



書院進行緊急維修

The emergency repair of the building



書院修復後的外觀

View of the study hall after restoration

