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A PORTION OF THE LUM FONG'S FAMILY GENEALOGY

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Generation Designation 光

This morning as I awakened I realized that within two and a half months I will be eighty years old and I better start recording the family history for posterity so that future generations will know something of their roots, who their ancestors were and from whence and where they came.

In 1975 the People's Republic of China comprised 22 provinces, five autonomous regions and three centrally controlled municipalities: Peking, Shanghai and Tientsin (北京, 上海, 天津). One of the 22 provinces is Taiwan, known as Free China or the Republic of China and by that designation claims to be the legitimate government of all China (臺灣) or (台灣).

My father and mother were born in Kwangtung Province (廣東省) which at this date I understand has a population of approximately 60 million people -- more people than in France.

The province of Kwangtung is divided into 93 counties and some special districts. Both of my parents were born in Heong Shan County (香山縣). With the demise of the Manchurian Dynasty which was overthrown by Dr. Sun Yat Sen (孫逸仙), Heong Shan in 1925 was renamed Chung Shan (中山) to honor Dr. Sun, the father of the Chinese revolution.

It was probably during the Yuan Dynasty (元朝), Chung Shan was formally created as a county. As it was not large enough, a part of Sun Wui (新會) in See Yup (四邑) was added to it. See Yup means four counties. The word "inn or Hsien (縣)" and "Yup" means the same -- county.

We are from Chung Shan County. Chung Shan was divided into fourteen "Doo's (都)" as units for the collection of taxes under the Mongol rule. In Honolulu we are familiar with seven Doo's -- societies: Lung Doo (龍都), Duck Doo (得都), Gook Doo (谷都), Kung Seong Doo (恭常都), See Dai Doo (四大都), Wong Leong Doo (黃梁都), Leong Doo (良都) and the town of Shekki (石岐).

I have been told that See Dai Doo is actually two Doo's -- See Doo and Dai Doo. Wong Leong Doo was Wong Doo and Leong Doo.

In 1912 after the revolution the Doo's were divided into Kee's (區), also known as districts.

Our Doo which was known as Wong Leong Doo in 1912 became No. 8 Kee. Our delta island is approximately 16 miles long and 16-1/2 miles wide with an area of 160 square miles.

Approximately 20 years ago Chung Shan County was divided into three counties: Chung Shan (中山), Doumen (斗門), and Gee Hoy (珠海). We are from Doumen. My father's village is Siu How Chung (小濠冲). I think it means a little fast flowing ditch or canal. It has approximately 7,000 people today, almost all Fongs. In the 1936 census it had over 11,000 people. The village lost 3000 to 4000 during the Japanese occupation due to famine, illness and disease. Another 3000 or more were lost during the dictatorship of Mao Tse Tung (毛澤東). It is hilly, with very little cultivatable land. So fruit trees like lichees or plums

are cultivated.

Chung Shan is level in topography with hills in the center, plains in the north, islands in the south and a net of waterways all over. The climate is temperate, precipitation plentiful and soil fertile. Known for fish and rice. With hills and waterways it was used by pirates and thieves as an exit to the sea.

Chung Shan is situated in the delta of the Pearl River, known as Gee Kong or in Mandarin Zhu Jiang (珠江).

The Pearl River is formed by the confluence of its three main tributaries upstream of the city of Canton -- the East, North and West Rivers. The Pearl River Delta has an area of 4,247 square miles, the size of the Island of Hawaii. It is a fertile and productive agricultural area. It measures 70 miles from North to South and 50 miles from East to West.

My fathers's name was Lum Fong (林廣) at birth. He took the name of Sau How Fong (修浩廣) after marriage. The Chinese use their surname first so his name was Fong Lum or Fong Sau How. The Chinese work for "Fong (廣)" as pronounced by most other people would be Kwong. But in the See Yup dialect the word Kwong is pronounced Fong. "Sau" is my father's generation designation. His parents were Gung Sung and Chu Shee.

Our ancestors migrated North from See Yup Hoi Pung Inn (四邑開平縣) to Wong Leong Doo which is now the district of Doumen (斗門). They came from a section known as Chung Wun (冲雲). It is reputed that the first settler in Siu How Chung was Ying-jui (應瑞) of the 10th generation in the 1520s. He was also known by the courtesy name (字) of Hsi-ch'ien (希潛) and the

literary name (號) of Chu-ch'uang (菊窓). His first wife, Lin Shi (林氏), was killed by a tiger in the mountains of K'ai-p'ing County while she was visiting her parents there. His second wife was Chang Shi (張氏). He had three sons. We are descended from the third son. The first son settled in the middle, the second in the East and the third in the West.

So when people say that we are from See Yup, it is true in the sense that our forefathers migrated from there.

In our Clan there are 20 generation designations. Generation designations are necessary to place each person's place in the Clan. Generation designation for each generation is an accepted practice among the Chinese. The generation designation is usually a part of the name. This way it will show whether a person is your older or younger cousin. The attached is the generation designations for our Clan.

My generation is Kong (光) which is Number 13 in the ancestral designation chart, my children should be Nai (乃) and my grandchildren should be Joo (祖). In giving me my name, my father did not include a generation designation to my name but I have given to my grandchildren their generation designation which is "Joo". I have not given my sons the generation designation to their names. They should be "Nai".

In your travels you may come across a society known as "Soo Yung Tong (朔源堂)" which is an organization of persons with the surnames of Loui, Fong and Kwong. In some places they call it the Loui, Fong, Fong Brotherhood (雷, 方, 龐).

4,665 years ago, Emperor Hwang Ti "the Yellow Emperor", ruled

China. One member of his cabinet was named at that time Loui Goan who was from the territory of Sai Ling. Because of his friendship Emperor Hwang Ti became acquainted with Loui Goan's female cousin Loui Jo. Eventually she became the Emperor's Queen and received the title of Hsin Ling. She was very talented in her work with silkworms and she developed the silk industry. At about the same time Emperor Hwang Ti sent his Prime Minister, a member of the Loui family, to the Fong San territory to settle troubles and disturbances, The Emperor's Prime Minister was the son of Aye Yee Mong. After his success in settling the problems of the Fong San territory, he decided to remain and made his home there. He changed his name to "Fong" and therefore began the first "Fong". (This part of the history is a little different than the history related subsequently.)

In the year 1127 Fong Sam Tit of the Tang Dynasty (唐朝) had a son who served under the Emperor Soong Goe Dong. His name was Fong Yee Ping. He served as a member of the Emperor's cabinet and he held the position of a Supreme Court Justice. Because of his great deeds for the court and the fact that the Emperor's wife was the daughter of Fong Yee Ping he was awarded the name of Kwong by the Emperor. From that day forth he became known as Kwong Yee Ping. Therefore, that was the beginning of the Kwong name which is our family name.

The words "Soo Yuen" are symbolic of a swirling river which flows from its source and continues on and on until it reaches its deeper and larger channels. The history of the Soo Yuen Association is therefore very similar to the river whereby it goes

back from the Kwong name to Fong and to Loui. This is the reason for the united brotherhood among all these three families.

Some people who disparage the three names say that there were three brothers and since the Emperor was drafting one son from each family to go to war, the brothers changed their name -- one to Fong, one to Kwong and one to Loui. But this is untrue as they were not draft dodgers.

Records also show that the progenitors of these clans may be traced to Lei Kung, son of King Yu-wang, an 8th generation descendant of the legendary Emperor Shen Nung, "the God of Agriculture" (2838-2698 B.C.). Lei is the mandarin pronunciation of Loui in Cantonese. Lei Kung fought off and defeated the savage tribes led by Ch'ih Yu in the battle of Cho-lu, the capital, in modern Chih'li or Hopei. He was enfeoffed with the land known as Fang Shan (Fong's Mountain), and his progeny took the name of the mountain as their surname. This is how the surname Fang (Fong) is derived from the surname Lei (Lui or Loui).

Records also show that the family surname of Ku'ang (Kwong or Fong) is traceable back to Fang Chun, a chin shi scholar ("metropolitan graduate", equivalent to the present doctorate) during the Sung Dynasty (about 960 A.D.), who was awarded the title of Marquis over the feudal territory of Hsuan-ch'eng. Fang Chun was the 4th son of Fang T'ing-ying, who in turn was the 5th son of Fan Yin-fu, an official (censor-governor) of the T'ang Dynasty. During the wars with the Kin (Tartar) tribes, he lost favor with the Emperor and was forced to flee with his family southward and change his name from Fang (Fong) to K'uang (Kwong or Fong).

Thus it is indicated that all three surnames Loui, Fong and Kwong can be traced to common ancestry. During the Yuan and Ming dynasties, descendants of these clans spread from Honan to Anhwei, to Fukien, and to Kwangtung, so that clan members may be found throughout the country and overseas as well. During the Ch'ing Dynasty, schools and country villas with the name of Soo Yuen appeared in Hoiping and Toishan districts; and Soo Yuen Associations have now been established in many places, including San Francisco, Sacramento, New York, Los Angeles, Stockton, Cuba, Canada, the Philippines, Australia, Peru, the South Seas Islands, Hong Kong and Canton. The Soo Yuen Association in Chicago also has its roots in this genealogical record.

Records also show according to Ling piao tsa chi: "In ancient times there was a small principality by the name of K'uang. Lu Shih also records that according to various researches, the K'uang Principality was located in the West River region of Kwangtung.

The organization of the Principality of K'uang was similar to those tribes south of the mountains in Kwangtung and Kwangsi. Disunited and fighting against each other, there were no distinct boundary lines, no political and educational system and were isolated. Because of these weaknesses, they could not stand against the forces of the Sung Empire and they were conquered and overthrown one after the other.

The history of Sung records that during the sixth decade of the 10th Century, Emperor T'ai-tsu sent a large expeditionary force under General Pan Mei to the south to conquer the tribes in Kwangtung. All the tribes were conquered one after another in 971,

including the Principality of K'uang.

Although the Principality of K'uang was destroyed, the title of Pretender to the throne was secretly passed from one generation to the other. Until the end of the Northern Sung Dynasty the Pretender was San-ch'i Kung (3-7 Ancestor). He was always mysterious in his movements in order to avoid any suspicion by the government. Finally he realized that the Sung Dynasty was well established and there was no hope for the revival of the Principality of K'uang. In 1127, he voluntarily abolished the name of the Principality of K'uang, thus terminating its history.

San-ch'i Kung condescended to become a commoner, and in accordance with Sung tradition, he adopted numerals as his name. That is why he changed his name from Ying to San-ch'i, meaning "three" and "seven".

San-ch'i Kung, alias Ying, alias I-p'ing, was the last pretender to the throne of the Principality of K'uang. He was the first ancestor in Kwangtung.

San-ch'i Kung married a Miss Ho. They had two sons. Yen, alias Nien-pa ("twenty" and "eight") and Jeng, alias Nien-shih ("twenty" and "ten"). He later married a Miss Hsi of Po-shan and had two more sons, Ch'eng, alias Nien-shih i ("twenty" and "eleven") and Ch'un, alias Nien Shih-san ("twenty" and "three"). Nien is Mandarin for Yeh, twenty in Cantonese. To avoid any possible suspicion by the government of his continued interest in the throne, he ordered his descendants to take civil service examinations. His son, Ch'in Kung became a high official of the

government. His daughter Shu-li was married to Emperor Sung Kao-Tsung. He was appointed Duke of Hsuen-ch'eng. Unfortunately, his second advice to the Emperor on war strategy against Chin and Yuan was not accepted, he was accused of disloyalty and was banished to Ling-nan.

According to genealogical records beginning with San-chi ("three" and "seven") (1103-1166) the first Kuang to settle in Kwangtung, I am of the 27th generation from San-ch'i. The genealogical records are replete with the names of beautiful women, respectful ladies of the First Rank, Second Rank, and Third Rank, Judges, Men of Letters, high government officials, military leaders, governors and lots of lots of names with no mention of what they did or who they were.

Don't try to reconcile dates as different accounts differ greatly as to when events occurred. It is expected that with the chaos brought on by wars, famine, floods, droughts, escapes and flight much is relied on memory that events get mixed and myths come in between.

The family history is as follows:

Mother, Chai Har Lum (翠霞林) also known as Lum Shee Fong, (林氏慶), was born in Chung Shan also but in the Lung Doo District in the village of On Tong (安堂). She came to Hawaii when she was a child of ten years with her Aunt and became a maid in the Yong Nin family. Her parents were Lum Sun Lock and Lee Shee.

Father, Sau How Fong (修浩慶) also known as Lum Fong (林慶) came when he was fifteen years old to work the sugar plantation. His father had died when he was very young and his mother had

remarried. He worked on Maui and I was told by an old associate of his that since the Chinese workmen were being mistreated by the Lunas that father one night beat up the Luna, got on a horse and ran away to Kula where he started raising potatoes and corn for the California trade. Accumulating some money he decided to return to China and came to Honolulu. But he was fond of gambling and while awaiting passage to China he gambled away most of his money. With what he had left, he decided to get married. He was matchmated to mother. Father, being considered a See Yup person, was not considered good enough for a Lung Doo girl and mother's clansmen, the Lung Doo people in Honolulu, pressured her to leave him. She did leave father but after three days returned to him. He was then raising taro in Kalihi.

A drought caused him to leave taro planting for a job as a laborer in the Pacific Guano and Fertilizer Company where he was the only Chinese in a force of over 100 Japanese laborers. As he was a diligent and hard working employee he was later given the job of night watchman and a home rent free on the grounds of the company in Kalihi where King and Middle Streets meet.

From that marriage, thirteen children were born. Two died in infancy and the family is as follows:

1. Henry Jung Ming 正明

Born:

Married: Lee Shee

Died:

2. Violet Kum Fung 金鳳

Born: 光緒廿壹年七月廿九日夜一點子時

Married: Chow Keong

Died: June 2, 1977

3. Tang Yau 丁酉
 Born: 光緒廿三年六月廿或日朝 五點三刻卯時
 Married: Died:
4. Leonard Yong Kong 楊廣
 Born: 光緒廿六年三月十七日朝 一點鐘子時
 Married: Frances Chang Died:
5. Harry Yau Lee 有利
 Born: 光緒廿八年六月廿四日晚 九點鐘亥時
 Married: Rose Dung Died:
6. Alice Kum Ngan 金鴈
 Born: 光緒廿九年五月初五日朝 九點鐘巳時
 Single Died: April 17, 1993
7. Hiram Yau Leong Ah Leong) 友良 (有亮)
 Born: October 15, 1906 光緒卅貳年八月廿八日晚 四點三刻酉時
 Married: Ellyn Sai Ngun Lo, June 25, 1938
8. Rose Kum Oi 金愛
 Born: 宣統元年八月初十日 晚九點鐘亥時
 Married: Ernest Chun Died: December 3, 1988
9. Amy Me Oi 美愛
 Born: 民國元年拾或月初壹日朝 七點鐘辰時
 Married: Arthur Yee
10. Herman Yau Sum 有琛
 Born: 民國三年十一月十六日朝 四點三刻卯時
 Married: Elsie Kiaha
11. Beatrice Chuck Yee 足宇
 Born: 民國五年七月十九日朝 六點半鐘辰時
 Married: Larry F. C. Ching

My children are as follows:

1. Hiram Leong Kong (Junior) 亮光
Born: October 13, 1939
Married: Janet Ayako Nishino, December 23, 1966
2. Rodney Leong Ngee 亮儀
Born: July 20, 1943
Married: Patsy Leiko Nakano, January 11, 1973
3. Merie-Ellen Meilin 美蓮
Born: April 17, 1948 (Twin)
Married: Dr. William Henry Mitchell, Jr., June 2, 1972
Divorced: July 16, 1981
Married: Russel Yoshio Gushi, September 21, 1991
4. Marvin Allan Leong Ming 亮明
Born: April 17, 1948 (Twin)
Married: Sandra Yat Yow Au, July 28, 1974

My grandchildren are as follows:

1. Jennifer Kawailani Bow Jun 寶珍
Born: June 4, 1969, daughter of Hiram, Jr.
2. Janna Eleu
Born: July 25, 1979, daughter of Hiram, Jr.
3. Nicole Chiemi
Born: January 20, 1992, daughter of Hiram, Jr.
4. Chelsea Tree Milo Mei Long 美琅
Born: March 31, 1975, daughter of Rodney

5. Shama Rain Lehua Kwai Fah 桂花
Born: March 22, 1977, daughter of Rodney
6. Forest Wind Joo Fook 祖福
Born: May 20, 1978, son of Rodney
7. Sky Hiram L. Joo Leong 祖良
Born: April 28, 1980, son of Rodney
8. Emily Em Mui 艷梅
Born: December 23, 1974, daughter of Merie-Ellen
9. Nathan Allan Joo Kong 祖光
Born: December 19, 1975, son of Marvin Allan
10. Timothy Allan Joo Teh 祖德
Born: November 26, 1983, son of Marvin Allan

KWONG CLAN ANCESTRAL BRANCH DESIGNATION

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DESIGNATION

為	(Wei)	(prep)	For
人	(Yun)	(n)	Man, person, human being
龍	(Lung)	(n)	Dragon, sovereign
自	(Gee)	(pro) (prep)	I, self, myself, my own from, since
天	(Tin)	(n)	heaven, sky
崇	(Soong)	(v) (adj)	to venerate, revere, respect, extol eminent, lofty, estimable
慶	(Hung)	(n) (v) (a)	blessing, felicity, happiness, congratulation to congratulate, greet, bless joyous, happy, excellent
集	(Jup)	(n) (v)	a market, a meeting collect, bring together, gather
由	(Yau)	(n) (v) (prep)	cause, reason, motive to follow, to let by, from, through
德	(Duck)	(n)	virtue, morality, ethics, rectitude of life

敬	(Gung)	(n) (v)	reverence, veneration, respect to respect, revere, honor
修	(sau)	(n) (a)	to clean up long
光	(Kwong)	(n) (v) (a)	light, luster, brilliancy honor, glory to illuminate, adorn to smooth, naked, bald
乃	(Nai)	(a) (conj)	that; your but, however, and
祖	(Joo)	(n)	ancestor
永	(Wung)	(a)	perpetual, eternal, everlasting, long, continued
遠	(In)	(v)	far
世	(Sai)	(n)	period, age generation, world
波	(Po)	(n) (v) (a)	wave, ripple, torrent stream, river glance to float along to communicate, involve flowing, wavelike
澤	(Jaak)	(n) (v)	favor, grace, benefit marsh, pool to enrich, benefit, moisten

TRANSLATION

A man's achievement is destined by heaven
 And his blessings are attained by virtuous conduct
 Thereby reflecting glory to his ancestors which
 Like the waters will flow from generation to
 generation.