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傳統習俗

Traditional Rituals

甚麼是「非物質文化遺產」(非遺)?

我們常常聽到的非遺到底是甚麼？

根據《保護非物質文化遺產公約》，非遺包括以下各方面：

- 口頭傳統和表現形式，包括作為非遺媒介的語言；
- 表演藝術；
- 社會實踐、儀式、節慶活動；
- 有關自然界和宇宙的知識和實踐；及
- 傳統手工藝。

原來平日吃的食物、穿的衣服、說的語言、看的表演，都包含了非遺的元素。

2014年政府公布香港首份非物質文化遺產清單，涵蓋480個項目。

就讓我們從一年到晚的傳統習俗中，認識我們的非遺吧！

What is Intangible Cultural Heritage (ICH)?

We have so often heard of ICH. What exactly does it mean?

According to the Convention for the Safeguarding of the Intangible Cultural Heritage, ICH can be in the form of:

- oral traditions and expressions, including language as a vehicle of ICH;
- performing arts;
- social practices, rituals and festive events;
- knowledge and practices concerning nature and the universe; and
- traditional craftsmanship.

The things we eat, clothes we wear, languages we speak and performances we see, all encompass elements of ICH.

In 2014, the Government of the Hong Kong SAR published the first Intangible Cultural Heritage Inventory of Hong Kong. On the list there are 480 ICH items.

Let's start by learning more about ICH from our traditional rituals and festivals!



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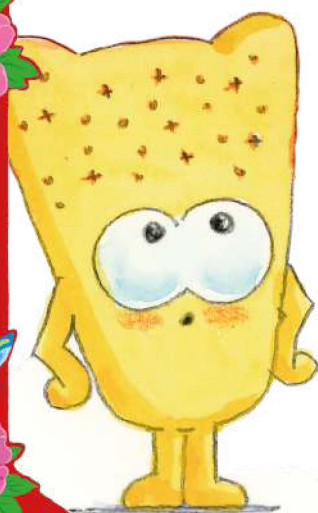
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宗族春秋二祭

新界地區仍有宗族，每年都舉行春祭及／或秋祭，祭祀日子各有差異。族中成員齊集一起祭祀祖先，以表孝道，也藉此認識宗族歷史，聯繫族人的感情。

Spring and Autumn Ancestral Worship of Clans

Clans in the New Territories still worship their ancestors during the spring and/or autumn every year, but the exact date of worship varies. Members of the clan demonstrate filial piety by worshipping their ancestors together, which also provides an opportunity for them to understand the clan and its history better, thus strengthening solidarity among clan members.



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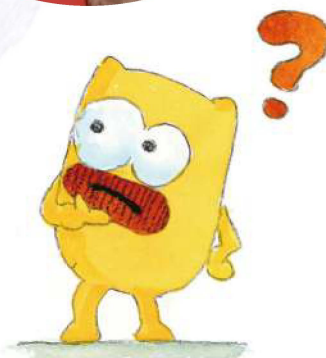
祭祖儀式由主祭者（通常是族長）帶領進行，陪祭者從旁協助。部分宗族更保留了食山頭（即在山上祖先墓地附近煮食）、分豬肉，以及使用圍頭話提唱各程序等傳統特色。

The ceremony is usually conducted by the lead worshipper (normally the head of the clan) who is assisted by other members. The traditional rituals of *Sek San Tau* (cooking and eating food near the ancestors' graves on the hillside), the distribution of pork and the chanting of rituals in the *wai tau* (walled village) dialect are still respected and actively practised.



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貼揮春

傳統的揮春是把吉祥語句或對聯用書法寫在紅紙上。年近歲晚，市民都在家中或店內張貼揮春，迎接新一年的來臨。

Putting up Huichun

The traditional *huichun* (spring scroll) is a piece of red paper on which auspicious greetings or couplets are written in a calligraphy style. As Chinese New Year approaches, people put up *huichun* in their homes or shops to celebrate the arrival of the New Year.

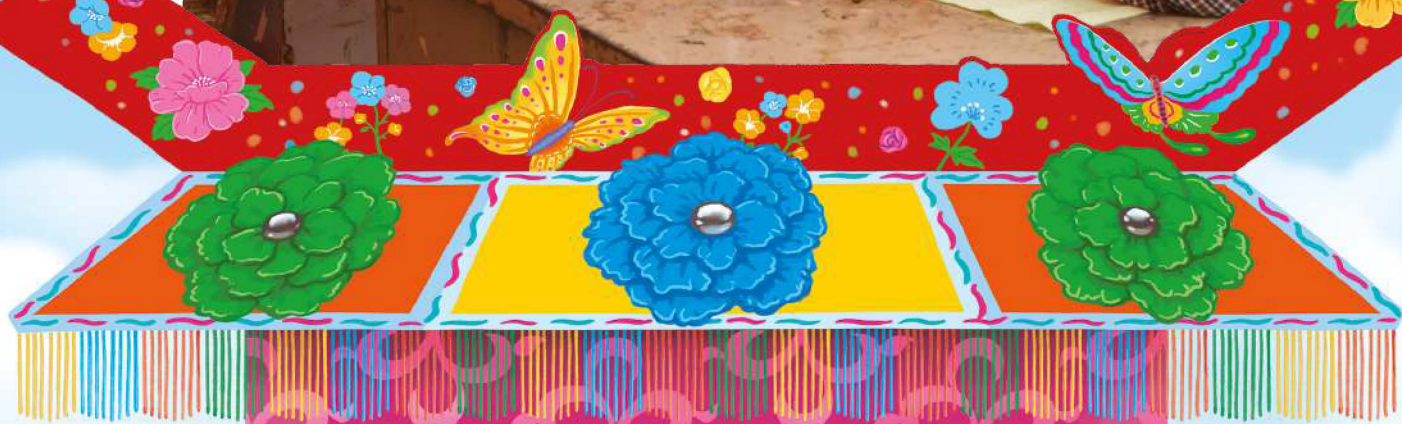
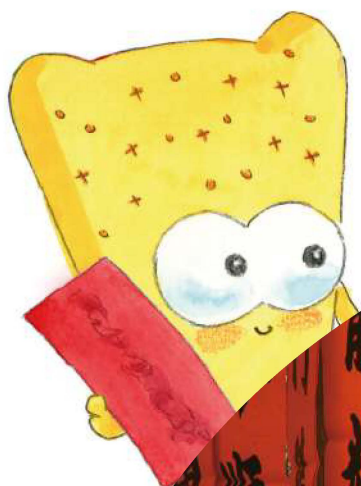


一些善於書法的檔販，亦會在街頭設置攤檔，替人書寫揮春，為市面添上節日氣氛。

隨著時代轉變，新款揮春融入創意，除了加入不同趣怪的角色作畫面，也會使用潮流用語來創作生動有趣的祝福語。

Calligraphers also set up stalls on the streets to write *huichun* for their customers, contributing to the festive scene before the Chinese New Year.

As time has passed, new *huichun* have taken on a creative twist. Funny characters are added to enhance the visuals and popular slang phrases are creatively used to produce interesting festival greetings.





大澳端午龍舟遊涌

農曆五月初五是端午節。端午節的起源眾說紛紜，最廣為人知的是為了紀念愛國詩人屈原，民間會在端午節時舉辦龍舟競渡及吃糉子。

Tai O Dragon Boat Water Parade

The Dragon Boat Festival is held on the fifth day of the fifth lunar month. There are many interpretations of its origin. The most widely known one originates from the commemoration of Qu Yuan, a patriotic poet. During the festival, the customs of organising dragon boat races and eating sticky rice dumplings are respected.

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相傳大澳過去曾發生瘟疫，當地漁民把從大澳各廟宇接來的神像放在小艇上，用龍舟拖著小艇在各水道巡遊，消除瘟疫，以潔淨社區。及後，大澳居民每逢端午節都會舉行龍舟遊涌，祈求風調雨順，合境平安，性質上跟龍舟競渡不同，而大澳端午龍舟遊涌更於2011年列入第三批國家級非遺代表性項目名錄。

Legend has it that a plague once broke out in Tai O on Lantau Island. In an effort to drive out the epidemic and to purify the area, local fishermen paraded through the waterways on dragon boats, towing behind them sacred sampans carrying statues of deities collected from the temples in the area. After the plague ended, the residents of Tai O continued to organise the dragon boat water parade - which is different from dragon boat races in nature - during the Dragon Boat Festival to pray for good weather and peace for the community. The Tai O Dragon Boat Water Parade was inscribed onto the third batch of the list of the representative items of the national ICH in 2011.



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食盆

盆菜是一種以盆盛載多款菜餚的傳統雜燴菜式。無論是祠堂開光、神誕、點燈或嫁娶等喜慶場合，不少新界宗族都會烹調盆菜，在祠堂及村內空地上圍聚一起進食，稱為「食盆」。

Sek Pun (Basin Feast)

The basin feast is part of traditional food culture in which a large basin is used to contain a variety of food. It is a must-have culinary event during festive occasions such as the rehabilitation of ancestral halls, festivals, birthdays of deities, lantern lighting ceremonies and weddings. Clans in the New Territories organising basin feasts and the clansmen enjoying the food together in the ancestral hall or open space in their village is referred to as *sek pun* (eating the basin meal).



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盆菜食材一般包括豬肉、蘿蔔、油豆腐（豆腐卜）、豬皮、魷魚、枝竹等，各鄉村的食譜略有不同。製作步驟繁複，需要眾多人手一起準備，族人分工合作準備盆菜，一起分享菜餚，不但能維繫村民感情，亦增加族群認同感；點燈或嫁娶時在祠堂享用盆菜，亦有聚首一堂，以及見證宗族新成員加入和確認其身份的作用。

傳統而言，「食盆」有團結族人，維繫村民感情的文化意義，這跟近年食肆以新穎的盆菜吸引食客的飲食潮流不盡相同。

Recipes for basin feasts vary from village to village and the ingredients usually consist of pork, radish, fried tofu puffs, pork skin, squid, dried bean curd, etc. The processes of preparing a basin feast are complicated and require a lot of manpower. The collaboration involved in preparing a basin feast between clan members and sharing the meal together afterwards not only reinforces their kinship, but also enhances their sense of identity. Basin feasts held in ancestral halls during lantern lighting ceremonies and weddings also give clan members an opportunity to gather together, bear witness to the birth of new members and acknowledge the identity of those members.

Traditionally, *sek pun* has attained cultural significance in terms of uniting clan members and strengthening their bonds. It is different from the new-style basin meals, which are prepared by restaurants in recent years to attract customers.



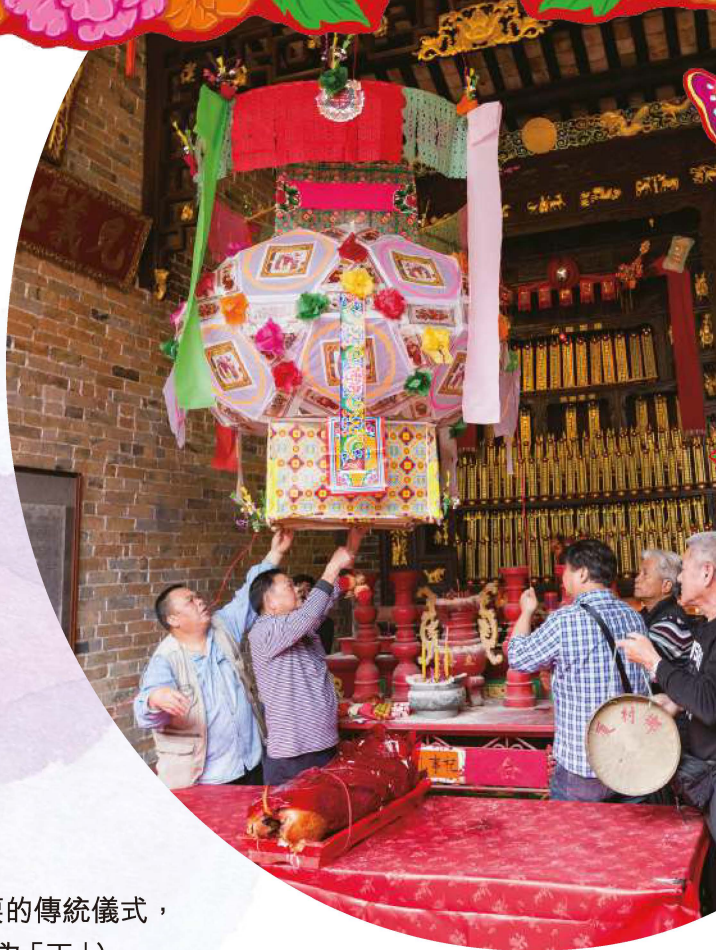


點燈

點燈是香港鄉村社會一項十分重要的傳統儀式，藉以登記族內新增的男性成員（稱為「丁」），把他們的名字寫入族譜，確認他們在宗族內的身份和權益。在沒有出生證明文件的年代，點燈就像一個出生登記手續。

Lantern Lighting Ceremony

The Lantern Lighting Ceremony is an essential traditional custom in rural communities in the New Territories of Hong Kong, whereby the names of new-born sons are added to the clan genealogy to acknowledge their identities and rights of inheritance within the clan. In the old days when birth certificates or identity cards did not exist, this ceremony was the equivalent of a birth registration.



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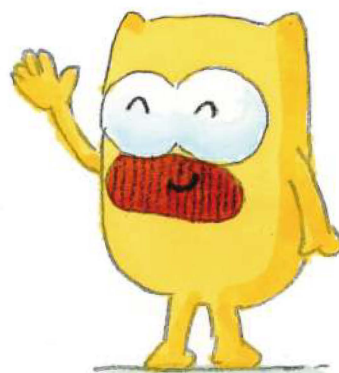
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在農曆正月十五前後，新界宗族在祠堂舉行點燈，把附有族內新添男嬰名字的花燈（又稱「丁燈」）掛在祠堂、神廳或燈棚內，以敬告神明及祖先，族內有新的男性成員加入。

點燈代表繼後香燈，寓意添丁、人丁興旺，丁燈上的各種燈紙圖案和吉祥物品，滿載着長輩對新成員的祝福。

Around the 15th day of the first lunar month, the clans in the New Territories carry out Lantern Lighting Ceremonies in ancestral halls. Lanterns with the names of new-born sons are hung in ancestral halls, earth god shrines or lantern sheds, in order to inform the deities and ancestors of the birth of new male members of the clan.

The Lantern Lighting Ceremony conveys the wishes for the lineage to grow stronger in fertility and fortune. Various paper decorations and auspicious objects are attached to the lanterns, which convey blessings from the elders to the new members.





總結

傳統習俗是在特定群體或地域範圍內世代傳承的信念、行為和表現方式。我們透過支持及參與節慶活動，認識箇中的價值觀和信念，從而確立身份認同，成為社群的一分子。這些屬於非遺項目的傳統習俗有凝聚社群、增強社群成員歸屬感的作用，別具文化意義。

To Conclude

Traditional customs are beliefs, actions and expressions passed on from generation to generation in specific communities and geographical locations. By participating in these activities, we learn the values and beliefs of the traditions, establish our sense of identity and become part of the community. These ICH items have the cultural significance of enhancing the solidarity of communities and strengthening a sense of belonging among community members.