

中西區民政事務處
中西區新來港定居人士
服務地區統籌委員會

文化共融

SOCIAL INCLUSION IN CENTRAL AND WESTERN DISTRICT

中西區



目錄

Index

P.1	目錄	Index
P.2	序言	Preface
P.3	南亞彩繪	Henna
P.4	南亞彩繪簡介	Introduction to Henna
P.5-6	彩繪的用途與意義	Usage and Significance of Henna
P.7-8	南亞彩繪的歷史與發展	History and Development of Henna
P.9-12	彩繪的愛好者	Henna Lovers
P.13	土耳其馬賽克燈	Turkish Mosaic Lamp
P.14	土耳其馬賽克燈簡介	Introduction to Turkish Mosaic Lamp
P.15-16	獨具性格的藝術品	The Art Piece with Unique Character
P.17-18	土耳其馬賽克燈的歷史	History of Turkish Mosaic Lamp
P.19-22	土耳其馬賽克燈愛好者	Turkish Mosaic Lamp Lovers
P.23	工夫茶	Gongfu Tea
P.24	工夫茶簡介	Introduction to Gongfu Tea
P.25-26	工夫茶代表的文化	The Cultural Background of Gongfu Tea
P.27-28	工夫茶的起源與發展	History and Development of Gongfu Tea
P.29-34	工夫茶的社區愛好者	Gongfu Tea Lovers in Our Community
P.35	尼泊爾傳統文化及節日	Nepali Traditional Culture and Festivals
P.36	尼泊爾節日簡介	Introduction to Nepali Festivals
P.37-38	節日對尼泊爾人的意義	Significance of Festivals to Nepali
P.39-40	尼泊爾人的傳統文化	The Nepali Traditional Culture
P.41-44	訪問社區的尼泊爾裔人	Nepali in the Community
P.45-46	結語	Conclusion



序言 Preface

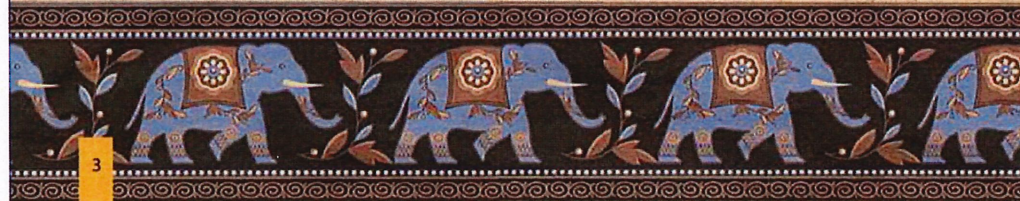
香港作為一個多元文化的社會，當中有不少來自不同文化背景的有趣事物，有待大家用心發掘箇中趣味及了解更深層次的意義。本小冊子由中西區民政事務處及中西區新來港定居人士服務地區統籌委員會聯合製作，旨在介紹不同族裔具特色的文化及傳統習俗，藉此締造種族共融的社區及促進文化上的互相了解。在此亦感謝各受訪者提供資料，讓讀者對多元文化有更深切體會。

Hong Kong is a multicultural society with many different interesting things from different cultural background which are waiting for us to explore the fun and understand their deeper meaning. This booklet is published by the Central and Western District Office and the Central and Western District Coordinating Committee on New Arrival Services, with a view to exploring cultural experience, enhancing cultural exchange and developing a pluralistic cultural environment amongst our community. Gratefully thanks our interviewees for providing information, so the readers are able to have a deeper understanding of cultural diversity through reading this publication.



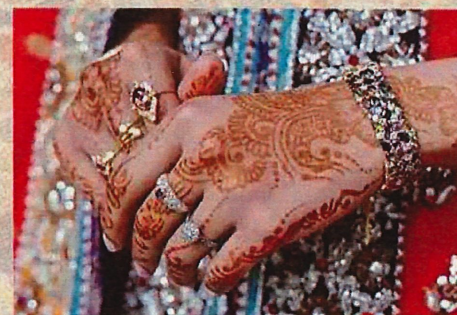


南亞 Henna 彩繪 (Mehndi) मेहंदी



南亞彩繪簡介 Introduction to Henna

彩繪藝術(Henna)，常見於尼泊爾、孟加拉、印度及巴基斯坦等地區的婦女手上。我們亦不難於香港接觸到這門藝術，不少愛美的本地男女對它更抱有興趣。原來我們所稱呼的「Henna」嚴格來說是指從一種名為散沫花的植物中提取的海娜粉，而使用海娜粉製作成的液體在手或腳上繪畫的藝術則稱為曼海蒂(Mehndi，印地語：मेहंदी)。不過由於「Henna」這個作為這種廣受愛戴的彩繪藝術之代名詞已被廣泛認受，我們就繼續稱它作 Henna，並了解更多吧！



It is not difficult to find henna painting in Hong Kong, especially on the hands of women from Nepal, Bangladesh, India and Pakistan, etc. In recent years, it has become fashionable and attracted both women and men in Hong Kong. Henna is originally referring to the dye made from extract of a plant named *Lawsonia inermis*, and the artful creation of patterns on hands or feet of people using this dye is actually called Mehndi. In the following pages let's still call it "henna", as this word is generally accepted as the "pronoun" of this beautiful Mehndi art.



彩繪的用途與意義



很多人對Henna的第一個印象就是新娘雙手與雙腳漂亮而複雜的紅棕色彩繪，而在印度傳統的節日當中Henna是不可或缺的元素。它除了是女士精心妝扮的一部分，更是吉祥與祝福的象徵。Henna使用的天然顏料與人體皮膚的角質蛋白產生作用，使得繪畫在皮膚的圖案能自然保留長約1至2星期才慢慢褪去，期間可以碰水沐浴而不脫色，所以很多不同國家的人會嘗試這種「暫時性的刺青」來滿足愛美的心態。

在印度流傳著一個說法，就是沒有Henna是辦不成婚禮的。當地的新娘需要在婚禮前一天就準備，手繪師會花多個小時為新娘繪上美麗又複雜的圖案。選用的顏色多數是棕紅色，也就是新娘禮服的主色，選擇紅色的原意就是祈求獲得眾神之保佑與祝福。

Henna的圖案象徵著各種各樣吉祥的寓意，例如孔雀代表美麗、揚起長鼻子的大象代表榮華富貴。多不勝數的圖案選擇能配合繪畫者與被畫者的心願，而漫長的繪畫過程也可被理解為人們誠心許願的心靈舒療。

Usage and Significance of Henna

For many people, the beautiful brownish red patterns drawn on the hands and feet of bride makes their first impression of henna painting, and in reality, henna painting is an essential part of Indian festive occasions. Besides its beauty, henna painting is believed to bring luck and blessing to the one who wear it. The natural dye used binds to the keratin of skin, which makes the pattern drawn stays on skin for a couple of weeks. Henna painting is not easily washed away by shower water, many people treat it as a beautiful, temporary mean of tattoo.

In India, henna painting is an indispensable item in wedding. The artist spends hours creating magnificent patterns for the bride on the day before wedding day. Brownish red colour is mostly chosen because it is the main colour of the wedding dress and it brings blessing from gods and goddesses.

The patterns drawn are always the symbols of good prospects, for example: a peacock is the symbol of beauty, an elephant standing tall with long nose holding up means prosperity and wealthy. Choices of pattern is countless, all up to the wish and the will of the one to be painted and the painter, and the timely painting is also seen as a process of wish making and soul relieving.



南亞彩繪的歷史與發展

雖然對大部分人來說，Henna是代表印度文化的一門藝術，但它的來源地並不在印度。根據不少歷史資料的推斷，大概9000年前，最早期使用到Henna的地方是埃及，而當時的用途廣泛，從皮革染色到醫藥應用都有。緊隨其後是鄰近北非的阿拉伯半島、中東地區，再傳至巴基斯坦、印度等地。

在Henna進入印度的時候，主要的用途大概已經是儀式上的祝福。漸漸地，Henna在印度普及並成為一種專業手藝，不少人將自己的技術一代一代地傳下來。然而，除了深諳手藝的人會為他人繪畫Henna圖案外，一般人也會為親人、朋友以至鄰居相互繪畫，在不斷的交流之下衍生出千變萬化的Henna圖案，同時亦吸引更多入參與其中。

婦女在印度彩繪中扮演著很重要的角色，這種美麗的手藝亦為婦女在不同的慶典中帶來更多工作機會。至今，世界各地都有被Henna藝術吸引的人，當中不少人會在其國家找尋拜師學習的機會，甚至親臨印度朝聖。



History and Development of Henna

For most people, henna painting is one of the major representatives of Indian arts, but it is actually originated in somewhere else. Historical records shows that Egypt was the birth place of henna in some 9 000 years ago. The material of henna was broadly utilised in leather dying and medications, from Egypt, Arabian Peninsula and the Middle East, then to Pakistan and India.

Henna found its place in ceremonies and rituals when it first came to India, and gradually became a profession which the painters had their skills passed on for generations within family. Henna painters did their artwork for customers, family members, friends and neighbours as well, creating great quantity of new designs and attracting more people to participate.

Women play an important role in henna painting of India, and provides work opportunities for women in festive moments. Nowadays, people from all around the world are attracted by this beautiful art, and learning from masters in their own countries or even in India.



彩繪的愛好者



Shima 與她的彩繪
Shima Gurung and her henna

在香港，不少來自南亞地區的婦女都懂得Henna彩繪藝術，而很多年輕的新一代因為傳統及愛美等因素而鍾情Henna彩繪，亦會幫朋友及家人繪畫Henna彩繪。尼泊爾裔的Shima Gurung也不例外，她雖然在香港出生及長大，本身已經融入了本地文化，但也會根據尼泊爾曆法的傳統特別日子進行彩繪活動。每年大概7、8月，相當於尼泊爾月曆的第4個月，在這個稱為Shrawan的月份，Shima會幫朋友及自己繪畫Henna彩繪，以示對印度教三大主神之一濕婆的敬拜，並祝福被畫彩繪的女士擁有美好的愛情及婚姻。除此以外，家族中的親友舉辦婚禮喜事亦是Shima繪畫彩繪的重要時刻。

Shima也會幫香港本地華人朋友繪畫及介紹彩繪，每次都會向他們介紹一些Henna彩繪裏面蘊含的意義，例如越深的顏色代表自己的丈夫或男友對自己的愛越深。Shima覺得香港華語人士對Henna彩繪的喜好主要源自它的藝術性及蘊含的創意，所以她希望這種喜好可以延伸成為大家發掘彩繪背後的傳統與文化內涵的動力，令雙方的文化更共融。

Henna Lovers

In Hong Kong, henna painting is quite popular among female from South Asia, even young people will help their friends and family members to do henna painting, due to the influence of traditions and their love of beauty. Shima Gurung was born and grown up in Hong Kong, and is already assimilated into local culture, but as a Nepali she still do henna painting in Shrawan which is the 4th month of Nepali calendar, approximately from July to August. In Shrawan, Shima paints henna pattern for friends and herself, as a kind of worship to Shiva, one of the principal deities of Hinduism. The henna painting also represents Shiva's blessing of good love and marriage life. Also, in family's special occasions such as wedding, Shima will do the painting for family members.

Shima also does painting for local Chinese friends and introduces them to henna. Every time when she does the painting, she tells the meaning of what she paints, for example, the darker the colour of the paint, the deeper is the love from the lover or husband of the one being painted. Shima thinks that local people love henna painting due to its artistic and creative nature, but she wants to bring its culture and traditions to local people as well, in order to promote more cultural integration.

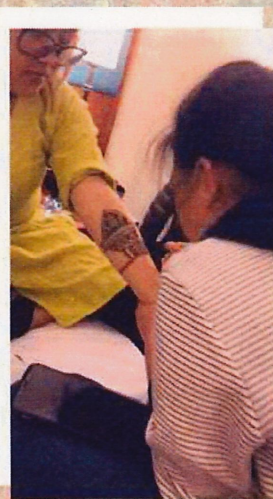


彩繪的愛好者



喜歡透過Henna彩繪發揮藝術天份的Roshani
Roshani likes to show her art talent through henna.

Roshani覺得在香港有很多機會跟本地華語人士分享Henna彩繪。例如她就讀的學校會舉辦一些活動宣傳南亞地區文化，Roshani便會化身義務Henna彩繪師，為參與活動的人士繪畫Henna。過程中，Roshani發現很多香港的華語人士都很喜歡這個藝術，而每次見到被繪者看著手上的Henna圖案而滿心歡喜，Roshani就會非常開心。



Henna Lovers

Roshani Gurung is another Nepali henna lover born in Hong Kong, she started painting henna not because of any traditional or cultural reasons, but the beauty of these arts. Roshani loves to paint different patterns on her friends hands, demonstrating her in-born creativity in this way is one of her biggest satisfaction in life.

There is lots of opportunity to share henna painting with locals. The school she studied used to organise many cultural activities and Roshani was invited to be a voluntary henna painter. In her experience, she found that many Hong Kong people love these arts. It is one of the happiest moments when she sees people filled with enjoyment and pleasure with the patterns she has drawn on their hands.

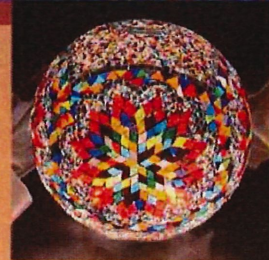


Roshani 與朋友
Roshani and friends



土耳其 馬賽克燈

Turkish Mosaic Lamp
Türk Mozaik Lamba



土耳其馬賽克燈簡介 Introduction to Turkish Mosaic Lamp

土耳其馬賽克燈燦爛的色彩及有如瑰寶的玻璃質感令不少人一見傾心。土耳其自古有著深厚的玻璃製造傳統，除了馬賽克燈外也生產了無數美輪美奐的玻璃瓶及土耳其碗等，可是馬賽克燈千變萬化的設計以及令人神往的迷人燈光，令它可以成為土耳其藝術面向世界的其中一個最重要代表。

土耳其馬賽克燈的魅力，在於它所發出的光和熱，既是實用的晚間照明，亦能為一個空間帶來溫暖、平靜、輕鬆且浪漫的氛圍。假如你也想為家居添生氣，又或者想為自己增添多少優雅又神秘的藝術氣質，不妨主動了解多些土耳其馬賽克燈這門工藝。

The magnificent colours of Turkish mosaic lamp radiates and its crystal like texture of the tiny glass pieces attract people at first sight. Glass craftsmanship is Turkish national quintessence, created beautiful products like glass bowls and bottles, but the mosaic lamp is just uniquely brilliant with extremely varied design and fascinating light shining through the glass pieces, making it one of the most important representatives of Turkish art.

The light and heat a Turkish mosaic lamp gives is far more than simple illumination, instead it creates a warm, peaceful, casual and romantic ambient. It is a bright idea to learn more about the craftsmanship of Turkish mosaic lamp if you fancy refining your living environment with elegance and mystique.



獨具性格的藝術品

一件燈具，當然有著照明的功能，但土耳其馬賽克燈卻蘊含了製作者獨一無二的心思和創意，因為每一盞都是純手工製作，每一盞都有其獨特的色彩與光芒。馬賽克燈的誕生，先決條件是土耳其特有的玻璃工藝，千變萬化的色彩讓光線從燈內透出，使每一盞燈擁有其獨有的氣質。

很多人喜歡收藏土耳其馬賽克燈，甚至以鑑賞古董的方式收藏，在土耳其的大型市集內也可能找到年代久遠的製品，而這些古董級馬賽克燈因為自然物理現象會出現一些很細緻的特徵，對比起新造的燈來說更具個性：因為長年的燈亮與燈滅，玻璃會經歷無數次的輕微膨脹與收縮，令每一塊玻璃的內層都有可能出現一些幼如髮絲的小裂紋，這些小裂紋在光線的洗禮下映照出如油畫創作時出現的筆觸，使每一盞老馬賽克燈無論是整體觀賞或細緻觀察，都散發著獨一無二的美態。

另一種分辨新造馬賽克燈與古董馬賽克燈的方法，就是把它提起感受一下其重量。以往工匠們製作的燈，因為比較著重表現工藝，往往會製作出更多細緻的部分而令燈身比較重。相比之下，近年新造的燈一般都會「簡約」些，燈身也會比較輕一些。



土耳其市集的馬賽克燈
Mosaic lamps in Turkish bazaar



The Art Piece with Unique Character

Illuminating an indoor environment is the basic function of a lamp, but the Turkish mosaic lamp grace you with the unmatched creativity and effort of the craftsman. Mechanical process is absent in the building of this all-hand-made type of lamp, glass chips of different colours and patterns are assembled piece by piece to form an unique pattern, from which the light comes out bearing distinctive temperament.

Turkish mosaic lamp is a collectable of many people, one may find some antique lamps in the Turkish bazaar with more detailed characteristics due to natural physical phenomena, comparing with newly-made lamp. As the antique lamp has been turned on and off many times for decades, the glass experienced countless slight expansion and contraction, so that the inner layer of each piece of glass may contain some hair-like cracks. Beautiful brushstroke like pattern will appear when the lamp is turned on, so that each antique lamp exudes its own characterized aesthetic feeling no matter you view it as a whole or in detail.

To distinguish between an antique lamp and a new lamp, comparing their weight may be helpful. The lamps made by craftsmen decades ago tended to contain more details, as an emphasis of their high technique, which made the lamp heavier. In contrast, the newly-built lamps are comparatively simple and lighter.

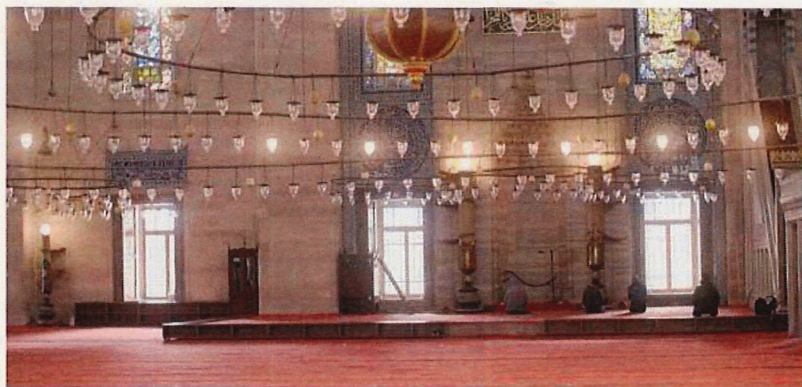




土耳其馬賽克燈的歷史

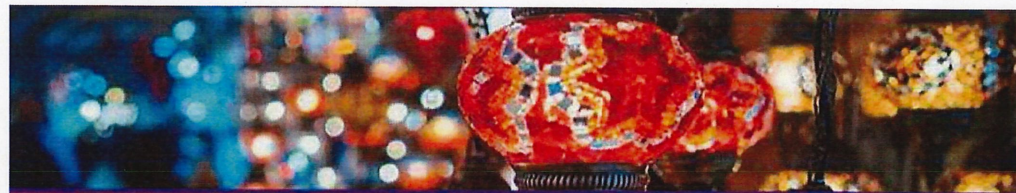
土耳其馬賽克燈代表著土耳其人對自己傳統工藝的自豪，背負著從羅馬帝國、拜占庭帝國、奧斯曼帝國到現代數千年藝術文化的演變。土耳其有著深厚的玻璃製作傳統，數百年來創造出無數美輪美奐的玻璃瓶、燒瓶、糖罐及土耳其碗等等，而大概在16世紀時玻璃製作藝術達到了一個高峰。工匠們對美感的追求，加上創意的萌生，漸漸出現一種附有彩色玻璃並透出色彩光影的油燈，也就是土耳其馬賽克燈的前身。

這種油燈一般以金屬鍊子懸掛在建築物裏，以玻璃瓶或者杯狀鐘罩的玻璃製成，在清真寺、浴室以至宮殿等等的地方作照明之用。而隨著時間演進，這些美麗的彩色吊燈開始以不同形態出現，並以更多不同形狀及色彩搭配的小玻璃片覆蓋著，逐漸變成現在大家所見馬賽克燈的樣貌。



懸掛在清真寺天花的玻璃燈

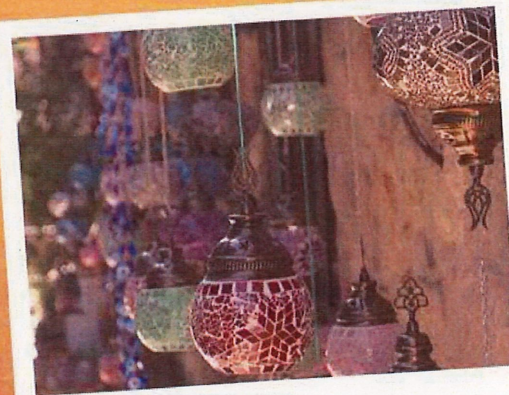
Glass lamps hung from the ceiling of the mosque



History of Turkish Mosaic Lamp

The Turkish mosaic lamp represents the pride of Turkish people in their traditional craftsmanship, and carries the influence of evolved cultural changes from the era of the Roman Empire, the Byzantine Empire, the Ottoman Empire and to modern time. Turkey has a legendary glass-making tradition, beautiful bottles, flasks, sugar cans and Turkish bowls were made over the centuries. The craftsmanship was at its zenith in the 16th century, and gradually refined glass was used in the building of oil lamp: the predecessor of the Turkish mosaic lamp.

This kind of oil lamps with glass surrounding were suspended from the ceilings with metal chains, in many mosques, bathrooms and palaces. The production of lamps evolved over time, more and more different designs were created, and the usage of glass pieces in various colours became more sophisticated, and gradually became the Turkish mosaic lamp we see nowadays.



掛燈的樣式逐漸增加
Hanging glass lamps with more designs

土耳其馬賽克燈愛好者



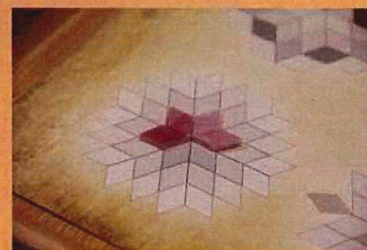
Ibrahim與他的工作坊
Ibrahim and his workshop

土耳其裔的 Ibrahim 11年前從土耳其來港修讀大學商業課程，喜愛香港的他漸漸地在這裡定居下來，更看準土耳其傳統藝術獲得香港以至內地人士的喜愛，而從事有關土耳其馬賽克燈及陶瓷工藝的貿易。由於對家鄉的傳統藝術情有獨鍾，2019年更在香港開設全港第一家馬賽克燈工作坊。自此，在香港推廣土耳其文化成為他的己任，希望將家鄉的藝術、生活文化以至飲食特色介紹給香港人。

Ibrahim覺得土耳其與香港最大的分別是生活節奏：香港人因為工作繁忙而較少與他人以至其他文化的人深入交流，土耳其人比較慢活的個性令他們喜愛與別人作長時間的交流。Ibrahim希望透過教授製作土耳其馬賽克燈，讓學習的人可以慢下來，並一起聊聊土耳其文化，讓這種藝術創作慰藉勞碌的心靈。

製作一盞馬賽克燈，學員會先設計自己喜歡的圖案及配搭色調，再逐塊逐塊地將不同顏色的玻璃片拼砌成美麗的馬賽克圖案，然後將圖案黏貼到玻璃燈罩上，整個過程需要細心與耐性。隨後，拼上了馬賽克的燈罩將接上由合金製成、款式不同並已接上電線的燈架。最後，安裝上LED燈泡，一盞全新的土耳其馬賽克燈便大功告成了！

Turkish Mosaic Lamp Lovers

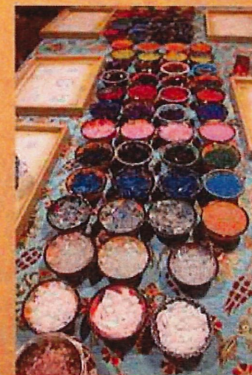


設計馬賽克圖
Designing the mosaic pattern

Ibrahim came from Turkey to Hong Kong 11 years ago to study business in university. As a Turkish who loves Hong Kong, he stayed here as his second home. Later, he noticed that the traditional art from Turkey was welcomed by people in Hong Kong and mainland China, so he started up his trading business of mosaic lamps and ceramics. In 2019, he set up the first Turkish mosaic lamp workshop in Hong Kong, aimed at introducing his beloved art, life styles and even food culture from his home country.

Ibrahim feels that the biggest difference between Turkey and Hong Kong is the pace of life. Hong Kong people may not spend too much time on having conversations with others or people from other cultures, because they always have busy schedule of works. While Turkish people tend to interact for longer time because they adapt to a slower pace of life. Ibrahim hope his teaching of mosaic lamp making can help Hong Kong people to slow down, to focus on the production process, and to have chance discussing Turkish culture. Hopefully this artwork can give the busy people peace of mind.

To start with, students have to design their favourite patterns and colour combinations, pieces of glass of different colours are assembled piece by piece into a beautiful mosaic pattern, then they paste the pattern on the glass lampshade, the whole process requires much patience. After that, the lampshade is mounted to the lamp holder of different styles, made of alloy and connected with wire. Finally, an LED is installed, and a brand new Turkish mosaic lamp is made!



選擇顏色配搭
Choosing the colours

土耳其馬賽克燈愛好者

本地居民 Christy 2年前上過一堂馬賽克燈製作班，可謂一試愛上，機緣巧合下更獲馬賽克燈工作坊聘請，成為在香港推廣土耳其藝術文化的一分子。Christy被馬賽克燈的夢幻色彩及其製作過程所吸引，透過與工作坊的土耳其導師相處，她更接觸到土耳其的飲食文化及生活態度，例如信奉伊斯蘭教的土耳其人需要食用經過清真認證（Halal）的食物，而男性朋友之間的情誼有如兄弟，人情味非常濃厚。最令Christy感到驚奇的是土耳其男士樂於參與家務，更喜歡下廚，超乎了她所認知的大男子主義的主觀印象。

Christy認為土耳其文化在香港並不普及，而土耳其裔人只佔香港非華語族裔的小部分。馬賽克燈工作坊全人不時會應不同的機構邀請走入社區，舉辦不同的講座和體驗坊，積極地向社區人士推廣土耳其文化。馬賽克燈的神秘色彩令Christy深深著迷，而她亦希望與同事的工作能夠幫香港人掀開土耳其文化神秘的面紗，看到內裏真實動人的一面。



Christy與她的土耳其馬賽克燈
Christy and her Turkish mosaic lamp

細心與專注是製作馬賽克燈的要訣
To make a lamp, one has to be focus and patient



Turkish Mosaic Lamp Lovers

Christy, a local resident, loved the Turkish mosaic lamp in the first sight, when she participated in a mosaic lamp making class two years ago. By coincidence she applied for working in the mosaic lamp workshop and became one of the Turkish cultural publicists. What makes her love most is the beautiful colours of the lamp and the devotion one has to show while making the lamp. By working in the workshop, Christy has learnt more about Turkish food culture and attitude to life. For example, Turkish Muslims only choose Halal food for their diet, and Turkish men cherish the brotherhood in their friendships. It is surprising for Christy when she found that Turkish men are willing to participate in housework, and love cooking, which is totally different from her original stereotype that Turkish men should be machismo.

Christy thinks that Turkish culture is not yet popular in Hong Kong, as Turkish population is relatively small in Hong Kong compare to other non-Chinese-speaking ethnicities. People who work in mosaic lamp workshop always be invited to share about Turkish culture in the community, by organising lectures and experience activities, which they much effort into. The mystical colours of Turkish mosaic lamp attract Christy, and she also hope their works can help Hong Kong local people lifting the veil of mystery of the Turkish culture.



工夫茶

GONGFU TEA

gōng fū chá



工夫茶簡介

Introduction to Gongfu Tea

作為國家級非物質文化遺產，工夫茶絕對是中國廣東省潮汕地區最具代表性的文化名片之一。很多時候不同的地方會把這項茶文化寫成「功夫茶」，其實正確的寫法是「工夫茶」。工夫茶的「工夫」在潮汕方言的意思是指需要進行的工序繁複而講究，因為從茶葉選材、烘焙操作、收藏方法以至沖泡奉茶都非常費「工夫」。

工夫茶的講究，在器具運用方面可見一斑，除了沖茶時用的壺和杯子，還需要差不多20多種器具才可以比較正規地完成泡製工夫茶的程序。然而，工夫茶並沒有太高的手藝要求，所以對於有興趣研究的人士來說，只要多花心思和耐性，要享受工夫茶藝術也並非遙不可及的事。

Gongfu Tea, is recently a national intangible cultural heritage, is well deserved as the cultural representative of the Chaoshan region of Guangdong Province, China. Sometimes the Chinese word of "Gong" is wrongly written, but actually the word "Gong" in Chinese should be written in a way that "Gongfu" should bear the meaning of hard work. "Gongfu Tea" in Chaoshan dialect means the complicated and time consuming processes before someone can really enjoy drinking the tea.

Gongfu Tea is sophisticated. Tools used in processing is far more than just tea pot and cups, besides, there are at least about 20 types of tools necessary for making Gongfu Tea in a "near to complete" way. However, there is not much special technique required for making of Gongfu Tea, so if one can pay enough attention and patience, proper making of Gongfu Tea is yet a possible goal for everyone.



工夫茶代表的文化



工夫茶講求用心、耐性，以至待客之道，是一種融合了精神、巡茶方式、禮儀以及品茶質量的茶道形式，更是潮汕人士對高尚風雅的追求。潮汕人生活中常以工夫茶奉客，以茶會友成為了最佳的社交禮儀。茶本身具有君子之情操，亦有清心、清身的功能，品茶過程能增添相聚中的儒雅，利於聯絡感情、商談生意及消遣散心。

一句「食茶」（潮語），就是沖茶人邀請客人飲茶的話語，而客人亦回之一聲「食」，便開始一輪充滿人情味的品茶過程，潮汕人愛茶若命，一天到晚都見到工夫茶的蹤影，而工夫茶所推崇的「和、敬、精、樂」的精神，也隨著工夫茶傳遍潮汕人生活的每個角落。

工夫茶的影響不止於潮汕地區，其代表的文化及價值觀更遍佈全國，所以世界上不少地方會以工夫茶作為介紹中國文化的引子，而「工夫」二字亦或多或少提醒著我們，做人做事都要講究「工夫」：不畏艱辛，只要勤勞、用心研究，凡事都可以做得好。

The Cultural Background of Gongfu Tea

Attentiveness, patience and hospitality are the qualities someone should have in order to make Gongfu Tea. It is a tea ceremony form emphasising spirit, tea inspection, etiquette and quality of the tea made, and became a form of pursuit of elegant way of life of people in Chaoshan region. Gongfu Tea exists in the everyday life of Chaoshan people, for treating guests and when meeting friends. Tea, in Chinese culture, contain qualities like magnanimity, and can clear up one's mind and clean up one's body. Drinking of tea in Chinese also adds elegance to life, facilitates affectionate interaction or business discussion, and relieves personal stress.

"Eat tea" in Chaoshan dialect means "please drink the tea", the tea preparer says this to invite guests to drink the tea, and the guests reply with "Eat" as well. The drinking process is full of human touch, and this happens in everyday life of Chaoshan people. The qualities of "peace, respect, refined and happiness" are important in Gongfu Tea, and they are spread to everyone's life in the region.

Gongfu Tea is not only for Chaoshan people, but also plays an important role in presenting Chinese culture and value to people of the world. The term "Gongfu" is reminding us that we should always work hard with patience, so we can work well in every aspects.



工夫茶的起源與發展



唐宋時期，散茶（未經過壓製成磚、餅前的型態）品飲盛行，相傳唐代韓愈被貶至潮州，將中原文化亦傳至潮汕一帶。後來北宋時期蘇軾在《與子野》一書記載自己與潮州前八賢之吳復古（吳遠遊）深交，並得後者送上福建產之茶葉，蘇軾以「皆佳絕」形容吳氏所贈之茶，可見宋代潮汕地區之上層人士已有飲茶之習俗。

北宋時期，據說當時閩粵交界茶葉商務甚豐，而潮汕人士喜好福建產烏龍茶，茶商一般以小盅品茶以鑑別茶質。後至南宋末年，相傳文天祥因抗擊元蒙而戰至潮汕一帶，其女兒與母親均逝於勞瘁，文天祥悲憤之下以茶代酒祭靈，並以一壺六小盅盛茶，後人為紀念此事，漸漸出現一壺多茶盅之品茶器具。

然而，最早出現「工夫茶」一詞可追溯至清代俞蛟所著《潮嘉風月記》，書中亦記載著工夫茶所用器具計有：茶爐、茶壺、茶盤、瓦鐺、紙扇、棕墊、竹夾等等，可見當時的工夫茶相當講究。而潮汕地區的人民亦將工夫茶視為生活中不可或缺的一部分。

工夫茶的工藝水平一直提升，直到現在仍然無可限量，無論中國的內地、香港、澳門、台灣，以至世界各地，有華人的地方都有人專門研究工夫茶。2008年6月，潮州工夫茶藝成功申請成為中國國家級非物質文化遺產，為其保存及發展帶來更光明的前景。

History and Development of Gongfu Tea

Since the Tang and the Song Dynasties, "loose tea" drinking with tea leaves unsuppressed had been popular in Central Plain region. According to legend, Han Yu as a historian and politician in the Tang Dynasty was demoted to Chaozhou, as a result the tea drinking culture was spread to the recent Chaoshan region. Later in the Northern Song Dynasty, scholar Su Shi wrote in his book "Yu Ziye" that he had a close relationship with Wu Fugu, one of the worthies in Chaozhou, who had given Su some great quality tea. It is believed that in the Song Dynasty, tea drinking is popular in the upper class of Chaoshan area.

It is believed that in the Northern Song Dynasty, frequent tea business happened at the border between Fujian and Guangdong. People in Chaozhou appreciated the oolong tea produced in Fujian, and the merchants tasted the tea mostly with small cups. Later in the Southern Song Dynasty, Wen Tianxiang fought against Mongolian and reached Chaoshan area, where his daughters and mother died. In grief and indignation, Wen sacrificed the passed-away spirits with tea instead of wine, and used a pot with six small cups. To commemorate this, similar tea utensils gradually appeared and used among people in the region.

However, the earliest appearance of the term "Gongfu Tea" is believed to be in the book "Chao Jia Fengyueji", written by Yu Jiao in the Qing Dynasty. The book also records that the utensils used for Gongfu Tea include stoves, teapots, tea trays, tiles, paper fans, pads, bamboo clips, etc., showing its sophistication. It also shows that the people of Chaoshan area regarded Gongfu Tea as an indispensable part of their lives.

The standard of Gongfu Tea has been consistently improved, and it is still ongoing. No matter in the mainland China, or other part of China including Hong Kong, Macau, Taiwan and even the rest of the world, there are people working on Gongfu Tea. In June 2008, Chaozhou Gongfu Tea art became China's national intangible cultural heritage, bring it with brighter prospects of its preservation and development.



工夫茶的社區愛好者

胡炎松先生是香港潮屬社團總會常務會董，亦是中西區文化藝術協會文化保育組主席，他對工夫茶的研究甚深。在胡先生眼中，工夫茶在潮汕文化中不只是圍繞日常休閒、三五知己享受沖茶藝術或品茶文化為樂，現今的工夫茶與潮汕營商文化有著密不可分的關係。事實上，工夫茶已成為潮汕人營商洽談生意的好幫手。潮汕地區不論大公司或街頭巷尾的小商舖，必定備有一套工夫茶具用於款待客人。潮汕人用工夫茶款待客人談生意，多不講求沖茶技巧或品茶文化，重要的是讓客人體會主人家在沖茶和敬茶過程中對他們的尊重和謙讓，從而營造和諧氣氛，最終達成交易成果。



Gongfu Tea Lovers in Our Community



胡炎松先生以茶會友
Mr. Wu Yim Chung serving guest with Gongfu Tea

As the executive director of Federation of Hong Kong Chiu Chow Community Organizations and the chairman of the Cultural Conservation Group of Central and Western District Association for Culture and Arts, Mr. Wu Yim Chung has a profound knowledge of Gongfu Tea. In his point of view, Gongfu Tea is not only for daily leisure, friends gathering or simply enjoyment of the brewing art. It is inextricably linked with the business culture of Chaoshan people and is very helpful in business negotiation. No matter large companies or small businesses in the alleys, there must be Gongfu Tea sets for treating guests. Chaoshan people actually do not pay much attention to the skills of brewing or serving when utilising Gongfu Tea in their business, instead, they emphasize on the respect and humility that the guests can experience from the hosts' serving. A harmonious atmosphere is hoped to be created, leading to a success in business negotiation.

工夫茶的社區愛好者

胡炎松先生表示，假如想在中西區感受工夫茶文化，可以前往老字號的潮州飯店。在享用潮州菜前，伙記會為你送上沖泡好的工夫茶。如要認識工夫茶的沖泡技巧、茶葉分類以及品茶要領，可參加茶莊開辦的工夫茶興趣班。若三五知己想找個地方沖泡工夫茶，亦可前往工夫茶藝室。茶藝室提供茶葉、茶具，一切俱備齊全，更可親自為親朋好友沖泡工夫茶，一展沖茶技藝。

另外，胡炎松先生亦分享一些享用工夫茶的心得：若被邀請加入潮汕朋友的工夫茶聚，而想了解主人家對你的重視程度，可以留意主人家在沖茶過程中的一些潛規則。當中包括「換茶迎賓」：主人家邀請客人加入茶聚時，如隨即把茶壺內已沖泡的舊茶葉更換為新茶葉，這樣表示主人家對客人到來的重視。還有「暗逐客令」：當發現茶色稀薄了，主人家還未更換新茶葉，這就表示主人家覺得客人坐得太久了或話不投機，暗示客人是要走的時候了。所以大家在享用工夫茶的同時，記得要好好留意主人家透過奉茶帶出的暗示了。



Gongfu Tea Lovers in Our Community

If you want to experience Gongfu Tea in the Central and Western District, Mr. Wu suggests to visit time-honoured Chaozhou restaurant. Before enjoying the food, staff will serve customers with Gongfu Tea. If you want to learn the brewing skills of Gongfu Tea, classification of tea leaves and the technique of tea tasting, you can join the interest classes organised by tea house.



If you are just interested to make Gongfu Tea with friends, you may go to the Gongfu Tea art room, where tea and utensils are provided for your enjoyment with loved ones.

In addition, Mr. Wu also shared some tips of enjoying Gongfu Tea. If you are invited to join a tea gathering with friends from Chaoshan, and if you want to know how much the host cares about you, you can pay attention to some hints from their tea serving. "Changing tea to welcome guests" means if the host changes the used tea leaves with new tea leaves immediately when the guests come, it shows that the host attaches great importance to the arrival of the guests. Another underlying rule to note is "secretly sending an eviction order". Sometimes the tea colour becomes lighter as the tea leaves have been brewed for a while, but the host has not replaced with new tea leaves, which means that the host may think it should be time for the guests to leave or the guests are simply not welcome. Mr. Wu suggests everyone should look out for the hints that hosts bring out through serving tea.

工夫茶的社區愛好者

美國出生，瑞典裔的聶安達自1960年代起是香港著名音樂人和演員。聶安達在香港長大的過程中，因在中式茶樓「飲茶」而接觸到中國茶。偶爾亦會獲本地華裔人士，尤其是潮州人邀請作客，而品嚐到工夫茶。



著名演員及音樂人聶安達
Anders Nelsson, famous musician and actor

聶安達的工作生涯中因為經常熬夜，不時會喝工夫茶。他很欣賞工夫茶及其文化，認為能夠令人精神為之一振。在過去的30年間，他經常到內地工作，有時在傾談生意的過程中，某些公司老闆會以工夫茶招待他。漸漸地，聶安達意識到，假如對方以高質素的工夫茶奉客，對客人來說是很受尊重和很有「面子」的事！

泰國裔的 Chaimart Siriphong 在1991年，即是6歲的時候來到香港生活，身為泰裔港人的他了解泰國與中國文化的異同。身邊朋友不乏潮州人，所以他亦品嚐過工夫茶。Chaimart Siriphong 認為工夫茶的回甘最令他印象深刻，而朋友奉茶時的細心亦令他有人被尊重的感覺。因此，他一直都覺得工夫茶很能夠代表中國文化。

Gongfu Tea Lovers in Our Community

Anders Nelsson is a famous musician and actor in Hong Kong since the 1960s. Growing up in Hong Kong, his exposure to tea was mostly during 'yum cha' in Chinese restaurant. If the host was local Chinese, Anders and his family were offered some exotic choices of tea, including Gongfu Tea, especially if the dishes or the host were from Chaozhou.

Later in life, when his work was mostly in the evenings, he came to appreciate how refreshing and energising good quality Gongfu Tea can be. In the past 30 years, Anders Nelsson has worked a lot in Mainland China and also found that when dealing with company bosses, being offered high-end Gongfu Tea is a gesture of 'face' and respect!



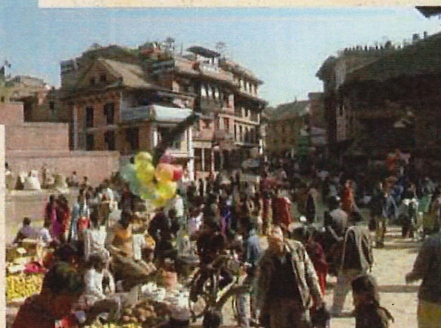
泰裔港人 Chaimart Siriphong
Chaimart Siriphong, a Hong Kong resident with Thai ethnicity

Chaimart Siriphong came from Thailand to Hong Kong in 1991 when he was 6 years old. As a Hong Kong resident with Thai ethnicity, he knows the cultural difference between Thai and Chinese. He has some friends from Chaozhou, so he had tried drinking Gongfu Tea. The most impressive thing of Gongfu Tea is the mildly sweet aftertaste, and the way his friends served tea made him feel being respected. Therefore, he thinks that Gongfu Tea is a good representative of Chinese culture.

尼泊爾傳統文化及節日 Nepali Traditional Culture and Festivals

(德賽節 Dashain)
दशै

(提哈節 Tihar)
तिहार



尼泊爾節日簡介

Introduction to Nepali Festivals



在尼泊爾，80%以上的人口信奉印度教。因此，尼泊爾人的宗教習俗與傳統文化，很多時候都跟從印度教的習俗。身處香港的尼泊爾商人也一樣，很多都是信奉印度教，而每逢印度教的大時大節，他們也會熱烈慶祝。在香港，走到尼泊爾人聚居的地方，很多時候我們都會感受到他們對傳統宗教的虔誠與堅持。

尼泊爾有自己的一套曆法，每年大概在西曆的3-4月便是尼泊爾曆法新一年的開始。一年裡面，最重要的節日便是德賽節及提哈節，尼泊爾人家家戶戶也會隆重慶祝，為家人及朋友帶來祝福。

More than 80% of the population in Nepal are Hindus. Therefore, the religious customs and traditional culture of Nepalis often follow Hindu customs. Most of the Nepalis in Hong Kong are Hindu as well, they celebrate the big festivals of Hinduism just like in their country of origin. In Hong Kong, when we go to places where Nepalis live, we can usually feel their persistence and devotion to their religion.

Nepal has her own calendar, the beginning of the year is in approximately March and April of western calendar. There are two major festivals to be celebrated by Nepali, namely Dashain Festival and Tihar Festival. Every Nepali celebrate these festivals and bring blessing to family and friends.



節日對尼泊爾人的意義

每年大概9月至10月的時候，就是尼泊爾曆法的6月，是尼泊爾最重要節日－德賽節的日子。這時候，尼泊爾全國都會舉行不同類型的慶祝和祭祀活動，不同行業的人士亦會請求神靈保佑自己的專業，農夫會供奉幫助生產的牲口，運輸業會供奉賴以為生的汽車。

而在德賽節後的第15天，就是尼泊爾人第二大節日－提哈節的日子。這個節日又稱燈節，是一個除了宗教意義外比較著重家庭與親情的節日，令尼泊爾人更熱衷於慶祝這個節日。這時候，尼泊爾人家家戶戶會點起很多油燈，寓意歡迎印度教的幸福與財富女神－拉克西米女神的到訪。家中會準備很多傳統食物敬神，而家中的姊妹們也會在這個節日為兄弟們進行祝福之禮，並互相交換禮物，寓意希望好好維繫兄弟姊妹間密切的關係。



傳統上提哈節會點油燈
Traditionally oil lamps are lit up in Tihar Festival

Significance of Festivals to Nepalis

From September to October every year, it is considered as the 6th month of Nepali calendar, when the most important festival, the Dashain Festival taking place. At this time, various celebrations and sacrificial activities will be held throughout Nepal. People of all walks of life will worship the gods for the gods blessing their occupations, farmers will worship their animals that help in production and the logistic industry will even worship the cars that help them make a living.

On the 15th day after the Dashain Festival, is the day of the second largest festival in Nepal, the Tihar Festival, also known as the festival of lamps. Tihar Festival places more emphasis on family and affection in addition to its religious significance, making Nepalis more enthusiastic about celebrating this festival. At this time, every household in Nepal will light up a lot of lamps, for welcoming the visit of Lakshmi, the goddess of happiness and wealth. Traditional delicacies will be prepared to honour the gods at home, and the sisters in the family will bless their brothers in the family, and will exchange gifts, in order to maintain the close relationship between siblings.

尼泊爾人的傳統文化

在宗教及周邊地區文化的深遠影響下，尼泊爾人生活上有不少重要的禮儀。傳統上見面時不會握手，而是彼此都雙手合十，並以「Namaste」表示歡迎；面對年長的人表示尊敬會低頭敬禮，而長者會用右手放在後輩頭上還禮並送上祝福；而在對話中搖頭代表同意對方，點頭則有否定的意思。

黃牛在尼泊爾文化被視作神明，更被視為國獸。所以，傳統上尼泊爾人不吃黃牛肉與不使用黃牛皮產品。然而，水牛卻是可食用的。飲食上多選材羊肉、土豆、蔬菜和烤薄餅，也喜歡喝牛奶和茶。當然不同宗教的教徒會有不同的飲食戒律，例如穆斯林是不吃豬肉的。

尼泊爾一直以來有著一種相對於印度簡單的種姓制度，將人不同的姓以同一階層特定的生活方式代代相傳。雖然，社會的現代化已開始逐漸將種姓制度的階級觀念淡化，但很多時候尼泊爾人的生活也會被這種長久以來的制度影響。或多或少，尼泊爾人的姓都跟他們的身分、從事的行業、婚姻，以至如何與其他姓的尼泊爾人交往有所聯繫。



The Nepali Traditional Culture

Under the profound influence of surrounding cultures and religions, there are many important etiquettes in lives of Nepalis. They would not shake hands when meeting each other, instead, they put their hands together and greet each other with saying "Namaste". When the young meet the elders, they would bow their heads as a salute, then the elders will put their right hands on the heads of the young people as a return of blessing. Shaking head means agreeing with you but nodding heads means the opposite.

Cattle is regarded as kind of god or even as national animal in Nepali culture. Traditionally the Nepalis would not eat cattle beef and would not use their skin for leather, but eating buffalo meat is allowed. Most Nepalis choose lamb, potatoes, vegetables and roti for their meal, and milk or tea for their drinks. Some Nepalis are Muslims and eating pork is not allowed for them.

There is a caste system in Nepal which is relatively simple compared to the one in India. Hereditary transmission of life style, occupation and social status have been passed down through generations of the same family surnames. Although the modernization of society has gradually weakened the caste system concept, but lives of many Nepalis are still under the influence of it. The surnames of Nepalis, more or less, bear some correlations with their social status, occupations, marriage, or even how they communicate with Nepalis of other surnames.

訪問社區的尼泊爾裔人



尼泊爾裔的 Monika
Monika Bishwoakarma



Monika 的父母為她前額點上蒂卡
Monika receive tika from her parents

22歲的Monika來自尼泊爾，在香港生活了15年。在香港工作的她已經習慣了急促忙碌的生活型態，但她與家人仍然會慶祝尼泊爾的各個大型節日，尤其是德賽節及提哈節。

Monika小時候在尼泊爾時，家人會花10天慶祝德賽節：從第1天會種植大麥草Jamara，隨後每天都有不同的慶祝活動，直到第10天Vijaya Dashami (勝利的第10天)。在第10天，全家聚首一堂，長輩會以蒂卡（用米飯、乳酪、紅色粉混合）點在後輩的前額，並賜予第1天種植的大麥草。在香港，Monika與家人只會慶祝第1及第10天。

在提哈節，Monika與家人以往在尼泊爾會慶祝5天：第1天會敬拜烏鴉、第2天會敬拜狗、第3天會敬拜牛。但是在香港他們不會敬拜動物了，而只會在家裡大掃除。反而第3天會隆重其事地敬拜印度教女神拉克什米「吉祥天女」，雖然Monika現在不會點油燈，但她仍深信拉克什米會在這天為她帶來祝福。

Nepali in the Community



Monika 的祖母為她點上蒂卡
Monika receive tika from her grandma

Monika Bishwoakarma is a 22 years old Nepali girl living and working in Hong Kong. She has been here for 15 years and is well adapted to the busy Hong Kong lifestyle. She and her family members would still celebrate Dashain and Tihar Festivals.

Monika remembers when she was in Nepal, her family celebrated the Dashain Festivals for 10 days, from growing Jamara plant in the first day called Ghatasthapana, having different events and worshipping gods in the consecutive days. In the 10th day, which is called Vijaya Dashami, they gathered, took blessing from seniors and received red tika (mixture of rice, yogurt, red colour powder) and Jamara from senior family members. But in Hong Kong, they celebrate Dashain in a simpler way that only the first and the 10th days are celebrated.

In Tihar Festival, Monika's family used to celebrate for five days in Nepal, but it is also celebrated in a simpler way in Hong Kong. They used to worship crow on Kaag Tihar on the first day, dog on Kukur Tihar on the second day, and cow on Gai Tihar on the third day, but now they do not do much in these few days, instead they clean and decorate their home. However the worshipping of Lakshmi on the third day is important, even Monika does not light up oil lamp nowadays, she still worship the goddess and believes to have received blessing from Lakshmi.

訪問社區的尼泊爾裔人



在香港，Monika 會與兄弟姊妹及表親慶祝提哈節的第 5 天
Monika celebrates the 5th day of Tihar Festival with siblings and cousins in Hong Kong

Monika 最享受慶祝提哈節的第 5 天，因為兄弟姊妹們會互相敬拜並表達大家親相愛的情誼。無論兄弟姊妹，或表兄弟姊妹，都可以在這天互相敬拜。兄弟們會用額頭接觸姊妹們的雙腳，表達敬愛、尊重及相互付出之意。姊妹會向兄弟們贈上食物及水果，而她們會收到兄弟送上的現金或其他禮物。

Monika 直言，在香港這個文化交匯的大城市，自己亦不一定會跟從尼泊爾印度教的生活習俗，而每天都有機會跟本地朋友分享雙方的文化。縱使在社會上仍然有不少對各種文化的誤解與偏見，但 Monika 相信，在不久的將來，真正的文化共融會在大家的生活上出現。

Nepali in the Community

On the 5th day of Tihar Festival, Monika enjoys much because brothers and sisters mark their special bonding by worshipping each other. Regardless of their generation and seniority, all, even cousins, are welcomed for the ceremony. Brothers will touch the feet of sisters with forehead, signifying love, respect and devotion. Then the brothers receive a variety of cooked food such as sel roti, fruits and packaged food while the sisters receive cash or other gifts.

Monika does not follow strictly the ritual in Hinduism because she has been living in Hong Kong over a decade. Instead, sharing with local friends their own culture is somehow her usual routine in life. Although she hears that some kind of cultural misunderstanding still exist, she hopes a perfect inclusion of different ethnicities will come in the near future.



Monika (右一) 與她的朋友
Monika (the first one from right) and her friends



結語

香港是一個中西共融的國際大都會，我們不時會接觸到不同文化背景的人士，彼此互相交流。而中西區更是不同文化及宗教共治一爐的地區：根據統計處2016年數字顯示，中西區人口約240 000人，其中有20.3%，即大概五分之一人口是來自非華語地區。可想而知，文化共融是這個社區的特色，更是大家需要努力維繫的重點。只要大家嘗試了解多些不同文化與宗教習俗，明白不同族裔人士的興趣與關注點，華語人士與非華語人士的相處將會更融洽，而中西區亦將繼續成為不同文化背景人士的安樂窩。

Conclusion



In Hong Kong, we meet people from different cultural background every single day, because Hong Kong is a city with high cultural diversity, and is a livable city for people from all over the world. Central and Western District is especially inclusive of multi-cultures and religions, according to the 2016 data from Census and Statistics Department, there was a population of about 240 000 in Central and Western District. 20.3%, which means about one-fifth of population in the district, are non-Chinese-speaking residents. The figure reflects that Central and Western District is a place of high inclusion, and it is necessary for everyone in the district to maintain. Let's keep trying to pay more attention to different cultures and customs, and try to understand the points of interest and concern of different ethnicities, then we will live a better life with them, and this district will always be the best place to live for everyone.

同心抗疫 *Together, We Fight the Virus!*

請掃描QR Code並登入網站參看2019冠狀病毒病最新防疫資訊
Please scan QR Code and log in the website to obtain anti-epidemic information of COVID-19

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



中文繁體網站



English Website

聯合出版

中西區民政事務處、中西區新來港定居人士服務地區統籌委員會

Joint publishing

Central and Western District Office,

Central and Western District Coordinating Committee on New Arrival Services



中西區民政事務處

版權屬中西區民政事務處擁有 2022年3月

Copyright belongs to Central and Western District Office 3/2022