

## Items for Inclusion in the Intangible Cultural Heritage Inventory of Hong Kong\*

<b>Performing Arts</b>
<p><b>1. Wai Tau Song</b></p> <p>Wai Tau songs are sung in Wai Tau dialect by the females in walled villages. The songs include wedding laments and funeral laments, as well as songs that are related to daily life. Wai Tau songs serve their social function as a means for women to express their emotions, and as a vehicle for entertainment and communication. They are also a communal activity amongst women for reinforcing their cohesion.</p>
<b>Social Practices, Rituals and Festive Events</b>
<p><b>2. Che Kung (General Che) Festival of Ho Chung, Sai Kung<sup>#</sup></b></p> <p>On the 2nd day of the first lunar month every year, worshippers make offerings at the Che Kung Temple at Ho Chung in Sai Kung, the Che Kung Temple in Sha Tin and other locations to give thanks for the blessings of the deity. Some communities also celebrate the Che Kung Festival on the 27th day of the third lunar month, the 6th day of the sixth lunar month and the 16th day of the eighth lunar month.</p> <p><b>3. Tin Tei (Heaven and Earth) Fu Mo (Father and Mother) Festival / Tin Kung (Heaven) Festival / Tin Kung Yuk Wong Tai Tai (Jade Emperor) Festival / Yuk Wong Festival<sup>#</sup></b></p> <p>Since the deity “Tin Kung” is referenced differently by different local communities, the name of the deity’s birthday is also different. Therefore, it is recommended the current major item 3.3 “Tin Kung Yuk Wong Tai Tai (Jade Emperor) Festival” of the ICH Inventory be revised as “Tin Tei (Heaven and Earth) Fu Mo (Father and Mother) Festival / Tin Kung (Heaven) Festival / Tin Kung Yuk Wong Tai Tai (Jade Emperor) Festival / Yuk Wong Festival”.</p> <p><b>4. Lantern Lighting Ritual of Lin Fa Tei Village, Pat Heung</b></p> <p>The Lantern Lighting Ritual of Lin Fa Tei Village, Pat Heung is held by the Kwok and Fung clans of the village during the first lunar month once every five years. It includes lantern opening, lantern celebration and lantern completion. Lantern lighting helps reinforce the clan’s ties and strengthen their sense of identity and belonging. In addition, some of the work related to the lantern lighting, such as the preparation of materials (including lanterns for newborn sons, pork, etc.) is carried out by the Kwok and Fung clans in co-operation, which helps to maintain the relationship between the two clans.</p> <p><b>5. Lantern Lighting Ritual of Shek Kwu Lung Village, Sha Tin</b></p> <p>The ritual is held by the Hui clan on the 14th and 15th days of the first lunar month. Families with newborn boys take part in lantern lighting, while the women of the clan make steamed sticky rice dumplings for the ritual. The activities help strengthen the cohesion, sense of identity and belonging within the clan.</p>

**6. Autumn Ancestral Worship of the Chan Clan in Ma Wan**

The Autumn Ancestral Worship is held after the Chung Yeung Festival. The diaspora of the Chan clan returns to Lantau Island and Ma Wan to take part in the ancestral worship ceremony. These rites help connect the clan members and foster their sense of identity and belonging.

**7. Cheung Chau Yu Lan Festival**

The Yu Lan Festival is a traditional activity of giving offerings to wandering ghosts on Cheung Chau. It is held on the 15th and 16th days of the seventh lunar month along Pak She Praya Road and outside Fong Bin Hospital. The rituals include pacifying wandering ghosts with food, burning of the Ghost Master and snatching of celestial seats. The festival serves to reinforce community ties.

**8. Sham Tseng Chiu Kiu Kaifong Yu Lan Festival**

Sham Tseng Chiu Kiu Kaifong Yu Lan Festival is a two-day event, which is usually held over a weekend during the 11th to 26th days of the seventh lunar month. The rituals include inviting deities, pacifying wandering ghosts with clothing and food, and sending off deities. It helps connect the ties of the Chiu Chow community and strengthen their sense of identity.

**9. Jiao Festival of the Six Villages in Wang Chau, Ping Shan**

The *Jiao* Festival is held once every eight years. The rituals include the parade of the Ghost Master and full-scale pacification. The festival serves to reinforce the ties of the six villages, namely Tung Tau Wai, Chung Sam Wai, Lam Uk Tsuen, Yeung Uk Tsuen, Fuk Hing Tsuen and Sai Tau Wai.

**10. Jiao Festival of Tsat Yeuk, Nga Tsin Wai**

The *Jiao* Festival is held once every ten years. The rituals include worshipping the Earth God, granting the pardon decree and full-scale pacification. Following the urban development after the Second World War, six of the villages of Tsat Yeuk have been demolished. The Ng clan members of Nga Tsin Wai Village are now responsible for organising the *Jiao* Festival.

**11. Jiao Festival of Sheung Shui Heung**

The *Jiao* Festival is held once every 60 years. The rituals include fixing a place for the altar with martial arts performances, ushering spiritual fire and burning candles, circling the venue with the pardon decree, a purification ceremony, full-scale pacification and the parade of the Ghost Master. In addition to praying for blessings and purifying the community, the festival also serves to maintain community ties.

**12. Jiao Festival of Lin Fa Tei Village, Pat Heung**

The *Jiao* Festival is held once every five years. The rituals include fixing a place for the altar with martial arts performances, ushering spiritual fire, granting the pardon decree, a purification

ceremony, full-scale pacification and the burning of the Ghost Master. In addition to praying for blessings and purifying the community through religious rituals, the festival also serves to reinforce the ties within the community and among different clans.

### **13. *Jiao* Festival of Shek O Village, Tai Long Wan Village and Hok Tsui Village**

The *Jiao* Festival is held once every ten years. The main rituals include fixing a place for the altar with martial arts performances, circling the venue with the pardon decree, giving offerings to wandering ghosts and the parade of the Ghost Master. In addition to praying for blessings for villagers and purifying the community, the *Jiao* Festival also serves to reinforce the ties of the community.

### **14. On Lung *Jiao* Festival of Ko Lau Wan Village**

The *Jiao* Festival is held once every seven years. The rituals include fixing a place for the altar with martial arts performances, pacifying the dragon, full-scale pacification and the parade of the Ghost Master. During the On Lung *Jiao* Festival, members of villages like Kat O, Tap Mun and Sam Mun Tsai visit to join the celebration. It is a means to connect the villagers of Ko Lau Wan Village and maintain friendly relationships with neighbouring villages.

### **15. *Jiao* Festival of Lam Tsuen, Tai Po**

Twenty-six villages in Lam Tsuen Heung, Tai Po take part in the *Jiao* Festival of Lam Tsuen. The festival is held once every ten years. The rituals include giving offerings to wandering ghosts and the parade of the Ghost Master. It serves to maintain community ties and strengthen the cohesion amongst villagers.

### **16. Traditional Custom of Exhumation (Exhumation of “Gold” (Remains)/ Exhumation of Remains / Relocation of Remains)**

The exhumation custom is a secondary burial of the deceased in the traditional Chinese custom. There is a saying in Hong Kong that “burial must be followed by exhumation”. Traditionally, exhumation is required on a specified date after burial. The exhumation custom helps to connect the clan and family as well as expressing filial piety to the ancestors.

### **17. Worship of the Ma Wan Rural Committee at the Free Cemetery**

Unclaimed or unhandled skeletal remains were originally buried on the hillsides in Ma Kok Tsui, Ma Wan. In 1965, the Ma Wan Rural Committee assisted in relocating the remains to Lantau Island to enable land development, and set up a free cemetery. Every year, the Ma Wan Rural Committee gathers the island’s residents to pay homage to the dead at the free cemetery on Lantau Island after Chung Yeung Festival. Worship at the cemetery is a way to pacify wandering ghosts and bring peace to the community. It is also an activity that connects the residents of Ma Wan.

### **18. Spring Worship of the Hong Kong Chiu Chow Chamber of Commerce at the Free Cemeteries around Ching Ming Festival**

Every year around Ching Ming Festival, the Hong Kong Chiu Chow Chamber of Commerce performs Spring Worship at the Chiu Chow Cemeteries in Wo Hop Shek and Sandy Ridge as a collective ritual that pays homage to the Chamber's dead members and their dead family members. The Spring Worship at the free cemeteries helps unite the community's friendship and strengthen the sense of identity amongst Chiu Chow people.

### **19. Winter Worship of the Cheung Chau Chiu Chow Association**

Every year at the winter solstice, members of the Cheung Chau Chiu Chow Association worship collectively at the Shung Sin Tong of the Association and pay homage to fellow ancestors and elder generations. It not only reflects how the Chiu Chow residents on Cheung Chau respect their ancestors, but also brings them closer together as an ethnic group.

### **20. Kwun Yum (Goddess of Mercy) Treasury Opening Festival**

Legend has it that the 26th day of the first lunar month is the day that Kwun Yum (Goddess of Mercy) opens her treasury. Worshippers bring with them offerings, including incense sticks and candles, paper clothing offerings to Kwun Yum, and visit Kwun Yum Temples. After offerings are burnt, worshippers proceed to the "Treasury of Gold and Silver" to pick up a red packet with a number in it. The ritual is known as "Borrowing from the Treasury". They will return the borrowed amount before the Treasury Opening Festival of the following year.

### **21. Abacus Calculation Technique**

Abacus calculation is a traditional way of calculation used by the Chinese. In Hong Kong, this technique has continued to develop as mental arithmetic education that trains students' mathematical understanding, memory, arithmetic ability, concentration, etc. The technique has certain educational and social values.

### **22. Pork Knuckles with Ginger and Vinegar Prepared for Postpartum Confinement**

The custom involves cooking, eating and distributing pork knuckles with ginger and vinegar. In addition to being associated with the folk practice and traditional concept of postpartum confinement, this practice is also a cultural product of welcoming new life. It also serves to connect family members, relatives and friends.

## **Knowledge and Practices Concerning Nature and the Universe**

### **23. Kam Wo Tea / Hop Chai Tea**

Kam Wo Tea produced in Hong Kong is also known as "Hop Chai Tea" (small-boxed tea). The present-day herbal formula mostly adheres to that passed down from generation to generation. The traditional production cycle that involves nine rounds of steaming and sun-drying has been maintained, which makes the tea leaves absorb the medicinal substance. When the user immerses

the dried leaves in hot water, the medicinal substance will then be released from the leaves and become medicinal herbal tea that can be absorbed quickly.

## **Traditional Craftsmanship**

### **24. Soybean Product Making Technique<sup>#</sup>**

Soybeans can be further processed to produce different soybean products which consist of wrapped bean curd, pressed bean curd, bean curd puff, soy milk, fried bean curd, tofu pudding, fermented tofu, stinky tofu, etc.

### **25. Traditional Shrimp Roe Noodle Making Technique**

Shrimp roe noodle is very common in Hong Kong. The master mixes shrimp roe and concentrated broths into the noodle dough. The noodles created from this dough are then cooked and baked dry to become noodle bundles. The noodles are not deep fried. They are ready to be served after cooking in plain water for a few minutes. Quick preparation is a major characteristic of shrimp roe noodles.

### **26. Patterned Band Weaving Technique (Everyday Objects)**

Hakka and Wai Tau patterned bands are also used in everyday items, such as the fasteners for hats and aprons. The weaving techniques are very similar. Women express what they knew about the village through the diverse motifs on patterned bands, which also convey auspicious meanings. For example, the pattern of mazihua that looks like sesame seeds is used to imply good wishes for many descendants. A small olive (lanzai), with a pronunciation similar to the meaning of “holding a son in one’s arms”, conveys good wishes for more male descendants.

### **27. Cage Trap Fishing Technique**

Fishermen fill fish cages with baits and rocks and then link these cages with ropes before throwing them into the sea. The cages are retrieved after some time to collect the catch. Fishermen must be very familiar with the behaviours of different types of fish, and understand which types of fish are available in which area, as well as the impact of currents. They also need to judge where to put the cages based on their experience.

### **28. Rice Cookie Making Technique**

Rice cookies are traditional Lunar New Year food of Hong Kong. The main production processes include: roast white rice in a wok and then grind into flour, and a dough is then formed with a filling made of crushed peanuts and sugar. The next step is to press the dough into a mould, and then knock it off the mould. The technique to knock the formed cake out is difficult to grasp. Today, families residing in villages in the New Territories still gather together to make rice cookies before the Lunar New Year. It serves a social function by reinforcing community ties.

### **29. Rice Cracker Making Technique**

Rice crackers are traditional Lunar New Year food of Hong Kong. Their production is usually a group effort, made by a few people to a few families before the Lunar New Year. The main production processes include: stir-fried grains of rice (now mostly replaced with broken pieces of rice vermicelli) in fine sand (now mostly replaced with table salt) to release the fragrance of rice and to crisp it up. Oil is added to the syrup to prevent it from sticking to the pan. Next, the fried rice grains (or pieces of rice vermicelli), crushed peanuts and syrup are mixed and then swiftly transferred to a tray. The mixture is then pressed and cut into blocks. Today, Hong Kong's rice crackers are usually made by teams of neighbours in villages of the New Territories. It helps establish a sense of identity amongst the residents of the same village.

### **30. The Art of Chow Kung Fu Tea**

For Chiu Chow people, tea drinking is not only about quenching one's thirst, but also concerns etiquette and culture. Chiu Chow people are very particular about the process. The tea ceremony involving many steps is very organised, and it demonstrates the spirit that respects seniority and is courteous to guests. It also serves to connect Chiu Chow people with a sense of identity.

### **31. Chinese Brush Making Technique**

From removing grease from the hair to straightening, aligning the tip, rolling the hair into the brush tip, trimming excess hair at the tip and forming the final brush, brush making involves delicate craftsmanship. Brush made of an infant's hair is a kind of brush and they carry a keepsake significance.

### **32. Neon Tube Making and Styling Technique**

Tube-bending masters heat, bend, weld the tubes, connect the lamp holder, make the tubes contain a vacuum and fill them with gas, in order to create neon effects and the desired styles from the tubes. In addition to signboards, neon lights are also presented as art installations and in other forms. In Hong Kong, most neon light signboards are in Chinese characters, which expresses the cultural characteristics of Chinese calligraphy.

### **33. Traditional Stone Inscription Carving Technique**

Steles are used in many ways, including name plaques and memorial plaques of traditional institutes like Chinese temples, as well as tombstones, columbarium niches, columbarium niche steles, deity steles, foundation stones, etc. Today, Hong Kong master carvers still manually refine the inscriptions made by machines. Their tasks include perfecting the turns, corners and depth of the strokes. Master carvers use different tools to inscribe the characters, and the strokes are more fluid and flexible. Machine-inscribed characters, which are produced with a fixed blade, are not comparable to those processed by master carvers.

### **34. Chiu Chow Food Making Technique**

Chiu Chow food comprises Chiu Chow sweet dishes, Chiu Chow rice noodles, Chiu Chow style sweets and cakes, Chiu Chow five assorted betrothal cakes, Chiu Chow sticky rice dumplings and Chiu Chow sugar loaf. Chiu Chow people make sticky rice dumplings and sugar loaf as offerings during festive events, such as ancestral worshipping, praying for the blessings of deities and thanksgiving. These food help uphold a sense of identity of the Chiu Chow community.

- \* The 34 items are re-organised as 27 items on the ICH Inventory.
- # With revision to the existing items of the ICH Inventory.