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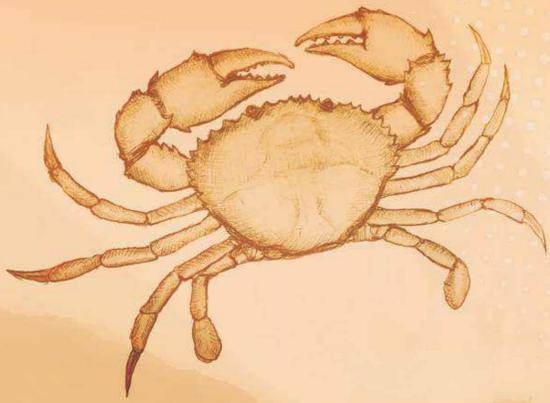
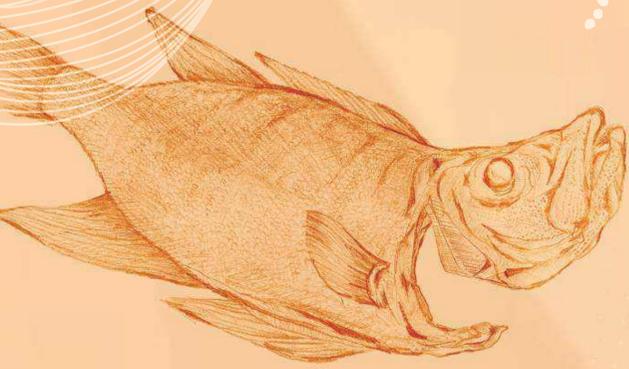
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CHINESE CULTURE PROMOTION OFFICE



香港歷史博物館
HONG KONG MUSEUM OF HISTORY

香 港 潮州 飲食 文化

Chaozhou Food Culture
in Hong Kong



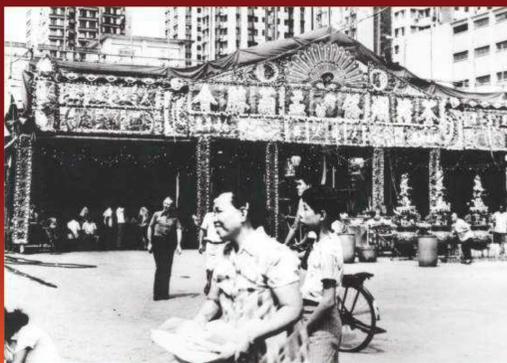
香港經過歷史上多次的人口移入。在城市發展的過程中，大量人口聚居於面積有限的市區內，為群體身分的出現和強化提供了客觀條件。這個展覽以潮州人的飲食作為切入點，探索食品與群體身分認同的關係，讓觀眾認識香港多元的文化面貌。

Hong Kong has experienced several waves of immigration throughout its history. Vast numbers of people have lived in a confined urban area, providing the condition for the emergence and enhancement of group identity. This exhibition aims to explore the inter-relationship between food and group identity through the foodways of Chaozhou community, with a view to providing visitors with a better understanding of the many-faceted culture of Hong Kong.



荃灣潮僑街坊孟蘭勝會的神壇，壇上擺放各式各樣的供品，以祭祀遊魂野鬼，攝於1976年。

An altar dedicated to the patron gods arranged by the Chiu Kiu Kaifong Yu Lan Association of Tsuen Wan, with offerings and sacrifices of various kinds presented to appease stray hungry ghosts, 1976.



荃灣潮僑街坊孟蘭勝會，攝於1976年。

The Yu Lan Festival organised by the Tsuen Wan Chiu Kiu Kaifong Yu Lan Association, 1976.



李鄭屋麗閣邨潮籍孟蘭勝會天地父母祭壇的陳設，攝於2011年。

An altar dedicated to "Father Heaven and Mother Earth" in the Yu Lan Festival jointly organised by Lei Cheng Uk and Lai Kok Estate, 2011.



飲

食文化與地緣背景

Food culture and its geographical background

香港自十九世紀以來，就有不少潮籍人士從廣東的汕頭、潮州、澄海、揭陽等地來港謀生，部分活躍於南北貨運貿易，特別是從事大米的進口和轉運業務。隨著城市經濟發展，吸引更多潮汕地區人士來港。當時香港的中、上環貨倉和碼頭林立，僱用了大量潮籍的搬運工人。潮州人操閩南語系方言，來港後多聚居一起，方便互相照應，亦保留原籍的風俗習慣——當中飲食文化仍被視作潮州人身份認同的重要標記。

Since the 19th century, many people came to Hong Kong from Shantou, Chaozhou, Chenghai, Jieyang of Guangdong Province to earn their livings. Some of them specialised in trade between China and various parts of Southeast Asia, especially in the import and export of rice. As the city's economy was thriving, even more immigrants from the Chaozhou-Shantou region moved to Hong Kong. At that time, the Central and Sheung Wan districts had lots of godowns and quays, and many Chaozhou natives were employed there. People from Chaozhou spoke a kind of Minnan dialect, and they lived in the same neighbourhoods and helped each other after their arrival in Hong Kong. The immigrants from the Chaozhou region brought with them their native social customs and traditional culture, among which the traditional Chaozhou-style food culture is still regarded as an important element in the recognition of group identity.



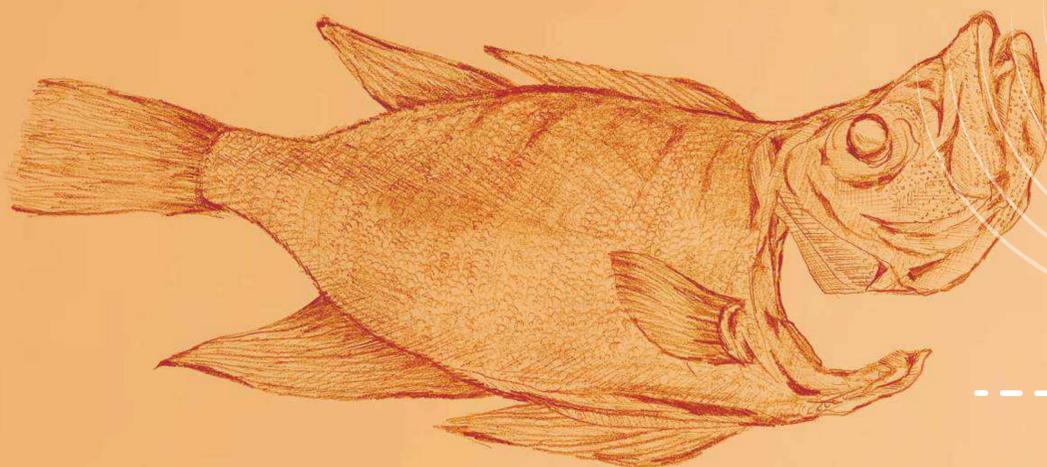
1910年代的干諾道中。當年上環干諾道中一帶倉棧林立，碼頭擠滿了來接船的人及待僱的苦力；苦力當中有不少是潮汕人士。

Connaught Road Central in the 1910s. At that time, godowns and inns were clustered along Connaught Road Central, Sheung Wan. Welcomers and coolies looking for job orders packed the piers. Many of the coolies came from the Chaozhou-Shantou region.



本港仍有不少店鋪的名稱冠以潮汕地區的縣市名，如「饒平」、「貴嶼」、「汕頭」或「澄海」，顯示居港的潮籍人士對家鄉的強烈感情。

Many shops in Hong Kong still bear the names of the hometowns of the shop owners who are of Chaozhou origin. This is usually in the form of a prefix, such as "Raoping", "Guiyu", "Shantou" or "Chenghai", showing the strong affinity which people from Chaozhou living in Hong Kong have with their hometowns.



「打冷」—— 香港的潮式飲食

"Ta-nang": Chaozhou-style foodways of Hong Kong

- 早年絕大部分在港的潮州人以幹粗活謀生，晚上放工後就在街邊攤檔或小店用餐，對食物的要求不高，菜色以簡單方便為主。潮汕地區的菜餚，包括粥、鹹菜、凍蟹，以及滷味等，既烹調容易，又易於保存。香港人習慣稱這種潮式飲食為「打冷」，當中「冷」在潮語中其實是「人」的發音，「打冷」直譯就是打架，以這種飲食習慣連繫到潮州人靠艱苦生活打拼的特質。然而，「打冷」中的部分菜餚實非源自潮州，潮汕的飲食方言中更沒有「打冷」一詞。「打冷」的讀音糅合廣州話與潮州語，其實是其他群體稱呼潮州菜餚的用語。

In the early years, most people from Chaozhou earned their livings as hard labourers in Hong Kong. After work, they would have dinner at street food stalls or small eateries, where simplistic and ready-to-eat dishes were served. The Chaozhou-Shantou dishes catered for their tastes with rice congee, salted vegetable pickles, chilled cooked crab, as well as food cooked in a master stock (*lushuizhi*). Such dishes are easy to prepare yet do not decay easily. People in Hong Kong tend to refer to Chaozhou-style dishes as "ta-nang". "Nang" when pronounced in the Chaozhou dialect means "people", so "ta-nang" literally means "fighting with others". Judging from its name, this distinctive Chaozhou-style cuisine is associated with the group's characteristics of facing hardships in daily life. However, some dishes in the "ta-nang" menu did not come from Chaozhou, and in fact the term "ta-nang" does not even exist in the culinary terminology of the Chaozhou dialect. "Ta-nang" is probably a pronunciation fusion of Cantonese and the Chaozhou dialect, which is used to distinguish the Chaozhou-style dishes.



打冷店內陳列的一盤盤已燒好的菜，有滷水類和腌製類。一般如滷水鵝、滷水墨魚、滷水豆乾、滷水豬肉等在上菜前先用滷水汁翻熱，但凍魚、凍蟹等海鮮則屬凍食類。

This "ta-nang" Chaozhou-style eatery is displaying platters of prepared master-stock and cured dishes. Master-stock dishes, including goose, cuttlefish, dried tofu and pork, are served after being reheated with master stock. Cooked seafood dishes such as fish and crab are served cold.



潮式節慶糕餅

Chaozhou-style festive confectionery

潮州節慶糕點可以分為餅、糖、糕和包四大類，主要以花生、麵粉和糖製作，不同的節慶會有不同的糖果糕點。例如在盂蘭勝會的神棚上，常以「福桃」、糖塔、齋五牲、素蝦、佛手和「孤蕾果」等特色糕點供奉神明。而在嫁娶時，潮人會以潮式嫁女餅作為聘禮，其中的花生糖、鴨頸糖和芝麻糖等，今日已經成為廣為人知的潮州糖果。這些節慶食品及相關的習俗，都與潮州人的身分認同緊緊相扣。

The four main types of Chaozhou-style festive confectionery are cakes, candy, puddings and buns, which are mainly made of peanuts, flour and sugar, and made for various festive celebrations in particular. For instance, unique food offerings like "blessed peaches", candy pagodas, vegetarian livestock sacrifices, vegetarian prawns, Buddha's hand buns and *gulei* buns are usually offered in deity sheds at the Yu Lan Festival. When it comes to wedding, Chaozhou people use bridal confectionery as dowry, among which the peanut candy, mock duck-neck candy and sesame candy have already become well-known to local people. Such festive food and related folk customs are closely associated with the recognition of the identity of people from Chaozhou.



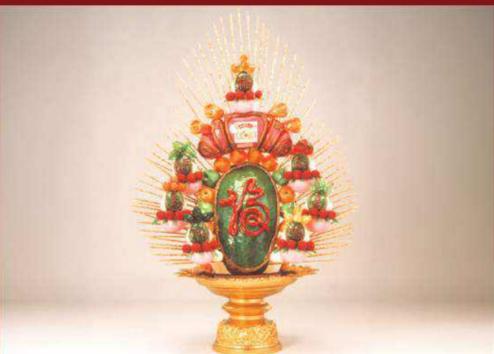
牛頭角潮僑盂蘭勝會，祭壇上會放滿不同款式的潮式糕點，攝於2011年。

An altar for deities set up during the Hungry Ghosts Festival organised by the Chaozhou Kaifong Association of Ngau Tau Kok, on which various kinds of Chaozhou-style confectionery were presented as offerings, 2011.



潮汕各區都出產有其特色的傳統糕點，如澄海地區有芝麻餅、潮陽地區有蔥餅、達埠地區有米潤、沙浦地區有酥糖、貴嶼地區有勝餅、棉湖地區有瓜丁、海門地區有糕仔等。

The Chaozhou-Shantou region offers unique traditional confectionery, such as sesame cakes (Chenghai), spring onion cakes (Chaoyang), sticky rice and lard cakes (Dabu), fudge (Shapu), lard pastries (Guiyu), candied winter melon cubes (Mianhu) and Chaozhou-style shortbread fingers (Haimen), etc.



福桃——用於祭祀的潮州包點擺設，上面用了八種不同的字體寫成福字，並飾以用麵粉做的各式水果。

"Futao" (blessed peach), a kind of bun specially for festival celebrations. The Chinese character for "blessings" is written on the bun in eight calligraphic styles, and the bun is decorated in fruit shapes made of flour.



潮式糕點其實都有其寓意，如石榴標取石榴有多子多孫之意，三角標代表團結力量，而桃標則有長壽之意。

Chaozhou-style confectionery is highly symbolic. For example, pomegranate-shaped candy connotes fertility and prosperity; triangular *kue* dumpling has a meaning of solidarity; and peach-shaped *kue* dumpling signifies longevity.



「工夫茶」 Gongfu tea

潮汕地區最重視奉茶待客之道，故此在家居和商舖當眼之處，必有一套包括「玉書碾」水壺、炭爐、紫砂茶壺及小白瓷茶杯等的沏茶工具。潮州人的茶道講究沏茶及飲茶的儀節，所以稱為「工夫茶」。與潮州菜餚及節慶糕點比較，「工夫茶」背後是對傳統禮節的肯定。老一輩潮州人甚至認為不懂敬茶步驟，是失禮「自己人」的表現。今日不少潮州酒家仍重視泡「工夫茶」這個文化符號，餐後奉上「工夫茶」予顧客享用。

People from the Chaozhou-Shantou region welcome guests by serving tea in high regard. As such, they always have a set of tea-making utensils ready, usually in a prominent place at home, and in shop and office. These utensils normally consist of a *yushuwei* kettle, a charcoal stove, a Yixing clay teapot and petite white porcelain tea cups. The essence of the Chaozhou-style tea ceremony includes the etiquette of preparing and tasting tea, something which is referred as *gongfu* tea, representing the recognition of traditional etiquette. Elderly people from Chaozhou would even find it disrespectful to their own clansmen if they were ignorant of the steps involved in serving tea. Nowadays many Chaozhou-style Chinese restaurants have high regard for *gongfu* tea ceremony as a distinctive cultural symbol, serving it to customers after meals.



潮州人稱飲茶為「食茶」，並非常講究泡茶的方法。首先用滾水把茶壺內外燙熱，稱為「暖壺」，接著把茶葉放進茶壺內。接著的程序包括：

- 「獅子滾球」— 將杯子放在熱茶中像車輪轉動，使其內外受熱。
- 「關公巡城」— 斟茶時，茶壺在排列整齊的杯上來回移動，確保每杯茶的濃度和色澤一致。
- 「韓信點兵」— 斟滿茶杯後，將壺內剩餘的茶點滴至盡。

Chaozhou people refer to drinking tea as "eating tea" and are well versed in the procedures of making *gongfu* tea. The first step is to warm the teapot with hot water and then to fill tea leaves into the teapot.

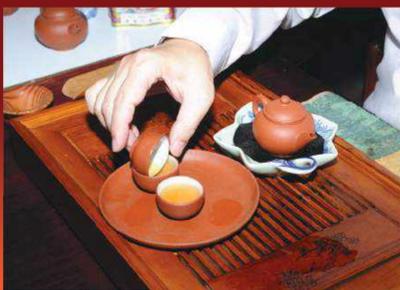
Other steps include:

- "The lion tumbling with a ball": the teacups are immersed in hot tea and tumbled like a wheel in order to warm them up both inside and out.
- "General Guan on gate tower patrol": the teacups are lined up and the teapot is moved back and forth as the tea is being poured to ensure the consistency of the flavour and hue for each cup of tea.
- "Premier Han Xin mustering his soldiers": after filling up the teacups, the teapot is emptied drip by drip until it runs dry.

「工夫茶」泡法示範 Gongfu tea ceremony demonstration



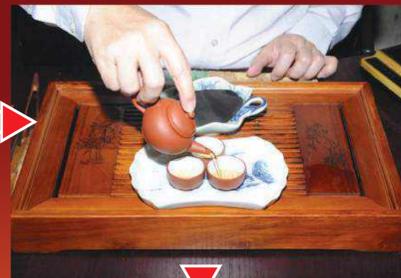
步驟一：懸壺「高沖」
Step 1: "Pouring from an altitude"



步驟二：獅子滾球
Step 2: "The lion tumbling with a ball"



步驟三：關公巡城
Step 3: "General Guan on gate tower patrol"



步驟四：韓信點兵
Step 4: "Han Xin mustering his soldiers"



飲食習慣的形成，往往受經濟生產及社會文化因素影響，容易成為族群界線的指標。隨著社會環境轉變，食物及食肆選擇增加，不少舊式的飲食習慣已經逐漸消失；加上新一代在香港出生的潮州人跟其他籍貫的人士一樣，對家鄉只有模糊的概念，他們未必像父祖輩一樣，對家鄉食物有著強烈的感覺。

與此同時，潮州食品已經成功融入香港社會，成為本地飲食文化的一部分。時至今日，標榜潮州菜的酒樓食肆大受歡迎，顧客不再局限潮州人。香港潮州飲食文化所經歷的變遷，見證了潮州人移居香港，落地生根，融合成為香港人的過程。

The formation of eating habits is usually shaped by socio-economic and cultural factors, and such habits can therefore be taken as indicators distinguishing different groups of people. With the ever-changing social environment, and more choices in terms of food and eateries, many old-fashioned eating habits are slowly disappearing. Like other migrant groups in Hong Kong, the new generations of Chaozhou born in Hong Kong have a vague concept of their hometown. Unlike their forefathers, the new generations of Chaozhou people in Hong Kong may not have strong feelings towards their hometown food.

In the meantime, Chaozhou-style food has clearly become integrated into Hong Kong society, gradually forming part of its local food culture. Today, restaurants providing Chaozhou-style dishes are widely accepted as their clients are no longer confined to people from Chaozhou. Through the historical transformation of Chaozhou-style food culture in Hong Kong, we have also witnessed how the Chaozhou people have immigrated into Hong Kong, their permanent residence there and then their integration into Hong Kong society.

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