

## Intangible Cultural Heritage Inventory of Hong Kong

(Updated version of December 2024)

### 1. Oral Traditions and Expressions

Codes	Titles of Major Items and Sub-items	Descriptions
1.1	Hakka Dialect	Most of the Hakka communities in the New Territories migrated to Hong Kong after the abolition of the Evacuation Order promulgated in the early Qing Dynasty. Nowadays, some Hakka villagers still speak Hakka dialect, and some traditional rituals are conducted in the same dialect.
1.2	Wai Tau Dialect	Wai Tau dialect is the major dialect used in the New Territories. Most members of villages and lineages with a long history speak Wai Tau dialect, and some traditional rituals are conducted in the same dialect.
1.3	Cantonese	Cantonese is the major dialect used in South China. It is also the common dialect used by the Chinese population in Hong Kong nowadays.
1.3.1	◆ Chinese (Cantonese) 4-Character Idiomatic Expressions	Chinese 4-character idiomatic expressions are not only rich in content and steeped in history but also typical of its embodiment of the essence of Chinese Cultural Classics. Developed through a long history of usage, idioms in China consist of mostly 4 character sequences in relatively fixed and succinct expressions. The full repertoire comprises as many as 30 000 items which are well-crafted to reveal a rich vein of Chinese history and culture. The radiating influence of these expressions has also impacted on the neighbouring languages. Given that Cantonese is the mainstream language in Hong Kong, outstanding richness and colorfulness are added in these expressions in Hong Kong Cantonese, and they constitute a distinct genre in many aspects.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
1.4	Fishermen's Dialect	The local inscription records show the presence of fishermen and their activities in Hong Kong since the early Qing Dynasty. The Census in 1911 records the fishermen population in Hong Kong. Nowadays, the elderly of fishermen communities still speak this dialect.
1.5	Fujian Dialect	The Census in 1897 records the Fujian population in Hong Kong. Nowadays, the elderly of Fujian communities still speak either Hokkien or Fuzhou dialects.
1.5.1	◆ Hokkien (Minnan) Dialect	Some members of the Fujian communities still use Hokkien (Minnan) dialect to communicate.
1.5.2	◆ Fuzhou Dialect	Some members of the Fujian communities still use Fuzhou dialect to communicate.
1.6	Chiu Chow Dialect	Chiu Chow merchants had operated re-export trade in Hong Kong since the mid-19 <sup>th</sup> century. The Census in 1897 records the Chiu Chow population in Hong Kong. Nowadays, the elderly of Chiu Chow communities still speak Chiu Chow dialect.
1.7	Hoi Luk Fung / Hoklo Dialect	The Census in 1911 records the Hoi Luk Fung / Hoklo dialect as a major dialect. Nowadays, the elderly of Hoklo communities still speak Hoi Luk Fung / Hoklo dialect.
1.8	Riddles	Riddle creators establish forums of riddles, and make use of geographical names, historical figures to produce riddles. Participants solve the riddles through deleting words, adding words and switching pronunciations.
1.9	Cantonese Chanting	Chanting is a traditional teaching and study method. The Cantonese dialect is used for chanting classic poems and literature in tonal patterns.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
1.10	Oral Legends of Lineages	Some lineages have settled in the New Territories for over hundreds of years. They have preserved their oral legends such as the migration of their founding ancestors, village establishment and the formation of local geomancy.
1.10.1	◆ Sheung Shui Liu Lineage	The Liu lineage has settled in Sheung Shui for more than 600 years. Oral legends about their founding ancestors, ancestral hall and geomancy have been transmitted among lineage members.
1.10.2	◆ Tuen Mun To Lineage	The To lineage has settled in Tuen Mun for more than 700 years. Oral legends about their founding ancestors and geomancy have been transmitted among lineage members.
1.10.3	◆ Chuk Yuen Lam Lineage	The Lam lineage has settled in Chuk Yuen and Po Kong in Kowloon for more than 700 years. Oral legends about their founding ancestors and the Tin Hau Temple in Joss House Bay have been transmitted among lineage members.
1.10.4	◆ Ho Sheung Heung Hau Lineage	The Hau lineage has settled in Ho Sheung Heung, Sheung Shui for more than 600 years. Oral legends about their founding ancestors, ancestral hall and geomancy have been transmitted among lineage members.
1.10.5	◆ Ping Shan Tang Lineage	The Tang lineage has settled in Ping Shan for more than 800 years. Oral legends about their founding ancestors, village establishment, geomancy and basin meal banquets have been transmitted among lineage members.
1.10.6	◆ Tai Hang Man Lineage	The Man lineage has settled in Tai Po for more than 600 years. Oral legends about their founding ancestors, village establishment, personages and temples have been transmitted among lineage members.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
1.10.7	◆ Fanling Pang Lineage	The Pang lineage has settled in Fanling for more than 800 years. Oral legends about their founding ancestors and geomancy have been transmitted among lineage members.
1.10.8	◆ Ha Tsuen Tang Lineage	The Tang lineage has settled in Ha Tsuen for more than 600 years. Oral legends about their founding ancestors, ancestral hall and geomancy have been transmitted among lineage members.
1.10.9	◆ San Tin Man Lineage	The Man lineage has settled in San Tin for more than 500 years. Oral legends about their founding ancestors and geomancy have been transmitted among lineage members.
1.10.10	◆ Kam Tin Tang Lineage	The Tang lineage has settled in Kam Tin for more than 900 years. Oral legends about their founding ancestors and geomancy have been transmitted among lineage members.
1.10.11	◆ Lung Yeuk Tau Tang Lineage	The Tang lineage has settled in Lung Yeuk Tau for more than 700 years. Oral legends about their founding ancestors and other ancestors have been transmitted among lineage members.
<b>Total Number of Major Items and Sub-items:</b>	<b>21</b>	

## 2. Performing Arts

Codes	Titles of Major Items and Sub-items	Descriptions
2.1	Lion Dance	A lion is composed of a head and a body. Operated by two performers, it moves with the music rhythms. The lion dance is performed for celebrating festivals, birthdays of deities, ceremonies or wedding rituals in local communities. Different groups have developed different forms of lion dance and “picking-the-green” ritual.
2.2	Dragon Dance	A dragon is composed of a head, several body parts and a tail. Performers prop up each part of the dragon body by bamboo sticks and move them with the music rhythms. The golden dragon is about ten metres long and it takes hundreds of performers to operate the dance. The dragon dance is performed for celebrating festivals, ceremonies and birthdays of deities in some lineages, villages and communities. (The fire dragon dance performed in Tai Hang and Pokfulam Village is a kind of dragon dance. See 3.32)
2.3	Pixiu Dance	A pixiu (an imaginary beast) is composed of a head and a body. Operated by two performers, it moves with the music rhythms. The pixiu dance is performed for celebrating birthdays of deities and opening ceremonies of some mahjong schools.
2.4	Unicorn Dance	A unicorn is composed of a head and a body. Operated by two performers, it moves with the music rhythms. The unicorn dance is performed for celebrating festivals, birthdays of deities, ceremonies or wedding rituals in local communities. Unicorn dance is categorised into three forms of tradition, namely Punti (Original Locality), Hakka and Hoi Luk Fung / Hoklo.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
2.4.1	◆ Punti	Unicorn dance is performed for celebrating festivals, birthdays of deities or wedding rituals in some Punti villages and communities in the New Territories. Punti unicorn dance has its unique movements and music rhythms.
2.4.2	◆ Hakka	Unicorn dance is performed for celebrating festivals, birthdays of deities, ceremonies or wedding rituals in some Hakka villages and communities in the New Territories. Hakka unicorn dance has its unique movements and music rhythms.
2.4.3	◆ Hoi Luk Fung / Hoklo	Unicorn dance is performed for celebrating festivals and birthdays of deities in some Hoi Luk Fung / Hoklo communities. Hoi Luk Fung / Hoklo unicorn dance has its unique movements and music rhythms.
2.5	Engor (Dance of Heroes)	Engor is a traditional parade performance of the Chiu Chow communities in Hong Kong for celebrating deities' birthdays or festivals. Performers wear traditional costumes and paint face patterns during the performance.
2.6	Cantonese Opera	Cantonese opera is the traditional operatic genre conducted in Cantonese in southern China. Its major components include vocals, episodic acts, operas for appeasing gods, singing of opera excerpts, and opera music. (Cantonese opera was inscribed onto UNESCO's Representative List of the Intangible Cultural Heritage of Humanity in 2009 under the joint nomination by Guangdong Province, Hong Kong and Macau.)
2.6.1	◆ Singing of Cantonese Opera Excerpts	It refers to the singing performance of Cantonese opera excerpts. Some performers form a community to practise and learn singing skills.
2.6.2	◆ Cantonese Opera Music	Cantonese opera music combines vocal music with instrumental music. Vocal music refers to the singing of troupe actors while instrumental music refers to the accompaniments played by musicians.

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2.6.3	◆ Cantonese Opera for Appeasing Gods	On deities' birthdays or the <i>Jiao</i> Festival, Cantonese opera troupes are hired to stage operas to appease gods in temporary bamboo sheds. The routine repertoires "Prime Minister of Six States" and "The Fairy's Baby" are performed. Opera troupes practise the "White Tiger" ritual on the stage of the first show to pray for successful performance.
2.6.4	◆ Cantonese Opera Vocal	Cantonese opera vocals mean the singing forms of Cantonese opera. The nature of the repertoire is categorised into "kuk pai tai" (Music Genre) and "ban hong tai" (Beat and Singing Tunes). Ma Sze-tsang's "gau ma hong" (Old Ma's Tune) and Ho Fei-fan's "fan hong" (Fan's Tune) are examples of the singing forms.
2.6.5	◆ Episodic Acts of Cantonese Opera	The episodic acts of Cantonese opera is the basic form of performance. Each repertoire consists of different segments which are crucial components of Cantonese opera.
2.7	Fujian Opera	Fujianese in Hong Kong who are interested in Fujian operas form opera troupes. They have regular rehearsals in Tsuen Wan and stage amateur public performances.
2.8	Puppetry	Puppets are categorised into rod puppets, string puppets, glove puppets, shadow puppets and hand puppets. The rod and hand puppetries bear close relationship with popular religious activities in Hong Kong.
2.8.1	◆ Shadow Puppetry	A puppeteer operates the puppet's movements. Through the effects of light and shadow, translucent puppet images are shown close to the leather-made white screen. The audience enjoys the shadow puppetry on the other side of the white screen.

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2.8.2	◆ Rod Puppetry	A performer of rod puppet show manipulates the movement of the puppet's head and body with its main shaft while using the hand shafts to move its hands. The rod puppet theatre is staged during the <i>Jiao</i> festival and deity's birthdays.
2.8.3	◆ Glove Puppetry	In a glove puppet show, a performer put his hand into a glove puppet and manipulates the puppet through finger movement.
2.8.4	◆ String Puppetry	A string puppet performer manipulates the "string strip" which connects different parts of the puppet body and his hands. The puppet moves through the manipulation of the "string strip".
2.8.5	◆ Hand Puppet Cantonese Opera	Guangdong hand puppetry is one of the oldest forms of puppetry, first introduced to Hong Kong during the early Republican period of China. The puppet shows are organised in celebration of the Da Chiu festivals to pacify wandering ghosts and express thanks to the deities. However, in the 1960s, hand puppetry was modified and replaced by rod puppetry. Their difference lies in the way the puppets work - rod puppets are manipulated by a main rod, while the hand puppets are controlled by holding their neck. All in all, hand puppetry has been showing signs of decline over the past.
2.9	Eight Categories of Instrumental Music	The Eight Categories of Instrumental Music, also known as the "Eight Categories of Instrumental Music in Gongs & Drums", is the traditional music in Guangdong. It is performed in Cantonese operas, Guangdong "murmuring rituals", Taoist rituals, deities' birthdays, wedding ceremonies and funeral rites.
2.10	Ritual Music	Ritual music is categorised into Taoism ritual music and Buddhism ritual music. It is performed during traditional religious activities.



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2.10.1	◆ Taoist Ritual Music	Taoist ritual music consists of “ <i>Zhengyi</i> ” (Orthodox Unity School) and “ <i>Quanzhen</i> ” (Complete Perfection School) traditions. During the ritual, musicians play instruments while ritual specialists are chanting ritual text. The ritual features the singing of ancient majors and minors and the recital and chanting of scriptures. The instruments include pipes, flutes, strings, chords, middle drums, big gongs, big drums, cymbals and so forth.
2.10.2	◆ Buddhist Ritual Music	Buddhist ritual music, known as “Sanskrit”, is played on ritual occasions. During the ritual, musicians play instruments while ritual specialists are chanting ritual text. The instruments include pipes, big gongs, flutes and so forth.
2.11	Rite Music	Rite music is played in celebrations and funeral rituals. The instruments include pipes, drums, cymbals and gongs.
2.12	Cantonese Music	Cantonese music is popular in the Pearl River Delta region. Flourishing between the 1920s and the 1960s, Cantonese music has been widely accepted among the general public.
2.13	Chiu Chow Music	Chiu Chow music, a kind of folk music popular in eastern Guangdong, was introduced to Hong Kong by Chiu Chow migrants. Chiu Chow communities usually stage the performance of Chiu Chow music during festivals. Nowadays, Chiu Chow musical instruments include strings and Chiu Chow big gongs and drums.
2.14	<i>Nanyin</i> (Southern Tunes)	<i>Nanyin</i> is a kind of traditional music popular in the Pearl River Delta region. It is performed in Cantonese operas, Guangdong “murmuring prayers”, Taoist rituals, celebrations and funeral rites. Musicians usually sing while they play the instruments.
2.15	Fujian <i>Nanyin</i>	Fujian communities perform Fujian <i>Nanyin</i> in both celebrations and funerals.

Codes	Titles of Major Items and Sub-items	Descriptions
2.16	<i>Zhuzhici</i> Poems / Village Names in a Song	<i>Zhuzhici</i> are poems written in lines of seven characters. The content is mainly about places and rural areas in Hong Kong. In the past, Hakka villagers sang <i>Zhuzhici</i> poems in their leisure time or in travelling. Nowadays, they sing the poems in performances.
2.17	Hakka Folk Song	Hakka folk songs have been inherited among Hakka communities in the New Territories. In the past, people sang the songs during gatherings, festivals and courtships. Nowadays, they sing these songs in performances.
2.18	Funeral Laments	In the past, female villagers in Hakka villages in the New Territories sang funeral laments as a funeral rite for their deceased relatives.
2.19	Wedding Laments	In the past, female villagers in Hakka villages in the New Territories sang wedding laments as a wedding ritual before their weddings. In Sai Kung, lyrics mainly describe the relationship between the bride and her family members, relatives and ancestors.
2.20	Fishermen's Laments	Fishermen's laments, the tradition of fishermen communities, are sung in wedding ceremonies and funeral rites. The fishermen call the marriage as "sang lai" (life rite) and the funeral rite as "sei lai" (death rite). Punti and Hoi Luk Fung / Hoklo fishermen have developed their own traditions of singing laments.
2.20.1	◆ Wedding Ceremony	In the past, female boat people sang laments with her female family members before their weddings. Punti and Hoi Luk Fung / Hoklo fishermen have developed their own traditions of singing laments.
2.20.1.1	● Fishermen	In the past, fishermen's brides sang with their female relatives two days before their weddings. They sang about their lives in the past and future and their hopes of a happy marriage.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
2.20.1.2	● Hoi Luk Fung / Hoklo Fishermen	Hoi Luk Fung / Hoklo fishermen's brides used to sing with their female relatives two days before their wedding ceremonies. They sang about their life experience, relationship with family members and their hopes of a happy marriage.
2.20.2	◆ Death Rite	In the fishermen's funeral rites, female family members or relatives of the deceased sing fishermen's laments. These laments mainly describe the funeral setting and rituals.
2.21	Fishermen's Ballads	Fishermen's ballads were popular among fishermen in the past. Young males and females sang songs on sampans to get to know each other.
2.22	Wai Tau Song	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.
<b>Total Number of Major Items and Sub-items:</b>	<b>35</b>	

### 3. Social Practices, Rituals and Festive Events

Codes	Titles of Major Items and Sub-items	Descriptions
3.1	Che Kung (General Che) Festival	On the 2 <sup>nd</sup> 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 27 <sup>th</sup> day of the third lunar month, the 6 <sup>th</sup> day of the sixth lunar month and the 16 <sup>th</sup> day of the eighth lunar month.
3.2	Tai Wong Yeh (Great Lord) Festival	Some communities in Hong Kong hold a festival to celebrate the birthday of Tai Wong Yeh on an auspicious date every year.
3.2.1	◆ Sam Mun Tsai, Tai Po	The festival organising committee of Sam Mun Tsai in Tai Po holds the Tai Wong Yeh Festival from the 2 <sup>nd</sup> to the 6 <sup>th</sup> day of the first lunar month every year. An opera troupe is hired to perform Cantonese operas to thank the deity. Rituals are held to invite the deity, celebrate his birthday and bid farewell to the deity.
3.2.2	◆ Yuen Chau Tsai, Tai Po	The Clansman Association of Hong Kong Wei Yang So, Tsui, Lee, Chung and Shek of Tai Po holds the Tai Wong Yeh Festival from the 6 <sup>th</sup> to the 13 <sup>th</sup> day of the fifth lunar month every year. An opera troupe is hired to perform Cantonese operas to thank the deity. Celebration activities are also held by flower-canon associations.
3.2.3	◆ Mui Wo	The Mui Wo Fishermen Association of Lantau Island celebrates the Tai Wong Yeh Festival on the 2 <sup>nd</sup> day of the second lunar month every year.

Codes	Titles of Major Items and Sub-items	Descriptions
3.3	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	Tin Tei Fu Mo is mostly revered in Chiu Chow and Hoi Luk Fung traditions, and is usually represented by an incense burner engraved with the characters, Tin Tei (Heaven and Earth) and Fu Mo (Father and Mother). On the 9 <sup>th</sup> day of the first lunar month every year, the Tin Tei Fu Mo Festival is celebrated by some temples and Yu Lan Festival organisations managed by the Chiu Chow and Hoi Luk Fung communities. They make offerings in the form of fruits, candies, peach-shaped buns, paper-crafted Tin Tei Fu Mo robes, etc. In Chiu Chow traditions, offerings also include Chiu Chow sticky rice dumplings, Chiu Chow sugar loaves, etc. Since the deity, “Tin Kung” (Heaven), is referenced differently by various local communities, the name of the deity’s birthday comes in different forms.
3.4	Kwan Tai (God of War) Festival	Some communities in Hong Kong hold a festival to celebrate the birthday of Kwan Tai.
3.4.1	◆ Ting Kok, Tai Po	The Tai Po Ting Kok Village Office holds the Kwan Tai Festival from the 11 <sup>th</sup> to the 14 <sup>th</sup> day of the first lunar month every year. An opera troupe is hired to perform Cantonese operas to thank the deity. Rituals are held to invite the deity, celebrate his birthday and bid farewell to the deity.
3.4.2	◆ Tai O	The organising committee of Tai O Kwan Tai Festival holds the Kwan Tai Festival in the sixth lunar month every year to celebrate the deity’s birthday.
3.5	Lantern Lighting Ritual	The lantern lighting rituals are held at the ancestral hall, shrine, gatehouse entrance or earth god shrine of different villages in the New Territories in the first lunar month every year to celebrate the birth of new-born baby boys.

Codes	Titles of Major Items and Sub-items	Descriptions
3.5.1	◆ Ma Tin Village, Shap Pat Heung	The lantern lighting ceremony is held at Ma Tin Village, Shap Pat Heung from the 12 <sup>th</sup> to the 17 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.
3.5.2	◆ Yuen Kong Village, Pat Heung	The lantern lighting ceremony is held at Yuen Kong Village, Pat Heung from the 12 <sup>th</sup> to the 16 <sup>th</sup> day of the first lunar month every year. It includes rituals for inviting deities, lantern opening and lighting, worshipping deities and lantern completion.
3.5.3	◆ Pan Chung, Tai Po	The lantern lighting ceremony is held from the 14 <sup>th</sup> to the 20 <sup>th</sup> day of the first lunar month every year. It includes rituals for inviting deities, paying respect to the well, rowing the boat, worshipping deities, burning lanterns, bidding farewell to deities and other worshipping rites.
3.5.4	◆ Wong Yi Au Village, Tai Po	The lantern lighting ceremony “Da Tim Ding” is held at Wong Yi Au Village, Tai Po on the 15 <sup>th</sup> day of the first lunar month every year to celebrate the birth of new-born baby boys. It includes lantern opening and lantern completion rites.
3.5.5	◆ Tuen Mun To Lineage	The Tuen Mun To lineage holds the lantern lighting ceremony from the 12 <sup>th</sup> to the 16 <sup>th</sup> day of the first lunar month every year. It includes lantern opening, “sam hyun lai” (lantern lighting) and lantern completion rites.
3.5.6	◆ Tseng Lan Shue, Sai Kung	The lantern lighting ceremony is held at Tseng Lan Shue, Sai Kung from the 13 <sup>th</sup> to the 20 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.5.7	◆ Tai Wai Village, Sha Tin	The lantern lighting ceremony is held at Tai Wai Village, Sha Tin on the 12 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.
3.5.8	◆ Siu Lek Yuen Village, Sha Tin	The lantern lighting ceremony is held at Siu Lek Yuen Village, Sha Tin from the 14 <sup>th</sup> to the 15 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern lighting rites.
3.5.9	◆ Tin Sum Village, Sha Tin	The lantern lighting ceremony is held at Tin Sum Village, Sha Tin from the 14 <sup>th</sup> to the 21 <sup>st</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.
3.5.10	◆ Kak Tin Village, Sha Tin	The lantern lighting ceremony is held at Kak Tin Village from the 14 <sup>th</sup> to the 20 <sup>th</sup> day of the first lunar month every year. It includes rituals for inviting deities, lantern opening, lantern completion and bidding farewell to deities.
3.5.11	◆ Ho Sheung Heung Hau Lineage	The Ho Sheung Heung Hau lineage holds the lantern lighting ceremony on the 12 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.
3.5.12	◆ Shan Ha Village, Ping Shan	The lantern lighting ceremony is held at Shan Ha Village, Ping Shan on the 12 <sup>th</sup> day of the first lunar month every year. It includes rituals for inviting deities, lantern opening and lantern completion rites.
3.5.13	◆ Lam Hau Tsuen, Ping Shan	The Chung Shing Tong of Lam Hau Tsuen, Ping Shan holds the lantern lighting ceremony from the 8 <sup>th</sup> to the 18 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.

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3.5.14	◆ Ha Tsuen Tang Lineage	The Ha Tsuen Tang lineage holds the lantern lighting ceremony from the 10 <sup>th</sup> to the 18 <sup>th</sup> day of the first lunar month every year. It includes rituals for inviting deities, lantern opening, lantern lighting and lantern completion.
3.5.15	◆ Kam Tin Tang Lineage	The Kam Tin Tang lineage holds the lantern lighting ceremony from the 12 <sup>th</sup> to the 16 <sup>th</sup> day of the first lunar month every year. It includes rituals for lantern opening, congee eating and lantern completion rites.
3.5.16	◆ Lung Yeuk Tau Tang Lineage	The Lung Yeuk Tau Tang lineage holds the lantern lighting ceremony from the 12 <sup>th</sup> to the 15 <sup>th</sup> day of the first lunar month every year. It includes lantern opening and lantern completion rites.
3.5.17	◆ Lin Fa Tei Village, Pat Heung	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.
3.5.18	◆ Shek Kwu Lung Village, Sha Tin	The ritual is held by the Hui clan on the 14 <sup>th</sup> and 15 <sup>th</sup> 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.



Codes	Titles of Major Items and Sub-items	Descriptions
3.6	Tai Ping Hung Chiu	Some communities in the northern New Territories hold the Tai Ping Hung Chiu during the first lunar month every year to pray for the purification of the community and blessings for community members.
3.6.1	◆ Ping Kong Village, Sheung Shui	The Tai Ping Hung Chiu is held at Ping Kong Village, Sheung Shui from the 15 <sup>th</sup> to the 16 <sup>th</sup> day of the first lunar month every year. It includes rituals for opening the altar, bidding farewell to deities, walking around the settlement and Pek Sha Lo (chopping a pig stomach).
3.6.2	◆ Kam Tsin Village, Sheung Shui	The Tai Ping Hung Chiu is held at Kam Tsin Village, Sheung Shui from the 18 <sup>th</sup> to the 19 <sup>th</sup> day of the first lunar month every year. It includes rituals for the audience with deities, paying respect to the well, rowing the boat and Pek Sha Lo (chopping a pig stomach).
3.6.3	◆ Fanling Wai	The Tai Ping Hung Chiu is held at Fanling Wai from the 15 <sup>th</sup> to the 16 <sup>th</sup> day of the first lunar month every year. It includes rituals for inviting deities, scrambling for rooster feathers, rowing the boat, audience with deities, Pek Sha Lo (chopping a pig stomach) and burning the list.
3.7	Pa Tin Gei	Some communities in the New Territories hold the Pa Tin Gei ceremony in the first lunar month every year. As a means to purify the community, materials which symbolise dirt are collected from villagers and burnt outside the village.
3.7.1	◆ Tai Wai Village, Sha Tin	The villagers of Tai Wai Village, Sha Tin hold the Pa Tin Gei ceremony on the 19 <sup>th</sup> day of the first lunar month every year. As a means to purify the community, a paper boat is used to collect paper money and incense sticks (which symbolise dirt) from every household.

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3.7.2	◆ Tin Sum Tsuen, Ha Tsuen	The villagers of Tin Sum Tsuen, Ha Tsuen hold the Pa Tin Gei ceremony on the 19 <sup>th</sup> day of the first lunar month every year. As a means to purify the community, a paper boat is used for collecting materials such as paper money, incense sticks, candies (which symbolise dirt) from households living within and outside the walled village as well as those living in the new village.
3.8	To Tei (Earth God) Festival	Some communities in Hong Kong hold the To Tei Festival every year to celebrate the deity's birthday.
3.8.1	◆ Kam Tsin Village, Sheung Shui	The To Tei Festival is held at Kam Tsin Village, Sheung Shui on the 20 <sup>th</sup> day of the first lunar month every year. Major celebrations include rites of worshipping deities, flower-canon lottery and Cantonese opera performance.
3.8.2	◆ Tai Yuen Tsuen, Sheung Shui Wai	The Chik Fuk Tong of Tai Yuen Tsuen, Sheung Shui holds the "Beating the Golden Pig Head" activity to celebrate the birthday of To Tei on the 20 <sup>th</sup> day of the first lunar month every year. After the rituals, participants who get the largest number of positive signs of divination blocks will win the golden pig head.
3.8.3	◆ Pun Lo Pang, Tai O	The Earth God Festival Committee of Pun Lo Pang, Tai O holds the To Tei Festival on the 2 <sup>nd</sup> day of the second lunar month every year. Major celebrations include the rites of worshipping the deity and feasts.
3.8.4	◆ Tsan Lung She, Tai O	The Tai O Tsan Lung She Committee holds the To Tei Festival on the 25 <sup>th</sup> and the 26 <sup>th</sup> days of the first lunar month every year. Major celebrations include the rites of worshipping the deity and the auction of blessed objects.

Codes	Titles of Major Items and Sub-items	Descriptions
3.8.5	◆ Fuk Tak Kung To Tei (Earth God) Temple, Tai O	The Tai O Fuk Tak Kung Festival Committee holds the To Tei Festival from the 19 <sup>th</sup> to the 21 <sup>st</sup> day of the first lunar month every year. The flower-canon associations gather to celebrate and an opera troupe is hired to perform Cantonese operas to thank the deity.
3.8.6	◆ Nam Pin Wai, Yuen Long	The To Tei Festival is held at Nam Pin Wai, Yuen Long on the 20 <sup>th</sup> day of the first lunar month every year. Major celebrations include the rites of worshipping the deity and feasts.
3.8.7	◆ Sheung Fung Lane, Western District	The Western District Sheung Fung Lane Old Fuk Tak Kung Association Limited holds the To Tei Festival from the 18 <sup>th</sup> to the 20 <sup>th</sup> day of the first lunar month every year. The rituals include inviting the deity, hanging vertical banners, offering meals to the deity, opening the altar, auctioning blessed objects, worshipping the Big Dipper, bidding farewell to the deity and making offerings to wandering ghosts.
3.8.8	◆ To Tei Po Po (Earth Goddess) Festival, (Sheung Fung Lane, Western District)	The Western District Sheung Fung Lane Old Fuk Tak Kung Association Limited holds the To Tei Po Po Festival on the 2 <sup>nd</sup> day of the second lunar month every year. The rituals include chanting ritual texts, worshipping the deity and auctioning blessed objects.
3.8.9	◆ Tin Sum Tsuen, Ha Tsuen	The To Tei Festival is held at Tin Sum Tsuen on the 19 <sup>th</sup> and the 20 <sup>th</sup> days of the first lunar month every year. The rituals include inviting the deity, holding martial arts assembly and birthday celebrations, and sharing roast pork.

Codes	Titles of Major Items and Sub-items	Descriptions
3.9	Spring and Autumn Ancestral Worship of Lineage	Some lineages in the New Territories holds an ancestral worship ceremony at the ancestral hall during the spring and (or) autumn equinox or the fourth and ninth lunar month every year; some lineages worship their ancestors at the ancestral graves during the Ching Ming Festival or Chung Yeung Festival.
3.9.1	◆ Spring Ancestral Worship	Some lineages in the New Territories hold an ancestral worship ceremony at the ancestral hall or the ancestral graves during the fourth lunar month and (or) the spring equinox every year.
3.9.1.1	● Sheung Shui Liu Lineage	The Sheung Shui Liu lineage holds an ancestral worship ceremony at Liu Man Shek Tong Ancestral Hall on the 2 <sup>nd</sup> day of the second lunar month every year.
3.9.1.2	● Chung Yee Tong, Tuen Mun	Members of Chung Yee Tong, Tuen Mun hold an ancestral worship ceremony during the spring equinox every year.
3.9.1.3	● Tuen Mun To Lineage	The Tuen Mun To lineage holds an ancestral worship ceremony at To Ancestral Hall during the spring equinox every year.
3.9.1.4	● Fanling Pang Lineage	The Fanling Pang lineage holds an ancestral worship ceremony at Pang Ancestral Hall during the second lunar month every year.
3.9.1.5	● Ha Tsuen Tang Lineage	The Ha Tsuen Tang lineage holds an ancestral worship ceremony at Yau Kung Tong during the spring equinox every year.
3.9.1.6	● Kam Tin Tang Lineage	The Kam Tin Tang lineage holds an ancestral worship ceremony at Tang Ching Lok Ancestral Hall during the spring equinox every year.
3.9.1.7	● Lung Yeuk Tau Tang Lineage	The Lung Yeuk Tau Tang lineage holds an ancestral worship ceremony at Tang Chung Ling Ancestral Hall during the second lunar month every year.

Codes	Titles of Major Items and Sub-items	Descriptions
3.9.2	◆ Autumn Ancestral Worship	Some lineages in the New Territories hold an ancestral worship ceremony at the ancestral halls or the ancestral graves during the ninth lunar month, the autumn equinox and (or) the Chung Yeung Festival every year.
3.9.2.1	● Sheung Shui Liu Lineage	The Sheung Shui Liu lineage holds an ancestral worship ceremony at the ancestral graves on the 9 <sup>th</sup> and the 10 <sup>th</sup> days of the ninth lunar month every year. The rituals include worshipping deities, presenting offerings and sharing roast pork. The lineage members hold a basin meal banquet after the rituals.
3.9.2.2	● Tuen Mun To Lineage	The Tuen Mun To lineage holds an ancestral worship ceremony at To Ancestral Hall during the autumn equinox every year.
3.9.2.3	● Chuk Yuen Lam Lineage	The Chuk Yuen Lam lineage holds an ancestral worship ceremony at the ancestral graves during the ninth lunar month every year.
3.9.2.4	● Ho Sheung Heung Hau Lineage	The Ho Sheung Heung Hau lineage holds an ancestral worship ceremony at the ancestral graves during the ninth lunar month every year. The rituals include worshipping deities, presenting offerings and sharing roast pork.
3.9.2.5	● Tai Hang Man Lineage	The Tai Hang Man lineage holds an ancestral worship ceremony at the ancestral graves during the ninth lunar month every year.
3.9.2.6	● Fanling Pang Lineage	The Fanling Pang lineage holds an ancestral worship ceremony at the ancestral graves during the ninth lunar month every year. The rituals include worshipping deities and presenting offerings. After the rituals, the lineage members hold a basin meal banquet in the ancestral hall.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.9.2.7	● Ha Tsuen Tang Lineage	The Ha Tsuen Tang lineage holds an ancestral worship ceremony at Yau Kung Tong during the autumn equinox every year.
3.9.2.8	● San Tin Man Lineage	The San Tin Man lineage holds an ancestral worship ceremony at the ancestral graves during the ninth lunar month every year. The rituals include a silver band parade, presentation of offerings and sharing of roast pork.
3.9.2.9	● Tang Lineage in the New Territories	The Tang lineage in the New Territories (Kam Tin, Ping Shan, Ha Tsuen, Lung Yeuk Tau, Tai Po Tau) and Dongguan jointly hold an ancestral worship ceremony at the ancestral graves on the 17 <sup>th</sup> and the 19 <sup>th</sup> days of the ninth lunar month every year.
3.9.2.10	● Kam Tin Tang Lineage	The Kam Tin Tang lineage holds an ancestral worship ceremony at Tang Ching Lok Ancestral Hall during the autumn equinox every year.
3.9.2.11	● Lung Yeuk Tau Tang Lineage	The Lung Yeuk Tau Tang lineage holds an ancestral worship ceremony at the ancestral graves during the ninth lunar month every year. The rituals include worshipping deities, presenting offerings and sharing roast pork.
2.9.2.12	● 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.
3.10	Man Cheong (God of Literature and Bureaucracy) Festival	On the 3 <sup>rd</sup> day of the second lunar month every year, worshippers celebrate the Man Cheong Festival in the Man Mo Temple, Sheung Wan.
3.11	Hung Shing (God of the Sea) Festival	Some communities in Hong Kong hold the Hung Shing Festival during the second lunar month every year to celebrate the deity's birthday.

Codes	Titles of Major Items and Sub-items	Descriptions
3.11.1	◆ Tai O	The Tai O Hung Shing Temple Committee holds the Hung Shing Festival on the 13 <sup>th</sup> day of the second lunar month every year.
3.11.2	◆ Hung Leng	The Fanling Hung Shing Temple Management Committee, formed by village alliances (Yeuk) of Loi Tung, Lung Yeuk Tau, Tan Chuk Hang and Lin Ma Hang in the Northern District, holds the Hung Shing Festival on the 13 <sup>th</sup> day of the second lunar month every year. The basin meal banquet is held for celebration.
3.11.3	◆ Po Toi O, Sai Kung	The Po Toi O Village Hung Shing Festival Committee of Sai Kung holds the Hung Shing Festival from the 10 <sup>th</sup> to the 14 <sup>th</sup> day of the eighth lunar month every year. The flower-canon associations gather to celebrate and an opera troupe is hired to perform Cantonese operas to thank the deities.
3.11.4	◆ Kau Sai, Sai Kung	The Kau Sai Hung Shing Festival Committee of Sai Kung holds the Hung Shing Festival on the 12 <sup>th</sup> and the 13 <sup>th</sup> days of the second lunar month every year. An opera troupe is hired to perform Cantonese operas to thank the deities. The <i>Jiao</i> Festival is conducted on the day before the festival. The rituals include opening the altar, offering meals to deities, holding an enshrining ceremony for the Ghost Master, feeding water ghosts, striding through the gates and making offerings to wandering ghosts. The flower-canon associations gather to celebrate on the main festival day.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.11.5	◆ Sha Lo Wan	The Sha Lo Wan Village Office and Hung Shing Festival Committee of Lantau Island hold the Hung Shing Festival from the 10 <sup>th</sup> to the 13 <sup>th</sup> day of the seventh lunar month every year. Major celebrations include worship of deities and Cantonese opera performances.
3.11.6	◆ Ho Sheung Heung	The Ho Sheung Heung Village Affairs Committee of Sheung Shui holds the Hung Shing Festival on the 13 <sup>th</sup> day of the second lunar month every year. The flower-canon associations gather to celebrate the festival.
3.11.7	◆ Mui Wo	The Mui Wo Hung Shing Festival Committee of Lantau Island holds the Hung Shing Festival from the 11 <sup>th</sup> to the 15 <sup>th</sup> day of the second lunar month every year. An opera troupe is hired to perform Cantonese operas to thank the deities.
3.11.8	◆ Kam Tin Tang Lineage	The Shui Tau Village Hung Shing Temple Committee of Kam Tin holds the Hung Shing Festival on the 15 <sup>th</sup> day of the first lunar month every year. The flower-canon associations gather to celebrate the festival.
3.11.9	◆ Ap Lei Chau	The Ap Lei Chau Kai Fong Tung Hing Association of Aberdeen holds the Hung Shing Festival from the 6 <sup>th</sup> to the 14 <sup>th</sup> day of the second lunar month every year. The rituals include inviting deities, holding a parade and bidding farewell to deities.
3.12	Kwun Yum (Goddess of Mercy) Festival	Some communities in Hong Kong hold the Kwun Yum Festival, which mainly falls on the 19 <sup>th</sup> day of the second lunar month, the 19 <sup>th</sup> day of the sixth lunar month and the 19 <sup>th</sup> day of the ninth lunar month, every year to celebrate the deity's birthday and her attainment of Tao.



Codes	Titles of Major Items and Sub-items	Descriptions
3.12.1	◆ Tsiu Keng, Sheung Shui	The Kwun Yum Festival is held at Tsiu Keng Village, Sheung Shui on the 19 <sup>th</sup> day of the second lunar month every year. The flower-canon associations gather to celebrate the festival.
3.12.2	◆ Pak Sha Wan	The Pak Shan Wan Kwun Yum Temple Committee of Sai Kung holds the Kwun Yum Festival from the 15 <sup>th</sup> to the 21 <sup>st</sup> day of the sixth lunar month every year. An opera troupe is hired to perform Cantonese opera to thank the deities. The rituals consist of worshipping Tai Wong Yeh, inviting deities, the <i>Jiao</i> festival, flower-canon associations' celebrations, sending off deities and three audiences with deities.
3.12.3	◆ Tai O	The Tai O Kwun Yum Festival Fishermen Association holds the Kwun Yum Festival on the 18 <sup>th</sup> and the 19 <sup>th</sup> days of the sixth lunar month every year. The rituals consist of chanting scriptures, throwing divinatory blocks, turning fortune and sending off deities.
3.13	Guang Ze Zun Wang (Revered King of Broad Blessings) Festival	The Hoi Yuen Monastery in North Point is the monastery for Guang Ze Zun Wang. Hong Kong Guang Ze Zun Wang Charitable Fund Limited holds the Guang Ze Zun Wang Festival on the 22 <sup>nd</sup> day of the second lunar month every year. Major celebrations, such as parade and ceremony, are held.
3.14	Sam Shan Kwok Wong (Kings of Three Mountains) Festival	The Sam Shan Kwok Wong Committee holds the Sam Shan Kwok Wong Festival from the 23 <sup>rd</sup> to the 26 <sup>th</sup> day of the second lunar month every year. The rituals consist of inviting deities, celebrations and sending off deities. An opera troupe is hired to perform Cantonese opera to thank the deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.15	Pak Tai (Supreme Emperor of the North) Festival	Some communities in Hong Kong hold the Pak Tai Festival during the third lunar month every year to celebrate the deity's birthday.
3.15.1	◆ Cheung Chau	The Pak Tai Festival Opera Committee of Cheung Chau holds the Pak Tai Festival from the 1 <sup>st</sup> to the 5 <sup>th</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera to thank the deities. The rituals consist of inviting deities, celebrations and sending off deities.
3.15.2	◆ Mui Wo	The Tai Tei Tong Village Office of Mui Wo holds the Pak Tai Festival on the 3 <sup>rd</sup> day of the third lunar month every year.
3.16	Offering Sacrifices to White Tiger during Insects Awaken Day	On "Insects Awaken Day" every year, worshippers offer sacrifices to the white tiger at road side, under the bridges or inside temples to get rid of bad fortune and pray for blessings for oneself and family members. Some people may perform "Beating Petty Person" on "Insects Awaken Day" as a folk activity.
3.17	Chun Kwan Emperor Festival	The Tsing Yi Chun Kwan Emperor Festival Opera Committee holds the Chun Kwan Emperor Festival from the 12 <sup>th</sup> to the 17 <sup>th</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera to thank the deities. The rituals consist of inviting deities, worshipping, sending off deities and sale of blessed objects by auction.
3.18	Tin Hau (Empress of Heaven) Festival	Some communities hold the Tin Hau Festival on the 23 <sup>rd</sup> day of the third lunar month or another date every year to celebrate the deity's birthday. Major celebrations, such as Cantonese opera performance, flower-canon lottery and parade, are held.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.18.1	◆ Shap Pat Heung	The Shap Pat Heung Rural Committee of Yuen Long holds the Tin Hau Festival on the 23 <sup>rd</sup> day of the third lunar month every year. Major activities, such as flower-canon associations' celebrations and parade, are held.
3.18.2	◆ Tai Po Old Market	The Tai Po Old Market Tin Hau Temple Communal Activity Committee and the Tai Po Luen Yick Rural Office hold the Tin Hau Festival on the 22 <sup>nd</sup> and the 23 <sup>rd</sup> days of the third lunar month every year. The activities consist of parade and worshipping conducted by villagers.
3.18.3	◆ Sam Chau Ma, Tuen Mun	The Sam Chau Ma Tin Hau Temple Committee holds the Tin Hau Festival from the 8 <sup>th</sup> to the 14 <sup>th</sup> day of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera to thank the deities. The rituals consist of inviting deities, parade, celebrations and sending off deities.
3.18.4	◆ Hau Kok, Tuen Mun	The Tuen Mun Tin Hau Festival Committee holds the Tin Hau Festival on the 23 <sup>rd</sup> day of the third lunar month every year. The flower-canon associations gather to celebrate the festival.
3.18.5	◆ Sha Chau, Tuen Mun	The Tuen Mun Sha Chau Tin Hau Temple Management Committee holds the Tin Hau Festival at Sam Shing Estate, Tuen Mun from the 6 <sup>th</sup> to the 9 <sup>th</sup> day of the sixth lunar month every year. The rituals consist of inviting deities, worshipping and sending off deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.18.6	◆ Ping Yuen, Ta Ku Ling	The Ta Ku Ling Ping Yuen Opera Committee of the Northern District holds the Tin Hau Festival on the 22 <sup>nd</sup> day of the third lunar month every year. Popular songs and Cantonese opera excerpts are performed. Major activities, such as worshipping by the committee members, celebrations and flower-canon lottery, are held.
3.18.7	◆ Shek O, Big Wave Bay and Cape D' Aguilar	The Shek O Residents Association of the Southern District holds the Tin Hau Festival from the 4 <sup>th</sup> to the 9 <sup>th</sup> day of the tenth lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, offering paper costumes and sending off deities.
3.18.8	◆ Sai Kung	The Sai Kung Kai Fong Committee selects five particular days in the fourth lunar month to hold the Tin Hau Festival every year. An opera troupe is hired to perform Cantonese opera. The flower-canon associations gather to celebrate the festival.
3.18.9	◆ Joss House Bay, Sai Kung	The Joss House Bay <i>Jiao</i> Committee of Sai Kung holds the <i>Jiao</i> festival to celebrate Tin Hau Festival from the 19 <sup>th</sup> to the 23 <sup>rd</sup> day of the third lunar month every year. The rituals consist of inviting deities, opening altar, rite of confession, offering to souls, hoi bong officiating board, rite of scattering flowers, feeding the water ghosts, striding through the gates, running decree for pardon, giving offerings to wandering ghosts and sending off deities. The celebration is mainly held on the 23 <sup>rd</sup> day.

Codes	Titles of Major Items and Sub-items	Descriptions
3.18.10	◆ Leung Shuen Wan, Sai Kung	The Leung Shuen Wan Tin Hau Temple Committee holds the Tin Hau Festival from the 19 <sup>th</sup> to the 23 <sup>rd</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of presenting memorials, opening altar, offering meals to deities, great audiences with deities, officiating board, sea parade and giving offerings to wandering ghosts.
3.18.11	◆ Hang Hau	The Hang Hau Tin Hau Temple Committee of Tseung Kwan O selects five auspicious days in the fourth lunar month to hold the Tin Hau Festival every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, ceremony and sending off deities.
3.18.12	◆ Fan Lau	The Fan Lau Opera Committee of Lantau Island holds the Tin Hau Festival from the 21 <sup>st</sup> to the 24 <sup>th</sup> day of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, flower-canon lottery and sale of blessed objects by auction.
3.18.13	◆ Ping Chau	The Ping Chau Kaifong Association and societies celebrate the Tin Hau Festival by hiring an opera troupe to perform Cantonese opera for five nights and four days during the last ten days of the fifth lunar month every year.
3.18.14	◆ Tsing Yi	The Tsing Yi Tin Hau Temple Management Committee of the Kwai Tsing District holds the Tin Hau Festival from the 1 <sup>st</sup> to the 6 <sup>th</sup> day of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, celebration and sending off deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.18.15	◆ Sai Wan, Cheung Chau	The Cheung Chau Sai Wan Ma Shing Tong Committee holds the Tin Hau Festival from the 15 <sup>th</sup> to the 20 <sup>th</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera. The flower-canon associations gather to celebrate the festival.
3.18.16	◆ Sok Kwu Wan, Lamma Island	The Southern Lamma Tin Hau Festival Opera Committee holds the Tin Hau Festival on the 18 <sup>th</sup> day of the fourth lunar month every year. The flower-canon associations gather to celebrate the festival.
3.18.17	◆ Luk Chau, Lamma Island	The Luk Chau Tin Hau Festival Committee of Lamma Island holds the Tin Hau Festival on the 1 <sup>st</sup> day of the fifth lunar month every year. Rituals such as inviting deities, worshipping and dragon boat race at Luk Chau bay are held to celebrate the festival.
3.18.18	◆ Ping Shan	The Ping Shan Rural Committee holds the Tin Hau Festival on the 23 <sup>rd</sup> day of the third lunar month every year. The flower-canon associations gather to celebrate the festival. Major celebrations, such as flower-canon lottery and worshipping deities, are held.
3.18.19	◆ Aberdeen	The Aberdeen Land and Boat Residents Society holds the Tin Hau Festival on the 23 <sup>rd</sup> day of the third lunar month every year. Major activities consist of celebrations and parade.
3.18.20	◆ Cha Kwo Ling	The Cha Kwo Ling Residents Association of Kwun Tong holds the Tin Hau Festival from the 20 <sup>th</sup> to the 24 <sup>th</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, celebrations, sending off deities and sale of blessed objects by auction.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.18.21	◆ Tsuen Wan	The Tsuen Wan Rural Committee holds the Tin Hau Festival from the 20 <sup>th</sup> to the 24 <sup>th</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera to thank the deities while the worshippers celebrate the festival.
3.18.22	◆ Ma Wan	The Ma Wan Rural Committee holds the Tin Hau Festival from the 20 <sup>th</sup> to the 25 <sup>th</sup> day of the third lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, celebrations and sending off deities.
3.18.23	◆ Ha Tsuen	The Tin Hau Festival is held at Ha Tseun, Yuen Long on the 23 <sup>rd</sup> day of the third lunar month every year. The flower-canon associations gather to celebrate the festival.
3.18.24	◆ Po Toi Island	The Friends of Po Toi of the Southern District holds the dragon boat race at a bay in Po Toi on the 22 <sup>nd</sup> day of the third lunar month every year to celebrate the Tin Hau Festival. The Po Toi Island Committee of the Southern District holds the festival on the 23 <sup>rd</sup> day of the third lunar month. An opera troupe is hired to perform Cantonese opera. The flower-canon associations gather to celebrate the festival.
3.18.25	◆ Lei Yue Mun	The Lei Yue Mun Kai Fong Celebration Association of Kwun Tong holds the Tin Hau Festival from the 22 <sup>nd</sup> to the 26 <sup>th</sup> day of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera. The rituals consist of inviting deities, ceremony, parade and sending off deities.
3.19	Tam Kung (Lord Tam) Festival	Some communities in Hong Kong hold the Tam Kung Festival during the fourth lunar month every year to celebrate the deity's birthday.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.19.1	◆ Wong Nai Chung	The Wong Nai Chung Kaifong Committee of the Wan Chai District holds the Tam Kung Festival from the 7 <sup>th</sup> to the 10 <sup>th</sup> day of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera excerpts. The rituals consist of inviting deities, parade, celebrations and sending off deities.
3.19.2	◆ Shau Kei Wan	The Federation of Shaukeiwan Association of the Eastern District holds the Tam Kung Festival on the 7 <sup>th</sup> and the 8 <sup>th</sup> days of the fourth lunar month every year. An opera troupe is hired to perform Cantonese opera excerpts. Celebration activities and parade are held as well.
3.20	LiLing Divine Festival	The Hong Kong Pokfulam Village Kaifong Welfare Association holds the LiLing Divine Festival with worshipping rituals on the 15 <sup>th</sup> day of the fourth lunar month every year.
3.21	Kam Fa (Lady Golden Flower) Festival	The residents of Ping Chau hold the Kam Fa Festival on the 16 <sup>th</sup> and the 17 <sup>th</sup> days of the fourth lunar month every year. The rituals consist of inviting Nether World deities, chanting scriptures and blessing for longevity.
3.22	Feast Day	The Feast Day, a Catholic ritual, is held at St. Joseph's Chapel in Yim Tin Tsai, Sai Kung in May every year.
3.23	Dragon Boat Festival	Many communities in Hong Kong hold the dragon boat race during the Dragon Boat Festival in the fifth lunar month every year. The dragon boat water parade in Tai O, the night dragon boat parade in Tai Po and the dragon boat parade in Cheung Chau also have a long history.



Codes	Titles of Major Items and Sub-items	Descriptions
3.23.1	◆ Tai O Dragon Boat Water Parade	Tai O's Pa Tang Hong, Sin Yu Hong and Hap Sum Tong hold the dragon boat water parade on the 4 <sup>th</sup> and the 5 <sup>th</sup> days of the fifth lunar month every year to pray for the safety on land and at sea. (The Tai O dragon boat water parade was inscribed onto the third national list of intangible cultural heritage in 2011).
3.23.2	◆ Night Dragon Boat Parade	The Tai Po Shek's Clan and Tai Po Chung's Wing Chuen Tong members hold the night dragon boat parade on the evening of the 4 <sup>th</sup> day and morning of the 5 <sup>th</sup> day of the fifth lunar month every year to pray for the safety on land and at sea.
3.23.3	◆ Dragon Boat Parade	The Cheung Chau Ping On Tong holds the dragon boat parade before the 5 <sup>th</sup> day of the fifth lunar month every year to pray for the safety on land and at sea.
3.23.4	◆ Dragon Boat Race	Many communities in Hong Kong hold the dragon boat race during the Dragon Boat Festival in the fifth lunar month every year.
3.24	Lung Mo (Dragon Mother) Festival	Different communities in Hong Kong hold the Lung Mo Festival in the fifth lunar month every year to celebrate the deity's birthday.
3.24.1	◆ Ping Chau	The Ping Chau Yuet Lung Sing Yuen (Lung Mo Temple) holds the Dragon Mother Festival on the 6 <sup>th</sup> and the 7 <sup>th</sup> days of the fifth lunar month every year. The main ritual is chanting scriptures.
3.24.2	◆ Tsuen Wan	The Tsuen Wan Lung Mo Buddhist Monastery holds the Lung Mo Festival on the 6 <sup>th</sup> and the 7 <sup>th</sup> days of the fifth lunar month every year. The rituals consist of chanting scriptures, offering to deities, turning fortune, offering costumes and sale of blessed objects by auction.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.25	Man Cheong (God of Literature) and Mo Tai (God of Martial Art) Festival	The Man Cheong and Mo Tai Festival is held at Pak Ngan Heung, Mui Wo on the 13 <sup>th</sup> day of the fifth lunar month every year. The rituals consist of the eye-opening ceremony for lions, worshipping and celebration.
3.26	Chou (Zhou Youde) Wong (Wang Lairen) Yi Kung Festival	Members of Chou Wong Yi Kung (lineages of Sheung Shui, Fanling and Tai Po) hold the Chou Wong Yi Kung Festival on the 1 <sup>st</sup> day of the sixth lunar month every year to show gratitude to the two officials, Zhou Youde and Wang Lairen, for resettling them in the early Qing dynasty.
3.27	Hau Wong (Marquis Prince) Festival	Some communities in Hong Kong hire an opera troupe to perform Cantonese opera to celebrate the birthday of Hau Wong (Yang Liang Jie). The flower-canon associations gather to celebrate the festival.
3.27.1	◆ Tai O	The Tai O Hau Wong Festival Committee holds the Hau Wong Festival from the 4 <sup>th</sup> to the 7 <sup>th</sup> day of the sixth lunar month every year. The rituals consist of inviting deities, celebrations and sale of blessed objects by auction.
3.27.2	◆ Tung Chung	The Tung Chung Rural Committee holds the Hau Wong Festival from the 17 <sup>th</sup> to the 20 <sup>th</sup> day of the eighth lunar month every year. An opera troupe is hired to perform Cantonese opera to thank the deities. The rituals consist of inviting deities, flower-canon association worshipping and sending off deities.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.28	Lo Pan (Master) Festival	The Lo Pan Festival, also known as the “Master Festival” (Si Fu Dan), is held by Kwong Yuet Tong, Hong Kong on the 12 <sup>th</sup> and the 13 <sup>th</sup> days of the sixth lunar month every year. The rituals consist of the enshrinement ceremony, summon and honour the spirits, rite of confession, giving offerings to wandering ghosts, ceremony and celebrations.
3.29	The Seventh Sister’s Birthday Festival	The Immortal Sisters Association of Ping Chau holds the Seventh Sister’s Birthday on the 7 <sup>th</sup> day of the seventh lunar month every year to worship the deity.
3.30	Yu Lan Festival	During the seventh lunar month, different communities in Hong Kong hold the Yu Lan Festival to pacify wandering ghosts and show gratitude to the deities. Different ethnic groups have different forms of organisations, namely “Local Tradition”, “Chiu Chow Tradition”, “Hoi Luk Fung / Hoklo Tradition” and “Boat People’s Tradition”.
3.30.1	◆ Boat People’s Tradition	The rituals of “Boat People’s Tradition” consist of opening altar, chanting scriptures, feeding the water ghosts, releasing animal and giving offerings to wandering ghosts.
3.30.1.1	● Tai O Water and Land Residents Yu Lan Festival	Both the land and boat residents of Tai O hold the Yu Lan Festival on the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of the setting up of the Ghost Master, opening altar, chanting scriptures and concluding altar.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.1.2	● Castle Peak Bay Land and Boat Residents Yu Lan Festival	The Hong Kong & Kowloon Fishermen Association holds the Yu Lan Festival on the 11 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, chanting scriptures, feeding the water ghosts, releasing animal and giving offerings to wandering ghosts.
3.30.1.3	● Cheung Chau Land and Water Yu Lan Festival	Both the land and boat residents of Cheung Chau hold the Yu Lan Festival on the 25 <sup>th</sup> and the 26 <sup>th</sup> days of the seventh lunar month every year. The rituals consist of officiating the board, offering meals to deities, and land and sea parade.
3.30.2	◆ Punti Tradition	The Yu Lan Festival is known as “Beating Yulan”. The rituals consist of hanging up the vertical banner, opening altar, inviting deities, chanting scriptures and giving offerings to wandering ghosts.
3.30.2.1	● Sheung Shui Fu Tei Au Tak Yeung Tong Yu Lan Festival	The Committee of Sheung Shui Fu Tei Au Tak Yeung Tong holds the Yu Lan Festival on the 17 <sup>th</sup> and the 18 <sup>th</sup> days of the seventh lunar month every year. Punti Taoist specialists are hired to practise rituals, which consist of opening altar, feeding the water ghosts, enshrinement ceremony, chanting scriptures, breaking Hell gate, sitting on the lotus, giving offerings to wandering ghosts, selecting committee representative and sale of blessed objects by auction.
3.30.2.2	● Siu Sai Wan Resident Association Yu Lan Festival	The Siu Sai Wan Resident Association holds the Yu Lan Festival from the 18 <sup>th</sup> to the 20 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, giving offerings to wandering ghosts and sale of blessed objects by auction.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.2.3	● Central 30 Houses Yu Lan Festival	The Central 30 Houses Kaifong Yulan Association holds the Yu Lan Festival at Staunton Street on the 24 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of hanging up the vertical banner, officiating the board, rite of confession, offering meals to deities and sitting on the lotus.
3.30.2.4	● Tin Wan Estate Residents Yu Lan Festival	The residents of the Tin Wan Estate hold the Yu Lan Festival on the 1 <sup>st</sup> and the 2 <sup>nd</sup> days of the seventh lunar month every year. The rituals consist of erecting Lord of Heaven, opening altar, burning paper offerings and giving offerings to wandering ghosts.
3.30.2.5	● Tin Wan Kai-fong Federal Association Yu Lan Festival	The Tin Wan Kai-fong Federal Association holds the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of purification, thanking the earth and chanting scriptures.
3.30.2.6	● Chuk Yuen (South) Estate Fu Yuen House, Kwai Yuen House, Wing Yuen House Mutual Aid Association Yu Lan Festival	Chuk Yuen (South) Estate Fu Yuen House, Kwai Yuen House, and the Wing Yuen House Mutual Aid Association hold the Yu Lan Festival on the first Saturday of the seventh lunar month every year. The rituals consist of chanting scriptures, parade of the Ghost Master and giving offerings to wandering ghosts.
3.30.2.7	● Western District Center Street Land and Boat Resident Yu Lan Festival	The Western District Center Street Land and Boat Resident Yulan Association holds the Yu Lan Festival from the 18 <sup>th</sup> to the 20 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of hanging up the vertical banner, opening altar, sending off ghosts and burning tablets.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.2.8	● Sai Wan Ho Kai-fong Yu Lan Festival	The Sai Wan Ho Yu Lan Shing Wui Company holds the Yu Lan Festival from the 16 <sup>th</sup> to the 18 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of the audience with deities, feeding the water ghosts, officiating golden board, officiating ghost board, scattering flowers and breaking Hell gate.
3.30.2.9	● Lei Cheng Uk Estate, Lai Kok Estate, So Uk Estate, Un Chau Estate and Hoi Lai Estate Resident Yu Lan Festival	The Lei Cheng Uk Estate Kaifong Welfare Association holds the Yu Lan Festival from the 8 <sup>th</sup> to the 10 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, chanting scriptures, rite of confession and sale of blessed objects by auction.
3.30.2.10	● Stanley Kaifong Yu Lan Festival	The Stanley Kai-fong Welfare Association holds the Yu Lan Festival from the 2 <sup>nd</sup> to the 5 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, offering meals to deities, feeding the water ghosts, releasing animal and giving offerings to wandering ghosts.
3.30.2.11	● Ping Chau Lung Mo Temple Yu Lan Festival	The Ping Chau Lung Mo Temple holds the Yu Lan Festival from the 18 <sup>th</sup> to the 20 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, chanting scriptures, offering paper boat and feeding hungry ghost.
3.30.2.12	● Ping Chau Kai-fong <i>Jiao</i>	The Ping Chau kai-fong hold the <i>Jiao</i> festival from the 19 <sup>th</sup> to the 23 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of opening altar, offering meals to deities, Ma Hang Heung (Tin Hau parade), small-scale pacification, land and water parade and full-scale pacification. The communities and associations hold the parade of Tin Hau on the 21 <sup>st</sup> day. The ritual is also known as “Hung Man <i>Jiao</i> ”.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.2.13	● Mongkok Kaifong Yu Lan Festival	The residents of Mongkok hold the Yu Lan Festival on the 21 <sup>st</sup> and the 22 <sup>nd</sup> days of the seventh lunar month every year. The rituals consist of chanting scriptures.
3.30.2.14	● Tsing Yi Tam Kon Shan Yu Lan Festival	The residents of the Northern Tsing Yi Tam Kon Shan dockyard hold the Yu Lan Festival from the 15 <sup>th</sup> to the 17 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, hanging up the vertical banner, chanting scriptures, offering meals to deities and feeding the water ghosts.
3.30.2.15	● Cheung Sha Wan Kaifong Welfare Association Yu Lan Festival	The Cheung Sha Wan Kaifong Welfare Association holds the Yu Lan Festival from the 23 <sup>rd</sup> to the 25 <sup>th</sup> day of the seventh lunar month every year. The Yuen Yuen Institute is invited to chant scriptures, and an opera troupe performs Cantonese opera to thank the deities. The rituals consist of hanging up the vertical banner, breaking Hell gate, opening altar, officiating the board, thanking deities and burning of the Ghost Master.
3.30.2.16	● Nam Chung Hip Tin Kung Yu Lan Festival	Nam Chung Hip Tin Kung holds the Yu Lan Festival from the 10 <sup>th</sup> to the 14 <sup>th</sup> day of the seventh lunar month every year. Taoist Ching Sin Ching Sher is invited to chant scriptures.
3.30.2.17	● Lau Fau Shan Kaifong Yu Lan Festival	The residents of Lau Fau Shan hold the Yu Lan Festival on the 14 <sup>th</sup> day of the seventh lunar month every year. Punti Taoist specialists are hired to operate rituals, which consist of opening altar, enshrinement ceremony for the Ghost Master, offering meals to deities and feeding the land and water ghosts.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.2.18	● Kwan Tei Residents Yu Lan Festival	The residents of Kwan Tei in Fanling donate money and hold the Yu Lan Festival on the 5 <sup>th</sup> and the 6 <sup>th</sup> days of the seventh lunar month every year. The rituals consist of opening altar, offering meals to deities, feeding the water ghosts, breaking Hell gate, sitting on the lotus, untying the knots, parade of the Ghost Master and giving offerings to wandering ghosts.
3.30.2.19	● Aberdeen, Wong Chuk Hang, Ap Lei Chau and Wah Fu Estate Kaifong Yu Lan Festival	The Aberdeen, Wong Chuk Hang, Ap Lei Chau and Wah Fu Estate Kaifong hold the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of opening altar and giving offerings to wandering ghosts.
3.30.2.20	● Aberdeen Land and Boat Residents Association Yu Lan Festival	Aberdeen Land and Boat Residents Association Limited holds the Yu Lan Festival on the 14 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of chanting scriptures and giving offerings to wandering ghosts.
3.30.2.21	● Chai Wan Residents Yu Lan Festival	Hong Kong Chai Wan Residents Association Limited holds the Yu Lan Festival from the 26 <sup>th</sup> to the 29 <sup>th</sup> day of the seventh lunar month every year. Ching Chung Taoist Association of Hong Kong Limited is invited to operate rituals which consist of the enshrinement ceremony for the tablets, rite of crossing bridge, feeding the water ghosts, rite of scattering flowers and concluding altar.
3.30.2.22	● Ko Lam Monastery, Taoist Ching Sin Ching Sher and Sing Yick Undertaker Yu Lan Festival	The Ko Lam Monastery, the Taoist Ching Sin Ching She and the Sing Yick Undertaker hold the Yu Lan Festival on the 8 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, offering meals to deities and giving offerings to wandering ghosts.



<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.2.23	● Ma Wan Kap Shui Mun Yu Lan Festival	The Ma Wan Tin Hau Festival Committee holds the Yu Lan Festival from the 11 <sup>th</sup> to the 13 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of the parade in village, burning paper offerings and pacification.
3.30.2.24	● Kai Yip Lai Ching Kaifong Yu Lan Festival	The Kai Yip Lai Ching Yulan Festival Committee holds the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of chanting scriptures, worshipping heaven and earth and electing committee representatives.
3.30.2.25	● Mui Wo Yu Lan Festival	The Mui Wo Rural Committee and Fei Ngan Tung Buddhism and Taoism Society Limited hold the Yu Lan Festival jointly on the 25 <sup>th</sup> and the 26 <sup>th</sup> days of the seventh lunar month every year. The rituals consist of chanting scriptures and offering paper boat.
3.30.2.26	● Mui Wo To Yuen Tung Buddhist and Taoist Society Yu Lan Festival	The To Yuen Tung of Luk Tei Tung Village, Mui Wo holds the Yu Lan Festival from the 21 <sup>st</sup> to the 24 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of chanting scriptures, offering Buddhist boat and burning of the Ghost Master.
3.30.2.27	● Yu Lan Festival of Wah Sang House in Wah Fu Estate	The Mutual Aid Committee of Wah Sang House in Wah Fu Estate, Aberdeen holds the Yu Lan Festival on the Sunday before the 14 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, purifying houses, breaking Hell gate, crossing bridge and giving offerings to wandering ghosts.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.2.28	● Yu Lan Festival of Wah Cheong House in Wah Fu Estate	The Mutual Aid Committee of Wah Cheong House in Wah Fu Estate, Aberdeen holds the Yu Lan Festival on the Sunday before the 14 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, offering meals to deities, breaking Hell gate, crossing bridge and giving offerings to wandering ghosts.
3.30.2.29	● Yu Lan Festival of Wah Tai House in Wah Fu Estate	The Mutual Aid Committee of Wah Tai House in Wah Fu Estate, Aberdeen holds the Yu Lan Festival on the Sunday before the 14 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, purification, road ritual, breaking Hell gate and crossing bridge.
3.30.2.30	● Yu Lan Festival of Wah King House in Wah Fu Estate	The Mutual Aid Committee of Wah King House in Wah Fu Estate, Aberdeen holds the Yu Lan Festival on the Sunday before the 14 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, purifying houses, breaking Hell gate, crossing bridge and giving offerings to wandering ghosts.
3.30.2.31	● Yu Lan Festival of Wah Chui House in Wah Fu Estate	The Mutual Aid Committee of Wah Chui House in Wah Fu Estate, Aberdeen holds the Yu Lan Festival on the 22 <sup>nd</sup> day of the seventh lunar month every year. The rituals consist of opening altar, enshrinement ceremony for tablets, summoning soul, scattering flowers, giving offerings to wandering ghosts and sending off deities.
3.30.2.32	● Shun On Estate Kaifong Yu Lan Festival	The residents of Shun On Estate in Kwun Tong hold the Yu Lan Festival from the 10 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening wandering ghost gate, inviting deities, opening altar and electing committee representatives.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.2.33	● Tap Mun Tin Hau Temple Yu Lan Festival	The committee of Tap Mun Village Office holds the Yu Lan Festival on the 16 <sup>th</sup> and the 17 <sup>th</sup> days of the seventh lunar month every year. Pundi Taoist specialists perform rituals which consist of opening altar, offering meals to deities, small-scale pacification, full-scale pacification, thanking deities, throwing divination blocks and distributing talisman.
3.30.2.34	● Shau Ki Wan Nam On Fong Residents Association Limited Yu Lan Festival	Shau Ki Wan Nam On Fong Residents Association Limited holds the Yu Lan Festival from the 2 <sup>nd</sup> to the 5 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of purification, inviting deities, opening altar, summoning and honouring the spirits, breaking Hell gate, rite of confession, praising constellations, giving offerings to wandering ghosts and sending off deities.
3.30.2.35	● Wang Tau Hom Estate, Lok Fu Estate, Tin Ma Court Kaifong Yu Lan Festival	Fuk Tak Tong Sei Shea Limited holds the Yu Lan Festival from the 10 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar and sending off wandering ghosts.
3.30.2.36	● Po Fook Hill Yu Lan Festival	Po Fook Hill holds the Yu Lan Festival on the 8 <sup>th</sup> day of the seventh lunar month every year. Both Buddhist and Taoist specialists perform rituals which consist of opening altar, summoning and honouring the spirits, summoning soul, scattering flowers and giving offerings to wandering ghosts.
3.30.2.37	● Kwun Tong Merchants Association Yu Lan Festival	The Kwun Tong Merchants Association holds the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, chanting scriptures and giving offerings to wandering ghosts.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.2.38	● 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 15 <sup>th</sup> and 16 <sup>th</sup> 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.
3.30.3	◆ Hoi Luk Fung / Hoklo Tradition	The rituals of Hoi Luk Fung / Hoklo tradition consist of breaking earth, inviting deities, opening altar, offering meals to deities, chanting scriptures, running the afternoon offerings, releasing animal and giving offerings to wandering ghosts.
3.30.3.1	● Kowloon Yau Tong Lei Yue Mun Yue Lan Wui Limited Yu Lan Festival	Kowloon Yau Tong Lei Yue Mun Yue Lan Wui Limited holds the Yu Lan Festival from the 7 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, running fire, road ritual, electing committee representatives, giving offerings to wandering ghosts and thanking heaven and earth.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.3.2	<ul style="list-style-type: none"> <li>● Ngau Tau Kok District Commercial and Industrial Association Limited Yu Lan Festival</li> </ul>	<p>Ngau Tau Kok District Commercial and Industrial Association Limited holds the Yu Lan Festival from the 15<sup>th</sup> to the 21<sup>st</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, withdrawing from earth, enshrinement ceremony for the Ghost Master, opening altar, throwing divination blocks for electing committee representatives, invitation ceremony, running the afternoon offerings, holding ghost banquet, giving out free rice, sale of blessed objects by auction, giving offerings to wandering ghosts, thanking deities and sending off deities. Hoi Luk Fung opera troupe is hired to perform <i>Baizi</i> opera.</p>
3.30.3.3	<ul style="list-style-type: none"> <li>● Ping Chau Chung Yuen <i>Jiao</i> (Yu Lan Festival)</li> </ul>	<p>The Chung Yuen <i>Jiao</i> Committee (Since no specific organisation is in charge, the chief and vice committee representatives are chosen by Tin Hau every year) holds the festival from the 12<sup>th</sup> to the 16<sup>th</sup> day of the seventh lunar month every year. The rituals consist of breaking earth, inviting deities, offering meals to deities, chanting scriptures, running dragon boat, releasing animal, giving offerings to wandering ghosts and sending off deities.</p>
3.30.3.4	<ul style="list-style-type: none"> <li>● Lamma Island (North) Yu Lan Festival</li> </ul>	<p>The Lamma Island (North) Rural Committee holds the Yu Lan Festival from the 4<sup>th</sup> to the 6<sup>th</sup> day of the seventh lunar month every year. The rituals consist of enshrinement ceremony, opening altar, offering meals to deities, releasing animal and giving offerings to wandering ghosts.</p>

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.3.5	● Yue Laan Festival Co., Limited Yu Lan Festival	Yue Laan Festival Co., Limited holds the Yu Lan Festival at Yau Tong from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, withdrawing from earth, running the afternoon offerings, road ritual, sea ritual, giving offerings to wandering ghosts, electing committee representatives and thanking heaven and earth.
3.30.3.6	● Aberdeen Wai Yeung Tai Chau Land and Boat Residents Yu Lan Festival	The Aberdeen Wai Yeung Tai Chau land and boat residents hold the Yu Lan Festival on the 14 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, withdrawing from earth, running the afternoon offerings and sale of blessed objects by auction.
3.30.3.7	● Hong Kong Hoi Luk Fung Yu Lan Festival	The Hong Kong Shenwei City Hailufeng Luhe Cultural and Leisure Association holds the Yu Lan Festival from the 11 <sup>th</sup> to the 13 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of withdrawing from earth, enshrinement ceremony for the Ghost Master, officiating the board, running the afternoon offerings and sale of blessed objects by auction.
3.30.3.8	● Hong Kong Weidong Pinghai Land and Boat Residents Yu Lan Festival	The Hong Kong Weidong Pinghai land and boat residents hold the Yu Lan Festival on the 3 <sup>rd</sup> and the 4 <sup>th</sup> days of the seventh lunar month every year. The rituals consist of opening altar, inviting deities, running the afternoon offerings, electing committee representatives and giving offerings to wandering ghosts.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.3.9	● Chai Wan Wai Chau Hoi Luk Fung Welfare Association Limited Yu Lan Festival	Chai Wan Wai Chau Hoi Luk Fung Welfare Association Limited holds the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, burning paper offerings and electing committee representatives.
3.30.3.10	● Shun Lee Estate, Choi Wan Estate and Kai Yip Estate Yu Lan Festival	Tai Si Buddha Limited of the Wong Tai Sin District holds the Yu Lan Festival at Shun Lee Estate, Choi Wan Estate and Kai Yip Estate on the 9 <sup>th</sup> and the 10 <sup>th</sup> days of the seventh lunar month every year. The rituals consist of enshrinement ceremony for tablets, purification, opening altar, chanting scriptures, burning paper offerings and burning the Ghost Master.
3.30.3.11	● Tsz Wan Shan Chuk Yuen Fung Tak Wai Kiu Kai-fong Yu Lan Festival	The Tsz Wan Shan Chuk Yuen Fung Tak Wai Kiu Kai-fong Committee holds the Yu Lan Festival from the 22 <sup>nd</sup> to the 25 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, electing committee representatives and thanking heaven and earth.
3.30.3.12	● Wan Chai Kaifong Yu Lan Festival	The Wan Chai Kaifong Committee holds the Yu Lan Festival at Thomson Road on the 23 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scripture and burning paper offerings.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.4	◆ Chiu Chow Tradition	The rituals of Chiu Chow tradition consist of inviting deities, chanting scriptures, hanging up vertical banners, sale of blessed objects by auction, seat lecture, giving offerings to the "good brothers", giving out free rice, giving offerings to wandering ghosts and sending off deities. (The Yu Lan Festival of the Hong Kong Chiu Chow community was inscribed on the third national list of intangible cultural heritage in China in 2011).
3.30.4.1	● Kowloon City Chiu Kiu Yu Lan Festival	Kowloon City Chiu Kiu Yue Lan Association Limited holds the Yu Lan Festival from the 16 <sup>th</sup> to the 18 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, sale of blessed objects by auction and burning the Ghost Master. Chiu Chow opera troupe is hired to perform Chi Chow opera.
3.30.4.2	● Tokwawan Chiu Chow Clansmen Yu Lan Festival	Tokwawan Chiu Chow Clansmen (U Lan) Association, Limited holds the Yu Lan Festival from the 21 <sup>st</sup> to the 23 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, electing committee representatives, sale of blessed objects by auction and sending off deities.
3.30.4.3	● Sam Kok Mar Tou Yu Lan Festival	Buddhist (Sam Kok Mar Tou Yu-lan) Charitable Association Limited holds the Yu Lan Festival from the 24 <sup>th</sup> to the 26 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, chanting scriptures, giving offerings to wandering ghosts and sale of blessed objects by auction.



Codes	Titles of Major Items and Sub-items	Descriptions
3.30.4.4	● Chiu Chow Clansmen's of Yuen Long District Yu Lan Festival	Chiu Chow Clansmen's Association of Yuen Long District Limited holds the Yu Lan Festival from the 18 <sup>th</sup> to the 20 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, releasing animal, giving offerings to wandering ghosts, sale of blessed objects by auction and sending off deities.
3.30.4.5	● Chiu Chow Residents of Ngau Tau Kok District Yu Lan Festival	Chiu Chow Residents of Ngau Tau Kok District Association Limited hold the Yu Lan Festival from the 4 <sup>th</sup> to the 6 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures and sending off deities.
3.30.4.6	● Shek Lei, Shek Yam and On Yam Chiu Kiu Yu Lan Festival	The Chiu Chow residents of Shek Lei Estate, Shek Yam Estate and On Yam Estate in Kwai Chung hold the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of chanting scriptures, electing committee representatives and burning paper offerings.
3.30.4.7	● Chiu Kiu Kaifong of Sai Kung District Yu Lan Festival	The Sai Kung District Chiu Kiu Kaifong Yu Lan Association holds the Yu Lan Festival from the 27 <sup>th</sup> to the 29 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, worshipping, opening altar, sale of blessed objects by auction, ten offerings, food offering, receiving fortune, running offering, sending off deities and closing wandering ghost gate.
3.30.4.8	● Sai Wan Yu Lan Festival	Sai Wan Yue Lan Association Limited holds the Yu Lan Festival from the 7 <sup>th</sup> to the 9 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures and giving offerings to wandering ghosts. Chiu Chow opera troupe is hired to perform Chiu Chow opera.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.4.9	● Lei Cheng Uk and Lai Kok Estate Chiu Chow Yu Lan Festival	Lei Cheng Uk and Lai Kok Estate Chiu Chow Kung Sheung Yue Lan Association Limited holds the Yu Lan Festival from the 4 <sup>th</sup> to the 6 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, sending off Prince, electing committee representatives, giving offerings to wandering ghosts and sending off deities. Chiu Chow opera troupe is hired to perform Chiu Chow opera.
3.30.4.10	● Shatin Chiu Chow Residents Yu Lan Festival	Shatin Chiu Chow Residents Welfare Association Limited holds the Yu Lan Festival from the 21 <sup>st</sup> to the 24 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening wandering ghost gate, thanking the earth, sale of blessed objects by auction and sending off deities.
3.30.4.11	● Sau Mau Ping Chiu Kiu Kaifong Yu Lan Festival	The Chiu Chow residents in Sau Mau Ping hold the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, electing committee representatives, seat lecture and sending off deities.
3.30.4.12	● Mongkok Chiu Kiu Yu Lan Festival	Mongkok Chiu Kiu Yu Lan Sing Wui Company Limited holds the Yu Lan Festival from the 10 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, electing committee Representatives and giving offerings to wandering ghosts. The Chiu Chow opera troupe is hired to perform Chiu Chow opera.
3.30.4.13	● Tung Tau Estate Yu Lan Festival	Tung Tau Estate Yu Lan Sing Association Limited holds the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>d</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures and sending off deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.4.14	● Chiu Kiu of Yau Ma Tei, Mong Kok District and Public Square Street Yu Lan Festival	The Chiu Chow residents in Yau Ma Tei, Mong Kok District and Public Square Street hold the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, sale of blessed objects by auction and sending off deities.
3.30.4.15	● Yu Lan Festival, Cheung Sha Wan Chiu Chow Yu Lan Festival	Cheung Sha Wan Chiu Chow Kong Sheung Yue Lan Friendly Association Limited holds the Yu Lan Festival on the last three days of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, rite of water confession, chanting scriptures, running five directions, feeding hungry ghost, chai sha ho (giving offerings to the “deceased” brothers, sale of blessed objects by auction and sending off deities.
3.30.4.16	● Hung Hom Sam York Chiu Kiu Kaifong Yu Lan Festival	Hung Hom Sam York Chiu Kiu Yue Lan Friendly Society Limited holds the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, electing committee representatives, chanting scriptures, sale of blessed objects by auction and concluding altar.
3.30.4.17	● Aberdeen Tin Wan Estate, Wah Fu Estate, Wah Kwai Estate Chiu Kiu Residents Yu Lan Festival	Aberdeen Tin Wan Estate Wah Fu Estate Wah Kwai Estate Chiu Kiu Residents Yu Lan Shing Wui Limited holds the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening altar, sending off wandering ghosts, dedicating Lord of North Dipper and thanking heaven and earth.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.4.18	● Chai Wan Chiu Kiu Yu Lan Festival	Hong Kong Chiu Chau Overseas Public Welfare Advancement Association Limited holds the Yu Lan Festival from the 21 <sup>st</sup> to the 23 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of chanting scriptures and worshipping. Chiu Chow opera troupe is hired to perform Chiu Chow opera.
3.30.4.19	● Fanling Chiu Kiu Yu Lan Festival	Fanling Chiu Kiu Yulan Shing Wui Association Limited holds the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, chanting scriptures, ten offerings, giving offerings to wandering ghosts and sale of blessed objects by auction.
3.30.4.20	● Tsuen Wan Chiu Kiu Yu Lan Festival	Tsuen Wan Chiu Kiu Yu Lan Association Limited holds the Yu Lan Festival from the 7 <sup>th</sup> to the 10 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, electing committee representatives, feeding hungry ghost, giving offerings to wandering ghosts, sending off deities and thanking heaven and earth.
3.30.4.21	● Tsuen Wan Chiu Kiu Kaifong Yu Lan Festival	Tsuen Wan Chiu Kiu Kaifong Yu Lan Association Limited holds the Yu Lan Festival from the 27 <sup>th</sup> to the 29 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of chanting scriptures, giving offerings to wandering ghosts, distributing blessed objects and sending off deities.
3.30.4.22	● Choi Wan Estate Chiu Kiu Tin Tak Pak Kung Yu Lan Festival	Choi Wan Estate Chiu Kiu Tin Tak Pak Kung Association Limited in the Wong Tai Sin District holds the Yu Lan Festival on the 9 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, giving offerings to wandering ghosts and chanting scriptures.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.4.23	● Shum Shui Po Shek Kip Mei Pak Tin Village Chiu Kiu Yu Lan Festival	Shum Shui Po Shek Kip Mi Pak Tin Village Chiu Kiu Yue Lan Association Limited holds the Yu Lan Festival from the 16 <sup>th</sup> to the 20 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, electing committee representatives, sale of blessed objects by auction and sending off deities.
3.30.4.24	● Wong Tai Sin San Po Kong Fung Wong Chuen Kaifong Yu Lan Festival	Wong Tai Sin San Po Kong Fung Wong Chuen Yu Lan Association Limited holds the Yu Lan Festival from the 7 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, burning paper offerings and seat lecture.
3.30.4.25	● Tsz Wan Shan Chuk Yuen Fung Tak Village Chiu Kiu Kai-fong Yu Lan Festival	Tsz Wan Shan Chuk Yuen Fung Tak Village Chiu Chow residents hold the Yu Lan Festival from the 4 <sup>th</sup> to the 6 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, throwing divination blocks for electing committee and sending off deities.
3.30.4.26	● Kwai Chung Chiu Kiu Yu Lan Festival	Chiu Chow residents who lived in the Kwai Chung squatter area in the past hold the Yu Lan Festival from the 1 <sup>st</sup> to the 3 <sup>rd</sup> day of the seventh lunar month every year. The Buddhist Kwun Yuen Monastery Limited is invited to perform rituals consisting of opening altar, chanting scriptures and feeding hungry ghosts.
3.30.4.27	● Tak Kow Po Hing Oi Tun Yu Lan Festival	Tak Kow Po Hing Oi Tun Limited in the Kwun Tong District holds the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year with chanting scriptures as a ritual.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.30.4.28	● Chiu Chow Kung Wo Tong Yu Lan Festival	Chiu Chow Kung Wo Tong Friendly Association Limited holds the Yu Lan Festival from the 21 <sup>st</sup> to the 23 <sup>rd</sup> day of the seventh lunar month every year. The rituals consist of opening wandering ghost gate, inviting deities, chanting scriptures, feeding hungry ghost and giving offerings to wandering ghosts.
3.30.4.29	● Chiu Chow Nam On Tong Welfare Advancement Association Limited Yu Lan Festival	Chiu Chow Nam On Tong Welfare Advancement Association Limited holds the Yu Lan Festival from the 10 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening wandering ghost gate, inviting deities, opening altar, sale of blessed objects by auction and burning paper offerings.
3.30.4.30	● Tai Kong Po, Pat Heung, Kam Tin Chiu Kiu Yu Lan Festival	Tai Kong Po, Pat Heung, Kam Tin Chiu Kiu Yue Lan Association Limited holds the Yu Lan Festival from the 10 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, chanting scriptures, giving offerings to the "good brothers" and sale of blessed objects by auction.
3.30.4.31	● Lam Tin Kai-fong Yu Lan Festival	Lam Tin Kai-fong U Lan Association Limited holds the Yu Lan Festival from the 9 <sup>th</sup> to the 12 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of opening wandering ghost gate, electing committee representatives, burning paper costume and sending off deities.
3.30.32	● Kwun Tong Shun Tin Estate Kai-fong Yu Lan Festival	The Chiu Chow residents in Kwun Tong Shun Tin Estate hold the Yu Lan Festival from the 4 <sup>th</sup> to the 6 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, opening altar, chanting scriptures, giving offerings to wandering ghosts and sending off deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.30.4.33	● Kwun Tong Chiu Kiu Kung Sheung and Kaifong Yu Lan Festival	Kwun Tong Chiu Kiu Kung Sheung Kai Yu Lan Sing Wui Limited holds the Yu Lan Festival from the 13 <sup>th</sup> to the 15 <sup>th</sup> day of the seventh lunar month every year. The rituals consist of inviting deities, chanting scriptures, seat lecture and giving offerings to wandering ghosts.
3.30.4.34	● 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 11 <sup>th</sup> to 26 <sup>th</sup> 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.
3.31	Tei Chong Wong (Ksitigarbha Bodhisattva) Festival	Hoi Luk Fung / Hoklo communities organise the Tei Chong Wong Festival to thank the deity for his blessing. The festival is celebrated with opera, Taoist rituals and a parade in the community.
3.31.1	◆ Tai Wo Hau, Tsuen Wan	The Tsuen Wan Kwai Chung Tei Chong Wong Committee holds the annual Tei Chong Wong Festival from the 27 <sup>th</sup> day of the seventh lunar month to the 2 <sup>nd</sup> day of the eighth lunar month. A Hoi Luk Fung troupe is hired to perform <i>Baizi</i> opera. The rituals consist of throwing divination blocks, inviting deities, holding an enshrinement ceremony, making offerings to the "deceased brothers", making offerings to heaven, running the afternoon offerings, and sending off the deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.31.2	◆ Shek Lei Estate, Tsuen Wan	Pak Wan Tung Tai Sing Fat Cho Co., Limited holds the annual Tei Chong Wong Festival from the 21 <sup>st</sup> to the 25 <sup>th</sup> day of the eighth lunar month. A troupe is hired to perform opera to thank the deities. Hoi Luk Fung Taoist specialists are invited to operate the rituals of inviting the deities, holding an enshrinement ceremony for the deities, officiating at the board, burning paper horses, staging parades, praying for five fortunes, and sending off the deities.
3.31.3	◆ Kwun Tong	Kowloon Kwun Tong Wai Hoi Luk Hing Benevolent Society Limited holds the annual Tei Chong Wong Festival for ten consecutive days, starting from the 22 <sup>nd</sup> day of the ninth lunar month. The festival is celebrated by inviting deities and holding ceremonies. A Hoi Luk Fung opera troupe is hired to perform <i>Baizi</i> opera.
3.32	Fire Dragon Dance	During the Mid-Autumn Festival (the 15 <sup>th</sup> day of the eighth lunar month), communities of Tai Hang and Pokfulam organise the “Fire Dragon Dance”. Members of the communities participate in the crafting, enshrinement, dancing, and sending off of the fire dragon.
3.32.1	◆ Tai Hang	The Tai Hang Residents’ Welfare Association organises the “Fire Dragon Dance” every year. Members of the Association make use of pearl grass to craft the fire dragon, which consists of a body, a head, a tail, eyes, a dragon ball, and a “bangle”, and set up a drum trolley before the Mid-Autumn Festival. The “fire dragon dance” is held from the 14th to the 16th day of the eighth lunar month. (The Tai Hang Fire Dragon Dance was inscribed onto the third national list of intangible cultural heritage in 2011.)



Codes	Titles of Major Items and Sub-items	Descriptions
3.32.2	◆ Pokfulam Village	The Pokfulam Village Fire Dragon Team holds the “Fire Dragon Dance” at Pokfulam Village in the evening of the Mid-Autumn Festival.
3.33	Chai Tin Tai Shing (Monkey King) Festival	Tai Sing Fat Tong, Kowloon, Company Limited holds the annual Chai Tin Tai Shing Festival with celebration activities from the 15 <sup>th</sup> to the 17 <sup>th</sup> day of the eighth lunar month.
3.34	Wong Tai Sin Festival	On the 23 <sup>rd</sup> day of the eighth lunar month, Sik Sik Yuen holds the annual Wong Tai Sin Festival at Wong Tai Sin Temple with the chanting of scriptures.
3.35	Yuen Tin Sheung Tai (Supreme Emperor of the Dark Heaven) Festival	Lam Tin Wai Hoi Luk Master Yuen Tin Association Limited holds the annual Yuen Tin Sheung Tai Festival from the 30 <sup>th</sup> day of the eighth lunar month to the 6 <sup>th</sup> day of the ninth lunar month. The rituals consist of inviting deities, holding celebrations, and sending off the deities. A Hoi Luk Fung troupe is hired to perform <i>Baizi</i> opera.
3.36	Tei Mo Yuen Kwan (Earth Mother Goddess) Festival	On the 6 <sup>th</sup> day of the ninth lunar month, a Hoi Luk Fung family celebrates the annual Tei Mo Yuen Kwan Festival.
3.37	Wah Kwong (God of Fire and patron of Cantonese opera) Festival	Some local communities in Hong Kong organize the annual Wah Kwong Festival to celebrate the deity’s birthday.
3.37.1	◆ Tai O	Some residents of Tai O hold the annual Wah Kwong Festival with worship activities on the 28 <sup>th</sup> day of the ninth lunar month.

Codes	Titles of Major Items and Sub-items	Descriptions
3.37.2	◆ The Chinese Artists Association of Hong Kong	The Chinese Artists Association of Hong Kong holds the annual Wah Kwong Festival on the 28 <sup>th</sup> day of the ninth lunar month. The birthday of the patron of Cantonese opera is celebrated by inviting deities, auctioning blessed objects, sending off the deities, and staging Cantonese opera performances.
3.37.3	◆ Hong Kong Po Fook Tong Cantonese Opera Musicians' Association Limited	Hong Kong Po Fook Tong Cantonese Opera Musicians' Association Limited holds the Wah Kwong Festival on the 24 <sup>th</sup> day of the ninth lunar month every year. The rituals consist of inviting deities and auctioning blessed objects.
3.37.4	◆ Funeral Profession	Members of Hung Fook Funeral Undertaker Shop organise the Wah Kwong Festival on the 15 <sup>th</sup> day of the ninth lunar month every year, with music performances and worship activities.
3.38	Autumn Sacrificial Rites	The Board of Directors of the Tung Wah Group of Hospitals perform the Autumn Sacrificial Rites on the 25 <sup>th</sup> day of the ninth lunar month every year. The rites consist of offering wine and gifts, and chanting congratulatory messages.
3.39	Ancestral Worship of the Kwok Clan in Kowloon City	Kwok Fan Yeung Virtue-Promoting Association Hong Kong Limited's ancestral worship committee holds the ancestral worship of the Kwok clan in Kowloon City from the 11 <sup>th</sup> to the 13 <sup>th</sup> day of the twelfth lunar month. The rituals consist of inviting deities, ancestral worship, and sending off the prince and the deities.
3.40	General Cheung Fei Festival	Shauiwan Nam On Fong Residents Association Limited holds the General Cheung Fei Festival on the 19 <sup>th</sup> day of the twelfth lunar month every year. Taoist specialists are invited to chant scriptures. The festival is celebrated with worship activities and the auction of blessed objects.

Codes	Titles of Major Items and Sub-items	Descriptions
3.41	Thanking Deities	The ritual of thanking deities is held in some local temples during the twelfth lunar month to thank the deities for their blessing.
3.42	<i>Jiao</i> / Da Chiu	<i>Jiao</i> , also known as Da Chiu, is a large-scale religious festival of the community held to pacify wandering ghosts, thank deities for their blessing, purify the community, and mark its renewal. The festival is celebrated by performing an opera to thank the deities. The festival usually takes place at intervals of 1, 5, 7, or 10 years. Some communities organise “On Lung Qing <i>Jiao</i> ” or “Chu Tai Sin <i>Jiao</i> ” (named after the deity Chu Tai Sin).
3.42.1	◆ Yuen Kong Tsuen, Pat Heung	In 2010, Lok Yee Tong organised the <i>Jiao</i> Festival, which is usually held once every eight years. The celebration was held for five consecutive days and four nights. The rituals consisted of presenting memorials, drawing water, hanging vertical banners, inviting deities, opening the altar, offering meals to the deities, ushering spiritual fire, fixing a place for the altar with martial arts performances, an incense parade, officiating at the board, a ceremony, welcoming the deities, small-scale pacification, and circling the venue with the pardon decree. A troupe was hired to perform Cantonese opera to thank the deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.2	◆ Tai Hang, Tai Po	In 2010, the Tai Hang <i>Jiao</i> Committee in Tai Po organised the <i>Jiao</i> Festival, which is usually held once every five years. The rituals consisted of presenting memorials, inviting deities, offering meals to the deities, ushering spiritual fire, fixing a place for the altar with martial arts performances, small-scale pacification, dipper worship, circling the venue with the pardon decree, and releasing animals. A troupe was hired to perform Cantonese opera to thank the deities.
3.42.3	◆ On Lung Qing <i>Jiao</i> (Tseng Lan Shue, Sai Kung)	In 2011, Tseng Kai Yau Wan Lung Tong organised the On Lung Qing <i>Jiao</i> Festival, which is usually held once every 30 years. The rituals consisted of opening the altar, offering meals to the deities, officiating at the board, ushering spiritual fire, fixing a place for the altar with martial arts performances, an incense parade, small-scale pacification, welcoming the deities, and circling the venue with the pardon decree.
3.42.4	◆ Pak Kong, Sai Kung	In 2010, the Pak Kong-Sheung Sze Wan Joint Village <i>Jiao</i> Committee organised the <i>Jiao</i> Festival, which is usually held once every ten years. The rituals consisted of offering meals to the deities, ushering spiritual fire, fixing a place for the altar with martial arts performances, officiating at the board, <i>Jiao</i> celebrations, circling the venue with the pardon decree, welcoming the deities, releasing animals, and making offerings to wandering ghosts. A troupe was hired to perform Cantonese opera to thank the deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.5	◆ Tap Mun Joint Village <i>Jiao</i> Festival (Ngat Chiu)	Tap Mun together with six fishing villages in north-eastern Tai Po including Kat O (Crooked Island), Kop Lau Wan, Sam Mun Tsai, Shum Wan, Wong Wan Chau (Double Island), and Sam Mou Shek organise the <i>Jiao</i> Festival once every ten years. So far the festival has been held 21 times. The rituals consist of inviting deities, a ceremony, and sending off the deities. Cantonese opera and a puppet show are performed to thank the deities. Ngat Chiu is organised to repay the deities in the following year. The rituals are similar, but there is no puppet show.
3.42.6	◆ Ho Chung, Sai Kung	In 2010, the Sai Kung Ho Chung Joint Village <i>Jiao</i> Committee organised the <i>Jiao</i> Festival, which is usually held once every ten years. It was held for five consecutive days and four nights. The rituals consisted of presenting memorials, drawing water, hanging vertical banners, inviting deities, offering meals to the deities, ushering spiritual fire, fixing a place for the altar with martial arts performances, circling the venue with the pardon decree, welcoming the deities, and releasing animals. A troupe was hired to perform Cantonese opera to thank the deities.
3.42.7	◆ Hing Chun Yeuk, Sha Tau Kok	In 2010, the Hing Chun Yeuk Seven Villages Committee organised the <i>Jiao</i> Festival, which is usually held once every ten years. The rituals consisted of presenting memorials, inviting deities, hanging vertical banners, opening the altar, summoning and purifying spirits, officiating at the board, burning the Ghost Master, and sending off the deities. A troupe was hired to perform Cantonese opera to thank the deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.8	◆ Cheung Chau	The Hong Kong Cheung Chau Bun Festival Committee organises the annual <i>Jiao</i> Festival for five consecutive days. The rituals consist of inviting deities, an enshrinement ceremony, running the afternoon offerings, feeding water ghosts, running boats, a parade, making offerings to wandering ghosts, thanking heaven and earth, a bun scrambling competition, distributing buns, and sending off the deities. Operas (Cantonese opera first and then <i>Baizi</i> opera) are performed to thank the deities. (The Cheung Chau Bun Festival was inscribed onto the third national list of intangible cultural heritage in 2011.)
3.42.9	◆ Sok Kwu Wan, Lamma Island	In 2011, the Lamma Island (South) Rural Committee organised the <i>Jiao</i> Festival, which is usually held once every four years. The rituals consisted of opening the altar, hanging vertical banners, an enshrinement ceremony for the Ghost Master, evening prayers, an audience with deities, circling the venue with the pardon decree, feeding water ghosts, releasing animals, striding through gates, making offerings to wandering ghosts, and settling the deities.
3.42.10	◆ Nam Luk Shi	In 2010, the Nam Luk Shi <i>Jiao</i> Committee organised the <i>Jiao</i> Festival, which is usually held once every ten years. The festival was held for four consecutive days and three nights. The rituals consisted of presenting memorials, inviting deities, hanging vertical banners, an enshrinement ceremony for spirit tablets, summoning and purifying the spirits, offering meals to the deities, officiating at the board, scattering flowers, and burning the Ghost Master.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.11	◆ Shan Ha Tsuen, Ping Shan	Between late 2010 and early 2011, the Shan Ha Tsuen <i>Jiao</i> Committee in Yuen Long organised the <i>Jiao</i> Festival, which is usually held once every ten years. The rituals consisted of opening the altar, offering meals to deities, officiating at the board, ushering spiritual fire, fixing a place for the altar with martial arts performances, an incense parade, small-scale pacification, welcoming the deities, and circling the venue with the pardon decree. A troupe was hired to perform Cantonese opera to thank the deities.
3.42.12	◆ Fanling Wai	In 2010, the Village Affairs Committee of Fanling Wai organised the <i>Jiao</i> Festival, which is usually held once every ten years. It lasted for five consecutive days and four nights. The rituals consisted of presenting memorials, drawing water, hanging vertical banners, inviting deities, offering meals to the deities, officiating at the board, ushering spiritual fire, fixing a place for the altar with martial arts performances, an incense parade, circling the venue with the pardon decree, releasing animals, full-scale pacification, a purification ceremony, burning the board, sending off the deities, surrounding earth, and auctioning blessed objects. A troupe was hired to perform Cantonese opera to thank the deities.
3.42.13	◆ Po Toi Island	In 2012, the Po Toi committee for organising festival events organised the <i>Jiao</i> Festival, which is usually held once every three years. The rituals consisted of fixing a place for the altar, offering meals to deities, worshipping the cape, releasing water lanterns, circling the venue with the pardon decree, and making offerings to wandering ghosts. A troupe was hired to perform Cantonese opera to thank the deities.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.14	◆ Chu Tai Sin <i>Jiao</i> (Tai O)	During the third lunar month, the Shing Sum Tong Committee organises Chu Tai Sin <i>Jiao</i> in Tai O for five consecutive days. The rituals consist of opening the altar, chanting scriptures, making offerings to the Buddha, reversing fortunes, making offerings to wandering ghosts, officiating at the board, and feeding wandering ghosts.
3.42.15	◆ Chu Tai Sin <i>Jiao</i> (Aberdeen Hap Sing Tong)	From the 20 <sup>th</sup> to the 23 <sup>rd</sup> day of the fifth lunar month, Aberdeen Hap Sing Tong organises Chu Tai Sin <i>Jiao</i> for four consecutive days. The rituals consist of purification, chanting scriptures, opening the seal, feeding hungry ghosts, making offerings to heaven, closing the seal, an enshrinement ceremony for the golden board, feeding water ghosts, striding through gates, feeding land ghosts, praising the constellations to reverse fortunes, throwing divination blocks, and sending off deities.
3.42.16	◆ Tin Hau <i>Jiao</i> of Triangular Island	Triangular Island Goddess of Tin Hau Shrine of Peace Association Limited organises the <i>Jiao</i> Festival at the Aberdeen Typhoon Shelter on the 21 <sup>st</sup> and the 22 <sup>nd</sup> day of the fifth lunar month every year. The rituals consist of opening the altar, an enshrinement ceremony, the rite of washing, dipper worship, shamanic possession, striding through gates, fixing a place for the altar with martial arts performances, feeding water ghosts, releasing animals, offering meals to deities, and making offerings to wandering ghosts.



Codes	Titles of Major Items and Sub-items	Descriptions
3.42.17	◆ Six Villages in Wang Chau, Ping Shan	The <i>Jiao</i> 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.
3.42.18	◆ Tsat Yeuk, Nga Tsin Wai	The <i>Jiao</i> 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 <i>Jiao</i> Festival.
3.42.19	◆ Sheung Shui Heung	The <i>Jiao</i> Festival is held once every sixty 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.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.20	◆ Lin Fa Tei Village, Pat Heung	The <i>Jiao</i> 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.
3.42.21	◆ Shek O Village, Tai Long Wan Village and Hok Tsui Village	The <i>Jiao</i> 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 <i>Jiao</i> Festival also serves to reinforce the ties of the community.
3.42.22	◆ On Lung Qing <i>Jiao</i> (Ko Lau Wan Village)	The <i>Jiao</i> 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 <i>Jiao</i> 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.

Codes	Titles of Major Items and Sub-items	Descriptions
3.42.23	◆ Lam Tsuen, Tai Po	Twenty-six villages in Lam Tsuen Heung, Tai Po take part in the <i>Jiao</i> Festival of Lam Tsuen. The festival is held once every 10 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.
3.43	International Mother Language Day ( অমর একুশ )	The Bangladesh Association of Hong Kong organises the annual International Mother Language Day on 21 <sup>st</sup> February. Activities include a discussion forum, performances by youths (singing, dancing, and playing instruments), and dramas which commemorate the history of Martyr's Day.
3.44	Diwali (Festival of Lights)	Diwali is a Hindu festival organised during the Hindu month of Ashwayuja to pray for Lord Laxmi's blessing. In Hong Kong, it is held at the Hindu Temple in Happy Valley. There are rituals and activities such as poem recitations and banquets.
3.45	Teej ( नेपाली नारीहरु को माहान चाड "तीज" , Festival of Women)	Hong Kong Integrated Nepalese Society Limited organises Teej every year. The majority of participants are Nepalese women who wear traditional costumes, sing, and dance during the festival.
3.46	Poem Reciting Function ( محفل مشاعرہ )	Bazm-E-Sukhan (HKSAR) organises the Poem Reciting Function during major Pakistani festivals. It also organises monthly poem reciting functions.
3.47	Holi (Festival of Colours)	Holi is a Hindu festival. It is held on the Hindu Falguni Purnima Day at the Hindu Temple in Happy Valley. There are rituals such as throwing powdered dye and coloured water at each other to celebrate the coming of Spring.

Codes	Titles of Major Items and Sub-items	Descriptions
3.48	Dussehra (Festival of Victory of Good over Evil)	Dussehra is a Hindu Festival celebrated during the Hindu Ashvin month at the Hindu Temple in Happy Valley. There are rituals and activities such as poem recitations for Lord Rama, burning the paper-crafted image of Ravana, and banquets.
3.49	Annakut (New Year's Day)	Annakut is a Hindu Festival held on the day after Diwali (Festival of Lights) at the Hindu Temple in Happy Valley to celebrate the merits of Lord Krishna. It is a traditional offering to God on the first day of New Year. There are rituals and activities such as poem recitations, offerings, and banquets.
3.50	Orthodox Unity School Taoist Tradition (New Territories)	The Orthodox Unity School of Taoism has a long tradition carried on by “nahm mouh” Taoist priests in the New Territories. They are hired to conduct the <i>Jiao</i> Festival, dipper worship, the rite of passage, offerings to wandering ghosts, rehabilitation ceremonies, and traditional funeral rites.
3.50.1	◆ <i>Jiao</i> Festival	Taoist priests of the Orthodox Unity School in the New Territories conduct <i>Jiao</i> . Please refer to the items of <i>Jiao</i> rituals (See 3.42).
3.50.2	◆ Settling Ancestors	“Nahm mouh” Taoist priests are invited to perform the “travelling nine states” ritual to settle the deceased for family members to worship.
3.50.3	◆ Rehabilitation Ceremony for Ancestral Hall	“Nahm mouh” Taoist priests performed the ritual of a rehabilitation ceremony for the Tai Po Mei Lee Ancestral Hall after its renovation. During the ritual, the Lee’s ancestral tablets were sent back to the ancestral hall.

Codes	Titles of Major Items and Sub-items	Descriptions
3.50.4	◆ Temple Renovation Ritual	The Kam Tin Tang clan of Yuen Long renovated the Tin Hau Temple in Shui Mei Village. “Nahm mouh” Taoist priests were invited to perform several rituals consisting of starting construction, inviting deities, tearing down plaster ceilings, and beam-raising.
3.50.5	◆ Rehabilitation Ceremony for Temple	The Fanling Wai Village Affairs Committee renovated the Sam Shing Temple and invited “nahm mouh” Taoist priests to perform the ritual of a rehabilitation ceremony.
3.50.6	◆ Tunfu (Talisman Establishment)	“Nahm mouh” Taoist priests are hired to conduct the ritual of talisman establishment for large-scale construction works. A shrine for earth gods in five directions is established for blessing the safety of community members.
3.51	Orthodox Unity School Taoist Tradition (Urban)	The rituals performed by the Orthodox Unity School Taoist Tradition in urban Hong Kong can be categorised into “the green altar” and “the yellow altar”. The green altar refers to rituals for good fortune such as <i>Jiao</i> , dipper worship, the rite of passage, offerings to wandering ghosts, and rehabilitation ceremonies; the yellow altar refers to the funeral rituals, which are generally called “da zhai”.
3.52	Complete Perfection School Taoist Tradition	Some monasteries with a long history have carried on the tradition of the Complete Perfection School. Taoist priests and students conduct <i>Jiao</i> , rehabilitation ceremonies for temples, wedding ceremonies, formal initiation ceremonies, beam-raising, and rehabilitation ceremonies for ancestral halls.
3.52.1	◆ Beam-raising Ritual	The Beam-raising ritual of the newly built Heung Yee Kuk Building was performed by Taoist priests and students of the Complete Perfection School.

Codes	Titles of Major Items and Sub-items	Descriptions
3.52.2	◆ <i>Jiao</i>	Taoist priests and students of the Complete Perfection School conduct <i>Jiao</i> . Please refer to the items of <i>Jiao</i> rituals (See 3.42).
3.52.3	◆ Rehabilitation ceremony for Ancestral Hall	The ritual of the rehabilitation ceremony for the ancestral hall of Yau Kung Tong of the Ha Tsuen Tang Lineage in Yuen Long is conducted by Taoist priests and students of the Complete Perfection School.
3.52.4	◆ Taoist Wedding Ceremony	Some monasteries with a long history in Hong Kong organise Taoist wedding ceremonies for worshippers.
3.52.5	◆ Rehabilitation ceremony for Temples	The ritual of the rehabilitation ceremony for the Cheung Fei Temple in Nam On Fong of Shau Kei Wan, the Taisui (Chinese Zodiac) Shrine and Pavilion of Tung Wah Group of Hospitals Litt Shing Kung in Sheung Wan, and the Che Kung Temple in Tung Tau Tsuen, Ha Tsuen, Yuen Long were conducted by Taoist priests and students of the Complete Perfection School.
3.52.6	◆ Enshrinement ceremony for Dragon Boats	The ritual of the enshrinement ceremony for dragon boats in Tai O, Lantau Island is conducted by Taoist priests and students of the Complete Perfection School.
3.52.7	◆ Formal initiation and Seat Lecture	Some Taoist monasteries with a long history conduct Formal initiation and Seat Lecture ritual for new disciples.
3.53	Cantonese Rite of Liberating the Flaming-mouths (Feeding the Hungry Ghosts)	The Cantonese rite of Liberating the Flaming-mouths, a Buddhist funeral ritual, aims at pacifying ghosts and ancestors. This ritual is conducted to relieve the melancholy of hungry ghosts so that they may embrace the three treasures of Buddhism.

Codes	Titles of Major Items and Sub-items	Descriptions
3.54	Traditional Funeral Rites	In the past, the majority of traditional funeral rites were performed for ground burial. Nowadays, people adopt cremation and hold funerals at funeral parlours. The rituals include chanting scriptures, breaking Hell's gate, buying water, placing the dead body in a coffin, encircling the coffin, bidding farewell, holding a funerary feast when the mourning period is over, and consolation feast rites. Some communities in the New Territories keep the practice of ground burial.
3.54.1	◆ 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 which involves preparing the dead body for placing in a coffin, encoffining the body and the burial of the body. 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.
3.55	Traditional Wedding Ceremonies	Wedding ceremonies can be divided into four categories according to local traditions, namely boat people, walled villages, Hakka and urban.
3.55.1	◆ Boat People	Different fishermen communities in Hong Kong have their own types of wedding ceremonies.
3.55.1.1	● Hoi Luk Fung / Hoklo	In Hoi Luk Fung / Hoklo wedding ceremonies, rituals performed in the groom's family, consist of combing hair, hanging a red cloth on the door, installing a bridal bed, launching, delivering betrothal gifts, fetching the bride to the groom's house and rowing a dragon boat on land. During a ceremony, relatives and friends of the bride sing songs with auspicious meanings for the couple.

Codes	Titles of Major Items and Sub-items	Descriptions
3.55.1.2	● Rite of Passage	Before a wedding ceremony, fishermen invite “nahm mouh” Taoist priests to perform the rite of passage, which is an important component of the wedding.
3.55.2	◆ Hakka	Traditional Hakka wedding ceremonies are still being practised in Tseng Lan Shue, Sai Kung. There are rituals such as combing hair, fetching the bride to the groom's house and ancestral worship. Shek Kwu Lung and Kau To are both Hakka villages in Sha Tin. The Hakka people arrange to have a Chinese unicorn dance on the wedding day when the bridegroom visits the bride's home and takes her back to his own home.
3.55.3	◆ Walled Villages	Some villages in the New Territories, Hong Kong, still practise traditional wedding ceremonies.
3.56	Enshrinement ceremony for the Chinese Unicorn	The villagers of Shan Ha Tsuen, Yuen Long hold the ritual of the enshrinement ceremony for the newly crafted Chinese unicorn before participating in the <i>Jiao</i> Festival, which is held once every ten years.
3.57	Vegetable Tea	Hoi Luk Fung / Hoklo families prepare vegetable tea during the lunar new year for their visiting friends and relatives. Vegetable tea is made with different types of vegetables, squid, pork, dried shrimps and peanuts.
3.58	Sek Shan Tou (Eating on the Hillside)	During the Ching Ming Festival and the Chung Yeung Festival, some clans in Yuen Long, the New Territories worship their ancestors at the ancestral graveyard, taking with them live pigs, offerings and cooking utensils. After the worship, clan members cook the pig and other ingredients in front of the grave. Food is then shared among the members.



Codes	Titles of Major Items and Sub-items	Descriptions
3.59	Basin Meal	Villages in the New Territories have had the tradition of cooking basin meal for several hundred years. The locals call it “ <i>sek pun</i> ” (eating basin). The food is usually served during ancestral worship and the rite of passage.
3.60	Sticking <i>Hui Chun</i> (Spring Scrolls)	During the lunar new year, people usually stick <i>Hui Chun</i> or couplets on the entrance and inside the flat to pray for blessings. The auspicious words are written in ink or golden paint on a piece of red paper. The characters should be bold and precise.
3.61	Tai Shing Pek Kwar Moon Style (Monkey and Axe Hammer Style)	Tai Shing Pek Kwar Moon Style was established by Ken Tak Hoi (Geng Dehai) in the 1930s when he started teaching in Hong Kong. Pek Kwar comprises three fundamental fist techniques and 80 wushu techniques, several of which are performed with weapons.
3.62	Tai Chi Chuan	Several branches of Tai Chi Chuan have been developed in Hong Kong. Those identified to date include Wu’s, Chen’s, Fu’s and Yang’s.
3.62.1	◆ Wu Style Tai Chi Chuan	Wu Style Tai Chi Chuan was founded by Wu Chuan You in the Qing dynasty. In the 1930s, Wu Chien Chuan established the Chien-ch'uan T'ai Chi Ch'uan Association in Shanghai. His successors Wu Kung Yi and Wu Kung Cho set up the first Wu family academy in Hong Kong in 1937. Wu Style Tai Chi Chuan comprises three fist techniques containing 13, 45 and 108 movements respectively, and wushu techniques which are performed with weapons.

Codes	Titles of Major Items and Sub-items	Descriptions
3.62.2	◆ Chen Style Tai Chi Chuan	Chen Style Tai Chi Chuan first became popular in Chenjiagou, Henan Province during the late Ming and early Qing dynasties. Nowadays, Chen Style Tai Chi Chuan in Hong Kong comprises fist techniques made up of 18 movements, the new form and the old form, and wushu techniques which are performed with weapons.
3.62.3	◆ Fu Style Tai Chi Chuan	Fu Style Tai Chi Chuan was founded by Fu Zhen Song, an expert in Tai Chi and Bagua Quan (Eight Trigrams Fist), during the early Republican era. Fu Style Tai Chi Chuan and Bagua Quan techniques have thus been connected to each other. Fu Style Tai Chi Chuan is also performed with weapons.
3.62.4	◆ Yang Style Tai Chi Chuan	Yang Style Tai Chi Chuan was founded by Yang Luchan during the Qing dynasty. His successor Yang Sau Chung settled in Hong Kong in 1949. Yang Style Tai Chi Chuan comprises fist techniques with 85 movements, and wushu techniques which are performed with weapons and the Tai Chi fan.
3.63	Northern Shaolin Tay Tong Pak Kar	Northern Shaolin Tay Tong Pak Kar was founded by Liu Jin Chuan, who became the coach in Hong Kong in 1955. This branch comprises more than 20 fist techniques, and wushu techniques which are performed with weapons.
3.64	Weng Chun Fist	Several branches of Weng Chun Fist have been developed in Hong Kong. Those identified to date include Shaolin Weng Chun Fist and Ban Chung Weng Chun Fist.

Codes	Titles of Major Items and Sub-items	Descriptions
3.64.1	◆ Shaolin Weng Chun Fist	Shaolin Weng Chun Fist can be traced back to Zhi-Shan Zen Master. His successor Chu Chung Man started teaching in Hong Kong during the 1950s. This branch comprises three fundamental fist techniques and two punching forms. Weapons and tools such as the wooden dummy, the six and a half point pole and the monkey stick are used in training.
3.64.2	◆ Ban Chung Weng Chun Fist	Ban Chung Weng Chun Fist can be traced back to Zhi-Shan Zen Master. His successor Chu Chung Man taught it in Hong Kong in the 1950s. This branch comprises fist techniques with 108 movements. The wooden dummy and the six and a half point pole are used in training.
3.65	Pak Hok Pai (White Crane) Fist	White Crane Fist in Hong Kong can be traced back to Ng Siu Chung. This branch comprises six fundamental fist techniques, and wushu techniques which are performed with weapons. In the 1950s, the White Crane style, the Northern Praying Mantis and the White Eyebrow (Pak Mei) Fist attracted many followers in the New Territories.
3.66	Southern Shaolin Ng Cho Kun (Five Ancestors Fist) Tiebigong (Iron Arm Skill)	Tiebigong, categorised as hard Qigong, is one of the 72 Shaolin martial arts skills. Chua Tiong King has been identified to date as the successor of this branch.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.67	Hung Gar Kuen Style	The Hung Gar Kuen Style in Hong Kong can be traced back to Wong Fei Hung. In 1930, Wong's wife Mok Kwai Lan and his disciple Lam Sai Wing settled in Hong Kong and Wong started teaching. This fist style consists of the Kung Chi Fuk Fu Fist (Taming the Tiger Fist), the Fu Hok Seung Ying Fist (Tiger Crane Paired Form Fist), the Seung Tau Gwun (Double Headed Stick), the Single Knife, the Ng Ying Fist (Five Animals Fist), the Double Knife, the Tit Sin Kuen (Iron Wire Fist) and the Dan Tau Kwan (Single Headed Stick).
3.67.1	◆ Lam Family Hung Kyun	Lam Family Hung Kyun originated from Lam Sai Wing's Hung Fist system. It consists of the Kung Chi Fuk Fu Fist, the Fu Hok Seung Ying Fist, the Tit Sin Fist and the Dan Tau Kwan.
3.67.1.1	● Kung Chi Fuk Fu Fist	The Kung Chi Fuk Fu Fist is the fundamental technique of the Lam Family Hung Kyun.
3.67.1.2	● Fu Hok Seung Ying Fist	The Fu Hok Seung Ying Fist is one of the representative techniques of the Lam Family Hung Kyun.
3.67.1.3	● Dan Tau Kwan	The Dan Tau Kwan is the weapon of Lam Family Hung Kyun.
3.67.1.4	● Tit Sin Fist	The Tit Sin Fist is one of the fist techniques of Lam Family Hung Kyun.
3.68	Fu Style Bagua Quan (Fu Style Eight Trigrams Fist)	Fu Style Bagua Quan can be traced back to Fu Zhensong, an expert in Bagua Quan and Tai Chi, during the early Republican era. His successor Sun Baogang settled in Hong Kong in the 1940s. This style comprises more than 10 fist techniques, and wushu techniques which are performed with weapons.

Codes	Titles of Major Items and Sub-items	Descriptions
3.69	Hua Yue Xin Yi Liu He Ba Fa Chuan (Six Harmonies Eight Methods Boxing)	Contemporary Liu He Ba Fa Chuan can be traced back to Wu Yihui during Emperor Guangxu's reign. His disciple Chan Chor Fan (renamed Chan Yik Yan) started teaching in Hong Kong in the 1940s. This boxing style emphasises the application of the "Six Harmonies" and the "Eight Methods".
3.70	Wing Chun Fist	Several branches of Wing Chun Fist have been developed in Hong Kong. Those identified to date include Pao Fa Lien Wing Chun (Plum Blossom Wing Chun), Snake Crane Wing Chun and Yip Man Wing Chun.
3.70.1	◆ Pao Fa Lien Wing Chun	Pao Fa Lien Wing Chun can be traced back to Lau Tat Sang in Foshan. His disciple Chu Chung later taught in Hong Kong. The branch comprises more than 30 fist techniques. The weapon dummy and the wooden dummy are used as training tools.
3.70.2	◆ Snake Crane Wing Chun	Snake Crane Wing Chun can be traced back to Law Tiu Wen in Foshan. His son Law Ting Chau succeeded him and settled in Hong Kong in the 1930s. Its fundamentals mainly concern "three forms, twin knives and one long pole".
3.70.3	◆ Yip Man Wing Chun	Yip Man Wing Chun originated from Yip Man who taught in Hong Kong. The basic movements include Tan-sau (dispersing hand or open hand), Bong-sau (Wing-arm) and Fook-sau (controlling arm or subduing arm). Basic techniques include Siu Nim Tau (Little Idea form), Chum Kiu ("bridging", or "seeking" arms form) and Biu Tze (Thrusting Fingers form). The wooden dummy is the major training tool.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.71	Cangzhou Wushu	Cangzhou Wushu can be traced back to Yip Yu Ting, who started teaching in Hong Kong in the 1950s. Mi Zong Quan (Lost Track Fist) and Ti Pao Jian (Lifting Robe Sword) are the major techniques.
3.71.1	◆ Mi Zong Quan	Mi Zong Quan consists of four basic movements: “Shan” (evasion), “Zhan” (extension), “Teng” (jump) and “Nuo” (move).
3.71.2	◆ Ti Pao Jian	Ti Pao Jian is the sword technique of Cangzhou Wushu.
3.72	Choi Lee Fat Fist	Choi Lee Fat Fist is the combination of Choi’s Fist, Lee’s Fist and Buddhist Fist.
3.72.1	◆ Pak Shing (Northern Victory)	Pak Shing Choi Lee Fat Fist originated from Master Tam Sam. It comprises four fundamental fist techniques, and wushu techniques which are performed with weapons.
3.72.2	◆ Hung Shing	Hung Shing Choi Lee Fat Fist originated from Cheung Yim. It comprises more than 50 popular fist techniques, and wushu techniques which are performed with weapons.
3.73	Lung Ying Fist (Dragon Sign Fist)	Lung Ying Fist in Hong Kong originated from Lam Yiu Kwai, who started teaching in Hong Kong in the 1930s. This branch comprises a dozen basic fist techniques and wushu techniques which are performed with weapons. Lam Yiu Kwai, aka “The Tiger of East River”, was an influential figure in Tai Po and Sha Tin districts.

Codes	Titles of Major Items and Sub-items	Descriptions
3.74	Tanglangquan (Northern Praying Mantis)	Several branches of Tanglangquan have been developed in Hong Kong. Those identified to date include Seven Star Praying Mantis Boxing, Tai Chi Plum Blossom Praying Mantis Boxing, Tung Kong Chow Ka Praying Mantis and Tung Kong Chu Gar Praying Mantis. In the 1950s, the White Crane style, the Northern Praying Mantis and the White Eyebrow (Pak Mei) Fist attracted many followers in the New Territories.
3.74.1	◆ Seven Star Praying Mantis Boxing	Seven Star Praying Mantis Boxing originated from Wang Lang in Shandong during the late Ming and early Qing dynasties. His successor Luo Guangyu settled in Hong Kong in the 1930s. This branch comprises eight fundamentals (Horse Stances), 26 fist techniques, 14 kicking techniques and 19 palm techniques.
3.74.2	◆ Tai Chi Plum Blossom Praying Mantis Boxing	Tai Chi Plum Blossom Praying Mantis Boxing originated from Yantai, Shandong. It is the integration of the Tai Chi Plum Blossom Fist and the Tai Chi Praying Mantis Fist. Wei Fengci has been identified to date as the successor. This branch comprises 30 fist techniques and wushu techniques which are performed with weapons.
3.74.3	◆ Tung Kong Chow Ka Praying Mantis	According to the information collected from investigation and interviews, Tung Kong Chow Ka Praying Mantis originated from Chow Ah Nam in Xingning during the mid-Qing dynasty. His successor Lau Shui settled in Hong Kong in the early 20 <sup>th</sup> century. The fundamental fist techniques include the “Three Step Arrow Punch”, the “Three Step Shake Off” and the “Three Step Slicing Bridge”. Some of its wushu techniques are performed with weapons.

Codes	Titles of Major Items and Sub-items	Descriptions
3.74.4	◆ Tung Kong Chu Gar Praying Mantis	<p>According to the information provided by the applicant, Chu Gar Gao (Chu family religion) was the origin of Tung Kong Chu Gar Praying Mantis. During the Qianlong period of the Qing dynasty, Chu Gar Gao acknowledged the founder to be Chu Ah Nam who promoted martial arts in Tongkeng Lane, Zhuanshui district, Wuhua county, Guangdong. In the early 20<sup>th</sup> century, Lau Shui and a few others brought Hakka Praying Mantis from Huizhou to Hong Kong. As the surnames Chow (as in “Chow Ah Nam”) and Chu (as in “Chu Ah Nam”) have the same pronunciation in Hakka dialect, confusion arose over whether Chow or Chu was the founder of Southern Praying Mantis. Lau Shui’s students were divided over the matter. The disagreement subsequently led to their separation into two branches, namely the Chow Ka Praying Mantis and the Chu Gar Praying Mantis. For the Chu Gar Praying Mantis, the fundamental fist techniques include the “Three Step Arrow Punch”, the “Three Step Shake Off” and “Shiban-jingjing”, and several of them are performed with weapons.</p>
3.75	Communal Worship at Free Cemetery	<p>Unclaimed or unhandled bodies and skeletal remains are buried in free cemeteries. The purpose of communal worship is to pacify wandering ghosts and bring peace to the community.</p>



Codes	Titles of Major Items and Sub-items	Descriptions
3.75.1	◆ 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.
3.75.2	◆ 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.
3.76	Ancestral Worship of Ethnic Group	The ancestral worship of ethnic groups is carried out on the basis of the hometowns, communities or social organisations of the worshippers. This collective worship is performed for the deceased who originated from the same native town or who shared common social connections.

Codes	Titles of Major Items and Sub-items	Descriptions
3.76.1	◆ 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.
3.77	Kwun Yum (Goddess of Mercy) Treasury Opening Festival	Legend has it that the 26 <sup>th</sup> 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.
3.78	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.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
3.79	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.
<b>Total number of Major Items and Sub-items:</b>	<b>310</b>	

#### 4. Knowledge and Practices Concerning Nature and the Universe

Codes	Titles of Major Items and Sub-items	Descriptions
4.1	Culture of Traditional Chinese Medicine	Traditional Chinese medicine (TCM), with its concepts of “Five Tastes” and “Six Essentials”, utilises plants, animals and insects, crustaceans and minerals. The functions and production processes of herbal medicine vary. The prescription suggests that a balance of Yin and Yang is essential to sustain optimal body functions. The survey team interviewed Chinese medicine practitioners like bone setters and makers of herbal tea and snake wine in different parts of Hong Kong. Bone setting, herbal tea and snake wine are regarded as the elements of the TCM culture.
4.1.1	◆ Herbal Tea	Drinking herbal tea is popular in Hong Kong. People believe that herbal tea keeps the “Dampness” and “Fire/Heat” humours in balance within the human body. Each herbal tea shop and manufacturer has its own prescriptions as a trade secret. Due to specific hygiene regulations, herbal tea is mainly produced in centralised workshops. (Herbal Tea, jointly nominated by Guangdong Province, Hong Kong and Macao, has been inscribed onto the first national list of intangible cultural heritage in China.)
4.1.2	◆ Snake Wine	Shops which produce snake wine as a medical commodity can be found around Hong Kong. Its ingredients include snake and wine. The steps involved are snake slaughtering, steam cooking and soaking.

Codes	Titles of Major Items and Sub-items	Descriptions
4.1.3	◆ Bone Setting	Bone setting, a traditional medical treatment, is used for healing sprains, fall injuries, bruises and bumps. This lays great emphasis on the skill and experience of the Chinese medicine practitioners (bone setters) who carry out the massage therapy. The treatment comprises herbal wine massage, application of liniment, herbal tea drinking and cupping. Practitioner can be found in different parts of Hong Kong.
4.1.4	◆ Traditional Chinese Concentrated Medicine Preparation Methods	The preparation of traditional Chinese concentrated medicine is based on the theories of traditional Chinese medicine. It is a medicinal product processed from Chinese medicinal herbs. The knowledge involved is accumulated from generations of medical practice, which has formed various medicine preparation techniques and know-how.
4.1.4.1	● 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 attract the medicinal substance. When the drinker 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.
4.2	Fishermen’s knowledge about the universe and the nature	Fishermen in the Pearl River estuary have developed a body of knowledge and skills related to the distribution and migration of particular types of fish, fishing seasons and fishing methods.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
4.3	Traditional Jade Stone Knowledge	Jade craftsmen and traders have developed a body of knowledge about the formation, structure, texture and selection of jade stones.
4.4	Traditional Chinese Almanac	Choi Pak Lai inherited the knowledge of almanac compilation from his grandfather. Drawing upon his observation of the relationships among the movement of the stars, and the operation of Yin and Yang and the Five Elements, Choi produces almanacs that serve as a reference for fixing the dates for traditional festivals and the rituals in one's life.
<b>Total number of Major Items and Sub-items:</b>	<b>7</b>	

## 5. Traditional Craftsmanship

Codes	Titles of Major Items and Sub-items	Descriptions
5.1	Fermented Black Soybean Making Technique	Fermented black soybeans, a product of the sauce factory, are made from black soybeans through the fermentation and baking processes.
5.2	Soybean Product Making Technique	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.
5.3	Seafood Sauce Making Technique	Seafood sauce, a product of the sauce factory, is made from cumin, garlic, aniseed pepper, red yeast rice and soybean dregs from soy sauce production.
5.4	Preserved Fruit Making Technique	Ginger, olives, peaches and melons can be preserved by salt and turned into preserved fruit.
5.4.1	◆ Fei Gei Lam (Aeroplane Olive)	Fei Gei Lam is made from “Wo Shun Lam” (Harmony Olive) and herbs. While selling the products, the producer sings along the street with music to attract customers.
5.5	Soy Sauce Making Technique (Local Sauce Factories)	Generally, local sauce factories classify light soy sauce and dark soy sauce as soy sauce, which is made from soybeans, flour and salt through the boiling, fermentation and sunning processes. Soy sauce is produced by the sauce factory.
5.6	Sesame Oil Making Technique	Sesame oil, a product of the sauce factory, is made from sesame. It is produced from fragments of sesame in boiling water.
5.7	Fish Maw Making Technique	Fish maw is made from the swim bladder of fresh fish and can be stored for a long period of time after the sunning process. It is believed that fish maw has medical value.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.8	Shrimp Paste Blocks and Shrimp Paste Making Technique	Shrimp paste blocks and shrimp paste are cooking ingredients made from silver shrimp through the fragmentation and sunning processes, with the addition of edible salt.
5.9	Pickled Vegetable Making Technique	Pickled vegetables, mainly comprising kohlrabi and sour mustard, are a product of the sauce factory produced through the sunning and salt preservation processes.
5.10	Soy Sauce Making Technique (Fujian Sauce Factories)	Generally, Fujian sauce factories classify light soy sauce and dark soy sauce as soy sauce. Light soy sauce is made from soybeans, sugar and salt through the boiling, fermentation and sunning processes and, after colouring, is used to make dark soy sauce through further sunning processes. Soy sauce is produced by the sauce factory.
5.11	Preserved Meat Making Technique	Preserved meat is made through the sunning process for storage purpose. The products under this category include preserved sausage, liver sausage, ham and duck in Chinese style.
5.12	Glutinous Rice Wine Brewing Technique	Glutinous rice wine, also known as “yellow wine”, is made from glutinous rice. According to the traditional beliefs in the New Territories, glutinous rice wine is beneficial for postpartum women. It is also consumed as a daily beverage.
5.13	Dried Oyster and Oyster Sauce Making Technique	Fresh oysters can be found in Deep Bay, Yuen Long. The manufacturer boils and dries oysters in the sun to produce dried oysters. Oyster sauce is made from the liquid produced during the boiling process. Dried oyster is an expensive food ingredient while oyster sauce is a condiment.
5.14	Fermented Soybean Sauce Making Technique	Fermented soybean sauce, a product of the sauce factory, is made from soybeans through the fermentation and sunning processes.



<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.15	Salted Fish Making Technique	Salted fish is usually made from the fish caught during the season through the preserving, lifting and sunning processes.
5.16	Moon Cake Making Technique	Moon cakes, a traditional festive food and gift of the Mid-Autumn Festival, are made from pastry, lotus seed paste and other fillings. The making process involves the preparation of lotus seed paste, pastry, syrup and fillings.
5.17	Melon Seed Making Technique	Melon seeds are made from watermelon or pumpkin seeds, with the addition of flavouring and colouring compounds, through the stir-frying and polishing processes. Melon seeds are a popular snack during the Lunar New Year.
5.18	Betrothal Cakes Making Technique	Betrothal cakes, which are a traditional wedding necessity, a ceremonial exchange item and a gift offered by the bride's family, are made from pastry and fillings. The making process involves the preparation of lotus seed paste and pastry, the addition of fillings and the baking process.
5.19	Chiu Chow Food Making Technique	Chiu Chow food includes 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, Chiu Chow sugar loaves, etc. Chiu Chow people make sticky rice dumplings and sugar loaves as offerings during festive events, such as ancestral worshipping, praying for the blessings of deities and thanksgiving. The food help uphold a sense of identity of the Chiu Chow community.
5.19.1	◆ Chiu Chow Sugar Loaf Making Technique	Sugar loaf, as a ritual offering, is shaped like a feng shui pagoda. When the ritual is over, the sugar loaf will be served in sweet soup and shared among members of the community.

Codes	Titles of Major Items and Sub-items	Descriptions
5.19.2	◆ Chiu Chow Style Sweets and Cakes Making Technique	Chiu Chow style sweets and cakes are popular snacks of the Chiu Chow community, made with regard to the climate of different parts of Chiu Chow.
5.19.2.1	● Chiu Chow Five Assorted Betrothal Cakes	Five assorted betrothal cakes, popular snacks of the Chiu Chow community in Hong Kong, refer to Bai Pi Lu Dou Sha Bing (Green bean muffin with white skin), Dou Ren Fang Tiao (Peanut sweet), Lin Tang (Peanut soft sweet), Lan Ren Ming Tang (Olive seed soft sweet) and Ya Jing Tang (Peanut soft crisp sweet).
5.21	Glutinous Rice Dumpling Making Technique	Glutinous rice dumplings basically fall into two categories, namely rice dumplings with lye and rice dumplings with salted pork. They are a traditional festive food of the Dragon Boat Festival.
5.21.1	◆ Rice dumpling with lye	Rice dumplings with lye are made from the ashes of fruit tree branches and glutinous rice. Wrapped in bamboo leaves, the rice dumplings are prepared in boiling water. They are a popular festive food of the Dragon Boat Festival.
5.21.2	◆ Rice dumpling with salted pork	Rice dumplings with salted pork are made from glutinous rice and fillings including green beans, dried shrimp, dried scallop and salted egg yolk. Wrapped in bamboo leaves, the rice dumplings are prepared in boiling water. They are a popular festive food of the Dragon Boat Festival.
5.22	Sau Fan Making Technique	Sau Fan is made from glutinous rice flour, rice flour and peanut fillings through the steaming process. It is served as a festive snack and a food offering in the villages in the New Territories.

Codes	Titles of Major Items and Sub-items	Descriptions
5.23	Shek Lau Tsai Making Technique	Shek Lau Tsai is made from glutinous rice flour, green beans and peanut fillings through the process of steaming. It is served as a festive snack during the Lunar New Year and a food offering in the villages in the New Territories. It is known as Shek Lau Tsai for its similarity to pomegranates in appearance.
5.24	<i>Cha Kwo</i> (Steamed Sticky Rice Dumpling) Making Technique	<i>Cha Kwo</i> is made from glutinous rice flour and fillings. It is served as a festive snack during the Lunar New year and a food offering in the villages in the New Territories.
5.25	<i>Ching Ming Tsai</i> ( <i>Paederia scandens</i> Sticky Rice Dumpling) Making Technique	<i>Ching Ming Tsai</i> , also known as <i>Paederia scandens</i> sticky rice dumpling, is made from leaves of <i>paederia scandens</i> , glutinous rice flour, rice flour and peanuts through the steaming process. It is served as a food offering for the ancestors during the Ching Ming Festival.
5.26	Sweet Potato Cake Making Technique	Sweet potato cakes are made from sweet potatoes through the pan-frying process. On the last day of the lighting lantern ritual in the first lunar month, the villagers in the New Territories make the cakes and give them to the families with new-born sons.
5.27	Hakka Cuisine	Hakka cuisine, featuring <i>Gau Dai Gwai</i> (Nine Big Dishes), pickled vegetables and <i>Ban Kwo</i> (Hakka dumplings and cakes), has long been established as a tradition in the Hakka villages in Sai Kung. The villagers of Chung Pak Long in Sheung Shui also have a similar tradition.
5.28	Cantonese Cuisine	Cantonese cuisine, the traditional cuisine of the Guangdong region, is common in the Chinese restaurants of Hong Kong. Cantonese dishes are served in the majority of banquets hosted in the territory.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.29	Chinese Dim Sum Making Technique	Since the 1950s, different types of Chinese dim sum have been served in the Chinese restaurants of Hong Kong, with due regard to the seasonal factors. These include salty dim sum, sweet dim sum and bun items.
5.30	Chiu Chow Marinated Food Making Technique	The Chiu Chow families in Hong Kong make use of aniseed pepper, aniseed star, cinnamon, licorice and other herbs to produce marinated sauce for cooking various types of meat and internal organs. The final product is known as Chiu Chow marinated food.
5.31	Dumpling Making Technique	Dumplings are made with fillings including bamboo shoot, mushroom, ear-fungus, shrimp and pork and are wrapped in dumpling skin.
5.32	Noodles Making Technique	The noodles and wonton skins are made from flour, egg and lye through the processes of dredging and compressing the flour mix (or dough) with the use of a bamboo to apply pressure. A person jumps on one end while another person is sitting at the other end of the bamboo. Thus, pressure can be applied evenly to the dough, which is subsequently cut into strips.
5.32.1	◆ 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.
5.33	Egg Tart Making Technique	Egg tarts are made from flour, water, oil, egg and sugar. The procedure involves the preparation of flaky pastry and egg water, molding and baking.

Codes	Titles of Major Items and Sub-items	Descriptions
5.34	Pineapple Bun Making Technique	The pineapple bun is baked with the main body covered with flaky pastry. The pastry of the bun is made from lard, butter, milk powder, egg, soft flour, sugar, baking soda and baking powder; its body is made from bread flour, water, yeast and sugar.
5.35	Wonton Making Technique	The Wonton is made from dried flounder powder, shrimp and pork with the fillings wrapped in a wonton skin.
5.36	Hong Kong Style Milk Tea Making Technique	Hong Kong style milk tea, also known as “silk stocking” milk tea, is a kind of hot drink. It is made by repeatedly pouring water into the cloth colander which contains tea leaves, and then pouring the hot tea into a cup of evaporated milk.
5.37	Yuan Yang Mixed Milk Tea and Coffee Making Technique	Mixed milk tea and coffee, which is made by mixing tea, coffee and evaporated milk, is a kind of hot drink. It involves the repetition of the “crushing tea” process, i.e. pouring water into the cloth colander which contains tea leaves, and then pouring the hot tea into a cup of evaporated milk. Water and coffee powder are boiled in a container to make coffee.
5.38	Ding Ding Candy Making Technique	Ding ding candies are made from syrup, which is a mixture of granulated sugar, malt and corn syrup. The syrup is pulled into a long shape and a wooden chisel is used for punching the solid syrup. The candies are named after the punching sound “Ding Ding” thus created.

Codes	Titles of Major Items and Sub-items	Descriptions
5.39	Blown Sugar Technique	The person who makes blown sugar uses maltose (corn syrup) to make syrup paste, which can be shaped as figurines of humans and animals. A small balloon can also be made by pulling and blowing air into a small piece of syrup paste.
5.40	Dragon Beard's Candy Making Technique	Dragon beard's candy is made from maltose (corn syrup), which is pulled into threads, with the addition of fillings like granulated sugar, peanuts, black sesame, white sesame, desiccated coconut and malt extract.
5.41	Paper Crafting Technique	Paper craft products, as three-dimensional structures, are made from bamboo, bamboo strips, tissue paper and silk cloth through the colouring and assembling processes. Paper craft products include flower-cans, flower boards, lion heads, unicorns, dragons, ghost masters, lanterns, palace lanterns, Hung Ming Lanterns (sky lanterns) and paper offerings. Nowadays, paper craft products are mainly used for religious rituals. Some masters specialise in a particular type of products, while others may be skilful in crafting a variety of items.
5.41.1	◆ Ghost Master	The Ghost Master is a paper craft model of the deity of the Yu Lan Festival or the <i>Jiao</i> Festival. This traditional product is made from bamboo strips and tissue paper. The making process involves crafting the different parts of the body, assembling the different components and fixing the armour of the Ghost Master.

Codes	Titles of Major Items and Sub-items	Descriptions
5.41.2	◆ Hung Ming Lantern (Sky Lantern)	The sky lantern is a bell-shaped product made from highly tenacious, transparent and airtight paper. A wire is used for placing the oily joss paper at the bottom of the lantern. The lantern is operated by burning the joss paper to heat the air and cause the lantern to rise. Flying sky lanterns, which are meant to grant wishes, are prohibited in Hong Kong.
5.41.3	◆ Flower-canon	Flower-canons are made from bamboo strips and tissue paper, with a small deity figurine or painting inside. They are usually offered to the deities on their birthdays. The exchange ritual of flower-canons is held in large-scale festivals. The making process involves crafting different components, decoration and installation.
5.41.4	◆ Flower-lantern	Flower-lanterns, also known as palace lanterns, are used during the Lunar New Year, the Mid-autumn Festival and for the celebration of newborn sons. The traditional flower-lantern is made from bamboo strips and tissue paper with a candle as the light source. The making process involves splitting the bamboo strips, cutting the tissue paper, crafting the outer case, mounting the cloth, decoration, inscription, drawing and installation.
5.41.5	◆ Papers (Paper Offerings)	Paper offerings, a major component of traditional rituals, are made from bamboo strips and tissue paper. Nowadays, paper offerings are mainly used in funeral and burial rituals. The paper offerings generally consist of red and white banners, tablets, immortal cranes, golden and silver bridges, bathing pavilions, red boxes, garden villas, gold and silver mountains, sedan chairs and looking-homeward towers.

Codes	Titles of Major Items and Sub-items	Descriptions
5.41.6	◆ Lion Head	The lion dance costume includes a paper-crafted head made from bamboo strips and tissue paper and a cloth-made body. It can be categorised into Southern and Northern styles. The lion dance is performed during the birthday celebration of various deities. The making process involves crafting and pasting the paper, colouring and decoration.
5.41.7	◆ Lantern	Lanterns are made from bamboo strips and tissue paper. The making process involves splitting the bamboo strips, mounting the paper, writing messages and painting. Lanterns are used for celebrations, wedding ceremonies, funeral rites and the Yu Lan Festival.
5.41.8	◆ Dragon	The dragon dance costume includes a paper-crafted head, a tail and a cloth-covered body of several sections. It can be categorised into Southern and Northern styles. The dragon dance is performed during the birthday celebration of various deities. The making process involves crafting different parts of the dragon, decoration and painting patterns.
5.41.9	◆ Unicorn	The unicorn dance costume includes a paper-crafted head and a cloth-made body. It can be categorised into Hakka, Hoi Luk Fung / Hoklo and Punti styles. The unicorn dance is performed during the birthday celebration of various deities. The making process involves crafting different components and the structure, mounting the paper, decoration and painting patterns.



<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.42	Drawn Work Figurine Making Technique	The drawn work figurine, a miniature put on paper offerings for decoration purpose, is made from paper or cloth. It usually represents a character taken from traditional stories or fairy tales.
5.43	Wreath Crafting Technique	The wreath is used to congratulate or pay tribute to someone in celebrations or funerals. It is a structured arrangement of flowers put on the bamboo stand with relevant messages.
5.44	Flower Board Crafting Technique	Flower boards are used for celebrating deities' birthdays, new building inaugurations and shop openings. The event name and/or presenters' names are written on the flower board. The making process involves crafting the structure, writing messages, using colour paper and assembling different parts.
5.45	Wood Carving Technique	The wood carving technique involves the art of wood carving and that of wooden religious figure carving.
5.45.1	◆ Wood Carving	Wood carving refers to the carving of text, images of landscape, traditional stories and beauties on a piece of wood. The making process involves drawing, making different components and carving.
5.45.2	◆ Wooden Religious Figure Carving	Wooden religious figures are made of camphor wood and sandalwood. The making process involves cutting wood, chiseling blank, carving the body, carving the head, drawing powder lines, carving decorative characters, carving the appearance and colouring. The craftsmen involved also carve ritual shrines and altars.
5.46	Charcoal Drawing Technique	Based on the picture of the deceased, the charcoal drawing master creates a large size half-body portrait of the person concerned.

Codes	Titles of Major Items and Sub-items	Descriptions
5.47	Mirror Painting of Deity Image	Deities and ancestors are worshipped in popular religious beliefs. The painter puts on the glass the deity's images or text of the ancestral tablets for worship purpose.
5.48	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.
5.48.1	◆ Gravestone Carving Technique	Gravestone carving is the chiseling of text and decorative patterns on gravestones. The process is also known as "Chisel Gravestone" or "Beating Gravestone". Gravestone carving is usually found on tombstones or columbariums niches.
5.49	Gold Leaf Decoration Technique	The gold leaf is stuck onto the surface of statutes of deities, objects or accessories to produce magnificent effect in appearance.
5.50	Ivory Carving Technique	Ivory carving is a technique to craft ivory, such as making human figurines, landscape products and ivory balls. The process of making ivory products involves drafting, opening blank and carving.

Codes	Titles of Major Items and Sub-items	Descriptions
5.51	Shiwan Pottery Making Technique	Shiwan pottery is originally a traditional Shiwan craft of Foshan, best known for its great representation of human figures, plants and animals. The related products include accessories, vessels, gifts and religious figurines. The process of making Shiwan pottery involves matching clay, rubbing, painting, potters wheeling, ceramic throwing, matching glaze color and grinding glaze.
5.52	Painting Mounting Technique	Painting mounting is a traditional technique to sustain, display and restore Chinese paintings, with the painting fixed onto the flat surface of the reel and frame. The work process involves making adhesives, mounting the painting and clearing mildew.
5.53	Paper-cutting Technique	Paper-cutting, a traditional art from northern China, has become an art form in Hong Kong. Based on Ying Jian (negative cut) and Yang Jian (positive cut), various techniques like hollowing out, stacking papers, filling color and stippling are featured.
5.54	Lacquerware Making Technique	The master makes lacquerware by painting antique furnitures (such as desks, chairs, boxes, cabinets or screens) with lacquer. The process involves drafting, drawing and masking with lacquer.
5.55	<i>Guangcai</i> (The Canton Famille Rose Porcelain) Making Technique	The Canton Famille Rose Porcelain, also known as “ <i>Guangcai</i> ”, refers to the art of painting patterns on white porcelain. The making process involves drawing lines, painting with colours and glaze firing.
5.56	Seal Carving Technique	Seals are made of stone, ox horn or wood. The making process involves peeling, chiseling and carving.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.57	Gravure-type Printing Technique	The gravure-type printing technique is employed to achieve concavo-convex effect in printed materials. The work process involves carving and setting the mold, as well as adjusting the ink colour.
5.58	Movable-type Printing Technique	This technique involves the arrangement of movable characters into the letterpress printing plate by the masters and the actual printing by the printing machine. The printed products include account books and name cards.
5.59	Dough Figurine Crafting Technique	The major ingredient of dough figurines is steamed flour. Different kinds of colour pigments are added into the dough, which is later crafted as human or animal figurines with different gestures.
5.60	White Herring Bone Ornaments Making Technique	White herring bones are used for making bird-shaped ornaments.
5.61	Mahjong Tile Making Technique	Mahjong tiles, which are traditionally made of wood, ivory or bamboo plates, are now made of plastic. The making process involves cutting the tiles, polishing the tiles, carving and colouring.
5.62	Brocade Box Making Technique	The brocade box, which is made of cardboard and brocade, is also known as the “antique decoration box” or the “antique box”. It is used for storing items for protection purpose.
5.63	Birdcage Production Technique	Birdcages are used to raise pet birds. They are made of wood and bamboo. The making process involves making the components, carving and painting.

Codes	Titles of Major Items and Sub-items	Descriptions
5.64	<i>Guqin</i> (seven-stringed plucked instrument) Making Technique	The <i>Guqin</i> (seven-stringed plucked instrument) is made of Paulownia, Chinese fir or <i>Dalbergia nigra</i> . The master makes the musical instrument according to the customers' preference. The making process involves selecting the material, cutting the board, shaving the surface, scraping the resonator, polishing and installing the strings.
5.65	Umbrella Making Technique	An umbrella mainly consists of ribs and fabric. It is made by assembling various parts, namely the ribs, the fabric, the handle and the cap.
5.66	<i>Piu Sik</i> (Floating Colours) Making Technique - Cheung Chau Float	The float is composed of "sik sum" (floating children) and "sik gwai" (colour cabinet). Sik Sum (floating children) is supported by the metal bars of the four-wheel platform. During the Cheung Chau Bun Festival every year, local residents organise themselves to participate in the Floating Colours parade. The costume design of the "floating children" and "colour cabinet" is different each year, subject to the specific theme of the year.
5.67	Tattoo Technique	Tattoos refer to the patterns made on the human skin. The tattoo master uses the tattoo machine to inject ink into the dermis layer of the skin according to the customers' preference.
5.68	Face Threading Technique	Face threading refers to the use of the yarn and begonia powder to remove facial hair and limb hair of the customers manually.
5.69	Leather Shoe Making Technique	Leather shoes, made from cow leather, are often tailor-made and finished by the shoe master manually. The making process involves making the shoe last, cutting the paper pattern, as well as making the instep and the shoe sole.

Codes	Titles of Major Items and Sub-items	Descriptions
5.70	Quilt Making Technique	A quilt, used for keeping warm in cold weather, is made from cotton and cotton yarn. It involves the use of manual tools to provide soft spongy cotton fibres, which can be further processed to produce cotton sliver. The yarn is then used for fastening the sliver.
5.71	Sewing Technique of Traditional Chinese Costumes in Hong Kong	Chinese costumes fall into two categories: menswear and womenswear. While the former consists of long gowns, mandarin jackets, tank tops and Tang suits, the latter consists of cheongsam, padded jackets, Tang suits and wedding costumes.
5.71.1	◆ Flower Button	Flower buttons refer to the toggle buttons, made from narrow strips of cloth, of cheongsam and traditional costumes. A pair of floral toggles is formed by a big embroidered toggle and a small embroidered toggle. The floral toggles are shaped into different patterns, such as butterflies, plum blossoms, birds and magpies.
5.71.2	◆ Wedding Costume	The bride wears the wedding costume during the wedding ceremony. The wedding costumes can be categorised into gwa wong (king of wedding costumes), gwa hau (queen of wedding costumes), ng fookgwa (five blessings wedding costume - good fortune, prosperity, longevity, happiness and wealth), siu ng fuk (little five blessings wedding costume) and ciu gwa (modern Chinese wedding costume). Other relevant clothing items include embroidered shoes, the flower headdress, the red silk scarf and the base-layer pajama.

Codes	Titles of Major Items and Sub-items	Descriptions
5.71.3	◆Cheongsam	The quality of cheongsam hinges on perfect fitting and good embroidery. The making process consists of the following: fitting, pretreatment of fabric, fabric cutting, sewing silk lining, stitching, ironing, turning over silk lining, collar sewing, binding tape, felling seam, setting in sleeve and button fastening.
5.72	Patterned Band Weaving Technique	The embroidery techniques used in the patterned bands of Hakka and Wai Tau (also known as “Punti”) are very similar. Hakka and Wai Tau patterned bands are used in everyday objects. Hakka patterned bands are also used to decorate lanterns for newborn sons.
5.72.1	◆ Lantern Band Embroidery Technique	Hakka women, with threads of different colours, embroider colourful bands which are hung on the lanterns by the families with new-born sons during the lighting lantern ritual. In Hakka dialect, the lantern band implies the son will be brought up properly.
5.72.2	◆ 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 <i>mazihua</i> that looks like sesame seeds is used to imply good wishes for many descendants. A small olive ( <i>lanzai</i> ), with a pronunciation similar to the meaning of “holding a son in one’s arms”, conveys good wishes for more male descendants.

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.73	Cantonese Opera Headdress Crafting Technique	The Cantonese opera headdress is made from metal wire, pearl and plum blossom stone, specially designed to suit respective roles.
5.74	Cantonese Opera Costume Embroidery Technique	The making process of Cantonese opera costumes consists of the following: selecting fabric, fitting, designing the pattern, sewing the embroidery fabric and decorating with gemstones. The costumes are specially designed to suit respective roles.
5.75	Jade Carving Technique	Jade-carving masters will cut, carve and polish the jade into different ornaments according to its shape, colour and texture. Basically, jade carving can be categorised into two types: “guang shen” (plain jadeite) and “hua jian” (jadeite carving with pattern).
5.76	Jewelry Making Technique	Based on the nature of the materials, jewelry production in Hong Kong, also known as “goldsmithing”, is categorised into two types: “pure gold” and “karat gold”. Pure gold refers to solid gold while karat gold refers to gold with alloys (such as silver and bronze).
5.76.1	◆ Karat Gold	Karat gold refers to gold with alloys. The making process consists of the following: board cutting, putting semi-finished metal, pouring terra alba, casting the mould, fixing the mould, inlaying the gem, polishing and plating.
5.76.2	◆ Pure Gold	Pure gold refers to solid gold. The making process consists of the following: carving the pattern, inlaying, “cheuk” (using a thin saw), chiseling, carving the steel mould, polishing, cleansing and enhancement and dyeing.



<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.76.3	◆ Pure Gold Dragon and Phoenix Bangle	The pure gold dragon and phoenix bangle is engraved with the dragon-and-phoenix pattern. The making process consists of the following: “mai pi” (setting of the semi-finished casting product), drawing the dragon and phoenix pattern, hidden hinge, “cong ya li” (hidden duck tongue), chiseling the pattern, sawing the pattern and polishing.
5.77	Galvanised Iron Products Making Technique	Galvanised iron products are made from pieces of galvanised iron. The products consist of daily utensils such as letter boxes, basins and buckets.
5.78	Chopping Board Making Technique	The chopping board, made of Meranti and China fir, is used for chopping food. The master concerned selects and acquires the wood he needs, and then carries out the process of cutting and polishing.
5.79	Steamer Making Technique	The steamer, made of bamboo, is a tool for steaming dim sum. The making process consists of bamboo cutting, inlaying and bottom plaiting.
5.80	Cake Mould Making Technique	The cake mould, made of wood, is a tool for making Chinese cakes. The making process consists of selecting wood, cutting and carving.
5.81	Wooden Furniture Crafting Technique	Traditional furniture is made of wood. The making process consists of the following: selecting wood, processing wood, cutting the board, drawing patterns, making components and polishing.

Codes	Titles of Major Items and Sub-items	Descriptions
5.81.1	◆ Goldsmith Table Making Technique	The traditional goldsmith table, made of camphorwood, is used during the production of gold accessories. It is mainly used in the workshops of pure gold and karat gold in Hong Kong. The goldsmith tables can be categorised into the following: golden tables, inlaying tables, differentiation tables, wire drawing benches, cutting chairs and polishing cabinets.
5.82	Coffin Crafting Technique	The traditional Chinese coffin, made of Chinese fir, is also known as “longevity board” or “longevity”. It lays emphasis on waterproofing of the coffin for protection of the body against moisture.
5.83	Ying Stone (ornamental limestone from Yingde) Rockery Miniature Landscape Crafting Technique	The crafting of Ying stone rockery miniature landscape is a form of gardening. The gardener creates beautiful landscapes by utilising the spatial elements of gardens and monasteries with stones, plantations and pools.
5.84	Gardening	Gardening is a planting technique used to control the growth of plants, including the flowers and fruit, based on the 24 solar terms. The gardener is responsible for the following: sowing the seeds, plant propagation, offshooting and connecting (including the grafting and cutting methods).
5.85	Stilt House Construction Technique	Stilt houses, made of wood and zinc sheets, are built between the high tide and low tide marks with the support of wooden pillars. The construction process consists of the following: designing the floor plan, covering wooden planks, hoisting the main beam and tacking the roof.

Codes	Titles of Major Items and Sub-items	Descriptions
5.86	Traditional Architecture Preservation Technique	Specific knowledge and skills are required to preserve traditional architecture, such as ancestral halls, study halls and temples. The techniques can be categorised into four types: plastering, woodwork, clay sculpture and mural painting.
5.87	Bamboo Shed Theatre Building Technique	During the deities' birthdays or the <i>Jiao</i> Festival, temporary scaffolding sheds are built to give Cantonese opera performances for local communities. The shed, which is made of bamboo with Chinese fir pillars and zinc sheets, consists of the "stage structure", the platform and the stage roof. A stage, an audience platform, a musician shed, a deities shed and an office shed are also provided.
5.88	Wooden Boat Building Technique	The majority of locally built boats, made of wood, are trawlers. Local and Hoklo trawlers have their own features whereas those built for dragon boat races belong to another category.
5.88.1	◆ Local Wooden Boat Building Technique	In the past decades, locally built boats mainly include sampans, purse-seiners and modern trawlers. The master is responsible for selecting and acquiring the wood. The building procedures consist of the following: keel laying, hull construction, framing, setting up the beam and deck. The boat owner will pick the commencement date for the construction and the commissioning ceremony.

Codes	Titles of Major Items and Sub-items	Descriptions
5.88.2	◆ Dragon Boat Building Technique	The traditional dragon boat is made of teak. A large dragon boat can accommodate more than 90 people. As the boat is long and narrow and the bottom is shallow, special building techniques are required. The building process consists of the following: keel laying, bottom planking, top side planking, installing seats, decorative planking, fixing the dragon root and rotating.
5.88.3	◆ Hoi Luk Fung / Hoklo Trawler Building Technique	The Hoi Luk Fung / Hoklo trawler has its unique shape. The master is responsible for selecting the wood and the building procedures consist of framing and making the upper frame and the bottom frame. The trawler owner will pick the commencement date for the construction and the commissioning ceremony.
5.89	Fishing Method	Fishing methods can be categorised into two types: inshore and offshore fishing. Inshore fishing consists of longlining, purse-seining, stern trawling, “hang silver shrimp”, hang trawling, gill netting and shrimp trawling. Offshore fishing consists of stern trawling, gill netting, longlining and hand lining.
5.89.1	◆ Inshore Fishing	Inshore fishing consists of longlining, purse-seining, stern trawling, “hang silver shrimp”, hang trawling, gill netting and shrimp trawling.
5.89.1.1	● Longlining	Longlining refers to the attachment of 200 short plastic fishing lines, with a baited hook each, to a single main plastic fishing line. The fishing line is then thrown into the sea for catching fish. Fishermen on fiber-glass sampans practise this method.

Codes	Titles of Major Items and Sub-items	Descriptions
5.89.1.2	● Gill Netting	The fishing net, with floats above and plumbs underneath, vertically stands in the sea for catching fish and shrimp. Fish and shrimp, which cannot pass through the net, are caught. Fishermen have to consider the influence of water flow on fishing.
5.89.1.3	● Purse-seining	Purse-seining involves a team of vessels and sampans. Purse-seining is also known as “ku tsai” (small fishing boat), “floating purse-seining” or “large purse-seining”. The fishermen usually work at night, making use of the light to attract shoals of fish for catching. Hoi Luk Fung / Hoklo fishermen also use this method.
5.89.1.4	● Stern Trawling	Stern trawling relies on a single trawler to tow the fishing net for catching fish and shrimp.
5.89.1.5	● Hang Silver shrimp	“Hang silver shrimp” refers to the fishermen using the fishing net to catch silver shrimp. They usually tow the purse seiner to catch silver shrimp at night.
5.89.1.6	● Hang Trawling	Wooden pillars are set on both sides of a hang trawler with a fishing net. The fish and shrimp are caught while the vessel is towing the net.
5.89.1.7	● Shrimp Trawling	Two wooden pillars, each of which is set on one side of the shrimp trawler, are attached with more than ten purse seiners. Fish, shrimp and other marine products are caught while the vessel is towing the net.

Codes	Titles of Major Items and Sub-items	Descriptions
5.89.1.8	● Cage Trap	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.
5.89.2	◆ Offshore Fishing	Offshore fishing consists of stern trawling, gill netting, longlining and hand lining.
5.89.2.1	● Hand Lining	Hand lining refers to an individual fisherman using the hand line to fish. Hand Line trawlers are mainly found at Nansha Qundao (Spratly Islands) and Xisha Qundao (Paracel Islands). Upon arrival at the fishing ground, the fishermen each take a sampan to fish and each trip takes around 30 days.
5.89.2.2	● Longlining	Longlining refers to the attachment of 80 short plastic fishing lines, with a baited hook each, to a single main plastic fishing line (known as a “row”). 50 rows are thrown into the sea for catching fish each time. The fishermen on sampans pull back the long liner to get the fish crop. Meanwhile, they keep throwing other rows into the sea. This fishing method is practised between Wansha Qundao (Ladrones Islands) and the Philippine Islands.

Codes	Titles of Major Items and Sub-items	Descriptions
5.89.2.3	● Trawling	Trawling is the cooperation of two vessels in towing the fishing net to catch fish and shrimp. Fishermen also call this method “Pair Trawling”, which is operated in the South China Sea the whole year except during a fishing moratorium.
5.89.2.4	● Gill Netting	The gill net is also known as the “rolling net”. The fishing net, with floats above and plumbs underneath, vertically stands in the sea for catching fish and shrimp. Fish and shrimp, which cannot pass through the net, are caught. Fishermen have to consider the influence of water flow on fishing. This fishing method is operated in the South China Sea. Each time several hundred or even a thousand fishing nets are involved.
5.90	Fishing Net Plaiting Technique	Plaiting (including left-right plait and figure-of-eight) is the main method of making fishing nets, with the use of various tools such as plastic fishing lines, wooden pads, wooden chess and a pocket knife. In the past, the fishermen plaited the fishing nets by themselves, and therefore nowadays the elderly still understand how to make different kinds of fishing nets.
5.91	Aquaculture of Marine Fish Technique	The coastal areas of Hong Kong are suitable for marine fish farming. The fishermen have mastered a body of knowledge and skills of using hanging cages for cultivation of marine fish.

Codes	Titles of Major Items and Sub-items	Descriptions
5.92	<i>Gei Wai</i> (Inter-tidal shrimp ponds) Operation Technique	<i>Gei Wais</i> are situated at the northwestern coast of the New Territories. A water gate is built at each <i>Gei Wai</i> to regulate the water flow. After the fish and shrimp swim into the <i>Gei Wai</i> during the morning and evening tides, the water gate is then closed for breeding purposes. <i>Gei Wai</i> operators have developed a body of knowledge and skills on tides, fishing seasons and <i>Gei Wai</i> operation.
5.93	Aquaculture of Fresh-water Fish Technique	The fresh-water fishing ponds were mainly located in Yuen Long in the past. The fishermen have developed a body of knowledge and skills on farming different species of fish such as bighead carp, silver carp, grass carp, carp and grey mullet.
5.94	Oyster Farming Technique	The oyster farm is mainly situated at Deep Bay. Oysters grow on rocks in the oyster farms along the coast. Oyster farmers arrange them into a farming pattern for proper and regular care. In general, it takes three to four years before harvest.
5.95	Rice Cultivation Technique	In the past, the alluvial plains of the New Territories were suitable for rice cultivation, including “early crop” and “late crop”. The procedures comprise sowing, transplanting rice seedling and harvesting.
5.96	Vegetable Cultivation Technique	The farmers have developed a body of knowledge and skills on vegetable cultivation, including those on seed selection, fertilisation, pesticide application and soil fertility.
5.97	Salt Making Technique	Tai O was once a major area for salt production and fish preservation in Hong Kong. The salt workers have mastered the techniques of “solar evaporation method” and “leaching method” for salt production.



<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.98	Honey Making Technique	The beekeeper makes beehives to raise bees and then extract honey.
5.99	Pig Raising Technique	The farmers have developed a body of knowledge and skills on mating, breeding and raising pigs.
5.100	Chicken Raising Technique	The farmers have developed a body of knowledge and skills on mating, breeding and raising chickens.
5.101	Guangdong Hand Puppets Making Technique	The technique of making Guangdong hand puppets has a long history. To design and make a puppet, the first step is to carve the head, and then the details of the facial features of sheng (male roles), dan (female roles), jing (painted-face) and chou (clown role), which represent the four major role types in Chinese opera. Each puppet is about one metre in length. Regarding the manipulation mechanism, the puppet head is controlled by a “neck locker”, which also functions as the shoulder. The hands, made of wood and holding a bamboo cane, are called the handle. The clothing for the puppet is the final step for making a puppet. It is simple and easy to operate, which is the main feature of Guangdong hand puppets.

Codes	Titles of Major Items and Sub-items	Descriptions
5.102	Rice Cookie Making Technique	<p>Rice cookies are traditional Lunar New Year food of Hong Kong. The main production processes include: roast white rice in a wok and then ground 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.</p>
5.103	Rice Cracker Making Technique	<p>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.</p>

<b>Codes</b>	<b>Titles of Major Items and Sub-items</b>	<b>Descriptions</b>
5.104	The Art of Chiu 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.
5.105	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.
5.106	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.
<b>Total of Major Items and Sub-items:</b>	<b>134</b>	
<b>Grand Total:</b>	<b>507</b>	