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ABSTRACT

Nangang Fifteen Xiang, located in the Huangpu District of Guangzhou, consist of a cluster of several villages. The people of have collectively worshipped Hongsheng Dawang in a special form. They not only worship Hongsheng Dawang together on his birthday, namely 13th of the Second month annually, but also worship five sons of Hongsheng Dawang. Each three *xiangs* worship one of sons.

Making use of the framework of “ritual space”, this study aims to explore how this special cult of Hongsheng Dawang works and why it forms by analyzing it in three levels. Firstly, centered on Hongsheng Dawang, a sense of cohesion and a large community came into being among the residents of Nangang Fifteen Xiang. Furthermore, centered as the son of Hongsheng Dawang, each three *xiangs* form a small community and local identity. In addition, narrowing down to each natural village, the cult of the son has enhanced the geographic relationship by promoting the relationship among different surnames, comparing with the lineage activities and other temple cults. The cult of Hongsheng Dawang in Nangang Fifteen Xiang formed a multi-layered ritual space by creating father-son relationship. While such a ritual space has gone through for a long time companied with the formation of territories and the immigrants in Nangang Fifteen Xiang. Along with a wave of associating local temple with orthodox temple and the difficulty to cut in the rituals around, moreover, Nangang Fifteen Xiang made use of a common irrigation, which promoted villages to make alliance. And A multi-layered ritual space finally came into being.

Key words: Ritual Space, Hongsheng Dawang, *boluo dan*, Nangang Fifteen Xiang