

## Waitau Speaker 1 extract 1

### Traditional Chinese (Colloquial: Mixed Cantonese and Waitau)

通常嚟講呢我哋即係圍村譬如有啲男丁出世呢，咁通常嚟講就係要我哋條村啊，又要點燈啊，點燈又要擺盤菜請飲咁樣。每一條新界原居民村，啲圍村都係咁嘅... 咁嘅象徵，咁嘅... 咁嘅原因，保存佢條村係一個以男丁嘅身份，證明佢出生咗條村度，咁就變咗個條村嘅原居民，男丁嚟嘅咁。咁要佢，我哋條村啊，我哋條村就會嗰個度，我哋條村度擺盤菜。滿咗月之後就要擺盤菜，要請個啲... 個啲村民去飲宴，證明佢係呢條村嘅男丁。所以呢譬如我哋個條村嘅情況就係咁，就要嗰個祠堂，嗰個祠堂度掛個大燈籠，大燈籠之後個啲出生個啲男丁呢，個啲家長就會掛個啲芋頭，個啲煎堆仔啊，串個啲金錢，搵條紅繩吊住去掛，擺嗰個燈籠底下度。咁跟住每一朝早午晚三朝都要拜神嘅，咁拜完神之後就拜咗大概一個禮拜到，咁就會有可能將個燈籠就去還神，就去將佢化咗去燒咁嘅，咁之後個男丁就享有個條村嘅原居民嘅身份，所以啲圍村就係咁樣嘅情況，我就... 我哋條村就係咁嘅情況。

### Simplified Chinese (Colloquial: Mixed Cantonese and Waitau)

通常嚟講呢我哋即係圍村譬如有啲男丁出世呢，咁通常嚟講就係要我哋條村啊，又要點燈啊，點燈又要擺盤菜請飲咁樣。每一條新界原居民村，啲圍村都係咁嘅... 咁嘅象徵，咁嘅... 咁嘅原因，保存佢條村係一個以男丁嘅身份，證明佢出生咗條村度，咁就變咗個條村嘅原居民，男丁嚟嘅咁。咁要佢，我哋條村啊，我哋條村就會嗰個度，我哋條村度擺盤菜。滿咗月之後就要擺盤菜，要請個啲... 個啲村民去飲宴，證明佢係呢條村嘅男丁。所以呢譬如我哋個條村嘅情況就係咁，就要嗰個祠堂，嗰個祠堂度掛個大燈籠，大燈籠之後個啲出生個啲男丁呢，個啲家長就會掛個啲芋頭，個啲煎堆仔啊，串個啲金錢，搵條紅繩吊住去掛，擺嗰個燈籠底下度。咁跟住每一朝早午晚三朝都要拜神嘅，咁拜完神之後就拜咗大概一個禮拜到，咁就會有可能將個燈籠就去還神，就去將佢化咗去燒咁嘅，咁之後個男丁就享有個條村嘅原居民嘅身份，所以啲圍村就係咁樣嘅情況，我就... 我哋條村就係咁嘅情況。

### Traditional Chinese (Formal written translation/adaptation)

一般來說我們在圍村譬如有男丁出生，那一般來說就是要我們這條村，又要點燈，點燈又要擺盤菜邀請赴宴。每一條新界原居民村，那些圍村都是這樣的... 這樣的象徵，這樣的... 這樣的原因，保存他在這條村的以男丁的一個身份，證明他出生在這條村裏，然後就成為那條村的原居民，是男丁來的。那要他，我們那條村啊，我們那條村就會在那裏，我們那條村那裏擺盤菜。滿月以後就要擺盤菜。要請那些... 那些村民去飲宴，證明了他是這條村的男丁。所以呢譬如我們這條村的情況就是這樣，就要在那個祠堂，在祠堂裏掛個大燈籠，大燈籠之後那些出生的男丁呢，那些家長就會掛一些芋頭，一些小煎堆，串起金錢，找根紅繩吊起來掛著，放到燈籠的底下。那隨後每一個早上，早午晚三天都要去拜神的，那拜完神之後就拜了一個星期左右，那就會有可能把那個燈籠拿去還神，就去把它化去燒掉，那之後那個男丁就享有那條村的原居民的身份，所以這些圍村就是這樣的情況，我就... 我們這條村就是這樣的情況。

### **Simplified Chinese (Formal written translation/adaptation)**

一般来说我们在围村譬如有男丁出生，那一般来说就是要我们这条村，又要点灯，点灯又要摆盘菜邀请赴宴。每一条新界原居民村，那些围村都是这样的... 这样的象征，这样的... 这样的原因，保存他在这条村的以男丁的一个身份，证明他出生在这条村里，然后就成为那条村的原居民，是男丁来的。那要他，我们那条村啊，我们那条村就会在那里，我们那条村那里摆盘菜。满月以后就要摆盘菜。要请那些... 那些村民去饮宴，证明了他是这条村的男丁。所以呢譬如我们这条村的情况就是这样，就要在那个祠堂，在祠堂里挂个大灯笼，大灯笼之后那些出生的男丁呢，那些家长就会挂一些芋头，一些小煎堆，串起金钱，找根红绳吊起来挂着，放到灯笼的底下。那随后每一个早上，早午晚三天都要去拜神的，那拜完神之后就拜了一个星期左右，那就会有可能把那个灯笼拿去还神，就去把它化去烧掉，那之后那个男丁就享有那条村的原居民的身份，所以这些围村就是这样的情况，我就... 我们这条村就是这样的情况。

### **English Translation**

Generally speaking, when we have male newborns in a walled village, then, generally speaking, in our village, we needed to light the lanterns. After lighting the lanterns, we needed to prepare 'poon choi' for celebration feasts. In every village of indigenous inhabitants in New Territories, those villages were all like this... for such symbolism, this... this reason, to preserve his status as a male descendant of the village and to prove his birth in the village. Then, he would become the indigenous inhabitant of the village as a male descendant. For him, our village... our village would go there... our village would prepare 'poon choi'. We needed to prepare 'poon choi' when a baby is one month old. We needed to invite those... those villagers to join the feast to prove that he is a male descendant of the village. So this is an example of the situation in our village; we needed to be in the ancestral hall... in the ancestral hall where we hung a big lantern. After hanging the big lantern, for those male newborns, their parents would put some taros, some small, deep-fried sesame balls, and coins strung by red strings under the lantern. From the subsequent morning, for three full consecutive days, we needed to worship gods. Around one week from when we worshipped the gods, then we might take the lantern to make offerings to gods and we would burn it for the ritual. Since then, the male descendant gained his status as an indigenous inhabitant so that's the case in these walled villages. Our... our village is like this.